《清净道论》讲记

主讲人：戒喜西亚多



制作：菩提字幕屋

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双语对照版

主讲：戒喜尊者

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戒喜法师清净道论讲座听写稿

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01A 序论

这本书的原名是“清净道”，

The name of the original book is Visuddhi Magga

意思是“通向清净的道路”

或“达到清净的方法”。

which means the path to purification or the way to purification or purity.

“Magga”的意思就是“道路”；

“Visuddhi”的意思就是“清净”。

'Magga' means the path. 'Visuddhi' means purification or purity.

这本书原文是巴利语。

This book was written in Pāḷi language.

实际上巴利并非这种语言的名称。

Actually Pāḷi was not the name of the language.

“巴利”是巴利文献某个

类别的名称，意思是“文本”。

It was the name of a category of Pāḷi literature which are called 'Texts'.

“巴利”这个名称是

同“注释”和“复注”并列使用。

The word 'Pāḷi' is used in contradistinction from the Aṭṭhakathās (Commentaries) and Ṭīkās (Sub-Commentaries).

这种语言是在后来

才被称为“巴利”。

The language came to be known as Pāḷi at a later date.

“巴利”这个词可以指这种语言，

The word 'Pāḷi' can mean the Texts

也可以指用这种语言记录的文献。

and also the language in which the texts are recorded.

用这种语言记录的文献分为：

律、经和论。它们统称为“巴利”。

The Texts which comprised of Vinaya, Sutta and Abhidhamma are called 'Pāḷi'.

而注释书被称为“Aṭṭhakathā”，

复注被称为“Ṭīkā”。

The Commentaries are called 'Aṭṭhakathās' and the Sub-Commentaries are called 'Ṭīkās'.

《清净道论》属于注释书，

This book belongs to the category of Commentaries,

这是巴利文献中的第二类。

second categories in Pāḷi literature.

第一类是巴利经典，然后是注释书。

First there were Texts. Then there were Commentaries,

后来，对注释书再进行注释

and then commentaries on the commentaries

这种文本被称为“复注”。

which are called 'Sub-Commentaries'.

《清净道论》的作者是觉音尊者，

The author of this book was the Venerable Buddhaghosa.

或者阿阇梨觉音尊者。

The name given is Bhadantācariya Buddhaghosa.

实际上他的名字是觉音。

Actually his personal name was Buddhaghosa.

前面的头衔是

The word in front is Bhadantācariya.

“Bhadantācariya”，

“Bhadantā”意思是“尊敬的”，

âcariya 意思是“阿阇梨、老师”。

'Bhadantā' means venerable and 'âcariya' means teacher.

所以整个名字的意思是：

“尊敬的觉音老师”。

So the meaning of the name is the revered teacher Buddhaghosa.

“觉音”是他的法名。

Buddhaghosa was his personal name.

“Buddha”意思就是“佛陀”，

“Ghosa”意思是“声音”。

'Buddha' means the Buddha and 'Ghosa' means voice.

所以“觉音”意思是

“佛陀的声音”。

So 'Buddhaghosa' means the voice of the Buddha.

他撰写和编辑了许多注释书，

He wrote or edited many Commentaries.

《清净道论》并非他撰写的唯一著作

The Visuddhi Magga is not the only Commentary he wrote.

他撰写的第一本书

可能就是《清净道论》，

It seems that this book was written first
其他注释书是后来撰写的。
and then the other Commentaries followed later.
我们无法知悉
We do not know
这些注释书是先后完成，
还是差不多同时完成的。
if they were published one after the other or more or less at the same time.
其他的注释书如果想详细解释某个
问题，经常会提到《清净道论》。
The other Commentaries always refer to the Visuddhi Magga when they have something to say in detail.
所以，我们可以推测他撰写的
第一本书可能就是《清净道论》，
So we can assume that this book was written first
其他注释书是后来撰写的。
and then the other Commentaries came later.
虽然这本书被称为“注释书”，
Although this book is called a 'Commentary',
但是并非对某个特定经文的注释，
it is not a Commentary on a particular Sutta,
也不是对某个类型的经文
或者三藏中某一藏的注释。
or a particular collection of Suttas, or a particular Piṭaka.
它是对所有佛教经典的概述。
It is called a 'common Commentary of the Texts'.
意思就是，它广泛地引用了经典，
That means it quotes copiously from the Texts
然后对这些经典文本
进行了详细的解释。
and then it explains these Texts in great detail.
所以，它不是针对某个特定经文
或者某个类型的经文
或者三藏的某一藏进行注释。
So it is not a Commentary of any particular Sutta, or collection of Suttas, or Piṭaka.
它是对所有佛教经典的综合性注释。
It is a common Commentary to all Texts.
《清净道论》的作者是觉音尊者，
The author of this book was Venerable Buddhaghosa.
他生活于 5 世纪，
He lived in the fifth century AD.
离佛世大概是 900 年。
He was about 900 years removed from the Buddha.
他所撰写的注释书并非
他个人的原创性作品。
The Commentaries he wrote were not his own creation.
之所以说不是他的原创，
是因为早在佛陀时代，
就存在注释书。
They were not originally his work because the Commentaries existed during the time of the Buddha.
这些注释书一直通过口耳相传。
These Commentaries were carried down from generation to generation by word of mouth.
后来，他们被行诸文字，
最后流传到斯里兰卡。
Later they were written down and taken to Sri Lanka.
有一些被翻译成僧伽罗语。
Some were translated into Sinhalese.
在公元 5 世纪的时候，
Later in the fifth century
印度人觉音尊者来到斯里兰卡
the Venerable Buddhaghosa, who was a native of India, went to Sri Lanka
与阿耨罗陀补罗大寺里的僧人一起，
and worked with the monks at the great monastery in Anurādhapura
该寺院是当时上座部佛教的根据地。
which was a stronghold of Theravāda Buddhism.
他获得僧团的同意后，
就开始撰写注释书。
He got permission to write these Commentaries
写完之后，就献给那里的僧团。
and so he wrote them and offered them to the Saṅgha there.

他所撰写的所有注释都被认为
是关于巴利经典的可靠注释文献。
All were accepted as authentic exegetical literature of the Texts or Pāḷi.
针对他的注释，后人进行了再注释，
我们称之为“复注”，
There is a Commentary to this Commentary. We call it a 'Sub-Commentary'.
这本复注的名字是《胜义宝函》。
在这本书的前言里有介绍。
Its name is Paramatthamañjūsā. It is mentioned in the introduction of this book.
这本复注的作者是法护尊者。
That Sub-Commentary was written by a teacher or a monk called Venerable Dhammapāla.
我不太肯定他生活的年代，
大概是公元 7 世纪。
I am not sure to what age he belonged, maybe the seventh century.
《清净道论》的目的
——如书名所说——
The purpose in writing this book was , as the name implies,
就是为了向大家
介绍获得清净的方法。
to show people the way to purity, the way to purification.
清净之道意思就是让心获得清净，
'The way to purification' means the way to purification of mind
摆脱烦恼等染污之法。
from mental impurities or defilements.
所以这实际上是一本介绍禅修的书。
So in fact it is a book on meditation.
这是一位出家人为出家人所撰写
的禅修指导手册。
It is a handbook of meditation written by a monk for monks.
当他撰写这本书的时候，
When he wrote this book,
他默认他的读者
具有阿毗达摩的知识。
he assumed a knowledge of Abhidhamma of his readers.
所以，如果没有阿毗达摩的知识，
So it is not so easy in some places to understand this book
这本书有些地方就不是很好理解。
without a knowledge of Abhidhamma.
这本书的目的就是为了
帮助那些想进行禅修的人。
The purpose in writing this book was just to help those who wanted to practice meditation.
这本书介绍了不同类型的禅修。
The different types of meditation are explained in this book.
有一些地方，
作者进行了详细的解说。
In some cases they are given in meticulous detail.
当他撰写此书的时候，
When he wrote this book, he followed the structure
他遵循了佛陀在某部
经文里暗示的结构。
hinted at by the Buddha in one of the Suttas.
作者从相应部尼柯耶的
一部经文中选取一个偈颂。
The author picked one stanza from the Sutta Piṭaka in the Saṃyutta Nikāya.
这个偈颂写在这本书的开头。
That stanza is given at the beginning of the book.
遵循这个偈颂——
Following that stanza
也可以说是遵循佛陀的灵修蓝图
and following the... let us say the blueprint, the Buddha's blueprint
——作者构建了这本书。
for spiritual development, he structured this book.
佛陀的灵修蓝图包含三个阶段。
There are three stages in Buddha's plan for spiritual development.
第一是戒，第二是定，第三是慧。
The first is sīla. The second is samādhi. The third is paññā.
根据英译，第一个

也被称为“德行”。

The first is called 'virtue', following this translation.

第二个是“专注”。

第三个是“理解”。

The first if virtue. The second is concentration. The third is understanding or wisdom.

“戒”是“定”

和“慧”建立的基础。

Sīla or virtue is the foundation on which samādhi (concentration) and paññā (wisdom) are built.

没有“戒”，就没有“定”。

Without the foundation of sīla there can be no concentration.

没有“定”，就没有

洞察诸法本质的“慧”。

And without concentration there can be no paññā or penetration into the nature of things.

这三个阶段需要依次修习。

These three stages of development are to be practiced one after the other.

觉音尊者就是按照

这个构架撰写此书。

The author, the Venerable Buddhaghosa, followed this.

本书的前两章解释了“戒”。

Sīla or virtue is described in the first two chapters.

第一章介绍了“戒”。

第二章介绍了“头陀行”。

The first chapter deals with sīla. The second chapter deals with what we call 'ascetic practices'.

“头陀行”是

对“戒”的进一步洁净。

That is for the further purification of sīla or virtue.

从第三章到第十三章，

解释了“定”。

From chapter three to chapter thirteen samādhi or concentration is explained.

在这些章节里，作者

详细介绍了止禅的四十个业处。

In these chapters the forty subjects of tranquility meditation are explained in detail.

这一部分的最后两章

The last two chapters in this part give the

介绍了止禅的利益。

benefits of tranquility or serenity meditation.

从第十四章到

第二十二章（最后一章）

From chapter fourteen to chapter twenty two, that is chapter twenty two is the end of the book.

介绍了“慧”。

paññā or wisdom or wisdom is described.

在第十四章到第十七章，

In chapters 14 to

解释了蕴、处、根、因等等。

a theoretical knowledge of the aggregates, bases, faculties, roots and so on is explained.

对观禅的介绍从第十八章开始，

一直到第二十一章。

The description of practice of vipassanā begins with chapter 18 going through chapter 21.

最后一章（第二十二章）

介绍了观禅的利益。

The last chapter 22 explains the benefits of the practice of mental culture or vipassanā.

学生：一共是二十三章

尊者：二十三？谢谢。

Student: 23 chapters.

Sayadaw: up to 22, right, ok, thank you.

最后一章是第二十三章，观的利益

The last one is 23, chapter 23: benefit of vipassanā

这本书的罗马字母转写的

巴利版本有两个。

There are two editions of this book in Pāḷi written in Roman or Latin script.

一个是由巴利圣典协会出版。

One was published by the Pāḷi Text Society of London.

另外一个是由哈佛大学出版，

你们拥有的版本就是哈佛版。

The other was published by Harvard University. I think you have the copy of Harvard University edition here.

学生：这本吗？

尊者：我说的是巴利版。

Student: This one?
Sayadaw: No, in Pāḷi I mean.
罗马体字母转写的两个版本。

The other two editions of the original book in Roman script.
巴利圣典协会的版本诞生于 1921 年，

早于我们在座所有人的出生日期。

The edition of PTS was published in 1921. It is older than all of us here.
或许你们有年纪更大的，我不清楚。

哈佛大学的版本诞生于 1950 年。

Oh, maybe not, I don't know. The Harvard edition was published in 1950.
《清净道论》有两个英译本。

There are two English translations of this monumental work.
第一个英译本是

由缅甸居士佩貌丁完成，

The first was by a Burmese layman named Pe Maung Tin
他也是阿毗达摩注释书

《殊胜义》的编译者。

《殊胜义》的英文名称是“评注”。

who was also the editor of the first Commentary of the Abhidhamma, the Aṭṭhasālinī. It is called 'The Expositor'.
佩貌丁居士的《清净道论》英译本

先完成，于 1923 年出版。

Pe Maung Tin's translation came first. It was published in 1923.
第二个英译本由智髻尊者完成。

The second translation called 'The Path of Purification' was done by Venerable Ñāṇamoli.
是的，智髻比丘

The name was given, yeah, yeah, Bhikkhu Ñāṇamoli.
智髻尊者是英国人，

在战后出家为僧。

He was an English man who became a Buddhist monk after the war.
他后来一直以出家人

身份住在斯里兰卡。

He lived all his years as a monk in Sri Lanka.
他在进行这项翻译的时候，

我也在斯里兰卡。

When he was doing this translation, I was in Sri Lanka.
当这本书于 1956 年

在斯里兰卡出版的时候，

我也在那里。

所以《清净道论》有两个英译本。

When it came out in 1956, I was there. So there are two English translations.
许多人说智髻尊者的这个

英译本更好，但是我不知道。

我们在接下来的课程里会了解它。

Many people think this is the better translation, but I don't know. We will have to see.
我们计划在八个星期里学习三章。

We are going to cover only three chapters in eight weeks.
或许明年我们会继续学习其他章节。

Maybe we will take up the other chapters next year.
但是前三章一共只有 120 页。

所以我们每个星期要学习 15 页。

In this part there are altogether only 120 pages. So we will have to read about 15 pages each week.
也就是说，你们每天需要看 3 页。

That means you will have to read three pages a day.
我希望你们在课前

实实在在地阅读这些文本，

I want you to really read the book before you come to the class
因为我不能在课堂上

从头到尾朗诵这些文字。

because I cannot go into detail reading from the beginning to the end.
我们不能在一个小时内完成 15 页，

We will not be able to finish 15 pages in an hour
因为我要解释此本中的难点部分。

because I will have to explain some of the difficult points in this book.

所以，我们将在八个星期内

完成前三章的学习。

So we will do three chapters in eight weeks.
第一章介绍了“戒”。

The first chapter deals with virtue or sīla.
遗憾的是，

它只是介绍了僧人的戒律。

Unfortunately it deals only with the sīla of monks.
这本书是写给出家人的。所以

第一章只是介绍了出家人的戒律。

This book was written for monks. So the first chapter deals exclusively with the sīla for monks.
此章或者说此书

特别强调了戒清净。

The purification of sīla is very much emphasized in this chapter or in this book.
在缅甸有一个说法：

There is a saying current in Burma that
一个僧人学习《清净道论》后，

if a monk studies Visuddhi Magga,
之后，他要么还俗，

after he has studied it, he will either decide to disrobe
要么就跑到森林里学禅修。

or he will go into the forest and practice meditation.
因为戒律要非常清净，

This is because sīla has to be kept very pure
而保持所有戒律的清净非常困难。

and it is difficult to keep all these precepts pure.
所以有些人就害怕

持戒不清净，他们就还俗了。

So some may become disillusioned or become afraid of being impure and may disrobe.
但是，如果你是一个好的出家人，

你就会守好这些戒律，

你就会去森林禅修。

Or if you are a real good monk, then you will keep sīla and you will go to the forest and practice meditation.
学生：所以并非所有僧人都学习它？

尊者：实际上，所有僧人都学它。

Student: So not all monks study it?
Sayadaw: Actually monks study it.
Student: All monks?
Sayadaw: Yes.
因为如果你对禅修感兴趣，

你就要学习它。

Because if you are interested in meditation you have to study it.
因为在这本书里，

非常详细地介绍了禅修。

The instructions for meditation are given in detail in this book.
每一个人或者说每一个僧人，

如果他想禅修的话，

多多少少都要熟悉这本书，

Everybody or every monk who wants to practice meditation has to have at least some acquaintance with this book,
虽然他可能不需要通读整本书。

even though they may not have read through the entire book.
他们要通过他们的老师或者

阅读这本书的一部分，

然后才去禅修。

Relying on their teachers and reading some portions of the book.
不管是对于老师还是学生，

《清净道论》都是一本禅修手册。

This is the handbook of meditation teachers as well as the students of meditation.
第一章介绍了出家人的“戒”。

The first chapter deals with the virtue of monks.
首先，作者介绍了相应部

里的一首偈颂。

At first the author gives us a stanza from the Saṃyutta Nikāya.
他通过这首偈颂，构建了整本书。

Based on this stanza he planned this book.
根据这个偈颂，

他解释了戒、定、慧。

He wrote on the basis of this stanza which describes sīla, samādhi and paññā.
「住戒有慧者，修習心與慧，

"When a wise man, established well in virtue, develops consciousness and understanding,
有勤智比丘，
then as a bhikkhu ardent and sagacious,
彼當解此結。」 (SI 13)
这就是本书开头的偈颂。
he succeeds in disentangling this tangle.''
This is the stanza put at the beginning of this book.
这个偈颂是用来回答天人的提问。
This stanza was in response to a question asked by a deity.
天人这样问佛陀：
The deity asked the Buddha:
「內結與外結，人為結縛結，
"The inner tangle and the outer tangle, this generation is entangled in a tangle.
瞿曇我問汝，誰當解此結？」
So I ask of Gotama this question, who succeeds in disentangling this tangle?''
接下来作者对此偈颂进行了解释。
The explanation of this stanza was given below.
当你阅读这本书的时候，你至少
可以了解到巴利注释书的行文风格。
When you read this book, you will at least have a glimpse of how the Pāḷi Commentaries are written.
作者会对某些词进行解释，
并且加上评述。
There are word explanations and then some comments on them.
当你们看到斜体的文字时，
When you see words in italics,
那就是原始巴利经典里的话。
these are the words that appear in the original Pāḷi Text or here in the original stanza.
“‘结’是缔结，与爱网同义。”
"Tangle is a term for the network of craving.''
在这里“爱”被比喻成“结”。
Actually craving is compared to a tangle here.
当我们有“爱”时，
我们就被各种事物所结缚。
When we have craving, we are entangled in different things.
所以“结”就是“爱网”。
So, tangle is a term for the network of craving.
天人问佛陀如何能够解开此结缚。
The deity asked how this tangle of craving could be disentangled.
佛陀的回答是，
你首先要严持戒律，
就是戒行要好好地建立起来。
The Buddha's answer was that first you were to be well established in virtue, in moral conduct, in sīla.
然后你就修习“心”。这里的
“心”实际上指“三摩地”。
Then you develop consciousness. Here 'consciousness' really means samādhi.
“三摩地”在此处被称为“心”。
Samādhi is described as consciousness here.
然后，你开发出“慧”。
Then you develop understanding or paññā.
「有勤智比丘，彼當解此結。」
"Then as a bhikkhu ardent and sagacious, he succeeds in disentangling this tangle.''
就是说，你修习“三摩地”，
你修习“止禅”，
That means you develop samādhi. You practice samatha meditation.
然后，你开发出“慧”，
就是说你修观禅。
Then you develop understanding. That is you practice vipassanā meditation.
如果你修观禅，
你就会成功解开这个结缚。
If you practice vipassanā meditation, you will succeed in disentangling this tangle.
你就会成功摧毁“爱”。
You will succeed in destroying this craving.
当“爱”被摧毁，被断除后，
When craving is destroyed, when craving is eradicated,
就没有“爱结”。
there will be no tangle of craving.
所以，佛陀教授这个天人
So Buddha taught this deity to
首先要好好守戒。
然后告诉他要修三摩地，

最后开发出慧或观。

first be well established in virtue and then practice meditation or samādhi and then understanding or paññā or vipassanā.

“观”与“慧”是同义词。

Vipassanā and paññā are synonymous.

“三摩地”和“心”是同义

“三摩地”和“止”是同义词。

Samādhi and here citta (consciousness) are synonymous. Samādhi and samatha are synonymous.

然后作者介绍了

他将要如何撰写此书。

Then the author describes how he is going to write this book.

“此中清净应该被理解成涅槃。”

‘清净’实际上就是涅槃。

"Herein, purification should be understood as Nibbāna.' 'Purification' really means Nibbāna.

“此中，‘清净’是除了一切垢秽

而究竟清净的涅槃。

到达清净的道路为清净道。

which being devoid of all stains is utterly pure. The Path of Purification is the path to that purification;

‘道’，是至彼的方便。”

it is the means of approach that is called the 'path'.''

这里有一些地方，

我可以对英译进行改进。

There may be some places where I would like to make corrections or suggest a better translation.

在第五段：

“到达清净的道路为清净道。

In paragraph 5 - "The Path of Purification is the path to that purification;

‘道’，是至彼的方便。”

这里我认为应该翻译成“the means of attainment”。

it is the means of approach.'' I think we should say 'the means of attainment that is called the path'.

这里的巴利语

原文是“adhigama”，

意思是“获得、到达”。

The Pāḷi word 'adhigama' is used in the sense of attainment, reaching.

所以翻译成“the means of attainment”更好。

It is better to say 'the means of attainment that is called the path'.

“这便是现在我要解说的清净道。

"The meaning is, I shall expound the path of purification.

有些地方，清净道只是

毗钵舍那（观）的意思。”

That path of purification is taught sometimes by insight alone (that is by vipassanā alone) according as it is said.''

古代的作者非常注意，

他们所说的话必须有可靠的证据。

Always the ancient authors are very conscious that what they called authority.

这里作者引用了经文里的话，

作为可靠性的证明。

Whatever he said he must have some proof of his authenticity.

所以觉音尊者总是

引用巴利经典里的话。

So Venerable Buddhaghosa always refers to statements in the Texts or the Pāḷi books, in the Pitakas.

所以这里作者用这些经文作为佐证。

Here the author takes a statement from the suttas as a proof of authenticity.

“一切行无常，当以慧见时，

得厌离于苦，此乃清净道。”

"Formations are all impermanent; when one sees this with understanding and turns away from what is ill, that is the path to purity.''

这就是“毗钵舍那”的意思。

Here Vipassanā is meant.

有时候，“净道”只是通过“观”

或“毗钵舍那”而教授。

Sometimes the path of purification is taught by insight or vipassanā only.

“有些地方，则作禅与慧的意思。

所谓：”

"And in some instances by jhāna and understanding according as it is said:''

——这里“禅”的意思是“止禅”。

“慧”的意思是“观禅”。

- here jhāna means tranquility meditation. 'Understanding' means vipassanā meditation.

有时候，“道”是通过

“止禅”和“观禅”而教授。

Sometimes the path is taught by samatha and vipassanā meditation.

“禅慧兼有者，彼实近涅槃”。

这句是来自《法句经》。

"He is near unto Nibbāna in whom are jhāna and understanding''. This is a quote from the Dhammapada.

同样这里“禅”也是指“止禅”。

在接下来的章节里，

作者会非常详细地进行解释。

Once again here 'jhāna' means samatha meditation. This will be described in great detail in the coming chapters.

“有些地方则为业等的意思。所谓：

业与明及正法，戒与最上活命，

"And in some instances by deeds (kamma) etc. according as it is said: 'by deeds, vision and righteousness, by virtue the most sublime life

人依此等清净，不由姓与财净。”

by these are mortals purified, and not by lineage and wealth'.''

在这个偈颂里，业、明、正法、

戒、最上活命被称为清净之道。

In this stanza kamma, vision, righteousness, virtue and life sublime are described as a way to purification.

当佛陀讲法的时候，他会根据

听众的根器用不同的方法进行教导。

When the Buddha taught, he taught in various ways depending upon the capabilities of his listeners.

“有些地方，则为戒等的意思。

"And in some instances by virtue etc., according as it is said: 'he who is possessed of constant virtue,

所谓：一切戒圆具，有慧善等持，

who has understanding, and is concentrated, so here virtue, understanding and concentration, it is strenuous

精进勤勇者，渡难渡暴流。”

(he who is energetic or he who puts forth effort) and diligent as well will cross the flood so difficult to cross'.''

“有些地方，是念住（有时候‘道’

被描述成念住）等的意思。

"And in some instances by the foundations of mindfulness (sometimes the path is described by the foundations of mindfulness) etc.,

所谓：‘诸比丘，有情的清净……

作证涅槃的一乘之道即四念住。”

according as it is said: 'Bhikkhus, this path is the only way for the purification of beings'.''

“四正勤等亦然。”

——有时候是通过正勤，

"Similarly in the case of right effort and so on'' - sometimes by way of right effort

有时候是通过“根”等

方法来解释此“道”。

and sometimes by way of faculties and others this path is described.

“但在这里，佛陀解答天子的问题，

是以戒等的意义来显示的。”

"But in the answer to this question it is taught by virtue and the other two.''

在这个偈颂里，这个偈颂

是指本书开头的偈颂，

Here in this stanza, the stanza mentioned at the beginning of the book,

以戒定慧来解释“道”。

the path is described or taught by virtue, concentration and wisdom.

然后在第 7 段详细解释了这个偈颂

Then the detailed explanation of the stanza is given

“住戒有慧者，修習心與慧”等等。

in paragraph 7 - "established well in virtue, a man, wise, develops consciousness and understanding'' and so on.

我们来解释“有慧者”这个词。

Now let us see the explanation of the word 'wise'.

“‘有慧人’，是由业生三因

结生的慧，为有慧者。”

"Wise: possessing the kind of understanding that is born of kamma by means of a rebirth-linking with triple root-cause.''
大家懂吗？由业生的慧，即业之果
You understand it? "understanding that is born of kamma", that is the result of kamma.
三因结生
“by means of a rebirth-linking with triple root-cause.''
你们很熟悉“因”：贪嗔痴，
以及其对立面：无贪、无嗔、无痴。
You are familiar with the roots, lobha, dosa, moha and their opposites alobha, adosa, and amoha.
结生心可能是二因（无贪、无嗔）
A relinking consciousness may be accompanied by two roots (alobha and adosa)
或者三因（无贪、无嗔、无痴）。
or by three roots (alobha, adosa and amoha).
当结生心伴随着三因的时候，
When it is accompanied by three roots,
这个人被称为“三因结生”。
a person is called a 'three root person'.
只有三因结生的人才能在此生觉悟。
Only these three root persons can become enlightened in that particular life.
如果我们的结生心只是二因
If our relinking consciousness is only accompanied by two roots,
（无贪、无嗔），
我们此生就没有希望获得觉悟。
non-attachment and non-hatred, we cannot hope to get enlightenment in this life.
这里：“修习心与慧”
So, here "develops consciousness and understanding''and
“有慧者”指的就是三因结生的人，
他的结生心具足三因。
所以也具有慧（无痴）这个因。
A 'wise man' means a man who is born with three roots including understanding or wisdom amoha.
学生：Lobha 是嗔吗？
尊者：Lobha 是贪。Dosa 是嗔。
Student: Lobha is hatred?
Sayadaw: Lobha is attachment. Dosa is hatred.
Moha 是痴。
Moha is delusion or ignorance.
这三者的反面就是
无贪、无嗔和无痴。
The opposites of these three are alobha, adosa and amoha.
结生心只是伴随着
无贪、无嗔、无痴中
的两个或者三个。
Only two or three of these last three roots accompany the relinking consciousness.
如果你们记得死亡和结生
心路过程那个图表，
If you remember the diagram of death and relinking thought process,
你们就会记得结生心。
you will remember the relinking consciousness, paṭisandhi.
这个“心”伴随着一些心所。
That consciousness is accompanied by some mental factors.
在这些心所中，可能具有
所有三善因或者二善因。
Among these mental factors there may be all three good roots or there may be two roots.
如果一个人以三因结生心投生，
那么他在这里就被称为“有慧者”。
If a person is reborn with the relinking consciousness accompanied by three roots, he is said to be 'wise' here.
“修习心与慧，是修习
三摩地（定）
和毗钵舍那（观）的意思。”
"Develops consciousness and understanding: develops both concentration and insight.''
这就是说既修行止禅，也修习观禅。
That means one practices both samatha and vipassanā meditation.
在第 4 页，
On page 4, "he has that, thus he is ardent..."
“有智，智名为慧，
即具有那智慧的意思。

"Sagacious: it is understanding that is called 'sagacity';
在我不知道这个英文单词的意思
I don't know what sagacious mean. Possessing that is the meaning.
'这句（有智的智）是指含藏慧。”
This word shows protective understanding.'
实际上这里的“智”
意思是一种清晰的理解。
Actually here 'understanding' means some kind of clear comprehension.
清晰地理解有益的事情，
清晰地理解适宜的事情，
Clear comprehension of what is beneficial and clear comprehension of what is suitable
在这里被称为“智”。
is called 'understanding' here.
与其说“含藏慧”，我们不如说
“禅修之中产生的理解”。
Rather than saying 'protective understanding' we should say 'understanding engaged in keeping meditation'.
就是说当你禅修的时候，你要知道
That means when you practice meditation, you have to know
什么是有益的，什么是适宜的，
什么是有害的，什么是不适宜的。
what is beneficial and what is not and what is suitable and what is not.
当你禅修的时候，
你时刻要保持这样的“智”。
You have to keep this wisdom or understanding with you always when you practice meditation.
这就是这里的意思。
That is what is meant here.
往下 4 行：
“见轮回而生怖畏者为‘比丘’。”
And about 4 lines down, we have "He sees fear (bhayaṃ ikkhati) in the round of rebirths, thus he is a bhikkhu.''
这里的“比丘”被翻译成僧人。
The word 'bhikkhu' is translated as monk.
佛陀所教授的大多数经典
都是讲给比丘听的。
As I said, most of the Buddha's suttas are taught to monks.
所以你们会发现佛陀
经常提到“比丘”。
So you find the Buddha addressing monks very often.
在《念住经》的注释书里曾讲过，
In one of the suttas, the Sutta on the foundations of mindfulness, the Commentary explained that anybody
看到轮回之危险的
禅修者被称为“比丘”。
who practices meditation and who sees danger in existence can be called a 'bhikkhu', a 'monk'.
bhikkhu 这个词拆分
为 bhi 和 ikkhu。
Bhikkhu is derived from 'bhi' and 'ikkhu'.
bhi 的意思是“恐惧、危险”。
ikkhu 的意思是“看见”。
'Bhi' here means fear or danger. 'Ikkhu' means to see.
所以看到轮回之危险的人
就可以被称为“比丘”。
So the meaning is one who sees danger in existence can be called a 'bhikkhu'.
这里“比丘”不仅仅指
受过大戒的出家人，
In this case not only ordained monks is meant,
任何人，重要他看到轮回的危险，
都可以被称为“比丘”。
but anyone who sees danger in existence or in becoming can be called a 'bhikkhu'.
这样的人都能够斩断
“结缚”，成为阿罗汉。
Such a person will be able to cut this tangle off and become an Arahant.
通过这个偈颂，
佛陀展显示了许多信息——
By this stanza the Buddha shows many things -
三学、三种善教等等。
稍后会进行解释。

the three trainings, dispensation that is good in three ways and so on. They are all explained later.
佛法的教法被称为

初善、中善、后善。

The dispensation of the Buddha is said to be good in the beginning, good in the middle and good in the end.
为什么说是初善？

“因为这些经文讲述了

Why is it good in the beginning? "Because of the passage which says
何为最初的利益之法。”

“利益之法”就是“善”。

what is the beginning of profitable things?'' 'Profitable things' here means wholesome (kusala).
对于巴利语的 kusala，

不同的作者有不同的译法。

Different authors have different translations for the Pāḷi word 'kusala'.
我喜欢用“善”这个词。

在这里，作者喜欢用“有利益的”。

I prefer the word 'wholesome'. The author here preferred profitable.
“利益之法”就是“善法”。

'Profitable things' means wholesome things: virtue that is quite purified.
“诸恶莫作等语，

都是说明以戒教为首的。”

Because of the passage beginning "The not doing of any evil, virtue is the beginning of the dispensation.''
所以“戒”位于佛陀教法之首。

So sīla is the beginning of Buddha's dispensation or Buddha's religion.
“复次得无后悔等之德故为善。”

"And that is good because it brings about special qualities of non-remorse and so on.''
戒能让人无后悔之感受，

Sīla is conducive to feelings of non-remorse
因为如果戒行清净，

because when one's moral conduct is pure,
就不会有后悔的感受。

one does not suffer from guilt feelings or remorse.
戒行清净的利益就是无后悔。

The benefit of pure sīla, pure virtue is non-remorse.
“等”是什么意思？

What is meant by 'and so on'?
一个接一个。对吧？

One leads to another. Right?
在第 32 段，

In paragraph 32 we read about this.
大概往下 4 行：毗奈耶意在律仪，

About 4 lines down: "Discipline is for the purpose of restraint,
律仪意在无后悔。”

restraint is for the purpose of non-remorse.''
如果我们具足律仪，

我们就不会后悔。

When we have restraint, we do not have regrets;
我们就不会后悔。

we are free from regrets.
“无后悔意在愉悦。”

"Non-remorse is for the purpose of gladdening.''
没有后悔，我们就会愉悦。

When there is non-remorse, we are glad.
“愉悦意在于喜。”

"Gladdening is for the purpose of happiness.''
愉悦是程度微弱的喜，

喜则是强烈的愉悦。

Gladdening is a weaker form of happiness and happiness is a greater form of happiness.
这种喜会导向轻安。

This happiness leads to tranquility.
只有产生喜，喜在这里也指舒服。

Only when there is happiness ('Happiness' also means comfort.)
心喜和身喜，才会产生轻安。

So happiness of the mind　and comfort of the body, so happiness leads to tranquility.
“轻安意在于乐（sukha）”。

“sukha”在这里被翻译成“乐”。

"Tranquility is for the purpose of bliss (sukha).'' 'Sukha' is translated as bliss here.
轻安就是 passaddhi。

Tranquility is passaddhi.
你们在 52 心所里见到了这些词
You will come across these words in the 52 cetasikas -
——身轻安、心轻安。
tranquility of mental body and tranquility of citta.
“轻安意在于乐，乐意在于定，
"Tranquility is for the purpose of bliss and bliss is for the purpose of concentration;
定意在于如实知见。”等等
concentration is for the purpose of correct knowledge and vision.''
为了获得定，我们需要乐。
For the purpose of concentration we need bliss.
“乐”这里指“舒服、平静”。
'Bliss' here means comfort or peacefulness.
如果没有平静，我们就无法获得定。
When there is no peacefulness, we cannot get concentration.
所以，一步一步，
最终导向从苦中解脱、
So it leads step by step to ultimately to liberation from all suffering
诸苦之灭尽、诸多烦恼之灭尽。
to the extinction of all suffering and also to the extinction of all mental defilements.
定则阐明佛陀教法的中善。
Concentration is the middle of Buddha's dispensation.
“如‘于诸善具足’等语”
"Because of the passage beginning 'Entering upon the profitable' -
——这里就是说奉行众善。
here also the usual translation is cultivating what is wholesome, what is good.
你们记得我在阿毗达摩讲座的
第一课或第二课里提到的偈颂吗？
Do you remember a stanza that I talked about in the first or second Abhidhamma lecture?
就是《法句经》里的偈颂，
简要地介绍了佛陀的教法。
There is a stanza or verse in the Dhammapada which describes in a very brief way the teachings of the Buddhas.
这个偈颂是这样的：“诸恶莫作，
众善奉行，自净其意，
It says: "Not to do evil, to cultivate good and to purify one's mind -
是诸佛教。”
this is the teachings of the Buddhas.''
作者在这里指的就是这句偈颂。
The author is referring to that stanza.
“于诸善具足”指的就是众善奉行。
"Entering upon the profitable'' means cultivating what is wholesome.
所以定就是佛陀教法的中善。
It is the middle of the dispensation because it means concentration.
“又得有神变等德故为善。”
"That is good because it brings about special qualities of supernormal powers and so on.''
当你具有定之后，你可以
获得禅那，也可以获得神变力。
When you have concentration, you can get jhānas and also supernormal powers.
“慧是阐明后善教。”
"Its goodness is the end is shown by understanding.''
“慧”是最高阶段。
Understanding, knowledge or wisdom is the highest stage.
所以是后善，“如‘清净其自心，
So it is the goodness in the end. "Because of the passage 'The purifying of one's own mind
此是诸佛教’等语，
是说明以慧为最上及最后。”
- this is the Buddha's dispensation' and because understanding is its culmination, understanding is the end of the dispensation.''
“慧”在这里意思是洞悉四圣谛。
'Understanding' here means penetration of the Four Noble Truths.
现在看第 11 段：
“戒是阐明为三明的近依”。
Now paragraph 11 - "Likewise the necessary conditions for the triple clear-vision is shown by virtue.''
你们知道三明吗？脚注里面有。

Do you know the triple clear-vision? They are given in the footnote.
戒是三明的近依。
Sīla is the necessary condition for the triple clear-vision.
三明包括宿命明、天眼明
The triple clear-vision is the recollection of past lives, the knowledge of the passing away and reappearance of beings
和漏尽明。
and knowledge of destruction of mental defilements.
这三者被称为“三明”。
These three are called the 'triple clear-vision'.
它们实际上是神通，
属于超常的知识。
Actually they are supernormal knowledge. They belong to supernormal knowledge.
“因为只有依于戒的成就
而得通达三明的。”
"For with the support of perfected virtue one arrives at the three kinds of clear vision, but nothing besides that."
“定是阐明为六神通的近依。”
"The necessary condition for the six kinds of direct-knowledge is shown by concentration.''
在脚注里，也解释了“六通”。
The six kinds of direct-knowledge are shown in the footnote.
其中三个是“三明”。
Three of them are the triple clear-vision.
它们都属于超常能力
（就是指知道如何示现神迹）：
They are knowledge of supernormal power (that means one knows how to perform some miracles),
[天眼通、]天耳通 、
the divine ear,
他心通 、
penetration of mind (that means reading the minds of others),
宿命通、神境通 、漏尽通。
recollection of past lives, the knowledge of passing away and reappearance of beings, and the knowledge of the destruction of cankers.
“慧是阐明为无碍解的近依。”
"The necessary condition for the categories of discrimination is shown by understanding.''
“无碍解”这个英译很难理解。
It is very difficult to understand this phrase,
你们是如何理解这个英译的？
"the categories of discrimination''. What do you understand by that?
实际上这是一种“智”。
Actually it is a kind of understanding.
我们看看脚注。
"Understanding of the ..." Let us follow the footnote first.
它是对义、法（指佛法）、
It is the understanding of meaning, understanding of law ('Law' means Dhamma, his teachings),
语言和智慧（智力）的理解力。
understanding of language and understanding of wisdom or intelligence.
无碍解在这里被英译成
指的就是这四个。
就是对此四者的洞悉之智。
These four are called 'discriminative knowledge in the Paṭisambhidā. That means the penetrative knowledge of these four.
“discriminative knowledge”，
第一个是“义”。
脚注只是说“义”。
The first one is meaning. Only meaning is given in the footnotes.
实际上，也可以是指
某法从他法生起的知识。
In fact it is the knowledge that something arises out of something.
某法缘于他法而生。
Something arises depending upon some other thing.
它是一种果。
It is a result or an effect.
与其说“法”，我们可以
将之解释成“因”，
也可以说是佛陀的教法。

Instead of law we can interpret it to mean cause and also the words of his teaching.
“语言”就是语言。这里的
“上座部解释”指“巴利语”。
Language is just language. Here with Theravāda interpretation it means Pāḷi language.
大家知道，所有人都希望自己
的语言是人类的最早语言。
You know everybody wants their language to be the original language of humanity.
所以，在巴利语传统下生活的人，
认为巴利语是人类的最早语言。
Therefore those who are brought up in Pāḷi tradition like to think that Pāḷi is the original language.
他们相信巴利语是
人类始祖所使用的语言。
They like to think that Pāḷi was the language used by the people who appeared in the world in the beginning.
而梵文传统下生活的人，
认为梵语是人类的最早语言。
People brought up in the Sanskrit tradition say that Sanskrit was the original language of human beings.
所以，这里的“语言”
指的是巴利语。
So here 'language' means Pāḷi language.
“智力”在这里是“智”或“慧”。
'Intelligence' just means understanding or wisdom.
所以这样一句简单的偈颂，
涵盖了很多内容。
So many things are shown by just this one verse.
佛陀原意是不是如此，
我们不得而知。
We are not sure that Buddha meant all of this.
注释者非常喜欢就佛陀的
一句偈颂进行多样的诠释。
The commentators are very fond of explaining in many ways a single teaching or single verse of the Buddha.
第 12 段：
“戒是阐明超越恶趣的方便。”
In paragraph 12 "Likewise the means for surmounting the states of loss is shown by virtue.''
“恶趣”指的是四恶趣，
'The states of loss’ means the four states of misery or woe, the four apāyas.
即：畜生、地狱、饿鬼和其他鬼。
(the animal kingdom, hell, angry ghosts and another kind of ghost)
“定是超越欲界的方便。”——
"The means for surmounting the element of sense desires by concentration...'' -
你们知道“欲界”吗？
你们是如何理解这个英译的？
do you know the element of sense desire? What do you understand by that?
这里“欲界”指的是
“感官欲望的世界”。
'Element of sense desires' here means the world of sense desires, kāmāvacara loka.
这里使用的巴利语是“dhātu”，
The Pāḷi word used is 'dhātu'.
通常翻译成“界”。
Dhātu is normally translated as element.
所以，译者这样翻译，
但是这并没有表达原文的意思。
Therefore the author translated it as element of sense desires, but that doesn't convey the intended meaning.
在巴利语里，我们有欲界、
色界和无色界。
In Pāḷi we have kāmadhātu, rūpadhātu, and arūpadhātu.
“欲界”指的是感官欲望之界。
'Kāmadhātu' means the realms of sense desires.
这就是指人界、六欲天界和四恶趣。
That is the human world, the six lower celestial worlds and the four states of woe.
它们被称为欲界。
They are called 'Kāmadhātu'.
所以，这里我认为
应该翻译成“感官之欲的世界”。
So here I think we should say the world of sense desire.

这样意思更清楚。

That makes more sense.

学生：戒喜尊者，为了方便没有书本

的人，我想再读读问题和回答。

Student: Venerable U Sīlānanda for some of the people who do not have books I would like to read the question and the answer again. So they get the connection.

注释书回答的问题是：

「内結与外結，人為結縛結，

The question that the Commentary is answering is: "The inner tangle and the outer tangle, this generation is entangled in a tangle.

瞿曇我問汝，誰當解此結？」

And so I ask of Gotama this question: who succeeds in disentangling this tangle?''

回答是：

「住戒有慧者，修習心與慧，

有勤智比丘，彼當解此結。」

The answer was: "When a wise man...

01B 说戒品

还没有讲到说戒品，只是讲到序论

Not yet come to virtue itself. We're into the introductory part of the discussion

尊者：下次，你们再念诵这个

段落的时候，感觉可能会更好。

I think next time it will be better when you have read the passages.

今天，你们对这些都不是很熟悉。

Today it is something that you are not familiar with.

可能感到很迷惑。

You may be lost in some places.

这只是作者的《序论》，

This is just the introductory talk

还没有正式解释“戒”的意思。

before the author really explains what virtue is, what the meaning of sīla is and so on.

他是按照如下方式进行的。

首先提出问题。

He proceeds in this manner. First he puts questions.

然后一个个进行解答。

Then he gives answers to these questions one by one.

第一个问题是问什么是戒。

The first question that he asks is what is virtue, what is sīla?

回答是：“即离杀生等或实行

于义务行者的思等之法。”

The answer is: "It is a stage beginning with volition present in one who abstains from killing living beings etc.''

当我们离杀生、偷盗等，

生起一种心。

When we abstain from killing living beings, abstain from stealing and so on, consciousness arises in our minds.

生起什么样的心呢？

善心还是不善心？善心。

What kind of consciousness arises? Wholesome or unwholesome? Wholesome.

伴随着这个善心，

还会生起一些心所。

Together with that wholesome consciousness mental states or mental factors arise.

在这些心所中，

有一个心所，被称为“思”。

Among these mental factors there is one that is called 'volition', 'cetanā'.

所以问题是：什么是戒？

答案是：思是戒。

So the question is: what is virtue? The answer is: cetanā is virtue.

当我们谈到“戒”的时候，

我们指的是“思”，

When we say 'virtue', we mean cetanā,

就是当我们离杀生、偷盗等行为时

生起的心所伴随的思心所。

cetanā which accompanies the type of consciousness which arises in our minds when we abstain from killing, stealing and so on.

“《无碍解道》说”

—这是一本书的名字。

"For it is said in the Paṭisambhidā'' - that is the name of a book.

在缅甸，这本书属于经典之列。

In our countries it is included in the Texts, in the sutta pitaka.
实际上，它有点像是三藏的附录。
Actually they are something like an appendix to the Tipiṭaka.
《无碍解道》并非由佛陀所宣讲。
它是由舍利弗所宣讲的。
The Paṭisambhidā was not taught by the Buddha. It was taught by the Venerable Sāriputta.
觉音论师很推崇
《无碍解道》这本书。
The commentator, the Venerable Buddhaghosa, had much respect for this book, the Paṭisambhidā.
他在《清净道论》中
经常引用这本书。
He quotes from this book very often throughout the Visuddhi Magga.
“《无碍解道》说：
‘什么是戒？即思戒，心所戒，
"For this is said in the Paṭisambhidā: 'What is virtue? There is virtue as volition, virtue as consciousness-concomitant,
律仪戒，不犯戒’。”
所以在《无碍解道》里说
virtue as restraint, virtue as non-transgression.''This is what is said in that book Paṭisambhidāmagga
那本书里说：思是戒、
So in that book it is said that volition is virtue,
心所是戒、律仪是戒、不犯是戒。
mental factors are virtue, restraint is virtue, and non-transgression is virtue.
戒可以指以上任何一个。
Virtue can mean any of these things.
根据我们的理解，
“伴随心生起的”什么意思？心所。
'Consciousness-concomitant' means what according to our understanding? Cetasikas.
有时候心所被称为“戒”。
有时候律仪被称为“戒”。
Sometimes cetasikas are called 'virtue', sometimes, restraint.
在 52 心所中，我们有三离心所。
你们还记得吗？
We have abstinences among the 52 cetasikas. Do you remember that?
正语、正业和正命。
它们在这里被称为“律仪”。
They are right speech, right action and right livelihood. They are called 'restraint' here.
还可以包括其他的。
不犯也被称为“戒”。
There may be others too. Non-transgression is also called 'virtue'.
大家知道思。当我们离某种行为，
思就伴随着心生起。
You know volition. Volition arises with consciousness when we abstain from something.
“离杀生等的离名为心所戒。”
"Virtue as consciousness-concomitant is the abstinence in one who abstains from killing living beings and so on.''
这里的“心所”就是指“三离”。
所以有时三离心所被称为戒。
Here 'consciousness-concomitant' means the three abstinences. The three abstinences are called 'virtue'.
有时候“思”被称为“戒”，
有时候“三离”被称为“戒”。
Sometimes cetanā is called 'virtue' and sometimes the three abstinences are called 'virtue'.
“其次舍杀生等的七业道
之思名为思戒。”
"Furthermore, virtue as volition is the seven volitions (that accompany the first seven) of the (ten) courses of action (kamma) in one who abandons the killing of living beings and so on.''
我们知道“十业道”。
There are what we call 'ten courses of action'.
就是离杀生、离偷盗、离邪淫、
That means abstaining from killing, abstaining from stealing, abstaining from sexual misconduct,
离妄语、离两舌、
离恶口、离绮语。

abstaining from lying, from backbiting, from harsh speech and from talking nonsense.
先介绍这七个，
其他三个稍后再说。
There are these seven and we will come to the other three later.
当作者说“七”的时候，
指的就是这些。
When the author said 'seven', he meant these.
身所行的有三种恶行，
语所行的有四种恶行。
There are three kinds of misconduct by body and four kinds of misconduct by speech.
所以一共就是七个。
So they are seven.
这七种思即是……
these seven kinds of volitions are called....volition here or sila.
舍贪欲而离贪心住等所表现的
无贪、无瞋、正见之法名为心所戒
"Virtue as consciousness-concomitant is the three remaining states consisting of non-covetousness, non-ill-will and right view.''
这三个加上
上面七个就是十善业。
These three plus the seven mentioned above are called the 'ten courses of wholesome action (kusala).
舍贪欲而离贪心住等所表现的
无贪、无瞋、正见之法名为心所戒
"non-covetousness, non-ill will, and right view or right understanding stated in the way beginning,"Abandoning covetousness, he dwells with a mind free from covetousness" and so on
“律仪戒，当知有五种律仪。”
经中提到五种律仪。
"Virtue as restraint should be understood here as restraint in five ways.'' There are five kinds of restraint mentioned in the Suttas.
第一个是别解脱律仪。
The first is restraint by rules of the community.
意思就是……
That means...
“别解脱律仪”实际上
指的是比丘戒。
'Rules of the community' really means the rules for monks.
比丘戒一共是 227 条。
There are 227 rules for monks.
当比丘持守这些戒律的时候，
他的身口都具有律仪。
When a monk keeps these rules, then he has restraint in his bodily actions and in his verbal actions or speech.
所以这就是别解脱律仪。
So there is a restraint according to the rules of pátimokkha.
还有有念律仪，
There is restraint by mindfulness.
念有时候也被称为律仪。
Mindfulness is sometimes called 'restraint'.
还有智律仪、
忍律仪、精进律仪。
There is restraint by knowledge, restraint by patience and restraint by energy.
“圆满具足别解脱律仪，
是说关于别解脱律仪。”
"Herein restraint by Pāṭimokkha is this: 'He is furnished, fully furnished, with this Pāṭimokkha restraint'.
“防护眼根，成就
眼根律仪是念律仪。”
Restraint by mindfulness is this: ''He guards the eye faculty, enters upon restraint of the eye faculty'.''
就是说当你看到某物，
你只是单纯地看，
不要生起好恶之心。
That is when you see something, you try to just see it and not go to liking it or disliking it.
如果你可以做到仅仅是单纯的看，
避免生起不善的心所，
If you can just see it and avoid the arising of the unwholesome mental states,
你就可以说自己防护了眼根。
you are said to be restraining the eye faculty.
实际上，防护眼根并不是说

你闭上眼睛，不看任何东西。

In fact restraining the eye faculty does not mean closing your eyes or not looking at things.

你看的时候只是看，但是

你不会因为看而生起不善。

You look at things that you see, but you do not get akusala from seeing them.

这就是眼根律仪。

This is restraint in the eye.

要想不黏着于你的所见，

不会因为自己所见而难过，

你必须具念。

In order not to be attached to things that you see or not to be upset by things that you see, you have to keep mindfulness.

所以，这里也将

念称之为“律仪”。

That is why mindfulness is called 'restraint' ' here.

“智律仪如下：世尊对阿耆多说：

世界一切的瀑流，

"Restraint by knowledge is this: 'The currents in the world that flow Ajita,' said the Blessed One, '

念是他们的防御。”

“瀑流”在这里指不善法。

are stemmed by means of mindfulness'.'' The 'currents' here means akusala.

不善之瀑流被念所防御。

当你具念的时候，

它们就不会生起，

The currents of akusala are stemmed by mindfulness. When there is mindfulness, they cannot arise.

它们就会停止。

“我说诸流的防护，

他们当以慧来遮。”

They are stopped."Restraint of currents I proclaim, by understanding they are dammed.''

通过“慧”，它们彻底被镇服。

By understanding they are totally subdued or suppressed.

所以这里念也被称为“律仪”。

So here understanding is called 'restraint'.

“关于正当的使用资具等

也包括在这里面。”

也就是说资具的使用

在这里也被称为“律仪”。

"And use of requisites is here combined with this.'' That means the use of requisites is also called 'restraint' here.

“使用资具”是针对出家人的。

出家人在使用资具时

必须以“慧”进行省思。

'Use of requisites' refers to monks. Monks have to use requisites with reflection and understanding.

举例说：当我穿袈裟的时候，

我必须进行省思，对自己说：

That means for example whenever I put on this robe I have to say to myself or I have to reflect:

“我用衣袍，只为御寒防晒，

防止爬虫侵袭”等等。

"I use this robe just to ward off cold, just to ward off heat, to ward off insect bites' and so on.

当我们受用饮食时，也会说：

我用此食，不为骄慢，不为庄严

When we eat something also, we say: "I eat not to take pride in my strength, not to make myself beautiful,

只是为了此身存续以行佛道。”

but I eat this just to be able to practice Buddha’s teachings.''

当我们受用坐卧处时，

我们必须省思它只是为了

防御寒冷、炎热等等。

When we use the vihāra (the dwelling place), we have to reflect that it is used for protection from heat, cold and so on.

当我们受用医药资具时，

我们省思只是为了消除

已生起的病苦等等。

And when we take medicine, we reflect that we take medicine just to get rid of disease and so on.

当比丘受用四资具时，

必须作如此的省思。
Monks have to do this whenever they make use of these four requisites.
如果没有“慧”或“智”，
我们就无法做到。
If there is no understanding or no knowledge, we cannot do it.
所以，“使用资具”
被称为“智律仪”。
Therefore the use of requisites is called 'restraint by knowledge'.
“何为忍律仪？即对寒暑忍耐。”
"What is called restraint by patience? He is one who bears cold and heat.''
我们忍受寒冷，我们对寒冷
能忍耐。我们忍受炎热，
We bear cold. We are patient with cold. We are patient with heat.
忍受饥渴。
这就被称为“忍律仪”。
We are patient with thirst. We are patient with hunger. That is called 'restraint by patience'.
实际上，忍在这里就是律仪。
Actually patience itself is restraint here.
“何为精进律仪？
即不容生起欲寻。”
"What is called restraint by energy? He does not endure a thought of sense desires when it arises.''
就是说你要努力、
精进不生起这些想法。
That means you have to make effort or you have to have energy not to endure such thoughts.
只要你心里生起感官之欲望，
你就阻止它。
As soon as such thoughts arise in your mind, you just stop them.
在这里就被称为“精进律仪”，
因为如果你不能精进，
你就做不到这点。
That is called here 'restraint by energy' because if you don't have energy, you cannot do that.
当这些想法在你心里生起时，
你必须警觉，并精进地阻止它们。
You have to be alert, you have to make effort to stop as soon as these thoughts arise in your mind.
“活命遍净戒也是
包括在这里面的。”
"Purification of livelihood is here combined with this.''
活命遍净也是针对出家人的。
Purification of livelihood is also meant for monks.
比丘必须过非常清净的生活，
不能工作挣钱。
Monks must have a very pure livelihood. Monks must not work to earn money.
比丘不能通过算命、
看相来获取供养。
Monks must not tell fortunes or read palms in order to get something from people.
如果我们出家人这样做，
那我们的生活就被染污了。
If we do that, then our livelihood is said to be impure.
为了过清净的生活，
我们该如何做？
In order to have pure livelihood what must we do?
我们必须托钵乞食、努力、精进。
We must go out for alms. We must make effort. We must have energy.
这就是比丘的活命遍净。
出家人不能工作挣钱。
That is the only purity of livelihood for monks. Monks must not work for money.
出家人不能要求别人
将食物送到自己跟前，
Monks must not ask people to bring food to them.
他们必须托钵乞食。
They must go out for alms.
我现在在一个不同的国度，
出家人无法托钵乞食，
I am in a very different country. We monks cannot go out for alms.
所以我们让人们将食物送到寺院。

So now we have to ask people to bring food to the monastery.
“活命遍净”意思是
你必须完全依靠自己。
'Purification of livelihood' means you must depend upon yourself.
在典籍中说你必须依靠你的脚力。
In the books it says that you must rely on your foot muscles.
你步行，沿家逐户去乞食，
然后返回寺院。
You walk and collect food from house to house and return to the monastery.
“上面这五种律仪，
以及怖畏罪恶的善男子
"So this fivefold restraint, and the abstinence, in clansmen who dread evil,
离其所遭的恶事，
一切都是律仪戒。”
from any chance of transgression met with, should all be understood to be 'virtue as restraint'.''
“不犯戒即受持戒律之人
的身口等不违犯于戒。”
"Virtue as non-transgression (that is not breaking the rules) is the non-transgression by body or speech, of precepts of virtue that have been undertaken.''
你们受戒之后，持守它们，
你们不要违反它们。
When you take the precepts, you keep them. You do not break them.
这里的戒指的是身语之戒。
The precepts here are of body and of speech.
我们必须知道戒只是关乎
身业和语业，与意业无关。
We must understand that sīla has to do with bodily actions and with verbal actions, not thoughts.
你可能在心里想杀生，
但是只要你没有采取行动，
你就没有犯戒。
You may think of killing a living being, but as long as you do not kill it, you are not breaking that rule.
你可能在心里想打妄语，
但是只要你没有说出口，
你就没有犯戒。
You may think of telling a lie to another person, but if you do not tell a lie, you are not breaking that rule.
所以，戒是对身业和语业的控制。
Therefore sīla is to control the bodily and verbal actions of a person.
学生：我们有一条戒就是
对人不怀恶念。这怎么解释？
Student: We have a precept which is not to harbor ill-will. How does that work?
尊者：在上座部佛教里，
这属于定的范畴。
Sayadaw: It is included in samādhi in Theravāda Buddhism.
定是用来防护心的，
守卫你的思想。
Samādhi is for control of mind, for control of thought.
只是在心里怀一些恶念，
这并不让人破戒。
Just thinking something bad does not constitute breaking of rules.
戒律是用来防护身业和语业的。
These rules control the actions of the body and the actions of speech.
虽然，心怀恶念并不好，
Although it is not good to have unwholesome thoughts,
但是只要你没有付诸行动，
没有讲出来，你就没有破戒。
still if you do not do with your body or by your speech, you are still keeping these rules.
在上座部佛教里，
戒律是针对身业和语业的。
In Theravāda Buddhism sīla is for bodily and verbal actions.
定是用来守护心的，
Samādhi is for control of mind.
慧是用来断除烦恼的。
Paññā is for eradication of mental defilements.
虽然在上座部，

它不是一个戒条，

Although it is not a precept in Theravāda Buddhism,

但是无嗔与“不怀恶念”

是一样的意思。

non-ill-will is the same as "do not harbor thoughts of hatred or ill-will'.

它被包括在意的三业道里，

即无贪、无瞋、正见。

That is included in the three courses of action of mind - non-covetousness, non-ill-will and right view.

它们属于意业。

They are included in kamma of mind.

我们有三种业，

身业、语业和意业。

We have three kinds of kamma - bodily kamma, verbal kamma and mental kamma.

所以，它们属于意业。

So they are included in the mental kamma.

“戒”这个词是什么意思？

What is the meaning of the word 'sīla'?

如果你不喜欢学巴利语，

可能对这个不感兴趣。

It may not be interesting to those who are not interested in Pāḷi.

“戒”在这里解释成正持或确持。

The word 'sīla' is explained here as meaning composing or upholding.

什么是正持？

What is this 'composing'?

“以身业等善持戒律

而不杂乱的意思。”

"It is either a coordinating, meaning non-inconsistency of bodily actions etc. due to virtuousness.''

“不杂乱”的意思就是行为不散逸。

'Non-inconsistency' really means non-scattering of one's actions.

就是说如果我们做了坏事，

我们的行为就散乱、不正。

That means if we do bad actions, then our actions are said to be scattered, non-coordinated.

我觉得“散乱”

比“杂乱”要恰当。

I think 'scattered' is better than 'inconsistency'.

“不杂乱”意思似乎就是说你的

行为要跟其他行为保持一致。

'Consistence' means that it must not be different from others or something like that.

如果你不杂乱，

意思就是一直如此。

这也可能指坏习惯。

If you are consistent, it means that you do this thing always. It can be a bad habit.

这里的意思实际是你具戒时，

你的行为就不散乱。

Here it means that your actions are not scattered when you have sīla.

“戒是确持——

保持一切善法的意思。”

"Sīla is an upholding, meaning a state of basis owing to its serving as a foundation for profitable states.''

只有具戒的时候，

你才能有善的心所。

Only when you have sīla, can you have wholesome mental states.

所以戒就是确持。

这就是戒的两个意思。

Therefore sīla is something like upholding. These are the two meanings of sīla.

此二义实为通晓文字法者所允许的。

"For those who understand etymology (that means grammarians) admit only these two meanings.

然而也有人解释戒为头义

Others however, comment on the meaning here in the way beginning ' The meaning of virtue (sīla) is the meaning of head (siras),

及清凉等义的。”

这里就是玩文字游戏。

the meaning of virtue is the meaning of cool (sītala).'' That is playing upon the word.

巴利语“戒”与“头”很类似，

也与“清凉”类似。

The Pāḷi word 'sīla' is close to the word 'siras' and is also close to the word 'sītala'.

或许可以这样解释，但是论师

在此并不接受这样的说法。

So they may explain in this way, but it is not accepted by the commentator here.

什么是戒的相、味、现起、足处？

"What are the characteristic, function, manifestation and proximate cause of sīla?''

我觉得你们一定熟悉这些词。

I think you are familiar with these.

当我们要去理解某个事物

的时候，我们必须通过

Whenever we have to understand something, we have to understand

相、味、现起、足处来进行了解。

这样，我们才能彻底了解。

by way of characteristic, function, manifestation and proximate cause. Only then do we understand thoroughly.

特别是你们在禅修的时候，

你们有时候是通过“相”

来了解诸法的。

Especially when you practice meditation, you come to understand things sometimes by way of characteristic.

也就是说，

你通过“相”来观察事物。

有时候，你观察它的“味”。

That means you see things by means of characteristic. Sometimes you see the function.

有时候，你观察它的“现起”，

有时候你观察它的足处（近因）

Sometimes you see the manifestation and sometimes you see the proximate cause.

所以，我们通过此四项了解诸法。

So with reference to these four we have to understand things.

因此，我们必须

通过此四项来理解“戒”。

Therefore we must understand sīla with reference to these four aspects.

什么是戒的相？也就是说

什么是戒的自性和本性。

What is its characteristic? That means what is its individual essence or its nature.

戒的相只是正持，前面提到过。

The characteristic of sīla is just composing, the same as that mentioned earlier.

“譬如青黄等色，虽有种种的区别，

"Just as visibleness is the characteristic of the visible-data base even when analyzed into the various categories of blue, yellow etc.,

而色处的特相总不出于可见性。

because even when analyzed into these categories, it does not exceed visibleness,

同样的，戒总不出于以正持身业等

so also this composing, described above as the coordinating of bodily action, etc.,

虽有思等种种区别，但是以

保持善法的戒行为相，

and as the foundation of profitable states, is the characteristic of virtue even when analyzed into the various categories of volition etc.,

所以即使有种种区分，

但总不出正持。”

because even when analyzed into these categories, it does not exceed the state of coordination and foundation.

“色处”意思就是色所缘。

'' 'Visible-data base' just means the visible object.

在 28 种色法之中，

有一种是可见色。

Among the 28 material properties there is one thing which can be seen.

这是唯一能够被眼睛看到的。

它被翻译成可见色或色所缘。

That is the only thing that can be seen by our eyes. It is translated as form or visible object.

这种色所缘的的相就是可见性。

The characteristic of that visible object just visibleness.

所以可以被看见就是它的特相。

That it can be seen is its characteristic.

虽然我们可能会说色所缘是

红、黄、蓝、白等等，

Although we may say that visible objects are red, yellow, blue, white and so on,

但是根据相，它们只是一个

but according to characteristic they are only one,
一个可见的色处，
具有的特相就是可见性。
visible data which has the characteristic of visibleness.
用同样的方法，
我们可以将思称为戒。
In the same way we may describe cetanā as sīla.
思是戒，律仪是戒，不犯是戒。
Cetasikas are sīla. Restraint is sīla. Non-transgression is sīla.
不管戒有多少种，
However many varieties of sīla there may be,
不同戒的相都是正持。
the characteristic, the common nature of all kinds of different sīla is just composing.
所以，戒的相是正持。
So it has the characteristic of composing.
它的味是什么？
巴利语的“味”意思是作用。
“味”有两个意思。
What is its function? The Pāḷi word for function is rasa. Rasa has two meanings.
其一是“行为、作用”，
另外一个意思是“成就”。
One meaning is action or function and the other meaning is achievement.
有时候“味”就是指“行为”，
有时候“味”就是指“成就”。
Sometimes function as action is used. Sometimes function as achievement is used.
在这里，“味”兼具这两个意思。
Here both are mentioned.
戒的“味”就是阻止恶行。
The function of sīla is the stopping of misconduct.
当你具戒的时候，你就不会
违反戒律，也就不会有恶行。
When you have sīla, you do not break precepts. You do not have misconduct.
此戒之味能摧毁诸恶行，
Stopping misconduct is its function or is its nature.
能够成就无罪之德。
Blamelessness is its function as achievement.
就是说当你戒清净成就
的时候，你就无罪。
That means when you achieve purity of sīla, then you are blameless.
无罪实际上就是戒清净的结果。
Blamelessness is actually the outcome of the purity of sīla.
无罪也被称为戒的作用。
Blamelessness is also said to be the function of sīla.
巴利语“味”具有两个意思：
行为或成就。
The Pāḷi word 'rasa' has two meanings - action or achievement.
戒的现起是什么？
What is the manifestation of sīla?
“智者说净为现起，
"Now virtue, so say those who know, itself as purity will show;
解释惭愧为足处。”
and for its proximate cause they tell the pair, conscience and shame as well.''
戒的现起是清净。
Manifestation of sīla is just purity.
当我们专心于戒的时候，
它给我们呈现的是清净。
When we concentrate on sīla, it appears to us as purity.
戒是真正的清净。
所以戒的现起是清净。
Sīla is real purity. So purity is the manifestation of sīla or virtue.
惭愧为戒的足处。
The proximate causes of sīla are conscience and shame.
实际上它的足处是惭愧和畏惧。
Actually the proximate causes are shame and fear.
“惭愧”是对做坏事生起的惭愧。
'Shame' is the shame to do unwholesome things.
“畏惧”是对做坏事生起的畏惧。
'Fear' is the fear to do unwholesome things.

如果我们做坏事，如果

我们的戒行不清净，

会导致不好的果报。

If we do unwholesome things, if our moral conduct is not pure, we will get bad results.

所以这里“惭愧”、

“畏惧”就是戒的足处。

So this shame and fear are called 'the proximate causes of sīla.'

只要人们具有惭愧、畏惧，

他们就会持戒。

So long as people have this shame and fear, they will keep precepts.

当人们失去此二者，

他们就会随心所欲。

The moment these two leave people, then they will do anything they like.

学生：你能定义一下

什么是足处（近因）吗？

Student: Could you define what proximate cause is?

尊者：因有两种，近因和远因。

这里指的是近因。

Sayadaw: There are two kinds of causes - near cause and far cause. It is near cause.

学生：近因就是显然为真的。

尊者：是的。

Student: "near cause" in the sense of this is what is immediately described as true?

Sayadaw: That's right. Yes.

好

Ok.

我们只学习了 9 页。

We have got only nine pages.

下个星期，我不知道你们

能否获得这本书，能复印吗？

So next week, I don't know how you can get each copy of this book. Can you make copies of it?

这样，你们就在课前能够阅读它们

Student: [inaubile] some pages.

Sayadaw: Yes, so that they can read fully before the class.

楼下的阅览室至少有一本……

Student: Downstairs in the reading room there is at least one copy....[inaudible] two copies...[inaudible]

在下周上课之前，

请阅读 20 到 30 页。

Please read about 20 or 30 pages for next week.

读完 20 页后，你们上课的时候，

我们可以进行讨论。

After you have read, then you can come to the class and we can discuss.

学生：你还没有怎么介绍

《清净道论》在南传国家的地位

Student: So you didn't mention very much for the role of Visuddhi Magga was studied in the Theravada countries.

我听说如果你真的

想修习上座部佛教，

你需要带着这本书去住山洞。

I have heard that if you want to practice Buddhism there. You need two things. You need a cave and a copy of this book.

尊者：没错。这本书在

上座部佛教国家地位很高。

Sayadaw: That's right. It is held in very high esteem in Theravāda countries.

实际上，

这本书的地位仅次于佛陀。

It is next to the Buddha actually.

这是缅甸版的巴利语

《清净道论》，第一卷。

This is the Burmese edition of the book in Pāḷi, the first volume.

这次，或许没有什么太多的问题

Student: [inaudible]

Sayadaw: This time, maybe not many questions.

学生：这本书是写给出家人的。

对于我们这样的在家人，

有什么意义呢？

Student: This book is meant for monks. Does it have any place for ordinary folks like us?

尊者：对于本书的前两章，

你们要有耐心，因为这些

戒律和修持是针对出家众的。

Sayadaw: You have to be patient with the first two chapters because the rules and practices are for monks.
但是你们可以采纳这一章
和下一章的若干内容，
用于在家众的戒律。
But you can adapt some of the statements in this chapter and the next chapter to sīla for lay people.
戒律对出家人的要求非常严格，
Monks are exhorted to be very strict with regard to their rules.
即便是微细的戒条，
也要非常注意。
They are exhorted not to break even a small rule.
所以说：即使在微细戒上，
也要生起怖畏。
It is said that one should see danger even in the smallest transgression.
同样，如果你们要禅修，
你们的基础要清理好。
In the same way if you are going to practice meditation, then you have to clear the bases.
你们首先要通过戒行的清净
建立牢固的基础。
You have to establish a firm foundation of moral purity first.
作为在家人，
你们至少要持守五戒。
As a lay person you take precepts, at least five precepts and you keep them.
不要犯这些戒，得好好持守它们。
You are not to break any one of these rules. You are to keep them intact.
即使你们的生命处于危险之中，
你们最好也不要违反这些戒。
You may be exhorted not to break any of these rules even though your life is in danger.
所以，此章的教法
也适用于在家人的修习。
We can adapt the admonition or the advice given in this chapter to the practice of lay people too.
此章介绍的是出家人的行为、
出家众的戒律。
This chapter deals with monks' behavior, monks' sīla.
我担心你们可以找到
许多不妥当的行为，
这里提到的许多投机取巧的手段。
I am afraid you will find many improper conduct and resorts mentioned here.
你们知道，有些僧人非常聪明，
他们用狡猾的手法获取供养，
You will know how monks are clever in acquiring things for themselves
不直接打妄语，但是用方便的
行为来达成自己的目的。
and clever in not telling direct lies, but in saying white lies or something like that.
注释书的好处就是
里面有许多故事。
One thing that is good about the Commentaries is that they give many stories.
我们可以通过这些故事学习。
We can learn from these stories.
从第三章开始，就是关于
禅修的内容，不分在家和出家。
From the third chapter onward it is for those who practice meditation whether a lay person or a monk.
但是，重点还是针对出家众的，
因为出家众禅修的人比在家众多。
Still the emphasis is on monks because monks were those who practiced meditation more than lay people.
但是，现在并非如此。
在家众现在也非常热衷禅修，
特别是在缅甸。
However that is no longer true. Lay people are also very interested in meditation now, especially in Burma.
在世纪之交的时候，
缅甸僧人非常热衷于修观禅。
In Burma about the turn of the century monks became interested in the practice of vipassanā meditation.
他们也让在家人修观禅。

They gave chance to lay people to practice vipassanā meditation.
过去在家人觉得他们不能经常禅修
因为他们有很多俗世的事情要做。
Formerly lay people did not think that they could practice much meditation because they had things to do in the world.
即使是出家人，也觉得必须找
一个僻静的地方，独自禅修。
Even though you are a monk, they think that you have to go to a very secluded place and stay there alone and practice meditation.
我老师马哈希尊者的老师
The teacher of my teacher, Venerable Mahāsi Sayādaw,
在这方面就是一个先驱，他重新
燃起了僧俗二众禅修的热情。
was one of the pioneers of rekindling of interest of the practice of meditation both by monks and by lay people.
我想，他应该是率先
向在家人教授禅修的人，
I think that he was the first who taught meditation to lay people
他在寺院接受在家人，
指导他们进行密集禅修，
就像我们现在所做的。
and who accepted lay people at the monastery to practice intensive meditation like we do now.
学生：你老师的老师叫什么名字？
Student: What was his name?
尊者：他的法名是乌 • 那拉达尊者，
但是大家一般称他为明贡西亚多。
Sayadaw: His personal name was Venerable U Nārada, but he was known as the Mingun Sayādaw.
向智长老在他的著作
《佛教禅修心要》里
提到过明贡西亚多。
His name was mentioned in Venerable Nyanaponika's book, The Heart of Buddhist Meditation.
现在有许多缅甸在家人
也修习观禅。在你们这个国家，
也有许多人热衷于禅修。
So now many lay people practice vipassanā meditation. In Burma and also in this country many people are interested in meditation.
我认为这对佛教而言
是个很好的趋势。
I think this is a good trend that Buddhism is going towards.
毕竟，实修才是关键所在，
只是从理论上了解一些
东西对我们帮助不大。
After all practice is what counts. Just understanding or just knowing theoretically will not help us much.
我们必须将理论付诸实践。
We must put this theoretical knowledge into practice.
我觉得学、修应该并驾齐驱。
The study and practice I think should go together.
只是单纯的理论学习
对我们助益不是很大。
Just study will not help us much.
有时候你会发现，实践能够
加深你们对书本知识的理解。
Something that you see through the practice helps you to have deeper understanding of what you know from the books.
此二者应该并肩而行，
要去实践，去禅修。
These two should go together - practice and meditation. Thank you very much.

02A 说戒品

让我们回顾第一章的结构。
Let us go back to the structure of the first chapter.
我是指目录的详细内容。
I am referring to the detailed table of contents.
此章讨论的是戒，巴利语是 sīla。
This chapter deals with what is translated as virtue. In Paḷi it is sila.
在《序论》里引用了
相应部的一首偈颂。

A stanza from the Saṃyutta Nikaya is used as an introduction.
在本书的开头，作者通过
对这首偈颂的评述，
解释了什么是清净之道。
Then the author explains what the path of purification is along with a commentary on the stanza at the beginning of the book.
然后，作者继续介绍戒：
什么是戒？
Then the author goes on to explain sila or virtue - what is sila, what is virtue.
他说：思是戒、心所是戒、
He explained that volition is virtue, mental factors are virtue,
律仪是戒、不犯是戒。
restraint is virtue, and non-transgression is virtue.
这是根据《无碍解道》
的文本进行解释的。
This he explained according to a Text called 'Paṭisambhida Magga'.
作者也解释了五种律仪：
In connection with restraint the author explained five kinds of restraint
别解脱律仪、念律仪、智律仪、
忍律仪、精进律仪。（18 段）
(Paragraph 18) -restraint by Paṭimokkha, restraint by mindfulness, restraint by knowledge, restraint by patience, and restraint by energy.
解释了什么是戒，解释了
根据上座部佛教什么是戒之后，
After explaining what virtue is or what is taken to be virtue according to the teachings of Theravada Buddhism,
作者进一步解释了什么
是戒的巴利语义。
the author goes on to explain the meaning of the Paḷi word 'sila'
为什么称戒为 sila
or why virtue is called 'sila' in Paḷi.
作者的解释是，
之所以称之为“戒”，
是因为善持身语二业，
The explanation given is that it is called 'sila' because it coordinates the bodily and verbal actions.
同时还是一切善法形成的基础。
Also it serves as a foundation for the formation of wholesome states.
所以，这里给出了
戒的两种基本含义。
So the two basic meanings of the word are given there.
其一是正持，其二是确持。
One is coordinating and the other is the basis for holding up.
接下来作者介绍了
戒的相、味、现起、足处。
Next the author gives the characteristic, function, manifestation and proximate cause of virtue.
上座部传统的作者
在研究或者理解事物的时候，
It is customary with Theravada authors that whenever there is something to be studied or to be understood
往往通过相、味、现起、足处
来对它们进行研究。
that they explain that thing according to its characteristic, its function, its manifestation and its proximate cause.
在阿毗达摩里也是这样，
心、52 心所
In Abhidhamma also citta, the 52 cetasikas
等都是通过它们的相、味、
现起、足处进行解释。
and so on are explained with reference to their characteristics, functions, manifestations and proximate causes.
第 20-22 段对戒的相、味、
现起、足处进行了介绍。
The characteristic, function, manifestation and proximate cause of virtue are given in paragraphs 20-22.
接下来作者介绍了戒的功德，
戒清净具有的功德。
Then the author gives the benefits of virtue, the benefits of having pure virtue or pure sila.
然后他用此章剩下的篇幅

介绍了不同种类的戒。

Then he describes the different kinds of virtue which takes up the rest of the first chapter.

我们上周讲到了“相”等

we reached to the end of characteristic and so on last week

这周我们开始介绍戒的功德。

This week we will begin with the benefits of virtue.

在第 23 段，作者引用了

增支部尼柯耶的话。

In paragraph 23 the author first begins with a quote from the Aṅguttara Nikaya.

你们看到了 A.v.1 吗？

A 指的是增支部尼柯耶，

它是五部尼柯耶之一。

Do you see A.v.1? 'A' means Aṅguttara Nikaya. It is the name of one of the five collections.

增支部尼柯耶英文翻译

成“Gradual Sayings”，一共是五卷。

The translation of Aṅguttara Nikaya is Gradual Sayings. There are five volumes of them the copies are in the library here.

接下来在第 23 段，你们可以看到

D.ii.86。D 指的是长部尼柯耶，

Further down in paragraph 23 you see D.ii.86. 'D' means Digha Nikaya.

这是另外一部尼柯耶，英文名称

是“Dialogues of the Buddha”

It is another collection. The translation of this collection is called Dialogues of the Buddha.

一共是三卷。

再稍微往下看，看到 M.i.33，

There are three volumes. A little further down you will see M.i.33.

M 指的是中部尼柯耶，

这是另外一部尼柯耶，

'M' means Majjhima Nikaya. It is another division of suttas.

它的英文名称是

我希望你们都读完了这些段落，

The translation of this collection is Middle Length Sayings. I hope you have read all these.

“Middle Length Sayings”。

它们都是关于戒的功德。

These are the benefits of virtue.

在下一页第 24 段，作者以

偈颂的形式介绍了戒的功德。

On the next page in paragraph 24 the author gives the benefits of virtue in verse form.

从底下往上第六行，写道：

“戒能摧毁自责等的怖畏。”

About six lines from the bottom it says,"Virtue does away with self-blame and the like.''

“戒能摧毁自责等的怖畏。”

"Virtue does away with self-blame and the like.''

“自责等的怖畏”

——“等”还有哪些？

'Self-blame and the like' - what are the others?

戒的利益有四种，

The benefits of being virtuous or of having pure or good sila are four.

不具戒同样有四种过患，

The dangers of not being unvirtuous or dangers of having bad sila are also four.

第一个就是自责。

The first of these four is self-blame or self-reproach.

当我们的戒行不清净，

首先我们就会自己责怪自己，

因为自己最先知道我们的行为。

When our moral conduct is impure, the first blame comes from us because we are the first to know what we did.

所以，自责是第一个。

So self-blame or self-reproach comes first.

然后就是来自他人的指责。

Then there is the blame of others or the reproach of others.

如果我们没有守好

自己的戒或者我们破戒了，

If we do not keep our rules properly or if we break our precepts,

其他人也会责怪我们，

这就是他人的指责。

other people will also blame us. There is the blame of others or the reproach of others.
失戒的第三个过患就是惩罚。
The third disadvantage of bad sila is punishment.
如果我们不持戒，
我们就可能会犯罪。
If we do not keep precepts, then we may commit crimes.
我们可能会杀生，
甚至会杀人，我们可能会偷盗等。
We may kill beings or we may kill human beings. We may steal and so on.
这样我们此生就会受到制裁。
As a result of this, we will get punishment in this life.
这就是持戒不清净的又一个过患。
That is another danger of having impure moral conduct.
第四个就是有一个不幸的命运，
The fourth one is having an unhappy destiny.
就是说会投生到四恶道——地狱、
That means rebirth in the four woeful states or the four states of loss - rebirth in hell,
畜生、饿鬼、其他鬼道。
rebirth in the animal kingdom, rebirth as a hungry ghost and rebirth as another kind of ghost.
这就是持戒不清净的四个过患。
These are the four disadvantages of being impure in moral conduct.
它们的对立面是四种功德。
The opposite of these are the four benefits.
“戒能摧毁自责等的怖畏。”
"Virtue entirely does away with dread of self-blame and the like.''
戒能摧毁四种怖畏，
即：自责、他责、
Virtue entirely does away with the danger of these four namely self-reproach, reproach of others,
惩罚和不幸的命运。
punishment and unhappy destiny.''
作者接着介绍了戒的种类。
Then the author gives the kinds of virtue.
西方人总是说东方人喜欢数字。
Western people often say that Eastern people are fond of numbers.
在这里，戒被解释成
一种、两种、三种、五种。
Here virtue is explained as of one kind, two kinds, three kinds, five kinds.
作者首先只是给出清单，
然后进行详细的解释。
First the author just gives a list of them. Then they are explained in detail.
先依戒的特相，戒有一种。
There is only one sila or one kind of virtue according to the characteristic.
当我们考虑到相，
When we take into account the characteristic,
根据调和身业和语业，
以及确持人们的特相，戒有一种。
there is only one virtue which has the characteristic of coordinating bodily and verbal actions and upholding people.
然后，有两种、三种和五种戒。
你们可以读读列表。
Then there are two kinds, three kinds and five kinds of virtue. You may read the list.
我想在第 11 页 16 段进行一些调整。
On page 11, paragraph 16, I want to make some changes there.
作者解释了四种戒。他谈到
自然戒、惯行戒、法性戒和宿因戒。
The author is explaining four kinds of virtue. He mentions natural virtue, customary virtue,
我觉得法性戒的英文
应该是“ingrained virtue”。
necessary virtue and virtue due to previous causes. I think we should say 'ingrained virtue' instead of 'necessary virtue'.
这里使用的巴利语是
意思就是如其所是，
The Paḷi word here is dhammata. That means the way it is.
“dhammata”，
就是“根深蒂固”的。
最后一个是宿因戒，
That means ingrained virtue. The last one is virtue due to previous causes.

这里“previous causes”指的是前生之因。

Here 'previous causes' means causes in previous lives.

人们此生持戒是

因为他们前生在持戒，

People are virtuous because they were virtuous in their past lives too.

这种持戒的习性从前生带到今生。

This being virtuous is carried over from past lives.

一共是四种。

There are four kinds of them.

在 26 段，进行了详细的解释：

In the detailed explanation in paragraph

“又作持由信而起的精进所成就，

止持由信和念所成就。”

-"Herein, keeping is accomplished by faith and energy; avoiding, by faith and mindfulness.''

在这段里，讲了两种戒。

一种是作持，一种是止持。

In this paragraph there are two kinds of virtue. One is keeping and one is avoiding.

“作持”意思就是应当作的事情。

'Keeping' means following the advice that this should be done.

止持关于不应当作的事情。

And "avoiding" means following the advice that this should not be done.

大多数戒律都是禁止做的事情，

戒杀生、戒偷盗等等。

Most precepts are about what should not be done. One must not kill, one must not steal and so on.

有时候我们应该这样，

有时候我们应该那样。

Sometimes we should do this and sometimes we should do that.

如果我们不做这些事情，

我们的戒行就不清净。

If we do not do these things, we come to some state that lacks virtue or is impure.

“作持”是由信和精进所成就的。

The 'keeping' is accomplished by faith and energy.

例如，有一些戒条是讲比丘

在僧团应该做的某些事情。

There are rules which say that the monks must do certain things at the monastery for example.

这种戒是由信所成就。

This kind of sila or virtue is accomplished by faith.

如果你对佛陀有信心，

如果你有精进，

你就能够持守这些戒。

If you have faith or confidence in the Buddha, if you have energy or effort, then you can keep that sila.

在这个英译里面讲到：

“止持由信和念所成就。”

In this translation it says that 'avoiding' is accomplished by faith and mindfulness.

在缅甸的巴利语版本

以及巴利圣典协会的版本里，

里面没有“念”。

In the Burmese-Paḷi edition and also in the Paḷi Text Society edition there is no word for mindfulness.

所以这里我们要删除

“和念”这两个字，

We should strike out the two words 'and mindfulness' here.

应该是：“止持由信所成就。”

We should just say,"Avoiding is accomplished by faith.''

只有当你对佛陀具有信，

对戒律具有信，

Only when you have faith and when you have confidence in the Buddha and in the rules,

你才能避免破戒。

can you keep yourself from breaking the rules.

这些都是由信所成就的，

不是通过念所成就的。

This is accomplished through faith and not by mindfulness.

所以《清净道论》的注释书

也没有支持“念”的说法，

"Mindfulness'' is not supported by the Commentary on this book.
我们称之为“复注”。
We call it a Sub-Commentary.
在复注里，
只解释了“信”（saddhā），
没有“念”（sati）。
In the Sub-Commentary also only the word 'faith' or in Paḷi the word 'saddha' is explained and not mindfulness or sati.
我们应该说：
“止持由信所成就。”
We should say here,"Avoiding is accomplished by faith.''
如果你对佛陀和佛陀的教法有信心，
If you have faith or confidence in the Buddha and his teachings,
你就能遵守戒律，防止作恶。
then you can follow the rules that prohibit you from doing certain things.
学生：作持由精进所成就，
这是什么意思？
Student: What does 'keeping by energy' mean?
尊者：当你遵守某些戒条的时候，
你需要有所作为，需要做事。
Sayadaw: You have to do something when you follow rules that say something must be done.
例如我们对师父需要尽一些义务。
For example there are duties to be done for our teachers.
我们必须在老师之前起床。
We must get up early in the morning before the teacher gets up.
我们必须给他端水洗脸。
We must offer him water for washing his face.
如果有吃的，我们也要给他吃。
我们必须为他服务等等。
If there is something to eat, we must offer it to him. We must do some chores for him and so on.
这就是第一种：作持。
This is the first kind of 'keeping'.
如果我们没有信心，不精进，
我们就不能成就这些戒。
If we do not have faith and if we do not make effort, we will not accomplish that kind of sila.
所以这里需要有信和精进。
So there both faith and energy are required.
而止持只需要信，并不必须有念。
Refraining from something needs only faith, not necessarily mindfulness.
下一段是：
“等正行”和“初梵行”，
In the next paragraph"that of good behavior'' and"that of the beginning of the life of purity''
这两个都是直接
从巴利语翻译过来的。
- they are terms that are directly translated from Paḷi.
往下四行：
“活命第八即是此戒的同义语。”
About four lines down it says:"This is a term for the virtue that has livelihood as eighth.''
两三行前，有：
“这除了活命第八的戒外，
其他的都是同义语。”
A couple of lines before it says:"this is a term for virtue other than that which has livelihood as eighth.''
脚注对“第八”作出了注释。
The eight are given in the footnote.
就是离身三不善业、
They are refraining from three wrong bodily actions,
离语四不善业、离邪命。
refraining from four wrong verbal actions and refraining from wrong livelihood.
这就是八戒。
These constitute eight precepts.
这八戒与稍后
提到的八戒是不同的。
These eight precepts are different from the eight precepts to be mentioned a little later.
这些戒被称为“活命第八”，
另外的那种是不同的。
These precepts are called those that have livelihood as eighth. The others are different.
“活命第八即是此戒的同义语。

"This is a term for the virtue that has livelihood as eighth.
因为也是修行之道上
最初必须清净的部分。”
It is the initial stage of the path because it has to be purified in the prior stage too.''
我觉得在原始文本里，
这里没有“也”，删掉。
I think there is no word for 'too' in the original Paḷi. We should leave out 'too'.
这个戒在初梵行之前必须成就。
This sila has to be accomplished before we take up the beginning of the life of purity.
就是说，在禅修前，
我们必须清净我们的戒行。
That means before we practice meditation, we have to purify our moral conduct.
因为也是修行之道上
最初必须清净的部分。
So it has to be accomplished or purified in the prior stage of the path.
“道”在这里的指的是
导向觉悟的禅修。
'The path' here means the practice of meditation leading to enlightenment.
在第 29 段，提到了四种戒。
In paragraph 29 four kinds of sila are mentioned.
“依有爱依、见依两种。”
"There are two kinds of dependence - dependence through craving and dependence through false view.''
在这里，爱本身就是依，
邪见也是依。
Craving itself is dependence here. False view itself is dependence here.
有时候，我们有贪，
Sometimes we have attachment. We have lobha.
我们希望投生到善趣，
我们希望投生为天人，
We want to be reborn in a better world. We want to be reborn as a deva or a celestial being.
或者我们希望投生到人界中
的善良家庭，诸如此类。
Or we may want to be reborn as a human being of good family. It is something like that.
我们持戒就是为了
投生到一个好的所在。
We practice sila in order that we may be reborn in a better existence.
此种戒依于爱。
That sila is dependent upon craving or attachment.
因为我们对这些生存地具有贪爱，
这样我们就会做某事，
我们就会投生到那里。
Because we have attachment to these lives we do something so that we may be reborn there.
所以，爱就是依。
So craving itself is dependence.
不是通过爱而依，
而是爱本身就是依。
It is not dependence through craving, but dependence as craving we may say.
有时候，我们有一种邪见，
认为清净就是通过戒行而获得。
Sometimes we have the false view that purification is through virtuous conduct.
意思就是我们相信，我们
单纯通过戒就可以变得清净。
That means we believe that we can become purified through virtue only.
这是一种邪见，
因为我们必须先持戒，
然后修定、慧。
That is a false view because we have to practice virtue first, then concentration and then wisdom.
单纯由戒本身是不能
让我们觉悟，让我们清净的。
Virtue alone, by itself, will not help us to become enlightened, to become purified.
“清净”这里意思是心的清净，
也就是觉悟。
'Purification' here means purification of mind in the form of enlightenment.
觉悟可以通过仅仅修观禅获得，

可以通过仅仅修慧获得。

Enlightenment can be gained only through vipassana meditation, only through practice of wisdom.

这种智慧的修习

只有通过定才会可能。

That practice of wisdom is possible only when there is concentration.

而定只能是建立在

戒行清净的基础上。

And concentration can be built only on the purification of moral conduct.

单纯由戒行清净本身不能导向觉悟。

Purification of moral conduct alone, by itself, cannot lead us to emancipation or enlightenment.

如果这样认为，就是邪见，

我们用这样的邪见持戒。

That is a false view. Through this false view we practice sila.

在这里，见就是持戒的一个依，

所以在这里戒有两种。

Here false view is a dependence for the practice of sila. So there are two kinds.

我们再往前一点看看。

Let us go back a little.

你们理解 27 段中间的

“两种毗崩伽”（Double Code）吗？

Do you understand the 'Double Code' in about the middle of paragraph

“两种毗崩伽所包摄的戒

（比丘和比丘尼巴帝摩卡）……“？

-" what is included in the Double Code (the bhikkhus' and bhikkhunis' Paṭimokkha)…''?

比丘和比丘尼就是男女出家众。

Bhikkhus are monks and bhikkhunis are nuns.

比丘和比丘尼的戒律

专业术语是称为“巴帝摩卡”。

Rules for monks and nuns are technically called 'Paṭimokkha'.

译文里给出的是

“巴帝摩卡”这个词。

The word 'Paṭimokkha' is given in the translation.

因为有两种，

所以称为“两种毗崩伽”。

Since there are two, it is called 'Double Code'.

比丘的戒条有 227 条，

比丘尼的有 311 条。

There are 227 rules for monks and 311 rules for nuns or bhikkhunis.

女性比男性的戒律更多。

Women have more rules than monks have.

这两个包含的戒都属于初梵行。

Both belong to the beginning of the life of purity.

“犍度品所包摄的义务”

"And that included in the duties set out in the Khandhakas (of Vinaya)''

——你们知道三藏吧。

第一个是律藏。

- you know there are three Piṭakas. The first is Vinaya Piṭaka.

律藏里包含了比丘和比丘尼等戒。

That Piṭaka consists of rules for monks and nuns and so on.

律藏里包含了比丘 227 戒、

比丘尼 311 戒，

Vinaya Piṭaka is composed of the 227 rules for monks, the 311 rules for nuns,

通过故事得出这些戒条，

有一些是对戒条的解释。

the stories leading to the laying down of these rules and some explanations of the words in the rules.

它们被称为“经分别”。

They are called 'Sutta Vibhaṅga'.

还有一些文本被称为“犍度”。

“犍度”的意思是“篇章”。

Then there are some other books which are called 'Khandhakas'. 'Khandhaka' just means section.

在犍度品里，大多数

戒律都是关于作持的。

In the Khandhakas mostly rules pertaining to 'keeping' are given.

在犍度里，介绍了出家的仪式，

There are Khandhakas telling how to perform the ordination ceremony,

成为比丘需要具有

什么样的条件，等等。

what qualifications one must have to be ordained and so on.

在另外一个章节里，

也介绍了对老师、弟子

In another section the duties which are to be performed for our teachers or for our pupils,

和对客僧应该尽的义务。

or for guest monks are mentioned.

这些被称为“犍度”。

犍度品所包摄的义务为等正行。

These are called 'Khandhakas'. Included in the duties set out in the Khandhakas is that of good behavior.

这些犍度分成两个部分。

There are two books containing these Khandhakas.

一个是“大犍度”，

另外一个是“小犍度”。

One is called 'Great Khandhaka' and the other is called 'Small or Lesser Khandhaka'.

如果你对佛陀时代

的社会形态感兴趣，

这些文本都是很有趣的参考。

Those are very interesting books if you are interested in social conditions during the time of the Buddha

他们使用什么样的器具，

他们怎么盖房子，

这些都在犍度里有介绍。

What utensils they used, how they made houses, all these things are mentioned in these books.

随着僧团人数的不断增长，

问题也越来越多。

As the number of monks grew, there were more and more problems.

有时候那些出家人就像是小孩子。

他们会去找佛陀，问他怎么办。

Sometimes those monks were like children. They would go to the Buddha and ask him what to do.

例如，僧人需要

为自己的的衣服染色。

For example monks have to prepare dye for themselves.

他们会煮树皮来获得颜料。

They have to boil bark of a tree or wood from which they would get color.

有时候，锅里的水可能会溢出来，

有时候可能会煮干了。

他们会去向佛陀汇报这些事情。

Sometimes the pots would overflow or boil over. Then they would go to the Buddha and report it to him.

他们会问该如何做，

然后佛陀会讲，用过滤设备等。

They would ask him what to do and then he would say to use a filter or something.

这些都很有趣。

These books are interesting.

犍度里的这些义务和其他

事情都被称为“等正行戒”。

The duties and other things contained in these books are called 'the virtue that is of good behavior.

他们被包含在犍度里。

They are set out in the Khandhakas.

第 32 段——“在第七种二法：

一切有漏戒为世间戒。”

In paragraph 32 -"In the seventh dyad all virtue subject to cankers is mundane.''

我希望你们明白“有漏”的意思。

I hope you understand what 'subject to cankers' is.

什么是“有漏”？

“漏”意思是烦恼。

What is 'subject to cankers'? 'Cankers' means mental defilements.

“有漏”的真实意思是烦恼的对象。

'Subject to mental defilements' really means the object of mental defilements.

有漏戒就是“世俗戒”，

无漏戒为“出世间戒”。

The virtue which is the object of mental defilements is called 'mundane' and virtue which is not the object of mental defilements is called 'supramundane'.

下一段——

“先说第一种三法：

如果由下等的欲、

In the next paragraph -"In the first of the triads the inferior is produced by inferior zeal,

心、精进、观（四神足）

所建立的戒为‘下’。

(purity of) consciousness, energy, or inquiry.''

你们要理解这四者。

巴利语的“欲”是 chanda。

You have to understand these four. The Paḷi word for zeal is chanda.

你们可以在 52 心所里看到它。

You have met chanda among the 52 mental factors.

在这里被翻译成“欲”。

“欲”意思是做事的意愿。

It is translated there as conation. 'Chanda' means the will-to-do.

单纯的意愿就是“欲”，

不是“贪欲”，不是“贪”。

The mere will-to-do is called 'chanda'. It is not desire. It is not attachment.

它只是单纯的意愿。

例如，你想拿起一本书。

It is just the will to do something. Let us say you want to pick up a book.

这种拿书的意愿

就是“欲”（chanda）。

That will to pick up the book is called 'chanda'.

第一个例子的“欲”是“下”。

In the first instance that will, zeal or chanda is inferior.

有四种“增上”（adhipati）。

There are four kinds of what are called 'adhipati' (dominating factors).

请参照《阿毗达摩

概要精解》第七章。

Please read The Manual of Abhidhamma, chapter 7.

你们就会看到这四种增上。

For these four kinds of adhipatis, chapter seven page 364 and 338.

这四项被称为“支配的因素”。

In that chapter you will find these four adhipati. These four are called 'dominating factors'.

当他们与其他心所同生的时候，

它们之中的一个就起支配地位。

They arise with other mental factors and one of them predominates.

有时候，“欲”占支配地位。

有时候，“心”占支配地位。

它们被称为“增上”。

Sometimes chanda predominates. Sometimes citta predominates and so on. They are called 'dominating factors'.

“欲”的巴利语是 chanda

So zeal, the pali word for zeal is chanda.

下一个因素就是心的“清净”。

这里的英译加了一个“清净”，

但是“清净”多余，只有“心”。

The next factor is (purity of) consciousness. Here it is not necessarily 'purity of consciousness', but just 'consciousness'.

然后是“精进”。然后是“观”。

“观”的意思是“智”或“慧”。

Then there is energy. After that we have inquiry. 'Inquiry' means knowledge or understanding.

并不是英译的“探索”inquiry。

巴利语的“观”是 vīmaṃsā。

It is not really inquiry into something. The Paḷi word for inquiry is vimaṃsa.

这里翻译成英语的“探索”。

“vīmaṃsā”的意思是“探索”，

这是对的，

Vimaṃsa is translated as inquiry. The basic meaning of vimaṃsa is inquiry. That is correct.

这跟巴利语的“慧”是同义词。

It is a synonym for the Paḷi word 'paññā' (understanding).

所以，这里是说有时候“慧”、

“智”会起支配作用。

So here sometimes understanding, or knowledge, or wisdom predominates.

如果这四种之一是低劣，

那么这种戒就是“下戒”。

If one of these four is inferior, then the sila is called 'inferior sila'.
如果它们是中，
它们建立的戒就是“中”。
如果它们是殊胜，
它们建立的戒就是“上”。
When they are medium, then the sila is medium. When they are superior, the sila is superior.
请阅读《阿毗达摩概要精解》
第七章，深入了解这些增上法。
Please read The manual of Abhidhamma, chapter 7, to learn more about these dominating factors.
“或者以爱为出发点，
为求生命享受而持戒者为下。”
"That motivated by craving, the purpose of which is to enjoy continued existence is inferior.''
实际上，这里的意思就是
追求更好的享受，
Actually what it means here is to enjoy better existence
享受财富等，不是这里英译的
享受“持续的轮回”（continued existence）。
and to enjoy wealth or something in that existence, not continued existence.
是为了享受更好的生活，
追求物质享受。
It is to enjoy better existence and to enjoy some things there.
在第 35 段，第三行——
“若为良善凡夫之道的资粮……”
In paragraph 35, the third line -"that practiced by the magnanimous ordinary man...''
——什么是“良善凡夫？”
巴利语是“puthujjana”。
- what is 'magnanimous ordinary man'? The Paḷi word is puthujjana.
“凡夫”（puthujjana）就是
没有达到任何圣道的人。
Puthujjana is a person who has not reached any of the stages of enlightenment.
我们可以称之为普通人，
We may call him an ordinary person.
通常翻译成“凡夫”。
The usual translation of that word is worldling, so ordinary worldling.
学生：“良善”是什么意思？
Student: What does 'magnanimous' mean?
尊者：“良善”在这里的意思
就是道德好，并且善学。
Sayadaw: 'Magnanimous' here actually means he has good moral habits and that he is well-read.
直接翻译就是善闻。
To translate directly it is he has heard well.
在佛陀时代或者稍后的时代，
是没有书籍的。
During the time of the Buddha and some time thereafter there were no books.
你是通过听讲进行学习。
我希望你们都读完了这些段落，
Whatever you learned, you learned from someone. I hope you have read these pages.
我会挑出一些地方，
给你们补充一些信息。
I will be picking places where I want to give you some more information.
请找到第 40 段。
Please go to paragraph 40.
“于第二种四法中：
制定关于比丘的学处，
或者为比丘尼所制定的学处
亦应为比丘所守护的戒为比丘戒。”
"In the second tetrad there are training precepts announced for bhikkhus to keep irrespective of what is announced for bhikkhunis.''
这里的英译里出现了
——你们怎么理解这个？
'Irrespective of what is announced for bhikkhunis' - what do you understand by that?
“Irrespective of what is announced for bhikkhunis”
尊者：不是这个意思。
Student: [inaudible]
Sayadaw: No. That is not what is meant.
比丘的戒条有 227 条，

比丘尼的有 311 条。

There are 227 rules for monks and 311 rules for nuns.

有 一些是比丘和比丘尼共有的，

还有一些不是共有的。

There are rules which are common to both monks and nuns and there are others which are not common.

比丘必须持守 227 个戒条，

还有一些特别针对比丘尼的戒条。

The monks must keep the 227 rules and also some of the rules laid down for nuns.

这里就是这个意思。

所以不仅仅是

针对比丘的 227 个戒条，

That is what is meant here. So there are not just 227 rules for monks,

还有一些原本针对比丘尼的戒条。

但是比丘也要守这些戒。

but also some other rules which were originally meant for nuns. Monks must also keep these rules.

例如，在 227 个戒条中，

没有规定说比丘不能

唱歌、跳舞或者

观看歌舞伎乐等等。

For example there is no rule among the 227 rules that monks must not sing, or dance, or go to shows and so on.

但是，对于比丘尼，

有这样的戒条。

However there is that rule for the bhikkhunis.

虽然这个戒条不在 227 条戒之内，

但是比丘也要持守这些戒。

Monks must also keep that rule even though it is not included in the 227 rules.

当我们谈到比丘戒条的时候，

指 227 条加上另外一些戒条。

When we say 'monks' rules', we mean these 227 rules plus some other rules.

比丘们也需要持守这些戒，

虽然不在 227 条之内。

Monks must keep these rules also, even though they are not in the rules for monks.

有比丘和比丘尼共有的戒条。

There are rules which are common to both monks and nuns.

还有其他的戒条。

对于这些戒条，比丘们也要持守。

And there are other rules. Monks must keep those rules too.

学生：这里没翻译好啊。

Student: It is translated poorly.

尊者：这里的翻译不是很好。

意思我刚解释了。

Sayadaw: The translation is not so good here. The meaning is that.

Student: [Inaudible]

翻译成“irrespective”是不对的。

Sayadaw: 'Irrespective' is not correct.

Student: [inaudible]

你们明白了，对吧？

Sayadaw: You understand, right?

我明白了

Student: I understand.

很好，我希望如此。

Sayadaw: Yes, very good. It's what I want you too.

Student: [inaudible]

不是“此外”的意思，不是。

Sayadaw: Yeah. Not in addition to. No.

“此外”，就是比丘尼的戒律之外

Because "in addition to" means some rules of Bhikkhuni's in addition to their own rules.

对吧？针对比丘的

Right? For monks.

包括某些戒条

So including some rules

也是属于比丘尼的

for Bhikkhunis, that are also Bhikkhunis.

对于比丘尼的戒条，也是如此

So the same with the rules for Bhikkhunis.

然后

And then

针对在家人的

For laypeople here.

“沙弥、沙弥尼的十戒

"The ten precepts of virtue for male and female novices

这不是针对在家人的，

是针对沙弥沙弥尼的

(they are not for laypeople, for novices.)

为‘未具足戒’。

are the virtue of the not fully admitted.

优婆塞、优婆夷的常戒五学处…”

The five training precepts - ten when possible - as a permanent undertaking...''

——这里的英译也有点不对。

- here also the translation is a little incorrect.

五学处是常戒。

The five training precepts are permanent training.

这里“常戒”的巴利语

是“niccasila”。

They are called in Paḷi 'niccasila'.

你们知道“anicca”

的意思是“无常”，

You know that the word 'anicca' is impermanent.

所以“nicca”是“常”。

So nicca is permanent.

这些戒被称为“常戒”。

These precepts are called 'permanent sila'.

意思就是说如果你

自称为佛陀的弟子，

That means if you claim to be a follower of the Buddha,

你就必须持守这五戒，

you must keep these five precepts.

它们永远陪伴着你，

They must be with you always.

所以，是经常持守的。

So they are a permanent undertaking.

十戒是能够持守的时候才持守。

Ten are to be undertaken when you can.

五戒是常持守，

十戒是能持则持。

The five are to be taken as training precepts as a permanent undertaking, ten when possible.

这里的“依布萨支为八学处”，

这里多了一个“day”，

只需要“Uposatha”。

'eight as the factors of Uposatha', not day, just Uposatha.

巴利语“Uposatha”可以有

两个意思：斋或斋日。

The Paḷi word 'Uposatha' can mean two things - the observance and the day of observance.

这里没有“日”的意思。

“依布萨支为八学处”

意思就是八关斋戒

Here the day is not meant. 'The eight as factors of Uposatha' means the eight precepts

——五常戒再加上过午不食、

不香花鬘庄严其身、

- the five permanent precepts plus not eating after mid-day, not using flowers, perfumes and so on

不歌舞倡伎、不坐卧高广大床。

and also not singing and dancing, and not using luxurious beds and seats.

这些戒被称为“八关斋戒”。

These eight precepts are called 'Uposatha precepts'.

我指导禅修的时候，

会要求大家持守八关斋戒

At my retreat, I have the yogis take eight precepts.

最重要的就是过午不食。

这八戒被称为“布萨”。

The most important is not eating after mid-day. These eight precepts are called 'Uposatha.

如果是针对在家人的布萨，

指的就是这八戒。

If it is Uposatha for lay people, we mean these eight precepts.

针对比丘的布萨是不同的。

针对比丘的布萨就是

一起背诵 227 条戒。

Uposatha for monks is different. Uposatha for monks is just the recitation of the 227 rules in an assembly.

所以在家人应该经常持守五戒。

So lay people should take and always keep five precepts.

如果他们能够的话，

在每个月的某些天应该持守八戒。
If they can, they should take eight precepts on certain days of the month.
通常是在每个月的月圆日、新月日、
每半个月的第八天持守这些戒。
The usual days these precepts are taken are the full moon day, the new moon day, and the eighth day of each half month.
我们用的是阴历。
每个月被分成两半——
上半月（明半）
和下半月（暗半）。
We go by the lunar months. The month is divided into two halves - the bright half and the dark half.
上半月的中间就是第八天，
The middle of the bright half is the eighth day.
下半月的中间也是第八天。
The middle of the dark half is also the eighth day.
所以在缅甸、斯里兰卡和泰国，
每个月至少有四天行布萨。
For at least four days in the month people in Buddhist countries like Burma, Sri Lanka and Thailand observe Uposatha.
大多数人都到寺院
去持守八关斋戒。
Mostly they go to monasteries and keep eight precepts.
人们呆在寺院里听闻佛法，
供养僧团，进行禅修。
The people stay and hear talks on Dhamma, offer food or something to the monks and practice meditation.
在泰国、老挝和柬埔寨，
人们甚至在寺院过夜。
In Thailand, Laos and Cambodia they even spend the night at the monastery.
他们在第二天早晨才回家。
They only go back home the next morning.
Student: Here we do a [inaudible] ceremony [inaudible]...
This is what we do [audible] ceremony, we should do a repentant ceremony, taking precepts [inaudible]
Sayadaw: Yes.
Student: So we have a ceremony [inaudible]
这被称为“布萨”。
这就是在家二众的戒。
That is called 'Uposatha'. It is the virtue for male and female laity.
对于出家僧众，他们在某处集合。
For monks as I said, they assemble at some place.
其中一位僧人诵读巴帝摩卡，
其他僧人仔细谛听。
One of the monks recites the Paṭimokkha and the other monks pay respectful attention to his recitation.
大家知道，在古时候，
是没有书本的。
You know there were no books in the olden days.
为了不忘记这些戒条
或者说为了记住这些戒条，
僧人需要这样背诵它们。
In order that they would not forget the rules or in order that the monks would remember the rules, the monks had to recite the rules in this way.
他们在心里记住这些戒条。
在布萨日，其中一位僧人诵
巴帝摩卡，其他僧人仔细谛听。
They learn the rules by heart. At the Uposatha one monk recites the rules and the other monks pay attention to the recitation.
这些在缅甸、泰国
和斯里兰卡还是这样
It is still done in Burma, and Thailand and also in Sri Lanka
这就是僧人的布萨。
This is called 'Uposatha for monks'.
在第 42 段，作者解释了
经中经常提到的四种戒。
In paragraph 42 the author explains the four kinds of sila or the four kinds of virtue often mentioned in the Suttas.
对于僧人而言，这些是重要的戒。
For monks these are the important kinds of virtue.
对它们的解释将会更详细。

These will be explained in more detail than the others.
作者列出了经文中的文本。
The author gives the texts from the Suttas.
“世尊如此讲到戒：
‘此比丘，以别解脱律仪防护而住，
正行与行处具足，
'Here a Bhikkhu dwells restrained with the Paṭimokkha restraint possessed of the (proper) conduct and resort,
对于微细的罪过亦见其怖畏，
and seeing fear in the slightest fault,
受持学习诸学处’，
这样说的戒为‘别解脱律仪戒’。”
he trains himself by undertaking the precepts of training' is virtue of Paṭimokkha restraint.
这是一种戒。
This is one kind of sila.
“别解脱律仪戒”意思
就是持守巴帝摩卡
'Virtue of Paṭimokkha restraint' means simply keeping the Paṭimokkha rules,
227 戒条或者 311 戒条，
持守它们而不违犯。
keeping the 227 rules or the 311 rules, keeping them unbroken.
第 42 段的第二部分介绍了根律仪，
Section b of paragraph 42 shows the restraint of the sense faculties.
也就是眼根、耳根等的律仪。
That means restraint of eyes, ears and so on.
严格而言，它不算戒，
因为它不涉及到任何戒条。
Strictly speaking it is not sila because it is not keeping any rules.
当你防护你的根律仪时，
你的戒实际上就清净了。
When you have restraint of sense faculties, your sila is practically pure.
所以它就被包含在戒里。
So it is included as sila.
“彼人眼见色已，
"On seeing a visible object with the eye,
不取于相，不取细相。
he apprehends neither the signs nor the particulars
因为他的眼根若不防护而住，
则为贪、忧、诸恶、不善法所侵入
through which, if he left the eye faculty unguarded, evil and unprofitable states of covetousness and grief might invade him;
故彼防护而行道，
保护眼根，作眼根律仪。”
he enters upon the way of restraint, he guards the eye faculty, undertakes the restraint of the eye faculty.''
意思就是当你看的时候，
努力不要生起不善心。
What it means is that when you see something, you try not to get akusala from it.
这就是根律仪的意思。
That is what is meant by restraint of the senses.
例如，你有可能
看到一个美丽的事物。
For example you may see a beautiful thing.
如果你不能如理作意，
那么你就会贪着于它，
就会生起不善心。
If you have no wise attention, then you will get attached to the thing and there will be akusala.
为了防止生起不善心，
防止生起不好的想法，
实际上你就要修习正念。
To keep yourself from getting akusala, from getting unwholesome thoughts, you practice mindfulness actually.
正念的修习就是
防止对所缘的贪着。
The practice of mindfulness is to prevent attachment to these objects.
但是这并不是说我们
要闭上眼睛，捂上耳朵，
不要看，也不要听。
It does not mean that we are to close our eyes or our ears and not look or listen to things.
不是这个意思。

我们可以看，也可以听。

It does not mean that. We will be seeing things and we will be hearing sounds.

02B 说戒品

这里的“律仪”意思就是当我们

缘取所缘的时候，不生起不善心。

What the restraint here means is not to have akusala when we come across these objects.

这段的第三部分是讲活命遍净戒的。

The third in section c is the virtue of livelihood purification.

这里的“律仪”意思就是当我们

缘取所缘的时候，不生起不善心。

What the restraint here means is not to have akusala when we come across these objects.

这段的第三部分是讲活命遍净戒的。

The third in section c is the virtue of livelihood purification.

对于僧人而言，活命遍净意思

就是通过正当方法获得资具。

For monks 'pure livelihood' means getting requisites by proper means.

就是说，通过乞食的方式获取食物。

That means by going on alms round monks get food.

通过捡一些破布，他们可以制成僧袍等等。

By picking up pieces of cloth they can make it into a robe and wear it and so on.

这是僧人如法的生活方式。

This is good livelihood for monks.

如果僧人不遵循这些戒条，

就没有持守活命遍净戒。

If monks do not follow these rules, then there is no virtue of livelihood purification.

在后面也进行了详细的解释。

It will also be explained in detail later.

“舍离由于违犯为活命之因

而制定的六种学处（所起的邪命）

"Abstinence from such wrong livelihood as entails transgression of the six training precepts

以及（离弃）由诡诈、虚谈、

现相、瞋骂示相、以利求利等

恶法所起的邪命，

announced with respect to livelihood and entails the evil states beginning with 'scheming, talking, hinting, belittling, pursuing gain'

为‘活命遍净戒’。”

is the virtue of livelihood purification."

如果你们课前读完了此章，

就知道这段的意思。

If you have read through this chapter, you will know what these are.

僧人为达到自己的目的而施行的诡诈伎俩，

我觉得你们懂的更多。

I am afraid that you know more about the bad tricks monks use to obtain what they want.

在第 60 段里，我们会看到六种学处。

The six training precepts we will find in paragraph 60.

在第 60 段里一个个进行了介绍。

In paragraph 60 these are given one by one.

“恶欲者，为欲所败者，

为活命因及活命原由，

实无所得而说得上人法，犯波罗夷罪。”

"With livelihood as cause, with livelihood as reason, one of evil wishes, a prey to wishes, lays claim to a higher than human state that is non-existent, not a fact, the contravention of which is defeat."

假设我想富有，

我想获得许多资具，想拥有很多东西。

Let us suppose that I want to be rich. I want to possess many requisites. I want to possess many things.

即使我现在还没有证得任何果位，

Even though I have not obtained any of the stages of enlightenment,

我告诉别人说我证果了，或者讲类似的话。

I will say that I am enlightened or something similar.

这样你们相信我，

给我很多供养，诸如此类的事情。

This is so that you will think much of me and offer me many things. It is something like that.

这就是为活命而犯戒。

Such a breach of rules is caused by livelihood.

或者说我不想出去乞食。

我希望呆在寺院里，让别人给我

送来丰盛的食物，诸如此类。

Or perhaps I don't want to go out for alms. I want to be at the monastery and just let people bring rich food to me and so on.

这就是僧人非清净的生活方式。

这六条戒是针对僧人的生活方式而设立的。

This also is impure livelihood for monks. These six rules are proclaimed or laid down with regard to monks' livelihood.

你们看到这里有“波罗夷”这个词。

这是专有名词。

You see the word 'defeat' there. These are technical words.

“波罗夷”意思是如果僧人

违反了这个戒条，就终止了僧人的身份。

'Defeat' means if a monk breaks this rule, he is finished as a monk.

作为僧人，他溃败了。

即使他还穿着僧袍，

他不再是一名僧人，

He is defeated as a monk. He is no longer a monk, even though he may still go on wearing the robes,

即使他自己觉得自己是僧人。

even though he may still go on admitting himself as a monk.

实际上，当他在说得上人法，

其他人也理解了他的所说时，

他就不是一名僧人。

In fact, in reality he is not a monk the moment that he says this and the other person understands it.

这里列出了六条，我们稍后会讲这六条。

There are these six rules. We will come to these six rules later.

学生：如果他说了上人法，别人没理解呢？

Student: What happens if the person does not understand?

尊者：如果他说了上人法，

其他人不知道他在讲什么，

那么他就没犯波罗夷。

Sayadaw: If the person spoken to does not understand at that moment, he is not defeated.

如果当时听众知道他的意思，

认为他证果了，而他实际上并没有证果，

那么就犯了波罗夷。

But if the person to whom he is speaking knows at that moment that the man is saying that he is enlightened and the monk is not really enlightened, then there is defeat.

我想你们都读过，

知道什么是比丘的行处（resort），

什么不是比丘的行处。

I think you have read what are resorts and others for monks and what are not resorts for monks.

“行处”是比丘必须做的和不能做的事情。

'Resorts' are things which monks must engage in and things which monks must not engage in.

在第 44 段，大概中间位置，

In paragraph 44, in about the middle of the paragraph,

你们可以读到如下的话：“兹或有人，

（为了生活的某种目的）以竹布施、

以叶布施，或以花、果、

you will find: "Here someone makes a livelihood by gifts of bamboo, or by gifts of leaves, or by gifts of flowers, fruits,

盥洗的粉及齿木等布施，

或说谄谀语，或说豆汤语，或以抚爱”

bathing powder, and tooth sticks, or by flattery, or by bean-soupery (do you know that?), or by fondling"

——我稍后会解释“豆汤语”。

“抚爱”的意思就是“抚爱他人的孩子”，

抱起小孩，然后照顾他，

- I will come to 'bean-soupery' later. 'By fondling' really means baby-sitting, picking up a baby and taking care of it,

是抚爱他人的小孩。

not just by fondling. It is taking care of a baby.

如果有人将婴儿留给僧人照顾，

如果这个僧人照顾这个婴儿以讨好此人，

这就被称为“抚爱”。

Someone leaves a baby with a monk, and if he takes care of the baby in order to please that person, then it is called 'fondling'.
“豆汤语”的意思就是过像豆汤一样的生活。
Now 'bean-soupery' means having a livelihood that resembles bean-soupery.
大家还是不懂，对吧？请找到第 75 段。
You still don't understand, right? Please turn to paragraph 75.
“豆汤语，意为像豆汤一样，
"Bean-soupery is resemblance to bean soup;
譬如煮过的绿豆，
有些是不可能煮熟的，其余的则熟了，
for just as when beans are being cooked only a few do not get cooked, the rest get cooked,
同样的，他说的话，有一部分是真的，
其余的却是虚妄的，这样的人称为豆汤者，
他的状态就像豆汤一样。”
so too the person in whose speech only a little is true, the rest being false, is called a 'bean soup'; his state is bean-soupery."
这样的人说的大多数话都是妄语。
Most of what such a person says is just lies.
在英语里有一个惯用语是类似的意思
——“half-baked”（半熟的、幼稚的），
但也不完全是一样的意思。
There is an expression in English that is somewhat similar - 'half-baked', but it does not mean the same thing. It does not mean this.
如果我说的大多数话都不正确，
只有很少的一部分正确，
那么我就犯了“豆汤语”的过失。
If most of what I say is not true and only a little of what I say is true, then I am guilty of this 'bean-soupery'.
在第 45 段，我们可以看到“行处”。
我们要正确理解。
In paragraph 45 we have 'resort'. We have to understand this properly.
有正行处和非行处。“什么是非行处？
There is proper resort and improper resort. "Herein, what is improper resort?
兹或有人，行于淫女处，或行于寡妇、
成年处女、黄门、比丘尼及酒肆之处。”
Here someone has 'prostitutes as resort, or he has widows, old maids, eunuchs, bhikkhunis, or taverns as resort'."
“行于…处”意思就是和他们成为朋友，
与他们很亲密，经常造访他们的处所。
'Having them as resort' means being friends with them, being intimate with them, frequenting their houses.
这就是“行于…处”的意思。
That is what is meant by 'having them as resort'.
所以，这就是比丘必须避免的处所，
这些人的住所。
So there are some places which monks must always avoid, the places of these people.
在第 49 段，有另外一种“行处”。
“其次正行处：
Then in paragraph 49 there is another kind of resort. "Proper resort is of three kinds:
有近依行处，守护行处，近缚行处三种。”
proper resort as support, proper resort as guarding, and proper resort as anchoring."
“什么是近依行处？具足十论事（看脚注）
之德的善友为近依行处。
"Herein, what is proper resort as support? A good friend who exhibits ten instances of talk (those are given in the footnote),
因为依他可以闻所未闻……“诸如此类。
in whose presence one hears what has not been heard…" and so on.
“依他”就是依赖于他人，并不是像
英译的这样“当着他人之面”。
'In whose presence' really means depending on whom, not just in his presence.
意思是“从他那里”，
你从他那里听到。这里就是这个意思。
That means from him. You hear something from him. That is what is meant here.
“…已闻的更明白，解决疑惑，矫正意见，
安息其心，或者跟他学习可以增信…”
"...Corrects what has been heard, gets rid of doubt, rectifies one's view and gains confidence..."
——这些都是听闻佛法的利益。
- these are the benefits of hearing Dhamma talk.

佛陀在经文里讲过，

听闻佛法有五种利益。

The Buddha said in one Sutta that there are five benefits to be gained from listening to a Dhamma talk.

第一，可以闻所未闻。获取新知识。

The first one is that you hear what you have not heard before. There is new information.

第二，已闻的更明白。就是说

你可以澄清你以前学习过的知识。

Then you correct what has been heard. That means you can clarify what you have heard before.

你再次听说的时候，

你解决了疑惑，这就是第三个利益。

When you hear it again, then you get rid of doubt. That is the third benefit.

你听闻佛法开示时，可以消除自己的疑惑。

You can remove doubts about something when you hear Dhamma talk.

纠正邪见，如果你有邪见，

通过听闻佛法，可以纠正它。

One may rectify one's view. If you have a wrong view, you can set it right when you listen to the Dhamma talk.

你还获得了信心，

就是说你的心里充满信心。

You gain confidence. That means your mind becomes full of confidence.

这就是听闻佛法获得的五种利益。

These are the five benefits to be gained from listening to a Dhamma talk.

“……或者跟他学习……”

——实际上，不是“跟他学习”，

而是以其为榜样。

"...Or by training under whom..." - actually 'not by training under whom', but by following his example.

所以应该是：“或者以其为榜样可以增信，

亦得增长戒、闻、舍、慧，故称近依行处。”

So it should be "or by whose example one grows in faith, virtue, learning, generosity - this is called (proper) resort as support."

在下一段讲到：“什么是守护行处？

In the next paragraph it says, "What is (proper) resort as guarding?

兹有比丘，进入房舍行于道上……”

Here 'a bhikkhu, having entered inside a house, having gone into a street',...".

智髻比丘经常犯这类的错误。

这里的巴利语是“antaraghara”。

The translator always makes this mistake. The Pāḷi word is antaraghara.

“ghara”意思是“房舍”

“antara”意思是“里面、中间”。

'Ghara' means house. 'Antara' means in, between, or within.

所以译者将“antaraghara”

翻译成“进入房舍”，

因为“antara”有“里面”的意思，

而“ghara”意思是“房舍”。

He translated antaraghara as inside a house because 'antara' can mean inside and 'ghara' means house.

但是，这个词的意思实际上是

“拥有房舍的地方”，

所以，它的意思是“村落”。

But the real meaning is a place which has houses in it. So it means a village.

所以：“兹有比丘，进入村落行于道上，

So "A bhikkhu having entered a village, having gone into a street,

收缩眼界仅见眼前一寻之地。”

所以不是“进入房舍”。

goes with downcast eyes, seeing the length of a plow yoke." So it is not 'inside a house'.

比丘在外出进入村落或城镇的时候，

必须将眼睛低垂，

不是只有在“房舍”里才这样。

Monks must keep their eyes down when they go out into the village or into the town, not just inside a house.

这里的英译是错误的。

This is a wrong rendering of the Pāḷi word.

“仅见眼前一寻（plow yoke）之地……”

——实际上并非一“犁轭”（plow yoke）之地，

而是一车轭（carriage yoke）。

"Seeing the length of a plow yoke..." - in fact it is not a plow yoke. It is a carriage yoke.

一轭据说大概是 4 腕尺的长度，

大概是六英尺。

A yoke is said to be about four cubits long. That is about six feet.

所以比丘应该看前方地面

六英尺处的地方。

他不能往上看，也不能东张望。

So a monk should look ahead about six feet on the ground. He should not look up or sideways.

在开阔的地方，这样看是可以的，

It may be possible where it is not so crowded.

但是在现代城市，没办法做到。

你必须左看看，右看看。

In modern cities it is impossible. You have to look.

如果你只是看地面，

这样走路，你可能被车撞倒了。

If you just look down and walk, you will be knocked down by a car or something.

但是比丘接受的训练就是保持视线下垂

But monks are trained to keep their eyes down

——“不见象（兵），不见马（兵）、

车（兵）、步（兵）、妇女、

男人……”诸如此类。

- "not looking at an elephant, at a horse, a carriage, a pedestrian, a woman, a man..."and so on.

我们讲完了活命遍净律仪

And then, so now we come to the end of Patimokkha restraint.

“对于微细的罪过亦见其怖畏”

意思是在最微细的过错处看到危险。

"Seeing fear in the slightest fault" means seeing danger in the slightest fault.

即使是微细的罪过或者过失

都可能给你造成伤害。

Even a very slight fault or transgression can bring harm to you.

特别是当你在禅修的时候，

可能成为你进步或者专注的大障碍。

Especially when you practice meditation, this can be a great obstacle to your progress or to your concentration.

比丘们应当完整地持守这些戒律。

A monk is instructed to keep the rules intact.

即使是违反了一个小的戒条，

如果是故意地违反了它，

他也会经常感到自责。

Even if he has broken a minor rule and he has broken it intentionally, then the feeling of guilt is always with him.

当他在禅修的时候，

这种自责的感受会折磨着他。

This feeling of guilt will torment him when he practices meditation.

所以，即使是最微细的过失都应该起怖畏。

There is danger in even the slightest transgression.

在微细的过失上生起怖畏，

这样他就能保持戒律的清净。

Seeing danger in the slightest transgression, he keeps his sīla (his virtue) really pure.

我们今天学习完了活命遍净律仪。

So we come to the end of Pāṭimokkha restraint today.

我们还要学习多少页，才能完成第一章。

How many pages do we have to go through until the end of the first chapter?

58 页。所以，还要两个星期。

请在课前尽可能多读一些。

58 pages. So two more weeks maybe . Please read as much as you can.

快到九点了，我没注意到时间。

It's close to nine o'clock now, I didn't turn it on, so I am not aware of time.

03A 说戒品

此周我们从第 53 段开始。

This week we begin with paragraph 53.

这一段的开始对第 42 段第二

部分的内容进行了详细的解释。

Beginning with this paragraph, there is a detailed explanation dealing with the passage given in paragraph 42b.

戒按照四种分—别解脱律仪戒、

There are four kinds of virtue - virtue pertaining to Pāṭimokkha restraint,

根律仪戒、活命遍净戒、

资具依止戒。

virtue of the restraint of the sense faculties, virtue of livelihood purification and virtue concerning requisites.
我们已经讲完了第一个，

现在讲第二个。

We have finished the first one and now we are going to the second.
在此段里，作者讲到“眼见色”。

In this paragraph the author speaks of the usage seeing with the eye, seeing the visible object with the eye.
“眼见色”实际上指眼识见色。

'Seeing with the eye' really means seeing with eye consciousness or seeing consciousness.
古代的老师解释说眼睛不能看，

因为眼睛里没有“识”，

The teachers of old explained that the eye cannot see because it has no mind
“心”也不能看，

因为“心”没有“眼净色”；

and the mind cannot see because it has no sensitivity or eye;
但是当所缘撞击眼净色的时候，

but when the object strikes against the sensitivity of the eye,
就会生起眼识。

there arises the eye consciousness or seeing consciousness.
当我们看的时候，

我们是以眼识看。

When we see something, we see with eye consciousness or seeing consciousness.
这种“眼见色”的说法好像

真的为见的原因论。我不知道

这里的英译是什么意思。

The usage of 'seeing with the eye' is described as 'accessory locution'. I don't know what that means.
这里的巴利语是

这里给出的例子是“我以弓射”。

In Pāḷi it is called 'sasambhārakathā'. The example given here is: "He shot himself with his bow''.
“sasambhārakathā”

“射”是什么意思？巴利语

的意思是“打击”、“穿透”。

What is the meaning of 'to shoot'? The meaning of the Pāḷi word is 'to hit' or 'to pierce'.
他用弓射他。实际上，

他是以箭射他，并不是用弓射他，

但是没有弓，你就射不出箭。

He hit him with his bow. Actually he hit him with the arrow and not with the bow, but without the bow you cannot shoot the arrow.
但是表达的时候就说：

他用弓射他。

The usage is that he hits him with his bow.
你们说“枪击”对吧？

或许这样说是不对的。

You say shoot with a gun? So perhaps shooting is not correct.
学生：你可以用弓射箭，

你也可以用枪射子弹。

Student: You can shoot arrows with a bow and you can shoot bullets with a gun.
“以弓射”是正确的。但是，

更正确的说法是：你用弓箭射他。

'To shoot with a bow' is correct. Perhaps it is more correct to say you shot him with a bow and arrow.
尊者：没错。

当比丘看到可见色的时候，

他不取于相，不取细相。

Sayadaw: That's right. When a monk sees a visible object, then he apprehends neither the signs nor the particulars.
“相”在这里指“男女相”。

意思就是比丘看到一个人的时候，

'The sign' here means the sign of a man or a woman. That means when a monk sees a person,
他不是看到一个男人或者女人—

“净相（可悦相）等而能生起烦恼

的一切事相不取着…”

he is not to see that person as a man or as a woman - "or any sign that is a basis for defilement such as the sign of beauty etc., or as it is beautiful, or it is attractive and so on.''
他只是止于他真实所见的。

He stops at what is merely seen.
他必须训练自己，仅仅是看，
不进行任何评估。
He must train himself in just seeing and not going into evaluations.
他不对所观察到的事物进行评估。
He must not evaluate the thing which is observed.
佛陀在许多经文里都给出了
这样的建议，特别是给尊者鬘童子
和婆醯迦给出了这样的建议。
This kind of advice is given in many Suttas especially to Mālunkyāputta and Bāhiya.
佛陀说止于所见，
Buddha said just to stop at seeing when you see something.
不要在所见之上添加任何东西，
仅仅止于所见。
Do not go to putting some more thing on it. Here also just stop at seeing.
不取所缘的男相或女相，也不以
之为可悦或美丽之相等等。
And not to take the object as a man or as a woman, or as attractive or beautiful and so on.
不取细相。
这里的“细相”指的是手、
He does not take particulars. Here 'particulars' means the aspects or shape or whatever of hand,
足、微笑、大笑、语、视等种种
形状之相。这些被称为“细相”。
foot, laughter, talk, looking ahead, looking aside and so on. These are called 'particulars'.
巴利语是“anubyañjana”。
它们能使烦恼显现。
In Pāḷi that is anubyañjana. These things make known or particularize the defilements.
对所见之物取细相，
心中便生起烦恼。
When we take the particulars of what we see, the defilements grow in our minds.
所以我们不取于相，不取细相，
So we are not to take the signs or the particulars.
而“止于他的真实所见”。
意思就是他只是看到色所缘，
"He only apprehends what is really there.'' That means he only apprehends the visible datum there,
只看到色所缘，
不会看到男相或女相。
just seeing only a visible object, and not seeing a man or a woman.
这很难做到。只有在修习
正念禅修的时候，才有可能做到。
That is very difficult to achieve. That would be possible only when we practice mindfulness meditation.
没有正念的修习，非常难以
止于真实所见，
不见男相或女相，不见细相。
Without mindfulness meditation it is very difficult to stop at just seeing, and not seeing a man or a woman, or to stop seeing the particulars.
例如，你听到外面的一个声音。
For example you hear a sound from outside.
在一瞬间，你就收集到了这个
声音的细相——谁的声音、
In a fraction of a second you have gathered in the particulars of the sound - whose sound it is,
从哪里传来、声音是
大还是轻柔等等。
where it comes from, whether it is loud or soft and so on.
听的时候，止于真实所听，
看的时候，止于真实所看，
这非常困难。
It is very difficult to stop at just hearing when we hear something and at just seeing when we see something.
长时间修习观禅，可以帮助
我们取得这样的成就。
Long practice of vipassanā meditation can help us to achieve this.
在这则故事中，这位比丘

实际上没有修习观禅。

In this story the monk was not practicing vipassanā meditation actually.

他正在修对三十二身分的不净观。

He was practicing the contemplation on the foulness of the body or the 32 parts of the body.

在止禅的 40 个业处里

有一个被称为“不净观”。

Among the 40 subjects of calm meditation there is one called 'contemplation of the body'.

这就是观察身体的不同部位，

将之视为不净等等。

It consists in contemplating on the different parts of the body and viewing them as foul, repulsive and so on.

这位比丘正在如此地禅修，

他是在观察骨骸。

This monk was practicing this kind of meditation, especially contemplating on the bones.

他碰到一位露齿而笑的女士。

他观察到的是骨头之相，

而不是这位女士的细相。

He met a woman who laughed and showed her teeth. He got the sign of bones and not the particulars of that woman.

所以后来他说：“我不知道

是男是女，向这路上走去，

That is why later he said: "I did not know whether a man or a woman went this way;

但见一堆骨聚，

行于这平平的大路。”

what I noticed was just a skeleton (a group of bones).''

然后，骨骸之相出现在他的心里。

After that the sign of bones came to his mind.

他用毗钵舍那观

此骨骸的无常、苦、无我。

He contemplated on the bones with vipassanā as impermanent, as suffering, as without ego or insubstantial.

这样，他站在那里，

证得了阿罗汉果。

In this way he was able to reach Arahantship while standing there.

他长时间修习止禅。

He had been practicing calm meditation for a long time.

当时，他通过止禅的内容修观禅。

At that moment he practiced vipassanā meditation depending upon his subject of calm (samatha) meditation.

实际上，他是通过

修观禅证得阿罗汉果。

So he reached Arahantship through the practice of vipassanā meditation actually.

在第 57 段和其他段落，

作者介绍了“律仪”

和“不律仪”的生起。

In paragraph 57 and so on the author describes when restraint and non-restraint actually arise.

我希望大家能看懂这段。

I hope that you understand the passage.

如果你们学完了阿毗达摩，

这段就很好理解。

If you have gone through Abhidhamma, you will easily understand.

“仅在眼根中，实无

任何律仪或不律仪可说，

"Restraint or non-restraint is not actually in the eye faculty or the eye,

在眼净色所依

亦无有念或妄念生起。

since neither mindfulness nor forgetfulness arise in dependence on eye sensitivity.

当所缘之色现于眼前之时，

经过有分（识）二次生灭之后，

On the contrary when a visible datum as object comes into the eye's focus, then, after the life-continuum has arisen twice and ceased,

便起了唯作意界的转向作用。”

the functional mind-element accomplishing the function of adverting arises and ceases.''

如果你们熟悉阿毗达摩，

这一段就很好理解。

If you are familiar with Abhidhamma, you can understanding it easily.

“Life-continuum”在这里指有分。

'Life-continuum' is bhavaṅga.

“唯作意界的转向作用”

就是五门转向。

'Functional mind-element accomplishing the function of adverting' is just the five-sense-door-adverting (pañcadvārāvajjana).

你们脑子里能想起

心路过程的图表吗？

Do you have the diagram of the thought process in mind?

你们需要借助心路

过程来理解这段。

You have to understand this with reference to the thought process.

实际上，“律仪”或“不律仪”

只是在速行阶段产生。

Actually moments of restraint or non-restraint only come at the moments of javana or impulsion.

律仪就是善，不律仪就是不善。

Restraint is kusala and non-restraint is akusala.

所以，只有在速行阶段

才有律仪或不律仪可言。

Therefore there can be restraint or non-restraint only during the moments of javana.

这就是这几段的意思。

That is what the Commentary is telling us in these paragraphs.

在五门转向阶段，

没有律仪或非律仪可言。

In five-sense-door-adverting there is neither restraint nor non-restraint.

在眼识、领受心等阶段也是如此。

The same is true for seeing consciousness, receiving consciousness and so on.

只有到了速行阶段，

才有律仪或非律仪可言。

Only when we reach the javana stage or impulsion stage, will there be restraint or non-restraint.

我想纠正一下脚注 16。

In footnote 16 I would like to make some corrections or additions.

在脚注的第二段：“在五门里，

没有非戒，换言之，

没有身体和语言的恶行；

In the second paragraph of the footnote "There is no unvirtuousness, in other words, bodily or verbal misconduct in the five doors;

因此在意门里，

不会发生非戒的不律仪，

consequently non-restraint (please put non-restraint) of unvirtuousness happens through the mind-door,

余下的非律仪也发生在六门。”

and the remaining non-restraint (we should say 'non-restraint) happens through the six doors.''

妄念等四者可以发生于五门，

因为（它们可以发生于五门，

也能发生于意门），

"For the arising of forgetfulness and the other three could be ('could be' is better than 'would be') in the five doors because (They can arise in five doors as well as the mind-door.)

因为它们是与有念等相对的不善；

since they are unprofitable states ('unprofitable states' means 'unwholesome states') opposed to mindfulness etc.;

但是不会生起身和语的过犯，

因为五门的速行

不能产生身表和语表。“

but ('but not 'and') there is no arising of unvirtuousness consisting in bodily and verbal transgression there because five-door impulsions do not give rise to intimation.''

大家记得 28 色法里

的身表和语表吧？

Do you remember bodily intimation and verbal intimation among the 28 material properties?

在 28 色法里，有身表和语表两种。

Among the 28 material properties there are two which are called 'bodily intimation' and 'verbal intimation'.

“身表”意思就是身体动作之类，

'Bodily intimation' means something like gesture
“语表”实际上不是指语言，
而是指语言的原因。
and 'verbal intimation' means not really speech but that which causes speech.
它们被称为“身表”和“语表”。
They are called 'bodily intimation' and 'verbal intimation'.
复注和所有的古代老师都说
The Sub-Commentaries and all the teachers of old explain that
语表和身表只能由意门心路过程
的速行所产生，不能由
五门心路过程的速行产生。
the verbal intimation or bodily intimation can be caused only by the javanas of the mind-door thought process, not the five-door thought process.
这里解释说：“因为五门的速行
不能产生身表和语表。”
It is explained here as "because five-door impulsions do not give rise to intimation.''
“以非戒为首的五种非律仪
与五种以戒为首的律仪相对。”
"And the five kinds of non-restraint beginning with unvirtuousness are stated here as the opposite of the five kinds of restraint beginning with 'restraint as virtue'.''
这在第 18 段有解释。
你们可以翻回去看看。
These are given in paragraph 18. You may go back and read.
所以律仪或非律仪
只是在速行阶段生起。
So restraint or non-restraint only arise at the impulsion or javana stage.
我们接着看第 60 段，
活命遍净戒。
Next let us go to paragraph 60, the 'virtue of livelihood purification'.
你们熟悉比丘的戒条吗？
它们被称为巴帝摩卡。
Are you familiar with the rules for monks? These are called the Pāṭimokkha rules'.
比丘的戒条有 227 条，
比丘尼的有 311 条。
There are 227 rules for monks or bhikkhus and 311 rules for nuns or bhikkhunis.
当比丘或比丘尼违反这些戒条时，
他们就结了不同的罪。
When a monk or nun transgresses these rules, they come to some kind of offense.
有七种罪。这一段提到了六种。
There are seven kinds of offenses. Six are mentioned in this passage.
“恶欲者，为欲所败者，
为活命因及活命原由，
"With livelihood as cause, with livelihood as reason, one of evil wishes, a prey to wishes,
实无所得而说得上人法，
犯波罗夷罪。”
lays claim to a higher than human state that is non-existent, not a fact, the contravention of which is Defeat.''
比丘之罪中最重的就是波羅夷。
So this is the worst kind of offense a monk can make, Defeat.
如果比丘犯了这条波罗夷罪，
他就溃败了，不再是一名比丘，
If a monk breaks this rule, he is defeated. He is no longer a monk
虽然他自己可能还穿着僧服，
自称是僧人。
实际上，他不再是僧人。
although he may still be wearing robes and claiming that he is a monk. In reality he is not a monk.
下一个罪需要在僧众中忏悔。
这是第二严重的罪。
The next one is an offense entailing a meeting of the Order. That is the second gravest offense.
如果比丘犯了此种罪，
在开始阶段，他需要
找一个至少四人的僧团。
When a monk comes to this offense, then he has to approach the Saṅgha or at least four monks in the initial stages.
最后需要至少二十人

的僧团进行忏悔，

Finally there needs to be twenty monks to perform an act of Saṅgha.

作出罪羯磨，始除灭其罪。

这是第二严重的罪。

In order to get rid of that offense a meeting of the Order is required. That is the second gravest offense.

第三类是一些严重的过犯。

The third one is a serious offense.

这只需要忏罪即可。

This one can be gotten rid of just by making a confession.

如果比丘没有直接提到自己，

而是这样说：“住在某精舍中

的那位比丘是阿罗汉。”

If a monk says, not referring to himself directly, "The monk who lives in your monastery that you have donated is an Arahant.''

他实际上想说“我是阿罗汉。”

他就结下了此罪。

他实际上并不是阿罗汉，

Actually he wants to say, "I am an Arahant.'' He comes to this offense. He is not really an Arahant

他也没有直接说他是阿罗汉。

但是他说住在

某精舍的比丘是阿罗汉。

and he does not directly say that he is an Arahant. But he says that the monk who lives in your monastery is an Arahant.

如果听到的人理解了

他说话的意思，他就结下了此罪。

If the person to whom he is speaking understands what he is saying, then he comes to this offense.

这个英译是这样的：

“如果意识到了，那么

这就是一个严重的罪。”

It says in this translation: "The contravention of which is a serious offense in one who is aware of it.''

“他意识到了”，巴利语

并不是这个意思。

'Who is aware of it' does not give the meaning of the Pāḷi.

实际上，它的意思是如果当时

听到的人理解了他讲话的意思。

Actually it means if the other person understands at that very moment.

僧人的戒律很像是世俗的法律。

The Vinaya or Disciplinary Rules for monks is very much like law, the secular law.

只有听到的人当时明白了

这位比丘的话，这位比丘才犯罪。

The monk only comes to this offense when the person understands at that very moment.

如果他当时没有理解，或许

他后来思考一下之后

明白了，这位比丘也没有结罪。

If he does not understand immediately and perhaps he thinks about it later and understands, then the monk does not come to that offense.

学生：你是不是说听到这位比丘

讲话的人？ 尊者：没错，是的。

Student: You mean the person he is talking to? Sayadaw: That's right. Yes.

学生：如果听话的人认为他是一位

阿罗汉，可以吗？

尊者：如果听话的人

不相信他，那就没问题。

Student: If the person he is talking to doesn't think he is an Arahant, then it's OK? Sayadaw: That's OK if the person doesn't believe him.

不对，如果那个听者知道他说的

是他自己，他就结罪。

No. If the person knows that he is referring to himself, then there is this offense.

下一个：“为活命因及活命原由，

Now let us go to the next one. "With livelihood as cause, with livelihood as reason,

无病比丘，为了自己而用意

令作美味而食者，犯心堕落罪。”

a bhikkhu who is not sick eats superior food (I would say 'rich food') that he has ordered for his own use.''

“令作”这里的意思是“要求”。

出家人不能要求别人。

'Order' here means to ask for. A monk must not ask people to give to him.
他只能静静地站在那里乞食。
我们带着钵静静地
站在别人的门口。
His asking or begging is by standing silently. We pick up our bowls and stand in front of a house silently.
这就是乞食的方法。这被称为
“圣乞食”。我们不讲任何话。
That is our begging. It is called 'Ariyan begging' or 'Noble begging'. We don't say anything.
我们不会说：“请给我们
食物”之类的。我们
带着钵站在门口。
We don't say, "Please give food to us'' or whatever. With our bowls we stand at the entrance of a house.
在家居士就会出来，
根据自己的能力进行供养。
Then lay people come out and give us what they have.
“令作”在这里指“要求”。
比丘不能要求别人。
So 'order' here means just asking. A monk must not ask.
“犯心堕落罪（expiation）”
—这里的英文是什么意思？
"The contravention of which is an offense requiring expiation'' - what is expiation?
学生：宽恕。 尊者：实际上
是通过忏罪而得到宽恕。
Student: Forgiveness. Sayadaw: Actually it is forgiveness by confession.
比丘们互相忏罪。
不是天主教的忏悔。
我们比丘是相互忏悔。
Monks make confessions to each other. It is not a confession like in Catholicism. We confess to each other.
“为活命因及活命原由，
无病比丘尼，为了
自己而用意令作美味而食者，
"With livelihood as cause, with livelihood as reason, a bhikkhu who is not sick eats rich food that she has asked for her own use,
犯悔过罪。”这里应该是
“特别的悔过”，不仅仅是悔过。
the contravention of which is an offense requiring confession.'' Here it should be 'special confession', not just confession.
根据我们结下的罪，
有两种忏悔方式。
There are two kinds of confession that we make according to which rules we have broken.
而结这个罪的比丘尼
需要特别的忏悔才能除罪。
The contravention of this rule requires a special confession to get rid of it.
学生：对于比丘尼而言，如果
做同样的事情，结的罪更严重吗？
Student: So for a bhikkhunī to do the same act is more of an offense?
尊者：不一定。有一些
针对比丘的戒律，
比丘也要特别的忏悔。
Sayadaw: Not necessarily. There are some rules for monks also for which they must make special confession.
有时候犯了某一条戒，
对于比丘而言，
结下的是与比丘尼不同的罪。
Sometimes breaking the rule incurs different offenses for monks than for nuns.
这些是关于比丘的活命遍净的戒。
These are rules laid down with regard to livelihood for monks.
实际上，为了获得清净的生活，
比丘需要托钵乞食。
Actually to purify his livelihood a monk must go out for alms.
他不能做其他事情，
例如算命或者看相之类。
He must not do any other thing like fortune telling or reading palms and all these things.
有六条戒是特别针对比丘的生活。

These are the six rules laid down especially with reference to the livelihood of a monk.
《清净道论》还介绍了其他的事情。
作者引述了另外一本
名为《大义释》的书。
Then there are other things given in the Visuddhi Magga. The author took them from another book called 'Mahā Niddesa'.
里面介绍了“诡诈的伎俩”等事。
如果你阅已经读了这些，
就知道当时的比丘是多么狡猾。
It tells about 'scheming' and other things. If you have read all these pages, you know how crafty monks were in those days.
这些很容易理解。
我们现在看第 74 段。
They are not difficult to understand. Let us go to paragraph 74.
“如说：‘这家人只知道我，
如果他们有所布施之物，
只有给我的’，像这样
抬举的表示为‘举说’。”
"Suggesting is insinuating by specifying thus, 'That family alone understands me'.''
这里的英译不对。
正确的意思是：
“这家人只知道我，不知道别人。”
That is not correct. The correct meaning here is: "That family knows me only and not others.''
此比丘想给别人留下印象。
所以“这家人只知道我”。
The monk wants to impress others. So 'I am the only one that the family knows'.
这里的英文应该是“that family knows me only”，
而不是只有那家人知道我。
It should be 'that family knows me only' and not 'that family alone understands me'.
如果只有那家人
知道我，那就不对。
If that family alone understands me, then I am not impressive.
在第 78 段：“这里当举一位
与一人家很亲近的比丘
故事以示此意。”
In paragraph 78 "And here there should be told the story of the bhikkhu supported by a family.''
这里英译有问题，
不是说被某人家所支持，
Here also it is not that the bhikkhu is supported by a family,
而是经常亲近居士家。
but it is a bhikkhu who frequents families, who visits families quite often.
之所以这样，是因为
想通过亲近居士家来获取供养。
This is so he may become acquainted with them in order to get some things from them.
这里的翻译应该是“亲近某家”
而不是英译的“被某家所支持”。
The translation should be 'the bhikkhu who frequents families' not 'supported by a family'.
智髻比丘经常犯这类的错误。
这里的巴利语是 kulūpaka。
Venerable Ñāṇamoli always makes this mistake. The Pāḷi word is kulūpaka.
“kula”意思是“家庭”。
“upaka”意思是“靠近”。
所以是“亲近某家”。意思
就是经常访问，与某家熟悉。
'Kula' means family. 'Upaka' means approaching. So it means approaching families. That means visiting the families to get acquainted with them.
对于比丘而言，这不是
什么好的品行。比丘不应该
经常访问居士家。
This is not a good quality for a monk. A monk should not visit families very often.
当人们提到某位比丘“亲近某家”
的时候，这是一种指责。
When a monk is referred to as 'one who frequents families', it is a kind of censure.
这个故事里的比丘非常狡猾。
最后他获得了自己想要的东西。

The monk in this story is very cunning. In the end he gets what he wants.
那位女居士非常难过，她说：
“实在无法欺瞒这秃头了！”
The woman became very frustrated and said: "There is no hoodwinking the shaveling.''
她没办法骗这位比丘。
于是她给了比丘供养。
She could not deceive the monk. So she had to give the monk what there was in the house.
我们看脚注 24。
“你是一头驴，你属于恶趣，
你属于地狱，你是野兽，
Let me read footnote 24. "You are a donkey, you belong to the states of loss, you belong to hell, you are a beast,
你不会生于善趣，
也不生于恶趣。”
there is not even a happy or an unhappy destiny to be expected for you.''
这里的英译也不对。
如果有人说我不会生于善趣，
也不会生于恶趣，
That also is not correct. If someone were to say to me that there is neither a happy nor an unhappy destiny for me,
我会很开心，因为
这表明我已经是阿罗汉了。
I would be very glad because this is true only for an Arahant.
但是这里的话都是骂人的。
实际上意思是你不会有好下场。
These however are words of abuse. What it really means is that there is not a happy destiny for you.
你只能投生到恶趣，
你会下地狱，
There is only an unhappy destiny for you. You are going to hell.
你不会投生到善趣，
恶趣在等着你。
There is not a happy destiny for you. Only an unhappy destiny is to be expected for you.
这段话是出自另外一本书，
不是直接来自《清净道论》。
It is taken from other books, not directly from the Visuddhi Magga.
这是佛陀时代的骂人话，
就像“你是盗贼，你是愚人，
你是白痴”之类的。
These are some words of abuse contemporary with the Buddha such as "You are a thief, you are a fool, you are an idiot'' and so on.
在第 85 段快要结束的地方：
“以方便之道去抉择、
善知观察，便是如理决择。”
In paragraph 85 towards the bottom of the paragraph "Herein, reflecting wisely is reflecting as the means and as the way, by knowing, by reviewing, is the meaning.''
针对四资具，比丘获得资具
的时候需要省思，
受用资具的时候也要省思。
With regard to the four requisites the monks have to make reflection whenever they get any one of the four requisites and also when they make use of them.
当我们受用衣服的时候，
要如此省思：
When we put on our robes, we have to reflect on it like
仅为防护寒热，防护虻蚊、
风炎、爬行类之触……
"I put on the robe to ward off cold, to ward off heat, to avoid bites by insects.''
当我们受用团食时省思：
不为嬉戏，不为骄慢，
不为装饰，不为庄严，
When we eat also, we make reflection, "I eat this not to beautify myself, not to take pride in my strength,
仅为此身住续维持，为止害，
为助梵行等等。
这就是“抉择”的意思。
just enough to keep me going in order to practice what the Buddha taught.'' and so on. So reflection is meant here.
这里使用的巴利语是
这就是对这些词的解释。

The Pāḷi word used here is yoniso paṭisankhā. It is the explanation of these words.
“yoniso paṭisankhā”。
所以“如理抉择”的意思就是
通过正确的方式省思
或者通过正确的方式了知。
So 'reflecting as the means and as the way' really means reflecting by proper means or knowing by proper means, knowing what is the way.
意思就是用智慧去省思。
The meaning is just reviewing or reflecting with wisdom, with understanding.
所以说“如理抉择，
受用衣服”等等。
So reflecting wisely he uses the robe and so on.
仅为防护寒热，防护虻蚊、
风炎、爬行类之触……
So from cold, from heat, for protection from bites from insects and other things.
87 段：防护虻蚊、风炎、
爬行类之触…这里进行了解释
And the paragraph 87: "From contact with gadflies and flies, wind and burning and creeping things." So they are explained here.
第 86 段：“‘防护’即防止，
意为除去寒冷而使身体不生疾病；
In paragraph 86 "For protection: for the purpose of warding off, for the purpose of eliminating so that it may not arouse affliction in the body.
因为寒冷侵害其身，
则内心散乱，不能如理精勤，
For when the body is afflicted by cold, the distracted mind cannot be wisely exerted.
故世尊听许使用衣服以防护寒冷。
That is why the Blessed One permitted the robe to be used for protection from cold.
这种说法亦可通用下面各句
（此后只说明其不同之处）。
‘热’为火热，
So in each instance, except that from heat means from the heat of fire,
如森林着火等所生的热。
”这里英译文的“origin”不对，
应该是“它的发生应该
理解为森林着火等。”
the origin, actually it is not the origin, the occurrence of which should be understood as forest fires and so on.''
不是“起源”（origin），
so it is not the 'origin'
应该是“发生”。
It should be occurrence or happening.
这里的巴利语是 saṃbhava
The Pāḷi word is saṃbhava.
“saṃbhava”的意思
可以是“原因”或者“发生”。
'Sambhava' can mean a cause or just happening.
这里指“发生”。
Here it means happening.
这里举的“火”的例子，
可以是森林之火，
也可以是房子着火等。
So that means the example of fire can be seen in a forest fire or a house fire and so on.
“火”指的就是这样的火。
'Fire' means that kind of fire.
受用饮食，不为嬉戏，这里不难理解
And "alms food neither for amusement" and so on, that is not difficult to understand.
在第 90 段：
In paragraph
“不为嬉戏是舍断痴的近因。”
"And here the clause neither for amusement is stated for the purpose of abandoning support for delusion.''
这里的英译“support”
应该说是“basis for delusion”（痴的基础）。
Instead of 'support' we may say 'basis for delusion'.
再往下：“不为装饰，不为庄严
是阻止他人的结缠生起。”
Then farther down "Nor for smartening nor for embellishment is said for the purpose of preventing the arising of fetters for another'' ——这是什么意思？
what does that mean?

不为装饰，不为庄严

"Nor for smartening nor for embellishment

是阻止他人的结缠生起。”

is said for the purpose of preventing the arising of fetters for another''

我们必须如此省思，

这样我们内心就不会生起烦恼，

他人也不会对我们生起烦恼。

We should reflect this way in order not to have defilements and also so that other people will not have defilements for us.

例如，我们如果

为了装饰、庄严自己，

For example if we take food for smartening our self, for embellishing our self,

那么我们就变得很漂亮。

then we will become attractive.

这样可能也会

使别人心里生起烦恼。

So this may arouse defilements in other people as well.

所以，要将英译文“arising of fetters for another”

So instead of saying "the arising of fetters for another'' we should say

改成“arising of fetters for others”。

"the arising of fetters for others.''

也就是说不仅是我们自己，

还有其他人。

That means for others as well as ourselves.

在第 91 段的末尾：

“……所以此身住续维持，

亦可说（can be understood to mean）……”，

At the end of paragraph 91 "...for the endurance and continuance of this body can be understood to mean''

英文翻译少了一个“亦”

（also），加在“to mean”后面。

we should put 'also' after 'to mean'.

第 92 段中间的位置：于是行道者

之受用食物，是为借助体力

而勤修于三学，以渡有的沙漠”

In paragraph 92 about the middle of the paragraph "For while this bhikkhu is engaged in crossing the desert of existence by means of devotion to the three trainings''

——这里的意思是修习三学。

你们都知道三学。

- that means the practice of the three trainings. You know the three trainings.

戒定慧被称为三学。

英译里的“devotion to”

应该是“修习”。

Sīla, samādhi and paññā are called 'the three trainings'. 'Devotion to' really means 'practice of'.

“于是行道者之受用食物，

是为借助体力而勤修于三学，

以渡有的沙漠，或者为了

勤修梵行而受用食物，

So practice of the three trainings depending on bodily strength whose necessary condition is the use of alms food, he makes use of it to assist the life of purity

犹如为渡沙漠（绝粮）

的人而食其子之肉。”

just as those seeking to cross the desert used their child's flesh.''

这里指的是相应部里的一部经文。

It refers to a Sutta in the Saṃyutta Nikāya.

你们可以去读读相应部

You may read that story in the Book of Kindred Sayings,

卷二第 68 页的这则故事。

the second volume page 68.

这里给出的参考是巴利原文。

The reference given here is for the original Pāḷi text.

相应部卷二第 96 页

S means Saṃyutta Nikāya, II means volume II, 96 page number

英文版的是卷二第 68 页。

In the English version it is in volume two page 68.

这是虚构的故事。

It is not a real story.

佛陀举出来只是作为一个例子。

Buddha gave it just as an example.

你们应该这样看待食物。

You should view food in this way.
一对夫妻带着小孩要穿越沙漠。
但是他们带的食物不够，
无法支持他们穿越沙漠。
Two people and a child were going through the desert. There was insufficient food supplies, so they could not make it to the end.
食物慢慢减少，他们最后
没有东西可吃。
他们开始讨论解决办法。
The supplies dwindled so that they had nothing to eat. They discussed among themselves.
如果我们穿过沙漠抵达安全
的地方，可以再生一个小孩。
If we cross over to a safe place, we can get a new baby.
如果我们杀死小孩，
吃了他，这样就能穿越沙漠。
If we kill the baby and eat it, we can cross the desert.
在经文里，并没有明确说他们
杀死了小孩。注释书解释说，
他们没有真的杀死小孩。
It was not expressly said in the Sutta that they killed the baby. The Commentary explained here that they did not kill the baby as though it were a real story.
父亲将孩子推给母亲，
母亲又推会给父亲。
The father sent the baby to the mother and the mother sent the baby to the father.
这样反反复复，
小孩子掉到地上就死了。
Going back and forth the child fell down and died.
所以这里的意思是如果你吃了
自己的小孩，不是因为想杀死他，
而是因为你不得不这样做。
So the idea is that if you eat the flesh of your own child, you eat it because you have to, not because you want to.
想表达的就是这一个意思。
“犹如渡沙漠者食其子之肉，
That is the point here. "Those seeking to cross the desert used their child's flesh,
如渡河者以筏，
渡海者用船一样。”
just as those seeking to cross a river use a raft, and just as those seeking to cross the ocean use a ship.''
在 94 段的结尾处有一首偈颂。
“少食四五口， 汝即当饮水，
At the bottom of paragraph 94 there is a verse. "With four or five lumps still to eat, let him then end by drinking water;
勤修习比丘， 实足以安住。”
for energetic bhikkhus' needs, this should suffice to live in comfort.''
这句偈颂经常被我们的老师引用，
用来劝说其他比丘不要太贪吃。
This is a stanza much quoted by our teachers or by monks who want to advise other monks not to be greedy in eating.
“少食四五口， 汝即当饮水。”
"With four or five lumps still to eat, let him then end by drinking water.''
所以，不要一直吃，吃到饱。
少吃四五口，用饮水来代替。
So one doesn't eat until one is full. Leave about four or five lumps. Drink water instead.
这样你就不会撑得难受。
真是如此。
This way you will be comfortable. This is true.
如果你吃的太多，
特别是禅修的时候，
你就会发现，很难进行禅修。
If you eat too much especially when you are on a retreat and have to meditate, you will find it very difficult to meditate.
不要一直吃，吃到饱为止，
要少吃一点，喝点水代替食物。
It is better not to eat until you are full, but to eat a little less and to drink water instead.
“勤修习比丘， 实足以安住。”
"For energetic bhikkhus' needs this should suffice to live in comfort.''
“勤修习比丘”实际上是
指致力于证得涅槃的比丘。

'Energetic bhikkhus' really means a monk who has sent his mind to Nibbāna or to the attainment of Nibbāna.
西方人翻译这句巴利语的

方法跟传统老师的理解不同。

The Pāḷi word is translated here differently by Western people from the traditional teachers.
根据传统的理解，这个词的意思

是将心导向证得涅槃的比丘。

According to the traditional teachers the word means one who has directed his mind to the attainment of Nibbāna.
而西方的学者翻译的

意思就是“精进努力”。

Western scholars translate it to mean as having made effort or energetic.
这里的巴利语是 pahitatta。

这个词具有以上两个意思

——将心导向涅槃的人、

The Pāḷi word is pahitatta. It can have both meanings - one who has sent or directed his mind to Nibbāna
或者精进者。

西方人喜欢第二个意思。

or one who has made effort. The second meaning is preferred by Western scholars.
所以这里翻译成

“勤修习比丘”。

So here it says "for energetic bhikkhus' needs''.
这里的“勤修”实际上意思是

希望通过禅修获得涅槃。

Here 'energetic' really means one who practices meditation for the purpose of attaining Nibbāna.
“实足以安住。”

禅修的比丘不应该吃的太多。

"This should suffice to live in comfort.'' A meditating monk should not eat much.
现在我们看看坐卧之处。

Now let us look at resting place or dwelling place.
什么是“lean-to”？

学生：就像是一个帐篷，

快要散架的帐篷。

What is a 'lean-to'? Student: It is like a tent, a very rickety tent.
尊者：这里的巴利语是

这是一种传统的建筑，

只有一部分房顶。

Sayadaw: the Pāḷi word is addhayoga. Traditionally it is a building that has a roof in only one part.
“aḍḍhayoga”。

就像是帐篷。

比丘的坐卧处（床座）有五种。

It is something like a lean-to. There are five kinds of dwellings for monks.
第一是精舍。

巴利语是“vihāra”。

然后是“半边檐的盖屋”，

还有另外三种。

One is a monastery. It is called a 'vihāra' in Pāḷi. Then there is a lean-to and there are three more.
床座的巴利语是“senāsana”。

“sena”（卧所）的字根意思

是“睡觉”或“躺下”。

The Pāḷi word for a dwelling place for monks is senāsana. 'Sena' comes from the root which means 'to sleep' or to 'lie down'.
“Āsana”（坐处）的字根

来自“坐下”这个动词。

'Āsana comes from the root which means 'to sit'.
比丘睡觉或者坐的地方

被称为“床座”。

A place where a monk lies down or sleeps or a place where a monk sits is called his place, his dwelling place, his senāsana.
当比丘受用床座的时候，

就是他进入房舍

或者走出房舍的时候，

When a monk makes use of the dwelling place, that is when he enters the building or when he goes out of the building,
他必须作如下的省思：

“我受用此座，只为御寒防晒，

防止爬虫侵袭”等等。

then he must make this reflection: "I use this dwelling place to ward of the cold, to ward off heat, to ward off bites of insects'' and so on.
最后一个是医药省思。
The last one is the reflection on medicine.
这些被称为比丘的四资具：
饮食、衣服、
卧具（包括房舍）、医药。
These are called 'the four requisites of monks' - food, clothing, dwelling place, and medicine.
第 96 段写道：
In paragraph 96 it says,
病者的资具医药
即指医生为病者所配合的
任何适用的油蜜砂糖等
而防备其生命者。
"Any work of a medical man such as oil, honey, ghee, etc., that is suitable for one who is sick, is what is meant.''
这里英语的“酥油”
在巴利原文里没有。
The word 'ghee' is not in the Pāḷi original.

03B 说戒品

在戒律里，黄油、油、酥油、
蜂蜜和糖浆统称为“医药”。
In Vinaya butter, oil, ghee, honey and molasses are called 'medicine'.
此五者在戒律里统称
为医药。可以作为医药服用。
These five are termed medicine in Vinaya. They can be taken as medicine.
比丘可以在下午服用
蜂蜜或者酥油，
但是不是作为食物，是作为医药。
Monks can take honey or ghee in the afternoon, but not as food, only as medicine.
“病者的资具药品即指医生
为病者所配合的任何适用的
油蜜砂糖等而防备其生命者。”
"any requisite for life consisting of oil, honey, molasses, ghee, etc., that is allowed by a medical man as suitable for the sick, is what is meant.''
在第 97 段第二部分，
对巴利语“paccaya”
（资具）进行了解释。
In paragraph 97 in the second part there is the explanation of the Pāḷi word 'paccaya'.
“其（资具依止的）语义如次：
因为人类的来去活动是
"the word meaning here is this: because breathing things go, move, proceed, using
依赖于受用衣服等，故名资具。
(what they use) in dependence on these robes etc., these robes, etc., are therefore called requisites.''
”实际上“来去活动”
指的是“生活”。
“Breathing things”指的是人类。
In fact instead of 'move, proceed' we should say 'live'. 'Breathing things' means living beings.
所以人类生活需要依靠
这些衣服等其他资具。
So living beings live in dependence upon these robes and other things, using them.
所以巴利语就称为“paccaya”。
不是让你了解这个
“paccaya”的意思，
That is why they are called 'paccaya' in Pāḷi. It is not important that you understand the meaning of the word 'paccaya'.
这不重要。知道
它是“资具”就可以了。
If you know that it means requisites here, it is enough.
下一段：“如是在四种戒中的
别解脱律仪，须依于信而成就。
In the next paragraph "So, in this fourfold virtue, Pāṭimokkha restraint has to be undertaken by means of faith.
由信而成，因为制定学处
是超越于声闻之权限的。”
For that is accomplished by faith, since the announcing of training precepts is outside the disciples' province.''
这一段是非常重要的，这就是
我们不能改变戒条的原因。

It is very important. That is why we cannot change the rules.
我们不能增加戒条，
我们也不能减少戒条，
We cannot add anything to the rules and we cannot take anything out of the rules
因为制定学处超越了
声闻弟子的权限。
because the announcing or laying down of rules is not in the province of disciples.
我们不能那样做。
只有佛陀才能制定戒条。
We cannot do that. Only the Buddha can do that.
如果比丘对佛陀的教法没有信心，
他就不会想持守这些戒条。
If a monk has no faith or devotion to the Buddha's teachings, he will not want to keep all these rules.
所以别解脱律仪是
以对佛陀的信仰而成就的。
That is why the Pāṭimokkha restraint or the first virtue is to be undertaken by means of faith, by means of devotion to the Buddha.
“如佛曾拒绝[其弟子]（关于制戒）
的请求，可为这里的例证。”
"The evidence here is the refusal of the request to (allow disciples to) announce training precepts.''
方括号里的应该删掉。
Those in the brackets are to be stricken out.
这里指的是制戒。
This refers to Vinaya.
舍利弗尊者问佛陀
不同佛陀教法住世的时间。
Venerable Sāriputta asked the Buddha how the dispensation of different Buddhas fared.
有些佛陀的教法住世时间很长，
有些住世时间不是很长。
The dispensation of some Buddhas lasted long and the dispensation of other Buddhas did not last so long.
佛陀回答说如果制戒，
佛陀的教法住世时间就长。
Buddha answered that there were precepts and so on when the dispensation lasted long.
于是舍利弗尊者
请求佛陀制戒——
So Venerable Sāriputta requested the Buddha to lay down rules -
“请制戒，这样佛陀的
教法就能长久住世。”
"Please lay down rules so that the dispensation of the Buddha may endure long.''
佛陀说：“不，
现在还不是时候。”
The Buddha said, "No. It is not time.''
佛陀的意思是说舍利弗尊者
不知道制戒的时机，但是他知道。
What the Buddha meant to say was that Venerable Sāriputta did not know when to lay down rules and that he did.
所以，制戒超越了
声闻弟子的权限。
So the laying down of rules is not in the province of disciples.
方括号里的文字在
巴利原文里没有。
被译者错误地加进去了。
The words in the brackets are not in the original. They were put in by the translator wrongly.
如佛曾拒绝关于制戒的请求，
可为这里的例证。
The evidence here is the refusal of the request to announce precepts or to lay down rules.
“所以全部佛制的
学处必须由信而受持，
"Having therefore undertaken through faith the training precepts without exception as announced,
甚至不顾其生命而善成就之。”
在英译里加上“甚至”这个词。
one should completely perfect them without regard (even) for life.'' Let's put in the word 'even', so 'even for life'.
“即所谓：如母鸡护卵，

牦牛爱尾，如人爱子，

"For this is said: 'As a hen guards her eggs, or as a yak her tail, or like a darling child,
保护他的独眼。

护戒也是这样的，

or like an only eye - so you who are engaged your virtue to protect,
非常的谨慎与尊重。”

“非常谨慎”

实际上指非常喜欢持戒。

be prudent at all times and ever scrupulous'.'' 'Be prudent' really means be fond of your virtue.
这里的英文“scrupulous”，

根据巴利语原文实际上是

对戒律，对佛法僧的尊重。

'Scrupulous' or the Pāḷi word here means to have respect for the rules, the Buddha, the Dhamma, the Saṅgha and so on.
接下来是一个故事。

这些很容易理解。

Then we have the story. It is not difficult to understand.
第 99 段写道：“增长他的观。”

我希望你们理解这句。

是什么意思？

In paragraph 99 it says, "He augmented his insight.'' I hope you understand that. What's that?
学生：他观到未来？

尊者：他实际上是修习观禅。

Student: He saw into the future? Teacher: Actually he practiced vipassanā meditation.
在第二个故事里：

“另一位在铜鏟洲的长老，

为盗贼用蔓草缚住，放倒地上，

In the second story "Also they bound another Elder in Tambapaṇṇi Island (Sri Lanka) with string creepers and made him lie down.
恰遇林火烧来，未断蔓草时…”

When a forest fire came and the creepers were not cut...''
——这里翻译的不对。

应该是：“他没有砍断蔓草”。

- no, this is not correct. Here it should be "When the forest fire came, without cutting the creepers, he established insight.''
当林火烧过来的时候，

他被盗贼所捆住，虽然他可以

很容易就砍断了蔓草逃生，

He was bound with creepers and when the forest fire came, he could easily cut the creepers and escape,
但是砍断蔓草意味着

违反佛陀制定的戒律。

but to cut the creepers means to break the rule of the Buddha.
他宁可放弃自己的生命，

也不愿意违反佛陀的戒律。

So he would sooner give up his life than break the rules of the Buddha.
所以他没有砍断蔓草，

而是在禅修。

这样他就证得了阿罗汉果。

So without cutting the creepers, he practiced meditation. He became an Arahant.
“恰遇林火烧来，他未砍断蔓草，

而是修毗钵舍那，

得证等首阿罗汉果而入涅槃。”

"When a forest fire came, without cutting the creepers, he established insight and attained Nibbāna simultaneously with his death.''
“等首”（simultaneously），

意思是几乎是同时，

不是真的同时，

'Simultaneously' means almost simultaneously, not at the same moment.
即几乎是在断尽烦恼得证

阿罗汉果的同时，他断命根而死。

心的运行速度非常快。

所以此二者几乎同时发生。

Mind works very fast. So the two came almost simultaneously.
他成为阿罗汉然后死亡。

He became an Arahant and then he died.
基于这个故事，给出的建议是：

“宁失身命，要使波罗提木叉清净，

The advice given with regard to this story is: "Maintain the rules of conduct pure, renouncing life if there be need,
不破世界主所制的戒律仪。”
rather than break virtue's restraint by the worlds' savior decreed.''
所以大家要宁可丧失生命，
也不要违反佛陀制定的戒律。
So you should give up your life rather than breaking the rules laid down by the Buddha.
你们有问题吗？
学生：我对这种实际是苦行
的行为感到好奇。
Do you have any questions? Student: I am a little curious about all this which is essentially asceticism.
佛陀抛弃了苦行。
怎么解决这个问题？
The Buddha renounced asceticism. How are these two resolved?
尊者：佛陀抛弃了苦行，
Teacher: When it says the Buddha renounced asceticism,
是说他抛弃了不必要的自我折磨。
it means that he renounced unnecessarily inflicting pain on oneself or self-mortification.
例如，他为了成佛，
在森林里修习，不断减少食物。
For example when he was in the forest practicing to become the Buddha, he reduced his food little by little.
起初，他是去托钵乞食的。
然后，他只是吃树上的果子。
At first he went out for alms and ate that food. Then he took fruit from trees and ate that.
接着他只是吃树上掉下来的果子。
后来他只捡周围树上掉下的果子。
Later he took only the fruit that had fallen. Later on he took only the fruit from the tree under which he was living.
这样他不断减少饮食，
他的身体变得越来越羸弱。
So little by little he reduced eating so that his body became very thin, emaciated.
这就是对自我的不必要折磨。
佛陀反对的是这样的苦行。
It was unnecessarily inflicting suffering upon himself. That asceticism Buddha refused or denied.
头陀行并没有这样严苛，
没有那么极端。
Ascetic practices given here are not that severe, not that rigorous.
只是你只食一钵之食，
托钵的时候不要挑选，
要沿家逐户去乞食。
They are things such as eating in one bowl only or when you go out for alms, you do not skip any house.
这些被称为“头陀行”，这不同于
佛陀时代其他外道所修的苦行。
These are called 'ascetic practices', but they are not like those practiced by the other hermits or sages during the Buddha's time.
我们第二章会讲“头陀行”。
We will come to the ascetic practices in the second chapter.
有一件事我想讲讲，
当我去日本的禅修中心参访时，
One thing that I want to say is that when I went to the Zen Center in Japan
我看到他们把洗钵的水也喝掉。
I saw that they rinsed the bowls and then drank the water from the bowls.
这让我想起上座部头陀行。
It reminded me of one of the ascetic practices that Theravāda monks practice.
就是一钵食。如果你只用一个钵，
你就会用它来吃饭，用它来喝水。
That practice is to eat in one bowl only. If you are to use one bowl only, then you eat in that bowl and you drink in that bowl.
所以，我觉得这些头陀行流传到
印度之外很远的地方。
So I think there are some practices carried to countries far away from India.
他们有所改变，所以
看起来是非常不同的规矩，
They have changed a little and so they seem to become very different practices,

但是我觉得其中有共通的地方。

but I think there is something common in both practices.

学生：在日本禅修就是那样

洗钵然后喝掉的。

总会有人给你添饭送汤。

有点像托钵乞食。

Student: In the Zendo we eat that way and wash our bowls. You are always served. It is like alms.

有人专门送来食物，为你服务。

虽然我们不托钵乞食，但是我们

在日本禅堂吃饭的方式

和托钵乞食很像。

The food just comes. It is served to you. We don't do begging, but in the way that we eat in the Zendo it is very similar.

尊者：是的，没错。

在佛陀时代，

Teacher: Yes. That's right. When monks are invited to the houses of lay people during the time of the Buddha

甚至在现在的斯里兰卡，

当在家人邀请比丘们

去家里应供的时候，

比丘们排成一排，坐在地上。

and even in the present time in Sri Lanka, the monks sit in a row on the floor.

在家人拿着食物放在比丘的钵里，

这跟日本的禅堂是一样的。

The lay people take food and put it in their bowls like you eat in Zen Centers.

在斯里兰卡是这样的，

在印度也是如此。

但是在缅甸，情况就不同。

That is the practice in Sri Lanka and also in India. But in Myanmar it is different.

根据所在国家和人群，

我们可以看到相似的地方，

也可以看到一些不同的改变。

We can see many similarities or common practices that have become a little changed depending on the country and on the people.

学生：最终的目的是相同的。

Student: The original intention seems to be the same.

尊者：这些都是“头陀行”。

“头陀”意思是“抖擞”。

Teacher: These are all dhutaṅga. 'Dhutaṅga' means to shake off.

这些头陀行是为了抖擞掉烦恼。

他们发展了少欲知足的好品质，

对食物和其他东西不执着。

These practices are undertaken to shake off defilements. They develop good qualities like fewness of wants, non-attachment to food and all these things.

学生：通过那样特殊的方式

提醒自己你为什么受用食物等等。

Student: By that particular act you keep reminding yourself of why you are eating and so on.

尊者：你一直要警觉，

避免烦恼入侵你的心。

Teacher: You always have to be on your guard to avoid mental defilements from coming to your mind.

学生：许多人说不喜欢自己的工作

或者对自己的生活不满意。

Student: Many people talk about not liking their job or not feeling good about their livelihood.

我们从这里可以看到

比丘如何小心谨慎。

We can see here how monks are warned to be careful.

对于我们现在更复杂的社会，

这是一个反省，我们如何

需要对自己的行为小心谨慎，

So that is a reflection in our more complex society how we need to be careful in our behavior,

虽然并不是和头陀行一样的方式。

尊者：没错。

学生：每一个行为都容易自私自利。

perhaps not in the exact same way. Teacher: That's right. Student: In each act it is so easy to be selfish.

学生：所以应该每天都践行佛法。

保持正念。 尊者：没错。

Student: So try to put Buddhism somewhere in everyday life. Be mindful. Teacher: That's right.

在增支部的一部经文里

给出了每日该如何省思。

In one of the Suttas in Aṅguttara Nikāya daily reflections are given there.

僧人和居士都目标做这些省思。

我老了。我无法避免衰老。

A monk or a lay person must make these reflections: I am old. I cannot avoid getting old.

我将会生病，我无法避免它。

终究有一天，我会死去，

我不能摆脱死亡……等等

I will get disease and I cannot avoid that. One day I will die and I cannot get away from it.

出家人和在家人

每天都要如此省思。

These reflections have to be made every day both by monks and nuns and lay people.

这样，他们就能对治

在年轻时生起的慢心，

为他们所拥有的东西骄慢。

This is so they can get rid of pride in their youth, pride in their belongings and so on.

对于僧人和在家人，

这是一部非常好的经。

这部经出自增支部尼柯耶。

That is a very good Sutta both for monks and for lay people. This is in the Aṅguttara Nikāya, the Gradual Sayings.

我不记得经名了

I don't remember the name of the sutta.

学生：但是，你不觉得

对于那些抑郁的人，

这样会不会造成一些问题？

Student: But don't you think that there might be some problem for some people who are depressed?

如果你这样做过头了，你

可能就会从金门大桥上跳下来。

尊者：你必须遵守中道。

If you do that too much, you might jump off the Golden Gate Bridge. Teacher: you have to follow the middle way.

不要让这些省思给你带来抑郁。

Teacher: This reflections are to be made not to get depression.

这些省思是为了对治

你们对外表和身体的骄慢。

You know it is to get rid of pride in yourself or in your appearance and your body or whatever.

目的是为了对治不好的思维习惯。

It is for the purpose of getting rid of undesirable mental habits.

但是不要做过头了。

They are not to be carried too far.

大家知道，有一次

佛陀在教不净观，

You know once when the Buddha taught about the foulness of the body,

一些比丘对身体生起了

很大的厌恶，他们纷纷自杀，

或者让其他人杀死自己。

monks got so disgusted with their bodies that they killed themselves and they asked other people to kill them.

在佛陀时代，

真的发生过这种事情。

That really happened during the time of the Buddha.

佛陀知道会如此，

但是他也没办法阻止。

Buddha knew it would happen, but he could not avoid it.

根据注释书的解释，

这些僧人过去的共业

It is explained in the Commentaries that the kamma that these monks did together in the past

导致了如此的果报。

got opportunity to give result at that time.

佛陀想，如果他们注定死去，

那么让他们以不净观的

方式死去。这样他们

就会投生到善趣。

Buddha thought that if they had to die, let them die with this kind of meditation. It would help them get a good rebirth.
所以佛陀就教他们不净观的修法。
然后，佛陀说：
So the Buddha taught the foulness of the body meditation to them. Then he said:
“半月之内，任何比丘
都不要来找我。我想独处。”
"I must not be approached by any monk for 15 days.I want to be alone.''
他说他希望独处，
只能让送食物的比丘见他。
He said that he wanted to be alone and would only see the monk who brought food to him.
半月之后，他从静修中出来。
After 15 days he came out of seclusion.
然后他问阿难尊者
为什么只有那么一点比丘。
Then he asked Venerable ânanda why there were fewer monks.
阿难尊者回答说，
之所以只剩下这么一点僧众，
是因为他教了不净观。
Venerable ânanda answered that there were fewer monks because he had taught that meditation.
所以阿难尊者祈请佛陀教授
其他的禅修方法。因此佛陀
教授了出入息禅修方法。
So Venerable ânanda asked the Buddha to teach some other kind of meditation. Then the Buddha taught breathing meditation at that time.
学生：这个故事是真的吗？
尊者：是的，这故事出自律藏，
Student: Is that a true story? Teacher: Yes. That story is in the Book of Discipline
你们可以去阅读。
我不记得页码了。
if you want to read it. I don't have the page number.
这个故事是与四波罗夷
的第三个相关的。
It is given in connection with the third of the four rules of defeat.
第三个是不要杀人。
The third rule is not to kill human beings.
对于比丘而言，
杀人是个很多大的罪过。
Killing human beings is a grave offense for monks.
这个故事就出自这个地方。
That story is given there.
请在下星期上课之前
将此章的剩余部分读完。
Please read to the end of the first chapter for next week.

04A 说戒品

我们讲到了第 100 段。
We were in paragraph 100.
有四种戒。第一种是：
别解脱律仪。
There are four kinds of virtue or sīla. The first is called 'Pāṭimokkha restraint'.
这些都是戒律里针对
比丘和比丘尼的戒条。
These are the rules in the disciplinary code for monks and nuns.
别解脱律仪是依信而成就的。
That Pāṭimokkha restraint is undertaken out of faith.
对佛陀和佛陀的教法具有信心，
比丘和比丘尼完整地
持守这些巴帝摩卡戒条。
Having faith in the Buddha and his teaching, the monks and nuns keep these Pāṭimokkha rules intact.
第二种是根律仪，
The next one is the restraint of the sense faculties.
是以念而成就的。
It is to be undertaken with mindfulness.
严格来说，根律仪不算是戒。
In fact the restraint of the sense faculties is not strictly virtue or sīla.
它是收摄诸根。
It is the control of one's senses.

收摄诸根可以通过念，

或者说应该通过念来成就。

The control of one's senses can be done by mindfulness or should be done by mindfulness.

当我们看到所缘的时候，

必须具有正念，

When one sees an object, one must keep mindfulness with him or her,

这样对于此所缘，

就不会生起不善的心。

so that he or she will not get unwholesome thoughts or unwholesome mental states with regard to that object.

为了防止生起不善的心，

我们需要具念。

In order to guard against unwholesome thoughts from entering our minds we need mindfulness.

所以，第二种戒——

根律仪需要念而成就。

So the second sīla or the restraint of the sense faculties is undertaken by mindfulness.

通过具念，

不取于相，不取细相，

By mindfulness one tries not to take the signs, not to apprehend the signs, and not to apprehend the particulars.

止于所见、所闻等等。

One tries to just stop at seeing, hearing and so on.

第 101 段：“然而

（根律仪戒）若不如是成就，

In paragraph 101 ''When not undertaken thus, virtue of Pāṭimokkha restraint'',

则别解脱律仪戒亦不能长时存在”

——这里的英译少了一个词

“亦”（also）。

a word is missing there, ''restraint also is unenduring.''

如果我们不能

依念而成就根律仪，

If we do not undertake the restraint of sense faculties with mindfulness,

那么第一种戒，即

别解脱律仪戒不能长时存在。

then the virtue of the first one, the Pāṭimokkha restraint, cannot endure long, cannot last long.

“犹如没有留意筑以栅围的谷田

''It does not last, like a crop not fenced in with branches.

（将为畜等所侵害）一样。”

And it is raided by the robber defilements as a village with open gates is by thieves.''

所以，如果依念成就根律仪，

别解脱律仪就能长时存在。

So the Pāṭimokkha restraint becomes enduring when the restraint of sense faculties is undertaken by mindfulness.

当我们具念，不取于相、

不取细相的时候，

When we apply mindfulness and try not to take the signs and particulars of objects,

我们就不会违反别解脱律仪戒。

then we will not come to transgression of the rules in the Pāṭimokkha.

关于根律仪，

讲到长老婆耆舍的故事。

With regard to the restraint of the sense faculties the story of the Elder Vangīsa was given.

据说新出家的婆耆舍长老，

正在行乞之际，看见了

一位妇人，生起贪欲之心。

He went out for alms and saw a woman. He had thoughts of lust arise in his mind.

于是他问阿难长老该怎么办。

阿难长老说你的心烧，

因为你的想颠倒，

He asked Venerable ânanda what to do. The Venerable ânanda said that because you perceived mistakenly,

因为你取了一个女相，

所以生起这些想法。

because you saw the person as a woman these kind of thoughts arose.

所以要专注于

诸行的无常、苦、无我。

So try to concentrate on the formations as alien, as suffering, as not self.
如果你具有这样的态度和智慧，
你就能熄灭你的贪欲之火。
If you have this attitude, this understanding, you can extinguish this fire of lust in your mind.
婆耆舍长老即除去
贪欲而继续行乞。
So the Elder expelled lust from his mind and went on with his alms round.
接着还给出了另外两个故事。
这些故事都是关于比丘
如何守护诸根的，很具启发性。
Two more stories are given. These are inspiring stories about how monks control their senses.
某一比丘不知其住处
有一幅精美的绘画。
One monk did not know that there was a painting in the dwelling where he lived.
当国王或往后来礼拜他的时候，
他也不知道谁在礼拜。
The same monk did not know who bowed down to him, the king or the queen.
不管谁礼拜，
他总是说：“祝大王幸福。”
The monk always said, ''May the king be happy.'' to whoever bowed down to him.
在第 108 段：
“勿奔放其眼目。”
In paragraph 108 ''Let him not be hungry-eyed.''
这里的巴利语是“lola”。
“lola”的意思是
动摇或者东张西望。
这被称为“lola”。
The Pāḷi word is lola. 'Lola' means unsteady or looking this way and that way. That is called 'lola'.
这里英译的“hungry”
不应该被理解为想吃东西，
而是对色所缘的贪欲。
Hungry should be understood not in the sense of wanting to eat something, but hungry for the visible object.
学生：是心散乱的意思吗？
Student: Is it in the sense of distraction?
尊者：是的，
比丘们应该双眼低垂，
特别是进入村落的时候。
Teacher: Yes. Monks are taught to keep their eyes down especially when they go to the village.
他们应该看前方六英尺
的地面，保持视线低垂，
They are allowed to see about six feet in front of them. They are to keep their eyes down.
不能东张西望。
They are not to look at this thing or that thing.
如果你这里看看，那里看看，
这就称为“lolalocana”。
When your eyes are going from this thing to that thing, it is called 'lolalocana'.
学生：“hungry-eyed”这不是
一个常用的英文词。
我们很少用。
Student: 'Hungry-eyed' is not a common English word. It is one that is seldom used.
尊者：“lola”这个词
或许也能翻译成“hungry”。
“lola”就是不稳定，不端庄。
Teacher: Maybe the word 'lola' can be translated as hungry. Lola is something that is not steady, not composed.
还有一个关于大友长老的故事。
这些故事很容易理解。
Then there is another story about the Elder Mahā Mitta. These stories are not difficult to understand.
第三种针对比丘的
戒律是活命遍净戒。
The third virtue for monks is livelihood purification.
活命遍净依精进而得成就，
Livelihood purification is to be undertaken by means of energy, by means of effort
因为如果你很懒惰，如果

你是比丘，但是你不去乞食，

那么你就违反了活命遍净。

because if you are lazy and if you are a monk and do not go out for alms, then your livelihood will not be pure.

活命遍净依精进而成就。

Livelihood purification is to be undertaken by means of effort or energy.

为了保持活命遍净，

你要断除不适合的邪求。

In order to keep livelihood pure a monk has to avoid wrong search or unsuitable search.

为了避免这些非行处，

比丘需要每天出门托钵乞食。

In order not to resort to such things, a monk has to go out for alms every day.

第 112 段：“获得了

腐烂的诃黎勒果……”

In paragraph 112 it says, ''And if he has got putrid urine with mixed gall nuts...''

实际上，这里的英译应该是：

“浸泡了尿的诃黎勒果”。

Actually this is gall nuts soaked in urine.

这里并不一定是浸泡了腐尿，

虽然这里用的

巴利词是“pūti”（腐尿）。

It is not necessarily putrid urine, although the Pāḷi word 'pūti' is used here.

可能仅仅是尿，特别是牛的尿。

你们知道什么是“gall nut”（五倍子）吗？

It can just be urine, especially cow urine. Do you know gall nut?

我不知道。另外一个

译法是“榄仁”，

I don't know. The other name is myrobalan.

是一种水果或者坚果，

味道很苦。

It is a kind of fruit or nut. It has a bitter taste.

用牛尿浸泡之后，可以入药。

When it is soaked in cow urine, it is supposed to be medicinal.

比丘把这样的诃黎勒果

或者四种甘药当成医药。

If a person gets that kind of gall nut or myrobalam or the four sweets, they are supposed to be medicine for monks.

浸泡了牛尿的诃黎勒果

不是什么好东西，

其他四种是好东西。

The one is not so good, but the four sweets are good things.

持守活命遍净的比丘

仅食仅食诃黎勒果片，而

让其他同梵行者受用四种甘药。

He who wants to keep his livelihood pure should keep what is not good and give what is good to others.

四种甘药由四种成分组成。

哪四种？

The four sweets are medicinal sweets made of four ingredients. What are the four?

在佛教国家，这些东西很普遍。

In our countries, in Buddhist countries this is very common.

几乎所有人都知道，比丘

在下午的时候可以食用什么。

Almost everybody knows at least what things monks can eat in the afternoon.

这四种甘药是：酥、蜜、油、

砂糖。将它们混合起来。

These four sweet things are ghee, honey, oil and molasses. They are mixed.

如果你持戒很严的话，不能煮。

你可以将它们放到太阳下搅拌。

If you are strict, you are not to cook them. You may put them in the sun and stir them.

之后，它们就会变得有点粘稠。

Some time later the mixture becomes a little thick.

如果你身体虚弱或者生了病，

在下午就可以吃这些东西。

That could be eaten in the afternoon if you are weak or if there is some ailment to be gotten rid of.

四种甘药巴利语是

The four sweets are called 'catumadhura'.

“catumadhura”。

学生：最后一部分的意思是

如果你获得了这两种医药，

但是你自己留下不好的，

Student: This last part means that if you are offered both of these medicines and you take the bad tasting one

把好的给其他人，这样的人，

就是有德之人。 尊者：没错。

and leave the good tasting medicine for others, that is a virtuous act.Teacher: That's right.

这种比丘被称为

“最上雅利安种族的比丘”。

Such a monk is called 'supreme in the Noble Ones' heritage'.

关于有些资具，对于遍净活命者，

若用示相暗示及迂回之说而求，

是不适合的，而有些则是适合的。

Some kinds of hinting or indicating is allowed with regard to some requisites and is not allowed with regard to other requisites.

在第 113 段，有如下的话：

In paragraph 113 it talks about that.

“其次关于衣服等资具，

''As to robe and the other requisites,

对于遍净活命者，若用示相

暗示及迂回之说而求衣食，

是不适合的。”

no hint, indication, roundabout talk, or intimation, about robes and alms food is allowable for a bhikkhu who is purifying his livelihood.''

比丘不应该对资具提出要求，

关于衣服或饮食，即使

是相暗示及迂回之说也不行。

A monk must not ask for requisites, not even hint or indicate, or use roundabout talk to get a robe or to get food.

“然而不持头陀行者，

若为住处而用示相暗示

及迂回之说，是适合的”

''But a hint, indication, or roundabout talk, about a resting place (a dwelling place) is allowable for one who has not taken up ascetic practices.''

关于住处，这是允许的。

This is allowable for monks with regard to dwelling place.

“为住处而示相，例如

他在准备一块土地，

在家人见而问道：

''herein, a 'hint' is when one who is getting the preparing of the ground etc., done for the purpose of (making) a resting place is asked:

‘尊者！做什么？

谁使你这样做？’

答道：‘谁也没有呀！’”

'What is being done, venerable sir? Who is having it done? And he replies, 'No one'.''

意思是说没有人在这里盖房子，

如果你可以，就在这里建。

诸如此类的事情。

That means there is no one who is going to build this place. So if you can, please build. It is something like that.

学生：如果你可以——

尊者：如果可以的话，

请在这里给我盖精舍。

Student: If you can -

Teacher: If you can, please build this place for me.

“暗示，如问优婆塞道：

‘你住在什么地方？’

'' An 'indication' is saying 'Lay follower where do you live?'

‘尊者，高阁啦。’

‘优婆塞，比丘不能住高阁吗？’

这里翻译错了。

'In a mansion, venerable sir'. 'But, lay follower, is a mansion not allowed for monks'?''This is an incorrect translation.

比丘不能住高阁吗？

比丘是可以住高阁的。

A mansion is allowed for monks. Is it not allowed for monks?

你住高阁，我住精舍。

这是暗示。

You live in a mansion and I live in a hut. That is indication.

“若说：‘这里比丘的住处实在

太狭小了’，像此等的

话为迂回之说。”

'' 'Roundabout talk' is saying 'The resting place for the community of bhikkhus is crowded'.''

这个寺院太狭小了。没有足够

的空间让僧俗二众共修。

The monastery is too small. It is not enough for monks or lay people to assemble.

这就是迂回之说。意思就是

说这位比丘需要一座新的寺院

或者需要扩建寺院。

That is roundabout talk. That means the monk wants a new monastery or an extension to the monastery.

所以对于住处，这些是允许的。

但是对于衣服和饮食，

这些是不允许的。

These are allowed with regard to resting place or dwelling place. With regard to robes and alms food they are not allowed.

“对于医药方面，

一切示相等也是适合的。”

医药是必须品。

''All, however, is allowed in the case of medicine.'' Medicine is a necessity.

如果你生病了，就需要医药。

If you have an ailment or a disease, you really need medicine.

所以关于医药，暗示和

其他方法是允许的。

So with regard to medicine hinting and all these others are allowed.

“然而取得的药品，

治病痊愈之后，

是否仍可服用？”

''But when the disease is cured, is it or is it not allowed to use the medicine obtained in this way?''

关于此，大家的意见不一致。

There is a difference of opinion with regard to this.

据律师说可以用，

但是经师说不行。

Vinaya specialists say that it is all right, but suttanta specialists say no.

律师说如来允许比丘通过

暗示和其他方法，

在病愈后使用医药。

Vinaya specialists say that Buddha has permitted and so it is all right to use medicine obtained by hinting and others even after the disease is cured.

经师说不行，虽不犯罪，

The Suttanta specialists say no, although there is no offense (That means there is no breaking of a certain rule.)

但扰乱活命，故断言不可以用。

nevertheless the livelihood is sullied, therefore it is not allowable.

如果你想保持活命遍净，

就不要使用。

If you want to purify your livelihood to the utmost, do not use them.

这里讲了舍利弗和目犍连的故事。

and so the story of venerable sariputta and moggallana is given here

也讲了摩诃提舍长老的故事，

大家可以阅读脚注

and also elder mahatissa the monga eater who lived at thiragonba and the story is given in the footnote

资具依止戒是四种戒的最后一个

now virtue dependent on requisites that is the last of four kinds of virtue

资具依止戒的意思是

virtue dependent on requisite means

当你受用四资具的时候，都要省思

actually reflecting on the four requisites whenever you make use of them

无论是领受还是使用，都要省思

or sometimes when you get them at also make use of them

这需要依慧而成就。

This has to be undertaken by means of understanding.

你需要省思：“我用衣袍，

只为御寒防晒，

防止爬虫侵袭”等等。

You have to reflect, 'I use the robe just to ward off heat, cold, bites of insects' and so on.

需要依靠你的智慧，

这需要依慧而成就。

You have to use your understanding. Therefore it is to be undertaken by means of understanding.

这些省思前面也讲过，对吧？

and these reflections are given before, right?

第 124 段：“这里有获得资具时

及受用时的两种观察。”

Now paragraph 124 ''Herein, reviewing is of two kinds: at the time of receiving requisites and at the time of using them.''

有时候，你可能今日获得一件

衣服，但是一个月后才穿。

Sometimes you may receive a robe today, but perhaps you do not use it until a month later.

所以这里有获得资具时

及受用时的两种观察。

So there are two kinds of reviewing at receiving and at the time of using.

“当收受衣服等的时候，

依界差别想或依厌想的观察，

然后用之则无过。”

''For use is blameless in one who at the time of receiving robes, etc., reviews them either as (mere) elements or as repulsive and puts them aside for later use''

——这里的英译也有点不对。

Here also the translation is a little inaccurate.

这里的意思是当比丘

接受衣服的时候

Here what is meant is when the monk receives the robe and others,

依界或厌而省思或观察。

he reflects or reviews them as mere elements or as repulsive.

然后将衣服放到一边，

以后再使用它。

Then he puts them aside and later makes use of them.

他不是仅仅将衣服

放起来以备日后使用，

他将衣服放起来，然后要使用它。

He does not just put them aside for later use, but he puts them aside and later makes use of them.

“在受用时亦然。”

''And in one who reviews them thus at the time of using them'' -

——意思是在收受和使用时

都需要观察省思。

that means you have to review both at the time of receiving and at the time of using.

但是这段英译似乎是

你收受的时候进行观察省思，

然后在使用的时候

即使不观察省思，也可以。

This passage may imply that if you review at the time of receiving and if you do not review at the time when you are using, it is alright.

但是，这里强调的是

两次都要观察省思

However the emphasis here must be on reviewing at both times

——在收受和使用的时候

都需要观察省思。

- both at the time of receiving and at the time when you make use of them.

“于受用中合论

''Here is an explanation to settle the matter.

有四种用法：即盗受用，

借受用，嗣受用及主受用。

There are four kinds of use: use as theft, use as debt, use as inheritance, use as a master.

若破戒之人居然于僧众中

Herein, use by one who is unvirtuous and makes use (of requisites),

坐而受用者，名为盗受用”。

even sitting in the midst of the community, is called 'use by theft'.''

这里英译的“unvirtuous”

就是“破戒”之僧。

'Unvirtuous' really means a monk who has broken one of the four most important rules.

当比丘犯了四波羅夷之一时，

他就不再是比丘。

If a monk breaks one of the four most important rules, he is no longer a monk.

他可能还穿着僧服，

或者自称是僧人。

He may be wearing robes. He may be claiming to be a monk.

如果他受用资具则称为盗受用，

His use of requisites is said to be by theft.

他没有资格再接受居士

的供养。这就像盗窃，

He is not entitled to receive the offerings given by lay people. So it is like stealing something.

所以被称为“盗受用”。

“破戒”意思是他不再是比丘。

It is called 'use as theft'. 'Unvirtuous' here refers to a person who is no longer a monk.

“具戒者若不观察而受用，

则名借受用。”

''Use without reviewing by one who is virtuous is 'use as a debt''.''

比丘依在家人而获得这些资具。

在家人将这些资具供养给出家人。

Monks depend on lay people for these requisites. Lay people offer these requisites to monks.

所以出家人有义务

对四资具进行省察。

Therefore monks have the responsibility to reflect or to review on these four requisites.

如果比丘在收受

资具的时候不省察，

If a monk does not review when accepting them or using them,

这样就是借受用。

then he is said to be 'using them as a debt' or he is indebted.

他必须要省察四资具。

什么时候？

He must review the four requisites. When?

你每次受用资具

的时候都要省察。

The robe should be reviewed every time that you use it.

你每次拿起衣服的时候，

你都要省察衣服：

Every time that you pick up your robe, then you have to review the robe.

“我用衣袍，只为御寒防晒，

防止爬虫侵袭”等等。

''I use the robe just to ward off heat, cold, bites of insects'' and so on.

“每食一口饭时

亦得观察。”你们怎么讲？

''The alms food (should be reviewed) lump by lump.'' What do you call this?

一口（morsel）？

所以在受用食物的时候，

每吃一口都要省察。

A morsel? So alms food should be reviewed at every morsel, at every mouthful.

所以比丘在受用食物

的时候不能讲话。

That is why talking while eating is discouraged for monks.

比丘如果在受用食物

的时候讲话，这是不好的习惯，

A monk who talks while eating is supposed to be of bad behavior

因为他没有省察，而是在讲话。

because instead of reviewing, he is speaking.

当他讲话的时候，就没有省察。

When he is speaking, he is losing reviewing.

学生：在我们用斋之前的唱诵里，

我们说第一份是为持戒，

Student: During the chanting before our meals we say the first portion is for precepts,

第二份是为修定，第三份

是为了度化一切众生。

the second portion is for samādhi and the third is to save all beings.

尊者：是的，很好。

在吃饭的时候，你必须进行省察，

Teacher: Yes. Good. You have to be doing something while eating.

进行省思。如果你受用

食物的时候不省思，

就是“借受用”。

I mean thinking of something. When you eat without reviewing, you are using the food as a debt.

所以，每食一口饭时亦得观察。

So alms food should be reviewed lump by lump.

“如在受用时未及观察，

则于食前（午前）、

食后（午后）、

''One who cannot do this, should review it before the meal (That means in the morning.), after the meal,

初夜、中夜、后夜当作之。

in the first watch, in the middle watch, and in the last watch.

如至黎明尚无观察，

便犯于借受用。”

If dawn breaks on him without his having reviewed it, he finds himself in the position of one who has used it as a debt.''

因为在戒律里，

黎明象征一天的开始

So before dawn, because in vinaya in the disciplinary rules for monks, days are reckoned by dawn

黎明指一日的开始。

新的一天不是从午夜开始。

Dawn is the beginning of one day. The new day does not begin at midnight.

新的一天以黎明为标志。

The day is reckoned by dawn.

如至黎明尚无观察，

便犯于借受用。

When dawn breaks and a monk does not review at all, then he is said to be using the requisites as a debt.

“在每次受用床座时亦当观察。”

''Also the resting place should be reviewed each time it is used.''

当你进入寺院或者走出

寺院的时候，你都要省察。

When you go into the monastery and when you go out of the monastery, you must review.

“在收受和受用医药时，

则具足念缘即可。”

''Recourse to mindfulness both in the accepting and the use of medicine is proper.''

所以关于医药，你需要在

接受和受用时都进行省察。

So with regard to medicine you have to review both accepting it and making use of it.

“纵使于领取时业已作念，

若于使用时不作念，亦属于违犯。

''But while this is so, though there is an offense for one who uses it without mindfulness after mindful acceptance,

然于领取时虽未作念，

若于使用时作念则不犯。”

there is no offense for one who is mindful in using after accepting without mindfulness.''

你接受的时候可以不省察，

但是你使用的时候，必须省察。

这里就是这个意思。

You may accept it without reviewing, but when you are using, you must really review it. That is what is meant here.

“有四种清净法：即忏悔净、

律仪净、遍求净及观察净。”

''Purification is of four kinds: purification by Teaching, purification by restraint, purification by search, and purification by reviewing.''

这些也与四种戒有关。

This also has to do with the four virtues or four sīlas.

第一种是忏悔净（purification by Teaching）。

这里英译文的“teaching”

翻译的不对。

The first is purification by Teaching. The word 'Teaching' is not correct here.

《清净道论》有两个英译本。

There are two English translations of the Visuddhi Magga.

一个是缅甸在家人翻译的，

另外一个是智髻比丘翻译的。

One was made by a Burmese gentleman and the other by Venerable Ñāṇamoli.

但是这两个版本

在此处都翻译错了。

Both of them did not get the right translation here.

这里使用的巴利语是“desanā”，

The Pāḷi word here is desanā.

这个词通常指“教授”。
The word 'desanā' generally means a sermon, or a teaching, or a preaching.
但是在这里，
它是戒律的专门术语。
But here desanā is used in a technical sense in Vinaya.
在戒律里，“Desanā”
的意思是“忏悔”。
'Desanā' in Vinaya means revealing, or revealing one's offenses, or confession.
所以它是指忏悔净。
So it is purification by confession.
当比丘犯戒之后，
他们彼此忏悔。
When a monk has broken a rule or rules, he confesses it to another monk.
忏悔之后，罪方得除。
When he confesses, he gets free from the offense of breaking that rule.
这种戒就被称为“忏悔净”。
There is a kind of sīla which is called 'purification by confession'.
仅仅通过忏悔即可除罪。
Just by confession you can get rid of this offense.
巴帝摩卡里有一些小的过犯。
例如砍树—比丘不允许砍树。
These are minor rules in the Pāṭimokkha. For example cutting a tree - monks are not allowed to cut trees.
如果比丘砍树、摘花、
摘果子，他就犯了这个小罪。
If a monk cuts a tree, or plucks a flower, or picks a fruit, he comes to a minor offense.
想要除罪，他就要
向其他比丘忏悔。
In order to get free from that minor offense he just has to confess it to another monk.
还有一些更大的罪过，
不仅需要忏悔，
There are some graver offenses which need not only confession,
还需要别住一段时间。
but which require staying under probation for a period of time.
如果是最严重的罪，
他就不再是比丘。
Also there are the gravest offenses which cause a person not to be a monk.
这样的话，只能还俗才能得净，
In that case 'giving up robes' is called a purification.
也就是说放弃僧人的身份，
Giving up being a monk is what I mean.
成为沙门或者成为
在家人就被称为“净”。
Becoming a sāmaṇera (a novice) or becoming a lay person is called a 'purification' there.
所以对于巴帝摩卡的
违反可以通过忏悔得净。
So offenses incurred with regard to Pāṭimokkha rules can be purified by confession.
“律仪净”是收摄诸根，
这就被称为“律仪净”。
'Purification by restraint' is restraint of sense faculties. That is called 'purification by restraint'.
第三个“活命净”
被称为“遍求净”。
The third one, 'purification by livelihood', is called 'purification by search'.
因为你需要寻求资具，
特别是食物。
That is because you have to search for requisites, especially food.
“求”意思是通过如法的方式寻求，
不能要求或者开口乞讨。
'Search for' means to find by suitable means, not by asking, or begging by word of mouth.
最后一个是“观察净”。
The last one is 'purification by reviewing'.
为了获得这个“观察净”，
In order to purify the last of the four sīlas,
每次收受或使用资具的时候，
都要进行省察。
you review whenever you receive a requisite or when you make use of a requisite.

这些都是针对四种戒

的四种清净法。

These are the four purifications corresponding to the four sīlas.

“七有学的资具受用，

为嗣受用。”

''Use of the requisites by the seven kinds of Trainers is called 'use as inheritance'.''

你们知道什么是“有学”吗？

Do you know what Trainers are?

你们知道有八辈圣人。

You know that there are eight Noble Persons or eight kinds of Noble Persons.

你们没听说？四个果位，知道吧？

you don't know? there are four stages of enlightenment, you know that?

有四种圣果位，而

四种果位生起了八种心。

There are four stages of enlightenment and eight types of consciousness that arise at the four stages of enlightenment.

他们是：预流道、预流果、

They are the Path of Stream-Entrant, the Fruition of Stream-Entrant,

一来道、一来果、不还道、

the Path of Once-Returner, the Fruition of Once-Returner, The Path of Non-Returner,

不还果、阿罗汉道、阿罗汉果。

the Fruition of Non-Returner, the Path of Arahant, the Fruition of Arahant.

一共是八种心，

These are the eight types of consciousness.

就被称为八辈圣人。

It is said that there are eight Enlightened Persons or eight Noble Persons.

“圣”的巴利语是“ariya”。

In Pāḷi the word is Ariya.

你们可能很熟悉

“ariyan”这个单词。

You may be familiar with the word 'ariyan'.

预流道心生起的时候，

这种人被称为第一种圣人。

The person at the moment of Stream-Entrant Path consciousness is called the 'First Noble Person'.

预流果心生起的时候，

这种人被称为第二种圣人，

如此类推。

The person at the moment of Stream-Entrant Fruition is called the 'Second Noble Person' and so on.

一共是八种圣者。

There are eight kinds of Noble Persons.

什么是有学呢？“有学”

指的是达到较低觉悟阶段的人。

What are Trainers? 'Trainers' here means those who have attained to the lower stages of enlightenment.

简而言之，这些人

不是凡夫，也不是阿罗汉。

Briefly Trainers are those who are not ordinary persons (puthujjanas) nor Arahants.

他们是预流果、一来果、不还果，

以及道心生起时的阿罗汉。

They are Stream-Entrants, Once-Returners, Non-Returners, (and the Arahant at the moment of path consciousness only).

巴利语称之为“sekha”。

他们不是凡夫，不是普通人，

In Pāḷi they are called 'Sekhas'. They are not puthujjanas or ordinary persons.

但是他们也不是阿罗汉。

他们受用资具的时候，

被称为“嗣受用”。

And they are not Arahants. Their use of the requisites is called 'use as an inheritance'.

“然而他们毕竟是受用世尊的资具，

还是受用在家信众的资具呢？

''But how then is the Blessed One's requisites or the laity's requisites that are used?

虽为信施之物，

但由世尊所听许，

所以是世尊的所有物。”

Although given by the laity, they actually belong to the Blessed One, because it is by the Blessed One that they are permitted.''

佛陀允许我们接受在家人的供养。

Buddha permitted us to accept things from lay people.

这实际上就是佛陀的资具，

不是在家人的资具。

It is virtually the requisites of the Buddha and not of the lay people.

当儿子受用父亲的资具时，

被称为“嗣受用”。

When a son makes use of his father's belongings, his father's requisites, he is said to be 'using them as an inheritance'.

“故知为受用世尊的资具。

''That is why it should be understood that the Blessed One's requisites are used.

这里可以《法嗣经》为例证。”

The confirmation here is in the Dhammadāyāda Sutta.''

这是中部尼柯耶的第三部经。

That Sutta is in the Majjhima Nikāya (The Middle Length Sayings) in the third Sutta.

佛陀在这部经里讲：

“汝等应为我之法嗣，

勿为我之财嗣（资具之嗣）。”

佛陀这样敦促他的弟子们。

Buddha said in this Sutta, ''Be the inheritors of Dhamma and not of requisites.'' Buddha urged his disciples in this way.

“漏尽者的受用为‘主受用’，

''Use by those whose cankers are destroyed (That means those used by Arahants) is called 'use as a master':

因为他们业已超越爱的

奴役成为主而受用。”

for they make use of them as masters because they have escaped the slavery of craving.''

通过此四者成为主受用者，

这是最殊胜的。

From among these four try to make use as a master. That is the best one.

对于凡夫，

没有证得任何圣果的人，

For those ordinary people who have not yet attained any stage of enlightenment

不能“嗣受用”，

也无法“主受用”。

there can be no use as an inheritance and also of course as a master.

所以只有两种

——盗受用和借受用。

So there are only two - use as theft and use as debt.

但是根据注释书的说法，

如果比丘持戒清净，

But the Commentary said that the use by those who keep their precepts,

如果比丘持戒清净，

就属于“嗣受用”，

因为这是“借受用”的对立面。

who keep their virtue pure could be included in the use as inheritance because it is the opposite of the use as a debt.

“以具戒者具备诸戒学，

故得名为有学者。”

''For one possessed of virtue is called a 'trainer' too because of possessing this training.''

这里是延伸了这个词的用法。

This is stretching the meaning of the word.

“有学”（sekha）这个词

指的不是凡夫也不是阿罗汉，

The word 'Trainer' or the Pāḷi word 'Sekha' means persons that are neither puthujjanas nor Arahants,

但是这里延伸了这个词的意义，

如果一个比丘持戒清净，

虽然他是凡夫，

but here with the stretching of the meaning, a person who has good sīla, although he is a puthujjana,

在这里也被称为“有学”。

他们受用资具可以

被称为“嗣受用”。

can be called a 'trainer' here. Use of requisites can be included as use as inheritance.

“在这三种受用中

以主受用为最上。

''As regards these three kinds of use, since use as a master is best,

是故希求于主受用的比丘，

当依上述的观察方法而观察受用，

以成就于资具依止戒。”

when a bhikkhu undertakes virtue dependent on requisites, he should aspire to that and use them after reviewing them in the way described.
英译文这里丢了一句话。
我也不知道为什么丢了这句。
There is one sentence missing here. I don't know why he left it out.
“如是作者为
作其所应作者。”这句没有。
''For he who so does is one who does what is to be done.'' That sentence is missing.
学生：这句位于什么地方？
尊者：英文部分应放在“in the way described”（当依上述）之后。
Student: That comes where? Teacher: After 'in the way described'. ''For who so acts (I think it is better to say 'acts'.) is one who does what is to be done.''
第 130 段：为成就资具依止戒
的僧护长老的外甥僧护沙弥
的故事，亦当在这里叙述。”
In paragraph 130 ''In connection with the fulfilling of the virtue dependent on requisites there should be told the story of the novice Saṅgharakkhita, the Nephew.''
他受用食物的时候，
和尚对他说：“沙弥，
勿无制限烧你的舌头！”
或者说“不要烧灼你的舌头！”
He was eating and his Preceptor said, ''Don't let your tongue burn.'' Or ''Don't burn your tongue.''
他当时并不是在吃很烫的食物。
但是长老还是对他说：
“不要烧灼你的舌头。”
He was not eating hot food at that moment. Still the Preceptor said, ''Don't burn your tongue.''
意思就是说在受用食物的时候
要省察。他后来证得了阿罗汉果。
That means don't eat without reviewing. He became an Arahant later.
第 131 段中间部分：
In paragraph 131 about the middle of the paragraph it says,
“与善法相应的善良凡夫。”
''That of magnanimous ordinary men devoted to profitable things.''
“善良凡夫”意思就是善学的凡夫。
'Magnanimous ordinary men' means informed puthujjanas or good puthujjanas.
“与善法相应”意思
就是与观禅相应。
'Devoted to profitable things' really means devoted to vipassanā meditation.
智髻尊者在此给出的戒条数
与传统解释的数目不同。
The number of precepts given by Venerable Ñāṇamoli is different than that given in the traditional interpretation.
根据传统的说法，
比丘的戒条是多少
——我怎么说的？
这里的戒条非常多。
Traditionally the number of the rules for monks is - how do I say? There are too many rules here.
“已具足者的戒：
九千俱胝又一百八十俱胝，
''Nine thousand millions and a hundred and eighty millions, then as well, and fifty plus a hundred thousand
五百万又[一十]三万六千。
and thirty six again to swell. The total restraint disciplines:
正觉者说此等的防护戒，
于律藏中依然是
以略门显示戒学的。”
these rules the Enlightened One explains told under heads for filling out, which the Discipline restraint contains.''
传统的数目是：
Traditionally the number is 91,805,036,000.
91,805,036,000。
学生：真多啊。
尊者：因为一条戒律
下面又有很多细行。

Student: That's a lot. Teacher: That is because for one rule there are many minor offenses.
学生：910 亿。 学生：9100 亿。 尊者：我不知道。
Student: It's 91 billion. Student: It's 91 trillion. Teacher: I don't know.
学生：百万、十亿、万亿。
没错。不对，只是百亿。
Student: Million, billion, trillion. That's right. No, it's only billion.
所以我们可以很自豪地说：
“我持守了 910 亿条戒律。”
Teacher: So we take pride in saying, ''I am keeping 91 billion precepts.''
现在看第 134 段：“善人之戒，
Now in paragraph 134 ''The magnanimous ordinary man's virtue,
自从圆具以后，
which from the time of admission to the Order is devoid even of the stain of a (wrong) thought because of its extreme purity,
即如善净的明珠。”
这里的英译是“最纯净的水所
做的珠宝”——这是什么意思？
like a gem of purest water.'' 'Gem of purest water' - what does that mean?
这里翻译的不通。
应该是“善净的明珠”。
应该是这个意思。
It doesn't make sense. It should be 'like a gem well-polished'. That is the meaning.
可以翻译成打磨的很光滑的
明珠或者洗的很干净的明珠。
这里有一个故事，
It can be well-polished or well-washed. Then there is a story.
我要跳过这个故事，
因为这些故事很容易理解。
I will skip the story. The stories are not difficult to understand.
在 48 页的 137 段，
有更多的故事。
Then there are more stories on page 48 in paragraph 137.
这个故事讲一位断了腿的比丘，
请求强盗给他一个晚上时间禅修。
This is the story of a monk who broke his legs and asked the robbers to let him practice meditation for the night.
他以断腿的疼痛进行禅修。
He practiced meditation on pain caused by the broken bones.
黎明时分，他成为了阿罗汉。
苦受成为他禅修的所缘。
At dawn he became an Arahant. He meditated on the pain. Pain became his object of meditation.
第 49 页，出自《无碍解道》，
不好理解，我们跳过去。
On page 49 the quotation from Paṭisambhidā is not so easy to understand. We can skip it.
“五戒，为杀生的
（1）舍断戒，（2）离戒，
（3）思戒，
''In the case of killing living beings, (a) abandoning is virtue, (b) abstention is virtue, (c) volition is virtue,
（4）律仪戒，
（5）不犯戒。”剩下的分别是
(d) restraint is virtue, (e) non-transgression is virtue.'' Then the others are given one by one -
“不与取、邪淫、妄语”等等。
''In the case of taking what is not given, in the case of sexual misconduct, in the case of false speech'' and so on.
即使是在初禅时
舍弃诸盖也是戒。
Even in the case of first jhāna the abandoning of hindrances is virtue.
二禅舍弃寻伺的也是戒，等等。
In the case of second jhāna the abandoning of applied (vitakka) and sustained (vicāra) thought is virtue and so on.
在第 141 段：这里的‘舍断，
除了上述的杀生等的
不发生之外，更无他法可说。
In paragraph 141 “And here there is no state called 'abandoning' other than the mere

non-arising of the killing of living things, etc., as stated.''

“舍断”实际上

就是不让它们生起。

'Abandoning' really means not letting them arise.

如果它们已经发生了，

已经生起了，你就没有办法了。

If they have arisen, then they have already arisen, and you cannot do anything about them.

04B 说戒品

我们已经学完了

“什么是戒什么是戒的语义”等等。

We come to the end of the questions and answers - “What is Virtue? In what sense is it virtue?“and so on.

“六、什么是戒的杂染？”

“七、什么是戒的净化？”

“What is the defiling of it?“and “What is the cleansing of it?''

比丘应该完整地持守戒律，

保持戒行的清净。

Monks are exhorted to keep rules very intact, to keep their sīla very pure.

理想状态就是在任何时候都不犯戒。

The ideal state is that the precepts are not broken anywhere.

这里进行了解释： “若于

七罪聚之首或末而破坏学处者，

That is explained here. “When a man has broken the training course at the beginning or at the end in any instance of the seven classes of offenses,

如割断衣襟一样，

他的戒名为‘毁坏’。”

比丘不能毁坏戒行。

his virtue is called `torn', like a cloth that is cut at the edge.“His virtue should be untorn.

若于七罪聚之首或末而

破坏学处，名为‘毁坏’戒。

If it is broken at the beginning or at the end, it is called `torn sīla'.

“若破其中部学处，

如衣断中部，名‘切断’戒。

“But when he has broken it in the middle, it is called `rent', like a cloth that is rent in the middle.

若次第而破二三学处的，

名‘斑点’戒，

When he has broken it twice or thrice in succession, it is called `blotched',

如于背部或腹部生起了

黑红等各异颜色的

某种有体色的牛一样。

like a cow whose body is some such color as black or red with a discrepant color appearing on the back or the belly.

若于这里那里间杂

而破学处的，名‘杂色’戒，

When he has broken it (all over) at intervals, it is called `mottled',

如于体上这里那里带有各异

的点点滴滴的彩色的牛一样。

like a cow speckled (all over) with discrepant-colored spots at intervals.

这是先说因利养等

而破的毁坏等性。”

This in the first place is how there comes to be tornness the breach that has gain, etc., as its cause.''

“次说与七种淫相应的。”

“And likewise with the seven bonds of sexuality''

——这里指七种淫欲。

- it means the seven kinds of engagements in sexuality.

“婆罗门！若有沙门或

婆罗门自誓为正梵行者。”

“here, Brahman, some ascetic or Brahman claims to lead the life of purity rightly.''

这里有的英译有点不准确。

It is a little inaccurate.

应该说：“婆罗门！

若有沙门或婆罗门自誓

为正梵行，但是实未。”

It should say `some ascetic or Brahman claiming to lead the life of purity rightly but does not.' It should go like that.

你自誓为正梵行，但是你如此

so you claim to be leading a life of purity, but you do this, something like this.

“若有沙门或婆罗门自誓为正梵行，

但是实未与妇人交接，

“Some ascetic or Brahman claiming to lead the life of purity rightly but does not enter into actual sexual intercourse with women.

然而允许妇人为之涂油、擦身。”

Yet he agre es to massage, manipulation, bathing and rubbing down by women.'

在缅甸这些被称为“细淫”。

In our country these are called `minor sexuality'.

不是真正的性行为，

但是是与淫欲有关。

It is not sexual intercourse, but they pertain to sexuality.

所以擦身等七种被称为“细淫”。

So these seven things, massage etc. are called `minor sexuality'.

虽然没有犯淫欲之戒，

Although a person may not break the rule which forbids sexual intercourse,

但是，如果他想做这些事情，

他的戒行就不清净。

if he is thinking of this, then his sīla is said to be `impure'.

虽然没有犯戒，但是

戒行已经不清净，

因为他在想这些事情。

It is not broken, but it becomes impure because he is thinking of these things.

他心生爱乐希求擦身等事情。

这是某种形式的淫。

He is taking delight in massage etc. being done to him. This is a kind of sexuality.

这些在缅甸被称为“细淫”。

These things are called `minor sexuality' in our country.

如果我们想持戒清净，

也要避免这些事情。

If we want to keep sīla pure, then we must avoid doing these things too.

在第 154 段中间位置：

“同时破戒者亦如

穿粗麻衣一样的丑恶。

In paragraph 154 about the middle “owing to that unvirtuousness he is ugly as hemp cloth.

若人随于恶戒者的意见而行，

他必长时受诸恶趣之苦。”

Contact with him is painful because those who fall in with his views“

——“随于恶戒者的意见”

这是什么意思？

- `fall in with his views', what is that?

这句是什么意思？

What does that mean?

学生：同意恶戒者的看法。

Student: To agree with him.

尊者：这里巴利语的意思是

模仿他，追随他的行为。

Teacher: The Pāḷi word means to imitate him, to follow his conduct.

有时候，如果你不是

很精通这些词的构词方式，

很容易被这些巴利词所误导。

Sometimes the Pāḷi words can be misleading if you do not know the exact formation of these words.

这里使用的巴利语是

有两个类似的词：

或者“diṭṭhānugati”。

The Pāḷi word here is diṭṭhānugati. It could be diṭṭhiānugati or diṭṭhānugati.

“diṭṭhānugati”。

“diṭṭhiānugati”

实际上是“diṭṭhānugati”

不是“diṭṭhiānugati”。

It really is diṭṭhānugati and not diṭṭhiānugati.

智髻尊者以为是

Venerable Ñāṇamoli took it to be diṭṭhiānugati.

“diṭṭhiānugati”。

所以你就看到他在此处

翻译成“见”（view）。

“diṭṭhi”意思是邪见。

That's why you see the word `view' here. `Diṭṭhi' means wrong view.

实际上这个巴利词可以

拆分成 diṭṭhā+ānugati。

Actually the Pāḷi word is to be separated as diṭṭhā ānugati.

“diṭṭhā”意思是“所见”，

“ānugati”是“追随”的意思。

`Diṭṭhā' means what is seen and `ānugati' means following.

所以就是“追随所见”

——就是追随他人的行为。

So following what is seen - that means following his conduct.

英语里怎么翻译才好？

学生：模仿。

Is there a good word for that? Student: Imitating.

尊者：所以正确的翻译是：

“若人随于恶戒者的行为，

他必长时受诸恶趣之苦。”

Teacher: So “Those imitating his conduct are brought to long-lasting suffering in the states of loss.''

“亦如火葬的火把。”

“He is like a log from a pyre.''

这里引用的是《如是语》99，

应该是“《如是语》90”。

The reference is not 99 but 90.

第 155 段，你们能看懂吗？

Paragraph 155, do you understand that passage?

“世尊即是表明因为恶戒者的

心染着于五欲的受用

“Now the Blessed One has shown that when the unvirtuous have their minds captured by pleasure and satisfaction in the indulgence of the five cords of sense-desires,

及受礼拜恭敬等的乐味，

in (receiving) salutation, in being honored, etc., the result of that kamma,

所以能见一切行相业报

directly visible in all ways, is very violent pain,

甚至仅仅追忆其过去亦能使心

生热恼而受口吐热血

的剧苦的程度。”

with that (kamma) as its condition, capable of producing a gush of hot blood by causing agony of the heart with the mere recollection of it.''

我重新翻译了一下。

I have a fresh translation of that.

“世尊直接全面地看到业报

（佛陀可以全面地看到业和业报），

“Now the Blessed One who has directly seen the result of kamma in all ways (Buddha has seen kamma and its results in all ways.)

希望揭示：

and wanting to show the very bitter pain

恶戒者因为他们的心染着于

上述五欲的受用，将会遭受剧苦：

to be experienced by unvirtuous persons whose minds are captured by pleasure and satisfaction mentioned above has said:

（那么是什么样的剧苦呢？）

这些苦来自于他们的

心染着于五欲的受用

(Then what kind of pain?) pain which is caused by pleasure and satisfaction in the indulgence of the five cords of sensual desires

当贪着于这些乐欲，就会受苦

(When a person indulges in these sensual desires, then there will come pain.)

及受礼拜恭敬等的乐味。”

Caused by pleasure and satisfaction in receiving salutation.''

假如我是一名违反了

许多重要戒条的比丘。

Suppose that I am a monk and I have broken the most important rules.

实际上我已经丧失了比丘的身份，

但是我还是自称是一名比丘。

Actually I am not a monk at all, but I claim myself to be a monk.

这样我受到了在家人的恭敬顶礼。

Then I receive salutation and bowing down from lay people.

这样做的果报就是

我将在地狱或恶道受苦。

As a result of that, I may suffer in hell or in the woeful states.

“心染着于五欲的受用
及受礼拜恭敬等的乐味，
“Caused by pleasure and satisfaction in receiving salutations or being honored, etc.,
甚至仅仅追忆其过去亦能使心生
热恼而受口吐热血的剧苦的程度，
所以能见一切行相业报的。”
that pain which is capable of producing a gush of hot blood by causing agony of heart with the mere recollection of unvirtuousness.''
假如我是恶戒者。
我忆念到自己的犯戒行为，
感到后悔和沮丧。
Suppose I am unvirtuous. When I think of my unvirtuousness, I will have remorse and depression.
这样可能会导致我吐血。
This can cause me to vomit blood.
所以仅仅追忆其过去亦能
使心生热恼而受口吐热血
的剧苦的程度。
So it is capable of producing a gush of hot blood by causing agony of the heart, just by mere recollection of unvirtuousness.
这种苦非常剧烈，
恶戒的比丘们，
This kind of pain, very bitter pain, is to be experienced by those who are unvirtuous
如果他们的心染着于以上的欲乐，
将会遭受这样的苦报。
and whose minds are captured by pleasure and satisfaction mentioned above.
那样翻译看起来有点奇怪。
It is to be translated that way although it is a little odd.
第二段，我还是看不懂啊
Student: but it still doesn't make any sense to me, the second paragraph because it says all
诸比丘！你们觉得那一种较好？
155. "What do you think, bhikkhus, which is better,
如果抱着那堆燃烧
光辉的大火聚而坐或卧，
that one should sit down or lie down embracing that mass of fire burning, blazing and glowing,
或者抱着手足柔软的剎帝利
少女或婆罗门少女……
or that he should sit down or lie down embracing a warrior-noble maiden or a brahman maiden..."
我不太理解这句。
It's like either or, I don't understand.
或者抱着手足柔软的剎帝利
少女或婆罗门少女……
that he should sit down or lie down embracing a warrior-noble maiden or a brahman maiden..."
哪个更好？
which is better?
哪个更好
which is better?
抱燃烧的火堆好？
还是抱着美女好？
sitting, embracing a fire? or sitting embracing a maiden?
256 段，往下四行
paragraph 156 about four lines down
如果一位恶戒的，恶法的，
不净而有疑惑行为的，
有隐蔽之业的，
“who is evil-natured, of unclean and suspect habits, secretive of his acts,
非沙门而装沙门的……
who is not an ascetic and claims to be one... “
第 56 页，就是偈颂上面，
丢了一个单词。
then on page 56, one word is missing, just above the verse
在 158 段之首，
需要加一个“因此”。
In paragraph 158 one word is missing. The word `therefore' should stand at the head of the paragraph.
应该这样：“因此，沉溺于欲乐，
破戒有何乐？”等等
It should read “Therefore, what pleasure has a man of broken virtue“and so on.

下面列出了持戒的利益

和破戒的过患，分别列出来。

The advantage of being virtuous and the disadvantage of being unvirtuous, these two are given here.

偈颂的结尾部分有

一句“不离诸怖畏”。

Towards the end of the verses “He is not free from any sort of terror''.

可以翻译成“不离诸过患“。

It could be translated as “any sort of danger''.

这段的第四行：

“登临地狱道”。

In the fourth line of this paragraph it says, “He is well set upon the road to hell''.

如果恶道意思是地狱，

这样翻译就没问题。

If all the woeful states are meant by hell, it would be all right.

这里不仅仅指地狱，

还指其他恶趣。恶趣有四个。

Here what is meant is not hell only, but the other woeful states also. There are four woeful states.

第 159 中间的位置：

“具戒于今世，不为诸漏害”。

In paragraph 159 midway through the verses “There are no cankers here and now''.

应该是：“具戒于今世，

无有诸过患”，不是“漏”。

It should say “There are no dangers here and now“not `cankers'.

“具戒于今世，无有诸过患。”

“there are no dangers here and now to plague the virtuous man at all.''

我想我已经讲完了第一章。

I think that is it for the first chapter.

你们可以看到此章

讨论了关于比丘的许多戒条。

You have seen that mostly virtue for monks or precepts for monks is what is treated mostly in this chapter.

有些内容也适用于

在家人和比丘尼。

Some advice is applicable to the virtue of lay people and also to nuns and so on.

但是大多数是针对比丘的。

对于在家人，守好五戒就够了。

Much is only for monks. For lay persons the keeping of five precepts is just enough.

佛陀讲过佛弟子应该戒行清净。

Buddha said that a person who claims himself to be a disciple of the Buddha should keep his moral conduct pure.

就是说要守好五戒。

That means he should keep five precepts.

如果你守好了五戒，

再去禅修，这样就很好。

If you take five precepts before going to practice meditation, that is all right.

对于在家人，

戒行做到清净比出家人容易。

For lay people it is easier to have purification of morals, purity of moral conduct, than monks

出家人在此处于劣势，

出家人要守很多戒。

Monks have disadvantage here. Monks have so many rules to keep.

如果出家人犯了戒而不除罪，

If they have broken some rules and they do not get rid of these offenses,

这就会成为他们

修定或者进步的障碍。

then that state can be a block to their concentration and progress.

如果罪行比较重，

他们就要忏悔，

They must do confession or if the offenses are graver,

或者别住。

they must do something like living under probation for some period of time.

较之于在家人，出家人想保持

戒行完全清净就没那么容易了。

It is not so easy for monks to have complete purity of morals as it is for lay people.

对于在家人，

即使他们过去犯过五戒，

For lay people although they may have broken rules in the past,
如果在禅修之前好好持戒，
认真持守它们，这样就足够了。
before practice of meditation if they take precepts and mean seriously to keep them, that is enough for them.
较之于出家人，为了禅修
在家人具足清净的戒行更容易。
Purity of morals for the practice of meditation is easier for lay people than for monks.
好有问题吗？
学生：这样的话，
为什么大家还要出家呢？
OK. Any questions? Student: So why does anyone want to become a monk?
尊者：出家人牵挂的事情更少。
Teacher: A monk has fewer things to worry about.
出家人有更充足的
时间来学习、修行。
Monks have more time to devote to the study and practice.
所以我在之前也讲过，学习了
《清净道论》之后，比丘们要么
还俗，要么就跑到森林里禅修。
That is why I said in one of the talks that those monks who study the Visuddhi Magga either give up their robes or go into the forest and practice meditation.
下星期我们讲
第二章《说头陀支品》。
Next week we go to ascetic practices.
我不需要给你们目录，
因为第二章的目录是空白。
I don't need to give you a table of contents, because it is plain, the second chapter
所以我们提前阅读 25 页？是的
so we should read that chapter, 25 pages? yes

05A 说头陀支品

今天，我们学习第二章，
此章是讲头陀行的。
Today we come to the second chapter which deals with the ascetic practices.
之所以谈头陀行，
是因为这些修法能够
进一步清除我们的烦恼。
They are given here because the practice of these helps us to further scrape away the mental defilements.
首先，我们需要戒行清净。
此外，我们还要修一些头陀行，
First we need the purity of virtue or moral conduct. In addition to that we need to practice some of these ascetic practices
这样我们至少就可以减少烦恼。
so that we can at least diminish the mental defilements.
此章介绍了十三种头陀行。
In this chapter thirteen ascetic practices are treated.
根据佛经，这十三种头陀行
是获得了佛陀允许的。
It is said in the book that these thirteen ascetic practices were allowed by the Buddha.
在律藏和经藏里，
都提到这些头陀行。
In Vinaya Piṭaka and also in Sutta Piṭaka these practices are mentioned.
他们不是戒律。我们不是
将头陀行作为戒律来行持，
而是将之作为戒律的补充。
They are not precepts. We practice them not as precepts but as something in addition to the precepts.
头陀行一共有十三个。
There are all together thirteen of them.
此章的第二段列出了它们。
A list of them is given in the book in paragraph 2.
它们是：（一）粪扫衣支，
（二）三衣支，
They are 1. The refuse-rag-wearer's practice, 2. The triple-robe-wearer's practice,
（三）常乞食支，
（四）次第乞食支，

3. The alms-food-eater's practice, 4. The house-to-house-seeker's practice,
（五）一座食支，
（六）一钵食支，
5. The one-sessioner's practice, 6. The bowl-food-eater's practice,
（七）时后不食支，
（八）阿练若住支，
7. The later-food-refuser's practice, 8. The forest dweller's practice,
（九）树下住支，
（十）露地住支，
9. The tree-root-dweller's practice, 10. The open-air-dweller's practice,
（十一）冢间住支，
（十二）随处住支，
（十三）常坐不卧支。
11. The charnel-ground-dweller's practice, 12. The any-bed-user's practice, 13. The sitter's practice.
在《清净道论》里，
首先对名相进行解释，
In the Visuddhi Magga the meaning of the words or the meaning of the names is explained first
然后解释相应的头陀行。
对名相的解释大多
是根据巴利语的含义。
and then the practice itself is explained. The explanation of the names is mostly with regard to the Pāḷi language.
所以，英译可能有点奇怪。
Therefore the translation may be a little awkward.
第一个被称为“粪扫衣支”。
The first one is called 'the refuse-rag-wearer's practice.
在佛陀允许出家人接受
在家人供养衣服之前，
出家人需要自己去捡衣服。
Before the robes given by lay people were allowed by the Buddha, monks had to collect the robes themselves.
就是说，他们需要去垃圾堆
或者坟场等地方，
捡别人扔掉的衣服。
That means they had to go to places like a rubbish heap or charnel ground or whatever and pick up pieces of cloth thrown away by people.
然后剪掉破烂的地方。
They would cut away the parts that were weak.
将完整的地方拼在
一起，做成僧袍。
Then they would take the good parts and put them together and make a robe out of them.
在佛陀允许出家人接受在家人
的衣具供养之前，比丘就是
通过这种方式获得衣服的。
That is the way monks obtained robes before the Buddha allowed robes to be given by lay people.
实际上佛陀从没有禁止出家人
接受在家人供养衣服，但是
因为没有发生相关的事情，
Actually Buddha did not refuse to allow robes for monks to be given by lay people, but no occasion arose.
所以，佛陀没有制定任何戒律。
So Buddha did not lay down any rule.
有一次皇家医师耆婆
获得两块上好的布料。
Then at one time the great physician, Jīvaka, got two pieces of very good cloth.
所以他请求佛陀接受
他的布料供养。
So he went to the Buddha and requested the Buddha to accept the cloth.
他还请求佛陀允许出家人
接受在家人供养的衣服。
Then he requested the Buddha to allow the monks to accept robes offered by lay people.
从此之后，出家人就可以自由接受
在家人供养的衣服，也可以
去捡破布自己拼成衣服。
From that time on monks were free to accept robes given by lay people or to collect pieces of cloth and make them into robes.
第一个头陀支就是“粪扫衣支”。

The first ascetic practice is the practice of the refuse-rag-wearer.
如果某位比丘奉行“粪扫衣支”，
That means if a monk undertakes to practice this ascetic practice,
他就不能接受在家人供养的衣服。
he must not accept robes from lay people.
他要去捡一些布料自己做衣服。
Instead he must pick up material for a robe and make his own robe.
在本章第 15 段介绍了
粪扫衣布料的 23 种来源。
In the book in paragraph 15 there are 23 sources of robes or actually of material that can be made into robes.
第一种是冢间布，
The first one is one from a charnel-ground.
第二种是店前布，等等。
这些在《清净道论》里都有介绍。
The second one is from a shop and so on. These are described in the Visuddhi Magga.
对于受持粪扫衣支的比丘和
其他比丘，这 23 种来源
的布料都是可以用的。
These 23 are the sources of material for robes allowed for monks as well as those who undertake this practice.
介绍了这 23 种布料之后，作者
对粪扫衣支进行了一些解释。
After explaining these 23 sources of material for robes the author gives some explanation of the practice.
我们现在看第 19 段。
Let us go to paragraph 19.
“若作‘我等施与僧伽’之说
而施与的，或者由于行乞
而得的布不为粪扫衣。”
“One given thus 'We give to the Order' or got by those who go out for alms-cloth is not a refuse-rag.''
有时候人们将衣服供养给僧团，
并不是供养给某一个人比丘。
People sometimes give robes to the Community, to the Order, not to an individual monk.
所以僧团接受了这样的衣服。
获得足够的衣服之后，
僧团开始分配衣服。
So the Order accepts these robes. When there are enough robes to be distributed, the distribution takes place.
而僧团获得的这种衣服供养，
对于持守粪扫衣支的比丘而言，
是不能作为粪扫衣受用的。
A robe which has been given to the Saṅgha and which is got by the monk who practices this practice, is not a refuse-rag.
他不能接受僧团分配的此种衣物。
He must not use such a robe that is received as a share from the Saṅgha.
假设寺院里有十名常住比丘，
有十套衣服。
Suppose there are ten monks living at a monastery and there are ten robes.
其中一个僧人将僧袍
分配给不同的僧人。
One of the monks will distribute the robes to the different monks.
最好的衣服将分配给
僧腊最长的比丘。
The best robe goes to the eldest monk according to the seniority spent as a monk.
有时候，比丘
似乎也会出门去乞衣。
Then sometimes it seems that monks go out for alms-cloth.
就是说他们出门不是
乞食，而是乞衣。
That means that they go out to collect cloth instead of alms.
我们通常每天早晨出门就是乞食，
The usual thing is that we go out every morning for alms.
我们托钵去城镇乞食。
We pick up our bowls and go into the city to receive alms.
在这里他们出门
不是乞食，而是乞衣。
Here they go out not for alms but for robes.
但是用这样的方式获得

的衣服不属于粪扫衣。

A robe received in either of these ways is not a refuse-rag.

在这 23 种粪扫衣的布料之中，

其中有一种是沙门衣。

In the 23 sources of materials for robes there is one which is mentioned as a robe of a bhikkhu, of a monk.

就是说此衣由某比丘

给予头陀行者。

That means a robe given by a monk to another monk who undertakes this practice.

这里需要注意的是：

With regard to that there is something to know.

在这段里，智髻比丘

误解了两个巴利句子。

In this passage in about two sentences Venerable Ñāṇamoli misunderstood the Pāḷi words.

我不会按照他的翻译来解释。

I will explain not following his translation.

某位比丘可能会

将衣服给予头陀行者。

A monk may give a robe to a monk who is undertaking this practice.

但是如果非头陀行者

将衣服给予头陀行者，

But if the non-dhutaṅga monk (That means this monk is not practicing ascetic practices.) gives the robes to a dhutaṅga monks (These monks practice the ascetic practices.),

但是如果非头陀行者将衣服

给予头陀行者，如果他是

按照僧腊的顺序将

一些衣物给予头陀行者，

when he gives the robe to the dhutaṅga monks if he gives according to seniority of the dhutaṅga monks,

那么该衣物就不是粪扫衣。

头陀行者不能受此衣。

then that robe is not a refuse-rag. That robe is not allowable for that monk.

有时候，

人们会给寺院的僧人供养衣服，

假设有些人建了一座寺院。

Or sometimes people offer robes to those who reside at their monastery. There are people who build a monastery or a building.

他们决定给寺院的僧人供衣。

They decide that they will offer robes to the monks that will live in their monastery.

这种衣服也不是粪扫衣。

That kind of robe is also not a refuse-rag.

所以，如果非头陀行者

给予头陀行者衣物，

So if non-dhutaṅga monk gives robes to dhutaṅga monks,

他们不能按照僧腊的顺序给予，

而是要以私人供养的形式给予。

he must give them not according to seniority, but give them as a personal gift.

这里就是这个意思。

That is what is meant here.

在智髻比丘的英译里，

他误解了一个巴利单词。

In Venerable Ñāṇamoli's translation he misunderstood one word.

“若给与比丘（的衣）是

根据最上僧腊而施的。”

“And in the case of one presented by a bhikkhu, one given after it has been got (at a presentation of robes by householders),

这里的英译是说

雨安居之末，译错了。

at the end of the rains.'' That is quite wrong.

这里的巴利语是“vassa”，

意思可以是“雨”，

也可以是“腊”。

There is the Pāḷi word 'vassa'. It means rain or it means year.

它也可以指僧人的“一腊”。

The second meaning is year. Also it means a year spent as a monk.

如果有人问我：

“师父几腊了？”

我会回答说：

If somebody asked me, “How many vassas do you have'', I would say,

“我 41 腊。”意思就是

我做了 41 年的比丘。
“I have 41 vassas.'' That means I have 41 years as a monk.
当发放衣物的时候，是
按照僧腊的顺序发放的。
When the robes are distributed, they are distributed according to seniority.
如果有 100 名僧人，
但是只有 50 件衣服。
Suppose there are 100 monks but only 50 robes.
这 50 件衣服将供给僧腊
最多的 50 名比丘。
The 50 robes are distributed to the 50 most senior monks.
剩下的就没有了。
如果再获得衣服，就会
接着从第 51 个比丘往下分配。
They will stop there. When they get more robes, they will give to the 51st monk and so on.
这就是僧团分配衣服的方法。
This is how robes given to the Order are distributed.
当发放衣物的时候，是按照
僧腊的顺序发放的。
When they distribute, they must distribute according to seniority.
所以这里巴利语的“vassa”
的意思是“僧腊”而不是
“雨安居结束的时候”。
The Pāḷi word 'vassa' here means years spent as a monk and not 'at the end of the rainy season'.
这里很有意思。
It is interesting, but it is funny.
这里的巴利语单词是
The word is 'vassagga'.
“vassagga”。
“vassa”的意思
有：雨、腊、僧腊。
'Vassa' can mean rains, year, or year spent as a monk.
“agga”可以指最末端，
但是这里不是这个意思。
“agga”意思是“边缘”。
'Agga' can mean the end, but it is not usual that it means end. 'Agga' means the edge.
所以他觉得这里的意思是
“雨安居的边缘”、
“雨安居结束的时候”。
所以，他的英译错了。
So he took it to mean 'the edge of the rains' or 'the end of the rains'. It is quite wrong.
这里的“agga”不是“边缘”。
“agga”这里的意思是“部分”、
“比例”、“僧腊的比例”。
Here 'agga' does not mean the edge. 'Agga' is something like a portion or a proportion, proportion as the vassa.
这里的“vassa”
也不是“雨安居”，
而是“僧腊”。
And 'vassa' here does not mean rainy season but the years spent as a monk.
所以当非头陀行者
将衣物给予头陀行者，
So when the non-dhutaṅga monk gives robes to dhutaṅga monks,
不能按照头陀行者
的僧腊来给予。
he must not give according to the seniority of the dhutaṅga monks.
如果是这样，
头陀行者就不能接受。
这里就是这个意思。
He must give them away. That is the meaning here.
这就是非头陀行者
将衣物给予头陀行者。
That is a robe given by a non-dhutaṅga monk to a dhutaṅga monk.
如果在家人将衣物放在
非头陀行者脚下，
Now if that non-dhutaṅga monk got the robe when the lay people put the robe at his feet,
而不是放在他手里，

not into his hands (The lay people put the robe at his feet and the monk picks up.),
非头陀行者将此衣物
交到头陀行者手上，被称为
“从一方面说为净物”。
if it is that way and the non-dhutaṅga gives into the hand of the dhutaṅga monk, then it is called 'pure in one way'.
若衣物被放在比丘脚下，
称为“净物”。
When a robe is put at the foot of a monk, it is called 'pure'.
若衣物被放在比丘手中，
称为“非净物”。
这是从一方面说为净物。
When it is given into the hand of a monk, it is not called 'pure'. So it is pure in one way.
如果在家人将衣物
交给非头陀行者手中，
Then if lay people offer robes into the hands of a monk
而非头陀行者将衣物放在
头陀行者脚下，
也是从一方面说为净物。
and that monk puts the robe at the feet of a dhutaṅga monk, it also is 'pure' in one way only.
如果在家人将衣物
放在非头陀行者脚下，
If the lay people put the robe at the feet of a monk
非头陀行者将衣物
放在头陀行者脚下，
and that monk gives to the dhutaṅga monk by putting the robe at the feet of the dhutaṅga monk,
这就称为从两方面都为净物。
then the robe is called 'pure' in both ways.
而在家人将衣物交给
非头陀行者手中，
The robe which is put into the hand of a non-dhutaṅga monk
非头陀行者将衣物再交给
头陀行者手中，名为不殊胜衣。
and then is put into the hand of a dhutaṅga monk is a not so good robe.
让我看看。不能说是“strict man's robe”。
Let me see. It is not a 'strict man's robe'.
此种头陀支行者分为三种：
The practitioners of this dhutaṅga are divided into three:
上、中、下。
这里分了三个等级。
the best one, the medium one and the least one. Three grades are given here.
“仅取冢间之布为上。”
这是最殊胜的。
“Herein, one who takes it only from a charnel ground is strict.'' He is the best one.
他只是从坟地获取衣物。
He takes a robe from a charnel ground only.
如今这是不可能的了。
即使是在缅甸，也无法做到。
It is impossible nowadays. Even in our country it is impossible.
在过去，人们用衣物将尸体
包起来，放在墓地。
In the olden days people wrapped the body with cloth and left it at the cemetery.
尸体既不埋葬也不火化。
The body was neither buried nor cremated.
所以，比丘可以从墓地
获取这样的衣物。
So the monks could pick up such cloth from the charnel ground.
所以，如今不能通过这样的
方式成为最殊胜的头陀行者。
So nowadays there can be no first class dhutaṅga monk with regard to this particular practice.
“若取曾作‘出家者将拾
此布’之念而舍的布为中。”
“One who takes one left (by someone, thinking) 'One gone forth will take it' is medium.''
意思就是有人将衣物放在
出家人可以看到的地方。
That means somebody leaves the robe somewhere so that some monks can see.

比丘看到之后，
就拾起来使用。
So when the monks see it, they can pick it up.
如果头陀行者拾取了这样的
衣物，就是中等头陀行者。
If a dhutaṅga monk takes that robe he is said to be of medium grade.
“受取置于他的足下的为下。”
“One who takes one given by being placed at his feet (by a bhikkhu) is mild.''
所以这十三个头陀支
都分为上中下三等。
So there are three grades in every one of the 13 practices.
三个等级的头陀行者。
There are three grades of practitioners.
头陀行的利益如下。
The benefits of the practice are given.
“出家依粪扫衣之语
的依行道的情况。”
“He actually practices in conformity with the Dependence.''
比丘有四种依：
There are four kinds of Dependence for monks
衣服、食物、住处和医药。
它们统称为“依”。
- clothing, food, dwelling place and medicine. They are called 'Dependence'.
当比丘依赖于墓地获取衣物，
When a monk depends upon the cloth got from a charnel ground and so on,
那么他就依于佛陀的教法而行。
he is said to be practicing in conformity with the teaching of this dependence.
住立于第一圣种（衣服知足）。
“He is established in the first of the Noble One's Heritages.''
这里给出的参考是：A.II, 27。
The reference is given here A.II, 27.
圣种有四个。
There are four Noble One's Heritages.
衣服知足、
That is to be content with whatever robes one gets,
食物知足、
to be content with whatever food one gets,
住处知足、禅修。
to be content with whatever dwelling place one gets, and practicing meditation.
这是针对比丘的。
被称为“四圣种”。
This is for monks. These are called the 'Four Heritages of the Noble Ones'.
论师说：“住立于
第一圣种（衣服知足）。”
The Commentator said “He is established in the first of the Noble One's Heritages.''
就是满足于所得的衣物。
That is to be content with whatever robes he gets.
这是第一个，第二个呢？
this is the first, then the second one, the second one is what?
第二个头陀支是“三衣支”。
The second one is the triple-robe-wearer's practice.
比丘们可以拥有三衣。
There are three robes allowed for monks.
如果一名比丘只受用三衣，
那么他就是在持守这个头陀支。
If a monk uses only three robes, then he is said to undertake this ascetic practice.
我给你们介绍一下这三衣。
Let me show you the three robes.
这件是下衣。
This is the lower garment.
这件。
This is one.
这件是上衣，
是那一件的两倍大小。
This is the upper robe. It is twice the size of that one.
这是我们通常
每天所穿的两件衣服。
These are the usual two robes that we use every day.
还有一件是“僧伽梨”，
There is another one called a 'saṅghāṭi' in Pāḷi.

它有两重，

我们称之为“重衣”。

It has two layers. We call it a 'double-robe'.
“重衣”的条数（块数）

多于其他衣。

It has more sections than the other robe.
下衣又称为“五条衣”。

重衣有二十五条。

That robe has only five sections or five rooms. We call them 'rooms'. This may have about 25.
学生：这些衣服是谁制作的？

Student: Who makes these robes?
尊者：当今这个时代是在家人

出于商业目的制作的。

Teacher: Lay people now make them commercially.
重衣实际上是用作毯子。

The saṅghāṭi is actually used as a blanket.
是双层的，冬天的

时候，用来作毯子。

It is a double-robe, so in winter we use them as a blanket.
佛陀允许受用此三衣。

These three robes are allowed by the Buddha.
佛陀经过亲身试验，

允许受用这些衣服。

When he wanted to allow robes, the Buddha tried it himself.
根据佛经，在冬天最寒冷

的时候，可能是 12 月，

It is said in our books during the coldest day in the year, maybe December,
他在晚上只穿一件衣服。

he put on only one robe maybe during the night.
他通过试验，发现在初夜分，

他可以只穿一件衣服。

He tried it and he could stay with one robe for the first watch of the night.
然后他感到寒冷，

又穿了另外一件。

Then he felt cold. So he took another robe.
直到二更时分，

他都能保证身体的温暖。

He was able to keep himself warm until the second watch of the night.
二更之后，他又穿了另外一件。

Then he took another robe.
这样能够保持到三更时分的温暖。

Then that robe could maintain him until the third watch.
三更之后，他又感到寒冷，

At the end of the third watch he felt cold again.
他又穿了另外一件。

所以一共是四件衣服。

So he took another robe. So there were four robes.
比丘是可以穿这四件衣服的。

These four robes were allowable for the monks.
这四件后来成为三衣，

因为重衣是是两件合二为一。

These four robes became three because two were made into one.
所以我们现在就有三衣。

We now have three robes.
持守三衣头陀支的比丘，

没有更多的衣物，没有换洗的。

A monk who undertakes to wear only three robes - no more robes, nothing to change -
这就是持守三衣头陀支的比丘

is called a monk who practices this kind of ascetic practice or dhutaṅga.
学生：我有一个问题。

Student: I have a question.
如果我们这里有人想出家，

严格遵守这些戒律，可能很困难。

因为佛陀不是生活在阿拉斯加。

If someone wanted to become a monk and live strictly, it might be difficult. The Buddha was not in Alaska.
尊者：没错。

Teacher: That's right.
你们看，我在这里穿上了

这件衬衣，还戴了帽子。

You know I am wearing this shirt here and this hat.

在缅甸，我从来没有这样穿过。
I would never use these in Myanmar.
我们得根据所处的地方因地制宜，
We have to adapt to the climate of the place we live in.
而佛陀是生活在印度。
印度没有美国这么冷，
没有阿拉斯加这么寒冷。
Buddha lived in India. India is not so cold as America or as Alaska.
我们得修订一些佛陀的说法。
We have to modify some of his sayings.
根据佛陀的制戒精神，
是说能够生存的最少衣服。
这里需要改成“最少的衣服”。
Maybe the minimum, the least of clothes, you can survive with is the idea.That should be the minimum here.
有些人可能有十多套衣服，
Some people have ten or twelve sets of clothes maybe.
这实际上是不必要的。
They are actually not necessary.
大家需要的只是一套衣服。
诸如此类的事情。
What is a bare necessity for you is one set of dress. So something like that
关于这个头陀支本身
now with regard to the practice itself
在古代，比丘需要自己染衣服。
Monks had to dye the robes themselves in the olden days.
首先需要染上衣（内衣）
“内衣”意思是最小的那件，
或者称为上衣。
At the time of dying first one dyes the upper cloth or inner garment.'Inner garment' means the smallest one or the upper garment.
染了之后，他需要围在腰上，
再染另外一件。
Having dyed it, he should wear that round the waist and dye the other.
他染衣的时候，
穿着一件，染另外一件。
When he dyes the robe, he puts on one and then he dyes the other one.
此时，另外的两件可以
作为上衣或下衣穿着。
The other two robes can be worn as an upper robe or as a lower garment at that moment.
此两件可以作为上衣或下衣穿着。
染完一件之后，他就穿另外一件，
然后再染其他的，等等。
The two robes can be worn as an upper robe or as a lower garment at that moment. After he finishes dying, he puts on the other robe, he dyes the other one and so on.
这就是第 24 段的内容。
“重衣”就是指僧伽梨。
This is mentioned here in paragraph 24.The 'cloak of patches' is the saṅghāṭi.
然而在染衣时重衣是不宜着的。
“But he is not allowed to wear the cloak of patches round the waist.''
重衣是不能作为下衣而穿的，
即使是临时穿着也不行。
僧伽梨永远不能用作下衣。
It should not be used as a lower garment even temporarily.The saṅghāṭi should never serve as a lower garment.
“这是就住在村边者而说。”
“This is the duty when in an abode inside a village.''
意思是在村里或者村边。
That means inside a village or close to a village.
“如果是阿练若住者，则二衣
（上下衣）同时洗染亦可。”
“But it is allowable for him in the forest to wash and dye two together.''
因为他在森林，无人见其裸体，
所以可以这样做。
He may have nothing to put on, but since he is in the forest, he could do that.
“然而他必须就近坐在看见
任何人时而可即刻取得
袈裟搭在身上的地方。”

“However, he should sit in a place near (to the robes) so that, if he sees anyone, he can pull a yellow cloth over himself.''
学生：为什么要用这种颜色？
Student; Why is this color used?
尊者：我觉得是因为
这样的颜料很容易获得，
Teacher：I think it is easy to get this color
对于出家人而言，
用这种颜色是适宜的。
and it may be considered appropriate for those who have left behind the home life and that have gone into the homeless life.
这实际上是黄色和棕色
之间的某种颜色。
The color is actually something between yellow and brown.
没有提到具体是什么颜色，
No specific color is mentioned,
但是不能是明亮的黄色。
也不能是蓝色。
but it must not be bright yellow.It must not be blue.
是处于黄色和棕色之间的颜色。
It must be somewhere between yellow and brown.
我们从某种树皮中获得这种颜色，
We get the dye from the bark of a certain tree,
或者从木菠萝树的
树芯里获得这种颜料。
or the inner core of the jack-fruit tree.
我问过这里的人，问他们是否
知道这种木菠萝树，
他们说不知道。
I've asked people here whether they know the jack-fruit tree and they have said 'no'.
木菠萝树有点类似于面包树。
Jack-fruit is similar to bread-fruit tree.
面包树你们也不知道？
you don't know bread-fruit tree either?
果实的外表有刺一样的东西，
但是没有那么锋利。
The outer skin of the fruit has something like thorns, but not sharp thorns.
这是一种热带水果。
It is a tropical fruit.
这种树木的内部是深棕色。
The inner core of that tree is a dark brown color.
我们将它取出来，
剁碎，从中获取颜料。
We take that inner core and chop it into small pieces. From these we get the dye.
衣服染好之后，
就会是这样的颜色。
When the cloth is dyed with that dye it comes to resemble something like the color of these robes.
受持三衣头陀支的行者
A monk who undertakes this practice
也可以有第四种衣。
这里提到了，
can have a fourth robe or fourth piece of cloth. That is mentioned here.
它被称为肩袈裟，
It is called a shoulder cloth.
只是一块布，
That is just a piece of cloth,
宽度仅限于一张手，
长度为三肘。
one span wide and three cubits long.
它是一块缠绕身体的布，
It is a piece of cloth to wrap around his body
用于保暖，也可以用于吸汗，
- to keep warm and also to soak up sweat
这样汗水就不会弄脏外衣。
so it does not soil the outer robe.
所以，最多只能用第四块布。
So only this fourth piece of cloth is allowed for him.
下一个是“常乞食支”。
The next one is alms-food-eater's practice.
如果比丘持守此头陀支，
他必须每天都要托钵乞食。
If a monk undertakes this practice, he must go for alms every day.
不能接受居士的邀请应供。
He must not accept invitations.
有十四种食物是不能接受的。

Fourteen kinds of food are mentioned that are not acceptable.
在第 27 段
In paragraph
讲到常行头陀支的人不能接受
如下十四种食：僧伽食，指定食
now this alms-food-eater should not accept the following 14 kinds of meal: a meal offered to the Order, a meal offered to specified bhikkhus
（就是某个比丘指定
另外的比丘去接受食物，
(There is one monk who assigns monks to accept food.
可能是指定某个比丘
去某一个居士家接受食物，
He may assign a particular monk to accept food at a certain man's house.
这种食被称为指定食），
That kind of food is called that offered to a specified monk.),
招待食，
an invitation,
行筹食，
a meal given by a ticket (that means by lot or by ticket.),
月分食，
one each half-moon day (That means once in a fortnight. Some people offer food once in a fortnight.),
布萨食，
one each Uposatha day (That means the same thing except it is the full-moon day or the new-moon day.),
初日食，
one each first of the half-moon (that means one day after the full-moon and new-moon.),
来者（客）食，
出发者食，病者食，看病者食，
a meal given for visiting monks, a meal for traveling monks, a meal for sick monks, a meal for those who are nursing sick monks,
精舍食，
a meal supplied to a particular residence (a particular vihāra),
（村）前（家）食，
a meal given in a principal house (That means the first house in the village.),
时分食。“
and a meal given in turn (By turns people give meals or food.).
此十四种食头陀行者不能接受。
“ These are the 14 kinds of meals or food which a dhutaṅga monk must not accept.
他必须只能通过行乞而接受食物。
He must go out for alms and accept only the food from the houses which he goes to.
此头陀支也分三个等级。
There are also three grades in this practice.
“此中上者，行乞时在他的前面与
后面有人送与施食，他也接受。”
“One who is strict takes alms brought both from before and from behind.''
你们理解这句吗？
Do you understand that?
“前面与后面”的意思是
'From before and from behind' means
假设有一个比丘站在居士门口。
- suppose a monk is standing in front of this house.
如果他站在居士门口，
If he is standing in front of this house
如果有人从后面的
房子里拿食物出来供养，
and if a person from the house behind brings food,
就是“后面施食”，“前面施食”
意思是下一家的居士来施食。
that means 'food from behind' and 'food from before' means food from the next home.
此中上者，行乞时在他的前面
与后面有人送与施食，他也接受。
So one who is strict takes alms brought both from before and behind.
“行近施家的门外而立的时候，
施家取其钵时也给他。”
“He gives the bowl to those who take it while he stands outside a door.''
他站在门口，居士出来对他说：
He stands at the door. People come out and say

“请给我你的钵。

我们要给你的钵盛饭。“

“Please give us your bowl. We want to fill your bowl with food.'

这位比丘就将钵交给居士，

这是允许的。

He will give his bowl to them. That is allowable for him.

“然而那一天如果要他坐在

自己的住所等待施食则不取。

“But he does not take alms by sitting (and waiting for it to be brought later) that day.

中者，如果要他那一天坐在自己

的住所而领施食，他也接受，

The medium one takes it as well by sitting (and waiting for it to be brought later) that day;

不过第二天再如是便不接受。”

but he does not consent to (its being brought the next day.''

他不同意第二天再如是领受。

He does not consent to be waiting the next day.

“下者，则明天又明天

的施食也接受。

“The mild one consents to alms (being brought) on the next day and on the day after.

然中下二者未得无依

自由之乐，而上者得之。”

Both these last miss the joy of an independent life.''

你知道有时候，

我如果接受了邀请，

我就不能自由安排时间。

You know sometimes I cannot do what I want to do because I have accepted an invitation

接受邀请。这里就是这个意思。

and I have to go to the invitation. Something like that is meant here.

“然中下二者未得无依

自由之乐，而上者得之。

“Both these last miss the joy of an independent life.

据说：有一次某村中

正在讲《圣种经》，

There is perhaps, a preaching on the Noble One's Heritages in some village.

一位上者对其他二位

（中下者）说：

贤者！让我们去听法吧？

The strict one says to the others 'Let us go, friends, and listen to the Dhamma'.

其中的一位答道：大德！

我因为昨天被一人请，

坐在住处等他今天的施食啦！

One of them says 'I have been made to sit (and wait) by a man, venerable sir',

另一位亦说：我昨天亦已

答应人家明天的施食了！

and the other says, 'I have consented to (receive) alms tomorrow, venerable sir'.So they are both losers.''

于是他俩便失掉闻法的机会。

They both didn't get the opportunity to go to the Dhamma talk.

但那上者则于早晨出去乞食之后，

便去领受法味之乐。”

“the other wanders for alms in the morning and then he goes and savors the taste of the Dhamma.''

我们来阅读以下它的利益。

Let's read the benefits.

“适合于出家依于团食之语的

（四）依行道的情况

“He actually practices in conformity with the Dependence because of the words 'The Going Forth' by depending on eating the lumps of alms food;

住立于第二圣种（食物知足），

he is established in the second of the Noble One's Heritages;

得不依他的独立生活，

为世尊所赞的

his existence is independent of others; it is a requisite recommended by the Blessed One thus

少价、易得、无过的资具，

'Valueless, easy to get, blameless';

除怠惰，生活清净，

圆满众学的行道，
idleness is eliminated; livelihood is purified; the practice of the minor Training Rules of the Pāṭimokkha is fulfilled
众学的行道要求托钵乞食
(These minor Training Rules say that you must go for alms.
乞食时，应该具念等等
When you go for alms, you must be mindful.);
不为他养，
he is not maintained by another (he does not depend upon another.);
饶益他人，舍骄慢，
除灭味的贪爱，
he helps others; pride is abandoned; craving for tastes is checked;
不犯众食，
the training precepts about eating as a group,
相续食
substituting one meal (invitation for another),
及作持的学处。”
and good behavior are not contravened.''
在这里译者也理解错了一个单词。
Here also the translator misunderstood one word.
这句提到比丘的三条戒律。
This sentence refers to three precepts or three rules for monks.
其中一条是
One rule says that
不犯众食，如果某个僧团
接受了邀请，头陀行者不能
作为僧团的成员去接受食物。
if a group is invited, they must not go in a group and accept the food.
他们可以单独去，
但是不能一起去。
They may go one by one but not as a group.
“众”这里指四个及以上僧人。
'A group' here means four monks or more.
“相续食”意思是
'Substituting one meal invitation for another' means
接受后面的邀请受食。
accepting a later invitation.
例如，有人来邀请我去应供，
For example someone comes to me and invites me to take food.
另外一个人也来邀请我去应供。
Then another man comes and invites me to accept food.
如果我接受第二个人
的邀请，并且去应供，
If I accept the second invitation and actually accept the food of the second man,
那么我就犯了相续食。
then I break this rule.
这里就是这个意思。
This is what it is meant here.
“相续”意思是指
不接受第一个人的食物，
'Substituting' here means not accepting or taking the food of the first man,
而是接受第二个人的食物。
but taking the food of the second man.
所以，在受邀应供
的时候，需要很小心。
That is why we have to be careful about invitations.
这里遵循的是先邀请，
就先去应供的原则。
It is on a first come first serve basis.
我们不能有所偏好，
跳过某些邀请，
接受后来的邀请。
We are not to skip one invitation in favor of another, in favor of the later invitation.
这里的“作持”的英译错了。
'Good behavior' is not good behavior.
译者误解了
“carita”这个巴利语。
He misunderstood the word 'carita'.
这里涉及比丘的另外一条戒律，
There is another rule
就是在某家应供之前或之后，
不能访问其他居士家。
that forbids monks to visit houses either before or after taking a meal at a house.
假设我在某居士家应供，

Suppose that I am invited to take a meal at a house.
在受用食物之前，
我不能访问其他家庭，
Before taking a meal at that house, I must not visit another house.
在受用食物之后，
我也不能访问其他家庭。
And after taking a meal at that house, I must not visit another house.
如果我想访问的话，
我必须通知其他僧人：
If I want to visit, then I must inform another monk -
“尊者，我想访问某家。”
“Venerable sir, I am going to visit that house.''
如果这样通知其他人，
那么就可以。
If he informs another monk who is close to him, then it is all right.
如果没有其他比丘可以通知，
或者他没有通知其他比丘，
If there are no monks or if he does not inform another monk,
不管是在应供之前还是之后，
他访问了其他家庭，
either before or after taking a meal in that house,
就犯了此条戒。
then he breaks that rule.
这条戒在巴利语
称为“作持”（carita）。
That rule in Pāḷi is called 'carita'.
“carita”的意思可以是“正行”，
'Carita' can mean good behavior.
也可以指行乞，
It can also mean wandering, going about.
这里指第二个意思，访问。
Here it is the second meaning, so visiting.
这三个学处在这里称为
The breaking of these three rules is referred to here -
众食、相续食、
accepting food as a group, accepting later invitation
作持（在应供之前
或之后访问其他居士家）。
and visiting houses before or after taking a meal at the appointed house.
如果你每天都是托钵乞食，
就不用担心违反这些学处。
If you go for alms every day, you do not have to worry about any of these rules. You will not break any of these rules
你之所以不违反这些学处，
是因为你不接受应供，
你只是托钵乞食。
because you do not accept invitations, but you go out for alms.
所以如果你持守“常乞食支”
就不会违反以上的学处。
So there can be no breech of the rules　if you undertake the practice of going out for alms every day.
下一个是
The next one
“次第乞食支”。
is the house-to-house-seeker's practice.
意思是
That means
如果比丘持守这个头陀支，
他乞食的时候不能逾越房舍。
if a monk undertakes this practice, he must not skip a house.
假设他沿着一条路走下去。
Suppose he walks down one street.
如果这条路上有十家房舍，
他必须在十家门前都要停止，
If there are ten houses on the street, he must stop at ten houses. He must stop at each house.
每一家都要停下来。他不能
逾越其中的一家，走到下一家。
He must not skip this house and go to the next house.
这就是“次第乞食支”的意思。
That is what is meant by a house-to-house-seeker.

在此处论师给出了一些建议。
The Commentator gives some advice here.
当先站在乡村的门口观察
路上是否有什么危险。
First he must look to see if the road is clear.If it is not clear,
如果有危险，
他就不能走那一条路，
他就应该走另外一条路。
he must not take that road.He must take another one.
如果在那些人家的门口
或在道中或于村内
都未得到任何东西，
If he does not get food at a certain house or certain houses every day,
则可作非村之想而离之他去。
then he may regard those houses as 'not houses'.
之所以可以离去该村落，
He can skip those houses
是因为他们都不会供养他食物。
这样，他就可以离去。
because every day they do not give him food. In that case he can skip.
我们来看第 33 段它的利益，
Let us look at the benefits in paragraph
大概是第 3 到第 4 行。
“无（檀越）家亲近之累”
这里的英译不对。
about the third or fourth line.“He avoids the dangers in being supported by a family.''That is not correct here.
译者总是犯这样的错误。
He always makes this mistake.
“无（檀越）家亲近之累。”
“He avoids the dangers in frequenting families.''
经常亲近檀越之家的
比丘被认为是恶比丘，
A monk who frequents families is considered a bad monk,
行为不恰当。
a monk who is not behaving well.
但是，如果他乞食，
就不需要亲近檀越之家。
But if he goes for alms, he does not have to visit them.
所以就没有与檀越家亲近之累。
He avoids the danger of being intimate with families or lay people.
下一个头陀支是“一座食支”。
意思就是只是一座而食。
The next ascetic practice is the one-sessioner's practice. That means eating at one sitting only.
“其次一座食者，在食堂中，
“when the one-sessioner sits down in the sitting hall,
因为他不能坐长老的座位，
所以必须预先观察，觉得这里
是合于我的座位方才坐下。”
instead of sitting on an elder's seat, he should notice which seat is likely to fall to him and sit down on that.''
在寺院里，住了很多僧人，
并且有斋堂，
In a monastery where many monks live and there is a dining hall,
比丘们是按照僧腊而落座的。
the monks sit according to seniority.
所以比丘必须早一点去，
找一个合适的位置坐下，
而不必要稍后给僧腊长者让座。
He must go a little early and try to find a place where he will not have to give his seat to a senior monk.
比丘根据僧腊而坐。
Monks sit according to seniority.

05B 说头陀支品

如果在他的食事未终之时，
而他的阿阇梨或
邬波驮耶（和尚）来，
After he has sat down if his teacher or his preceptor arrives and the meal is still unfinished
他坐在哪里，还在吃
(He sat down and is still eating.),

可以起立去作他（弟子）的义务。
it is allowable for him to get up and do the duties.
实际上这里不是“可以”，
而是应该或者必须
起立去作他的义务。
Actually it is not only allowable, but he should or he must get up and do the duties.
我们对自己的阿阇梨或
和尚具有应做的义务。
We have duties to our teachers and our preceptors.
如果我们坐着的时候，
阿阇梨或和尚进来了，
我们必须起立迎接他、侍候他。
If we are sitting and a teacher or a preceptor comes in, we must stand up and greet him and do whatever we can for his comfort.
如果比丘行持一座食，
他的阿阇梨或和尚进来了，
If a monk is sitting and eating, and his teacher or preceptor comes, what must he do?
他必须起立作他的义务。
and he is a one-sitting-eater, he should get up and do the duty.
起立之后，
他就不能再受用食物。
After getting up, he must not eat again.
“三藏小无畏长老说：
‘应当保护其座位（受用完食物）
''But the Elder Tipiṭaka Cūla-Abhaya said 'He should either keep his seat (and finish his meal)
或（如果他起立，不能再受用）
食物（以保护他的头陀支）’ ”
or (if he gets up he should leave the rest of) his meal (in order not to break the ascetic practice).''
以上两者任选其一皆可。
He could do either of the two.
他可以忽视自己
对师父应作的义务，
He should ignore his duty to his teachers
继续受用食物，也可以起立去
作自己对老师的义务
and go on eating or he should get up and do his duties for his teachers
而舍弃食物。
and forfeit the meal.
“故此人的食事未终，
''And this is one whose meal is still unfinished,
可以去作他的义务，
但不应再食。这是规定。”
therefore let him do the duties, but in that case let him not eat the (rest of the) meal.''
这就是三藏小无畏的说法。
This is what the Elder said.
学生：这个头陀支要行持多久？
Student: How long would one undertake these practices?
尊者：比丘愿意
持守多久就可以多久。
Teacher: As long as one wants to.
没有固定的时间长度。
There is no fixed duration of time.
学生：这很普遍吗？
尊者：现在已经非常罕见了。
现在，比丘们很少行持头陀支。
Student: Is this usual?
Teacher: Now it is very unusual. Monks do not practice this much now.
在这 13 条头陀支里，
Out of the
比丘们行持最多的就是
一座食支、一钵食支，
the ones that monks practice most are eating at one sitting, one bowl eating,
有时候他们会行持冢间住支，
有时候树下住支，但是
并不会行持很长时间。
sometimes staying at a cemetery, sometimes staying under a tree, but not for long.
学生：一次要持守一个，
还是两个或者三个？
Student: Do you choose one at a time, or two, or three?
尊者：可以选择两个、
三个或者四个。

Teacher: You may practice two, or three, or four.
我们稍后会对此进行解释。
We will come to that later.
据说，如果你可以找到
It is said that if you can get a suitable place
临近冢间的合适露地，
你可以同时持守所有 13 支。
such as an open-air-place close to a cemetery you can practice all 13 at the same time.
长老大迦叶据说终生
同时持守了 13 个头陀支。
The Elder Mahā Kassapa is said to have practiced all 13 practices all through his life.
他是诸弟子中的头陀行第一。
He was the foremost of those who undertake the ascetic practices.
“此中的上者，对于食物无论
是多是少，只要他的手业已
触取那食物，他便不得
再取别的食物了。
“One who is strict may not take anything more than the food that he has laid his hand on whether it is little or much.
如果俗人这样想：
‘长老什么东西都没有吃啦！’
于是拿酥等给他，
And if people bring him ghee, etc., thinking ‘The Elder has eaten nothing',
作药食则可，但非普通食物。”
while these are allowable for the purpose of medicine, they are not so for the purpose of food.''
可以作为药食而受用，
而不是作为食物受用。
As medicine they are allowable but not as food.
“中者，则直至他的钵中的
饭还未吃完可取别的，
“The medium one may take more as long as the meal in the bowl is not exhausted;
故名食所限制者。
for he is called ‘One who stops when the food is finished'.
下者，则直至未从座起，
可以尽量的吃，
The mild one may eat as long as he does not get up from his seat.
因为直至他取水洗钵之时
而得受食，故名水所限制者，
He is either ‘One who stops with the water' because he eats until he takes (water for) washing the bowl,
或因直至他起立之时而得受食，
故名座所限制者。”
or ‘One who stops with the session' because he eats until he gets up.''
在僧人之间有一个笑话，
就是你可以从早晨吃到中午，
只要你坐在那里，
就可以尽量多吃。
There is a joke among monks that you can sit from morning until noon and eat as much as you like.
如果你没有起座，
你就可以从早晨坐到中午。
If you do not break your sitting position, you can sit from morning until noon.
“次为功德：少病，
少恼，轻快，强健，安乐住，
“The benefits are these. He has little affliction and little sickness; he has lightness, strength and a happy life;
不犯残余食之过（稍后再解释），
there is no contravening (rules) about food that is not what is left over from a meal (I will talk about that later.);
除味爱，随顺少欲等的生活。”
craving for taste is eliminated, his life conforms to the (principles of) fewness of wishes, and so on.''
这些都是一座食的利益。
These are the benefits for the one-session-eater or the one-sitting-eater.
下一个是“一钵食”。
这个不容易。
当你受用食物的时候，
只能用一个钵。

The next one is the one-bowl-eating practice. It is not so easy. You use only one bowl when you eat.
“一钵食者，饮粥的时候，
“When at the time of drinking rice-gruel,
亦得各种调味于容器中，
the bowl-food eater gets curry that is put in a dish,
则他应该先食调味或者先饮粥。”
he can first either eat the curry or drink the rice-gruel.''
不是同时食用以上两种。
He may not eat both at the same time.
他可以先饮粥，在吃调味品。
He may drink the rice-gruel first and then eat the fish curry.
“如果把调味也放在粥里去，则
未免有些腐鱼之类会坏了粥的。”
“If he puts it in the rice-gruel, the rice-gruel becomes repulsive when a curry made with cured fish, etc., is put into it.''
在缅甸，我们有一种
“鱼团儿”，味道非常重。
In Burma we have what we call ‘fish paste'. It is very smelly.
“因粥不坏才可以食，
“So it is allowable (to do this) only in order to use it without making it repulsive.
这是关于这种调味品说的。
Consequently this is said with reference to such curry as that.
假使是不会坏粥的蜜和砂糖等，
But what is not repulsive, such as honey, sugar, etc.,
则可放到粥里去。
should be put into it.
但是应该是适量的。”
And in taking it should be the right amount.''
“生的菜叶，
他应该用手拿着吃。”
“It is allowable to take green vegetables with (one) hand and eat them.''
这里英文不是“unless”
而不是“不应该”。
But he ‘should not do so', not ‘unless'.
“不应该如此，
应该将菜叶放到钵里去。”
“But he should not do so for they should be put into the bowl.''
“Unless he does”这里不对。
‘Unless he does' is not correct here.
虽然他可以用手拿着生的菜叶吃，
但是这样做是不恰当的。
Although he can take or put the vegetable in his hand, it is not proper for him to do so.
应该将菜叶放到钵里去。
He should put it in the bowl.
“因为他已禁止了第二容器，
即任何树叶（作容器）
也不可以用的。”
“Because a second vessel has been refused, it is not allowable (to use) anything else, not even the leaf of a tree.''
有时候，
人们用树叶作为钵来使用，
Sometimes people use the leaf of a tree as a bowl or as a receptacle.
这样也不允许。
Even that is not allowed.
此种头陀行有三个等级。
There are three grades.
“此中上者，除了吃甘蔗之外，
别的任何（不能吃的）榨物
也不可弃（于别的容器）的。
“Herein, for one who is strict, except at the time of eating sugarcane it is not allowed (while eating) to throw rubbish away,
可能是骨头之类的渣滓
maybe some bones or something rubbish
对于团食、鱼、肉、饼子
等亦不可分裂而食。
and it is not allowed while eating to break up rice-lumps, fish, meat and cakes.
（丢弃榨物，在食用前
分裂团食等。）
(The rubbish should be thrown away and the rice-lumps etc., broken up before starting to eat.)
中者，可用一只手分裂而食，

所以称他为手瑜伽者。
The medium one is allowed to break them up with one hand while eating and he is called a ‘Hand Ascetic'.
下者，则称他为钵瑜伽者，
The mild one is called a ‘Bowl Ascetic';
因为任何放到钵内的，
anything that can be put into his bowl he is allowed,
他都可以用手或牙齿分裂而食。”
while eating he is allowed to break up (rice-lumps, etc.) with his hand or (such things as palm sugar, ginger, etc.) with his teeth.''
“这三种人，若用第二容器的剎那，
便算破坏了头陀支。这是破坏。”
“The moment any one of these three agrees to a second vessel, his ascetic practice is broken.''
只能一钵而食。
So he can use only one bowl.
在缅甸，我们用完食物之后，
会喝水。这是我们的习惯。
In our country after taking a meal, we drink water. It is customary.
当我们想喝水的时候，
我们将水倒进钵里，从钵里喝。
When we want to drink water, we put the water into the bowl and drink from the bowl.
当我看到禅宗僧人用钵吃饭，
So when I saw Zen people eating from their bowls,
用水洗钵，然后将洗钵水
喝干净，我就想起这个头陀支。
washing their bowls, and then drinking water from their bowls, I was reminded of this practice.
这两者之间或许有某种联系。
It may have some connection with this practice.
这个头陀支只允许用一个钵。
Here the practice is to have only one bowl.
我们将所有食物都放进
一个钵里，从一个钵里受用
You put everything into one bowl and eat from this bowl
——包括水和其他饮料。
including water and other beverages.
“次为功德：除去种种的味爱，
“The benefits are these. Craving for variety of tastes is eliminated;
舍弃贪多钵之食欲，
excessiveness of wishes is abandoned;
知食的定量。”
he sees the purpose and the (right) amount in nutriment.''
这里应该是知食的定量。
‘The right amount' should go.
这里的指的是他应该
看到受用食物的目的。
What is meant here is that he sees the near purpose in taking food.
佛陀说比丘受用食物的时候，
Buddha said that monks must take food
不应该为了骄慢自己，
不应该为了嬉戏，
not to be proud of themselves or to make merriment,
只是为了存续生命而修佛道。
just enough to keep themselves alive so that they may practice Buddha's teachings.
这就是受用食物的目的。
That is the purpose in food.
这里我觉得“食物”应该比英译
的“营养”（nutriment）要好，
Here I think ‘food' may be better than ‘nutriment',
虽然翻译成“营养”也没有错。
although it is not wrong.
受用食物的目的
The purpose of taking food
不是为了庄严自身，
也不是为了骄慢自身等等。
is not to beautify oneself, not to take pride in one's strength and so on.
这里仅仅受用一钵食，
这样就没有骄慢等。
Here he eats in only one bowl, so he cannot have that kind of pride and other things.
“无携带各种容器的麻烦，

“He is not bothered with carrying saucers, etc., about;
[不散乱于食事，]
随顺少欲等的生活。”
his life conforms to the principles of fewness of wishes and so on.''
这里的英译漏译了。
One word is not translated.
“不散乱于食事”漏译了。
That word is that ‘He is not distracted while eating'.
因为他仅仅使用一个钵，
他不用去寻求多余的钵，
这样就不散乱于食事。
Because he uses only one bowl, he doesn't have to be looking for other bowls. So he is not distracted.
英译在此处漏译了。
That word is missing in the translation.
这就是一钵食支。
This is the one-bowl-eater.
下一个是
The next one
“时后不食支”。
这个很难理解。
is the later-food-refuser's practice. It is difficult to understand this one.
当比丘受用食物的时候，
When a monk eats
如果他拒绝再食，
在改变姿势之后，不能再食。
and if he refuses to take some more, he must not eat other food after changing his posture.
假设我现在坐在这里受用食物。
某人走来施我一些食物。
Let us say I am sitting and I am eating. Somebody comes and offers something to me.
我说：“不，
我不想要这个。够了。”
I say, “No, I don't want that. It is enough.''
如果我这样做了，
我可以继续吃，直到吃完。
If I have done so, I can eat on until I finish my meal.
如果我还是保持坐姿的话。
That is so if I remain sitting.
如果我站起来或者走动，
再坐下来，则不能继续受用食物。
If I stand up or if I walk and then want to eat again, I cannot eat.
如果想要继续再受用食物，
戒律里面可能讲了一些方法。
There must be some act of Vinaya to be performed in order for me to eat.
这就是“时后不食支”的意思。
That is what ‘later-food-refuser' means.
只要坐下来之后，
并不是要拒绝食物。
As soon as I sit down, I am not said to be refusing anything.
但是只要我受用了
But after eating something
哪怕一口食物，如果我再拒绝，
even one lump of food, and then I refuse,
如果我改变了姿势，
就不能再受用食物。
if I change my position or posture, I cannot eat other food.
行持此头陀支的比丘
This monk who undertakes this ascetic practice
不能再受用他先前接受的食物。
cannot take food after having made it allowable for him.
假设我拒绝了食物。
Suppose I refuse the offering.
我改变了姿势之后，如果再想吃，
我就必须将食物带到
另外一位僧人那里，
If I want to eat after breaking this posture, then I must take that food to another monk
让他吃一点，
然后他说：“我吃够了。”
and let him eat a little and say “That is enough for me.''
所以，这对于他而言，
就是吃剩的食物，
It is what is left over from him.
这样我才可以吃。

Then I can eat it.
这就像是一种惩罚。
It is something like a punishment.
你如果拒绝了之后，还想再吃，
你只能吃别人剩下的，
You refuse and then you want to eat. You must eat another person's leftovers.
诸如此类的事情。
It is something like that.
如果没有受持这个头陀支的比丘，
他就可以那样受用食物。
A monk who does not undertake this ascetic practice can eat that way if he wants to eat more.
受持了这个头陀支
的比丘则不可以。
A monk who undertakes this practice must not eat in this way.
他不能拿起食物去找其他比丘，
让他们施予吃剩下的食物，
He must avoid picking up the food and going to another monk and having him give what is left over.
他不能那样做。
He cannot do that.
这里就是这个意思。
That is what is meant here.
这里的英译不是很好
The translation is not so convincing here.
方括号里的单词我不知道
他是从哪里来的，
The words in the square brackets I do not know from where he got them.
这些都无助于理解。
They don't help much in understanding.
此种头陀行有三个等级。
There are three grades here.
“此中上者，在食第一食时
而拒绝他食，
“There is no showing that he has had enough with respect to the first lump,
故食第一食后便不食第二食。”
but there is when he refuses more while that is being swallowed.''
根据戒律就是说在吃之后拒绝，
That means in the rule it is said that a monk who refuses while eating or a monk after he has started eating,
如果他还没有吃，就不存在拒绝。
so if he has not eaten at all, there can be no refusal.
他吃了第一食，
然后下一食时他拒绝。
He eats one lump and the next lump he refuses.
所以只能在第二食或之后拒绝。
So there can only be refusal at the second and other lumps.
“此中上者，在食
第一食时而拒绝他食，
“So when one who is strict has shown that he has had enough'' (That means he has refused.),
故食第一食后便不食第二食。”
必须就此停止。
he does not eat the second lump.'' He must stop there.
吃了一口之后，就完了。
He has only one mouthful and then he is finished.
“中者，
则食完（钵内）所有的食。”
“The medium one eats also that food with respect to which he has shown that he has had enough.''
所以中者可以继续受用食物。
So the medium one could go on eating.
“下者，则可
食至从座起立为止。”
“But the mild one goes on eating until he gets up from his seat.''
意思就是说他只要没有
改变姿势，就一个一直吃下去。
That means he can eat as much as he likes provided that he does not change his posture.
这里涉及到一个学处。
This involves a certain rule.
这个学处就说如果
你拒绝了某此食物，

That rule says that if you have refused to accept something
如果你改变了姿势
但是希望继续吃，
那么你必须采取一些行为。
and then you want to eat again, then you must do something　if you change posture.
所以，在面对别人的供养时，
比丘不希望说“不”。
That is why monks do not want to say ‘no' when something is offered to them.
虽然他们可能不会食用，
但是他也会接受。
They may accept it even though they may not eat it.
但是他们不会说“不”，
They don't want to say ‘no'
因为那算是一种拒绝，
之后他就不能再吃了。
because that amounts to refusal. They cannot eat later.
这有点像是迂回之说。
There is something like talking in a roundabout way.
在缅甸，我们有一个委婉
的表达方法规避这个学处。
In Burmese we have an expression for that - that which goes around that rule.
当有人供养我东西的时候，
When someone offers something to me,
我不会直接拒绝，
I will not say ‘no',
我会这样说：“我这里
已经很齐备了”之类。
but I will say something like, directly translated, ‘It is complete' or something like that.
有时候在家人不懂比丘的语言。
Sometimes the lay people don't know the monks' language.
所以经常导致误会。
So there was often problem.
所以，我会说“已经很完备了”
或者诸如此类，可能在家人
不知道我是在拒绝他们。
So I will say ‘It is complete.' or something like that and the lay person may not know that I refuse to accept.
所以，最好还是接受下来，
然后让别人处理。
So it is better to accept and then you can leave it.
这个就是“时后不食支”。
This is the later-food-refuser's practice.
这个头陀支涉及到
巴帝摩卡里面的一条戒。
This practice involves a rule in the Pāṭimokkha.
好，我想就此打住。
OK. I think we should stop here.
我想用两周时间完成此章。
It will take two weeks to finish this chapter.
学生：其他的头陀支也是
出自巴帝摩卡吗？
Student: Are the other practices from the Pāṭimokkha too?
尊者：不是。
这些头陀支不是出自巴帝摩卡。
Teacher: No. These practices are not from the Pāṭimokkha.
学生：但是你说
这个头陀支来自巴帝摩卡。
Student: But you said this one was.
尊者：这个头陀支
涉及到巴帝摩卡的一个学处。
Teacher: This one involves a Pāṭimokkha rule.
巴帝摩卡的这个学处就是
如果我拒绝了，就不能再吃。
The Pāṭimokkha rule is that I must not eat if I have refused.
即使我拒绝了，如果我想再吃，
Even though I have refused if I want to eat later,
就要吃其他比丘剩下的。
I can have it made left over by another monk.
如果我持守了这个头陀支，
我就不能这样。
If I keep this practice, then I cannot do that.
学生：从这里，我了解到禁食
作为一种修行方式是不允许的。

Student: It would seem from this that fasting is not permissible as a practice.
尊者：禁食？ 学生：不吃饭。
Teacher: Fasting?
Students: Not eating.
尊者：什么都不吃？
学生：只喝水。
Teacher: Not eating altogether? Student: Just drinking water.
尊者：不。
Teacher: No.
这不行。
That is not accepted.
学生：即使是一天
或者两三天都不行？
尊者：如果你想禁食，
当然是可以的，
但是这不是一种修行方式，
Student: Even for one, or two, or three days?
Teacher: It is OK to fast if you want to but not as a practice
因为人需要进食才能维持生命。
because one has to eat to keep alive.
在佛教里，禁食只是禁食半天。
如果你持守八关斋戒，
Fasting in Buddhism is fasting for half a day. When people keep eight precepts,
从中午开始到第二天早晨，
你就不能吃东西。
they do not eat from noon until the next morning.
你有没有乞不到食物的时候?
Student: does it happen you don't get food for alms?
不管你是不是乞食，
过午之后就不能受用食物
Teacher: whether you go for alms or not, you will not eat after noon
学生：如果你早晨没吃到东西，
你后来能吃东西吗？
Student: Can you eat if you do not get alms-food in the morning?
尊者：那么你就不能吃。
中午之后，你就不能吃东西。
Teacher: Then you must go without food. You cannot eat after noon on any account.
有时候，当我旅行的时候，
我就吃不上饭。
Sometimes when traveling I have to skip meals.
大家知道，你坐飞机的时候，
他们是在中午之后才供应食物的。
You know when you board a plane they don't serve a meal until afternoon.
学生：在缅甸，你从来
不会碰到这样的问题。
Student: In Burma you never have that problem.
尊者：是的，在缅甸，
你总是能够获得充足的食物。
Teacher: Yes because in Burma you always get enough to eat.
大家都很愿意供养，
People are very willing.
很乐意供养出家人。
They are glad to give to monks.
所以在佛教国家，这都不是问题。
但是在其他国家，
这可能就是一个问题。
So it is not a problem in Buddhist countries. But here and in other countries it can be a problem.
学生：现在连出家人
的衣服都是要用钱买。有一个
节日是专门供养僧服的。
Student: The robes are done commercially now. There is one season or festival when they offer the robes.
尊者：不对。实际上在家人
只是提供布，不是僧服。
Teacher: No. Actually what lay people do is to make cloth not robes.
是做僧服的材料。
They call that robe material.
现在正是供功德衣的时候。
这种衣服跟普通僧袍不同。
Now is the season for offering Kaṭhina robes. Kaṭhina robes are different from ordinary robes.

不同在于，我们要在
一天之内完成它的制作。
The difference is that we must make the robes in one day.
假设一个在家人来到寺院供养
一件未完成的僧服，
就是供养功德衣的布料。
Suppose a lay person comes to a monastery and offers not a finished robe but the cloth to be used as a Kaṭhina robe.
如果我们接受了这样的供养，
If we accept it,
我们必须在一天之内制成僧服。
then we must finish it that day.
当天就要做成僧服。
It must become a robe that day.
因为在古代，没有
现成的僧服可以供养，
在家居士也不想供养现成的僧服。
That is in the olden days when no ready-made robes were available or they do not want to offer ready-made robes.
这样，寺院里的所有
比丘都必须协同合作。
In that case all the monks in the monastery must work together.
有的煮颜料，有的缝纫，
有的裁剪等等。
Some boil dye. Some do stitching. Some do cutting and so on.
所有人都必须出力。
Everyone must lend a hand.
遵循这样的传统，
在缅甸就有织衣的节日。
Following that tradition people in Burma now have a festival weaving cloth.
她们给她们的织衣竞赛
起了一个“及时”的名字。
They transfer the expression ‘unstale' to their weaving.
她们努力从下午六点
工作到第二天的黎明，
They try to weave from say 6pm until just before dawn the next morning.
并且举行比赛。
There is a contest.
女孩子们参加这种
为僧服织布的比赛。
Girls enter this contest weaving cloth for robes.
我不知道他们如何决定获胜者。
I don't know how they decide the winner.
实际上
Actually
“及时”（unstale）这样的
说法是僧人们使用的。
the word ‘unstale' is used among monks.
意思就是他们接受布料的
当天就要制成僧袍。
不要等到第二天，
因为这样就不及时了。
That means we must make the robe on the very day that the cloth is accepted. It must not go ‘stale' into the next day.
我们称这样的僧服为
“及时的僧服”。

In Burmese we call matho thingan (ဓသိုဍ်းသင်္ဃကန်း) , right? We call

‘unstale robe'.
这样的僧服需要
在当天就制作完成。
An ‘unstale robe' is a robe that is made on the same day.
现在大家说他们供养
的是“及时的僧服”。
People now say that they are offering ‘'unstale robes'.
实际上，他们只是织布，
But actually what they do is just weave cloth
制作僧服的工作由比丘完成。
and the monks have to do that.
如今有现成的僧服，
我们比丘就不需要再制作了，
这样我们就轻松了。
Now we are in better shape because now there are ready-made robes and we don't have to do anything.
但是有时候，有些人希望
比丘恢复传统的做法。
But sometimes people want monks to do something as they did in the olden days.
以前我住在缅甸的实皆，
When I was living in my country in Sagaing
有一个寺院的住持就说：
a certain head of a monastery said
我们为什么不恢复传统呢。
why not do something like they did in the olden days.
所以他就让在家人
将布匹送到寺院。
So he had people bring cloth to the monastery.
大家一起来制作。
And then everybody has to work.
这个工作量很大，
因为即使僧袍的最小部分
It was a great work because even the smallest part of the robe
也需要染两三次色，一次不够。
has to be dyed two or three times, not just one time.
如果下雨了，那就很困难。
If there was rain, it would be very difficult.
很幸运，实皆位于上缅甸。
不经常下雨。
It was lucky that it was in Upper Burma.
我们能够及时完成僧袍的制作。
We were able to finish the robe in time.
虽然没有全干，
但是还是可以用作僧袍。
It was not really dry, but it could be used as a robe.
所以，现在就将僧袍作为商品。
如今比丘已经不知道
如何制作僧袍了——
That is why there are commercial robes. Now monks do not know how to make robes -
僧袍不同部分的比例以及如何缝纫。
现在，大多数的僧人都不懂。
the dimensions of the parts or how to stitch them. Most monks do not know that now.
当我刚来美国的时候，人们让我
直接从缅甸进口僧袍。我说：

为什么不在当地做呢。
When I first came to this country, people asked me to order robes from Burma. I said why not make the robes here.
所以我把尺码都告诉他们。
So I gave them the dimensions of the robes.
他们在本地制作。
And they made it here.
学生：僧袍上的长方形
是什么意思？
Student: What are the rectangles in the robe?
尊者：实际上，根据佛经，
它们代表田地。
Teacher: Actually they represent according to our books the patterns of the fields.
佛陀行脚的时候，
Buddha was traveling.
登上一座高山。
He was up on a mountain.
他从山上向下看到很多田地。
He looked down and saw the fields.
大家知道，印度的农田都很小，
You know fields are small in India,
不像美国的农田。
not like fields in the United States.
美国使用机械化作业，
农田可能有两三英里长。
Here machines are used so fields may be two or three miles long.
而印度的农田可能只有十多码宽。
There a field may be only ten or twenty yards wide.
所以佛陀看到这些农田的边界。
So the Buddha saw these boundaries of the fields.
佛陀就问阿难尊者
能不能制作这样的僧袍。
Then the Buddha asked Venerable ânanda if he could make a robe like this.
阿难尊者说他可以。
所以阿难尊者就制作了
一件类似于农田的僧服。
Venerable ânanda said yes he could. So Venerable ânanda made a robe which looked like the pattern of the fields.
所以，我现在穿的就是这样的僧服，
这样的僧服通常是五块。
So it came to me. We usually have five sections for this robe.
这里是一块，
This is one section.
这里缝起来了。
这里是另外一块，
There is some stitching. There is another section.
第三块比另外两块宽。
The third section is wider than the other two.
五块
The five sections.
一块里有两片
There are two rooms in one section.
这里必须切开，
然后将两者缝起来。
These stitches must be cut and then stitched together again.
但是如今他们不会切开，
他们将之折叠，然后再缝起来。
But nowadays they do not cut. They just fold it and stitch it.
学生：这里是不是表示是
用捡来的布块缝起来的。
Student: The idea is that you get pieces of cloth from where ever.
尊者：没错。
Teacher: That's right.
你可能捡不到合适的尺寸。
You may not get the right size.
需要用一小块的
布缝成一件僧服。
You have to pick up small pieces of cloth and make them into a robe.
学生：所有的人都遵照同样的
图案吗？ 尊者：是的，
Student: Does everybody follow the same pattern? Teacher: Yes.
这件有更多块。
This has more sections.
布块的数目都是奇数
The number of sections is odd
——7、9、11、13、15。好。

- 7,9,11, 13, 15. OK.

06A 说头陀支品

在学习“阿练若住支”之前，

Before we study the forest-dweller's practice,
我们需要了解什么是阿练若住支、

什么是相对于阿连若的村。

we need to understand which is a forest and which is a village in contrast to the forest.
为了理解村，

In order to understand the village
我们先要理解屋界——

we need to understand the precincts of a house -
什么是屋、什么是界、

村、阿练若。

what is a house, what is its precincts, then a village, and then a forest.
村是人类居住的地方。

A village is a habitation of human beings.
它可能包含一间房屋

或者许多房屋。

It may consist of only one house or many houses.
它可能有围墙，也可能没围墙。

It may have a wall surrounding it or there may be no wall.
当前可能有人居住，

也可能没人居住。

Human beings may be living there or may not be living there at the present moment.
乃至曾经为商旅住过四个月

以上的地方都得名为“村”。

Such a place is called a 'village', which has been inhabited for at least four months.
这样的地方都名为“村”。

So such a place is called a 'village".
接着，《清净道论》

解释了村的边界。

Then the Visuddhi Magga describes the precincts of a village.
大家可以看第 48 段。

You will find that in paragraph 48.
村的边界可以由村

是否有围墙而确定。

The precinct of a village is determined according to whether a village has a wall surrounding it or not.
如果有围墙，

If it has a wall surrounding it,
如果它有两个“帝柱”，

and if it has two gate-posts
如同斯里兰卡的阿耨罗陀补罗。

like that of the city of Anurādhapura in Sri Lanka.
阿耨罗陀补罗是古代的城市。

Anurādhapura is an ancient city.
它是斯里兰卡南传上座部的要塞。

It was the place or stronghold of Theravāda Buddhism in Sri Lanka.
大寺就是位于这座城市，

当时觉音尊者就是去那里的。

It was in that city that the great monastery was situated where Venerable Buddhaghosa went.
他获得那里僧人的允许，

开始编写注释书。

He got permission from the monks there to compile the Commentaries.
那里似乎有两根“帝柱”，

It seems that there were two gate-posts,
一根在另外一根里面。

one inside the other.
男子不是像英译的那样

站在两根“帝柱”之间，

A person standing not between the gate-posts as is stated in the translation,
而是站在里面那根帝柱旁边

（所以帝柱可能是两根：

一根是外门的柱子，

一根是内门的柱子）扔石头。

but a person standing at the inner gate-posts (So gate-posts may be two - one is the outer gate-posts, the other is the inner gate-posts.) can throw a stone.
关于如何扔石头，

这里也有不同的意见。

How the stone should be thrown - there is a difference of opinion here.
根据精通律藏的法师的意见，

Those who are well-versed in Vinaya said that they should throw the stone
必须像展示自己
的力量那样扔石头。
as when they want to show their strength.
也就是说必须用自己
最大的力量扔石头。
That means they should throw the stone with their maximum strength.
石头落下的地方被称为“村界”。
The place where the stone falls is called the 'precinct of a village'.
但是精通经藏的法师
说石头不是那样扔的。
However those who are well-versed in Suttanta said that the stone should not be thrown in that way.
他们说应该像驱赶
乌鸦那样扔石头。
They said it should be thrown just as when you scare away the crows.
你驱赶乌鸦的时候挥手，
并不需要用多大的力量。
You may not use much strength when you scare away the crows.
这样，石头落下的
地方被称为“村界”。
In that way where the stone falls is the precinct of a village.
这是针对有围墙的村落。
That is with regard to a village which has a wall around it.
但是如果村落没有围墙呢？
What about the village which has no wall?
那么就找到村里
最外面的一间房屋。
There must be an outermost house.
从该屋的屋界
From the precincts of that outermost house
用相同的方法扔石头。
one must throw a stone in the same way.
所以，这里涉及到：
屋、屋界、村、村界。
So we have a house, a precinct of a house, a village, a precinct of a village.
男子从屋界扔一块石头，
石头落地了。这就是村。
Now someone standing at the precinct of a house throws a stone and the stone falls. That is a village.
然后再扔一块石头，
石头落下的地方就是村界。
Then there is another throw of a stone and that is the precinct of the village.
这是针对没有围墙的村。
That is with regard to villages that have no walls surrounding them.
在这之外的地方
被称为“阿练若”。
Outside that area it is called a 'forest'.
什么是“阿练若”？
What is a forest?
根据律藏，“阿练若”的意思是：
“除了村和村的边界外，
其它的一切处都为阿练若”。
According to Vinaya a 'forest' means a place other than a village and the precinct of a village.
学生：“界”的意思
只是“边界”吗？
尊者：不是“边界”。
Student: Does 'precinct' just mean boundary?
Teacher: It's not boundary.
是属于村的区域。
It is some area which belongs to the village.
不属于村落所固有，
It is not the village proper,
但是和村落毗邻，村的范围。
but it is the vicinity of a village, the area of a village.
学生：我猜可以称之为
村落的“影响范围”。
Student: I guess here they would call it a sphere of influence.
尊者：它位于村落的
固有地盘之外，
但是也是属于村落。

Teacher: It is an area outside the village proper, but it is supposed to belong to the village.
在这之外的地方
被称为“阿练若”。
Outside that area is what we call a 'forest' here.
律藏、经藏和论藏所解释的
“阿练若”都是不同的。
Forest according to Vinaya is one thing, to Suttanta it is another, and to Abhidhamma it is still another.
对于“阿练若”有三种定义。
We have three kinds of forest.
根据律藏，阿练若是除了村
和村的边界外的地方。
According to Vinaya a forest is something other than a village and a village precinct.
根据阿毗达摩论藏，
According to Abhidhamma
帝柱之外的地方就是阿练若。
an area outside the gate-posts, immediately outside the gate-posts, is called a 'forest'.
所以，这就是不同。
So there is difference.
而经藏对“村”还有不同的定义。
According to Suttanta there is still another definition of a village.
我们在这里要按照经藏的解释。
We shall have to follow the Suttanta method here.
根据经藏，阿练若至少
位于村或村界之外 500 弓的位置。
By Suttanta method a forest is a place at least 500 bow-lengths from a village or village precincts.
须用教师的弓，
That bow should be the bow used by the teachers of archery.
这是一种强弓。
It is a strong bow.
这种强弓大概是 4 肘长，
A strong bow is said to be about 4 cubits in length.
也就是 6 英尺。
如果我们用 6 乘以 500，
That means about 6 feet. So we multiply 6 feet by 500,
也就是 3000 英尺。
about 3000 feet.
所以阿练若位于村或村界
3000 英尺远。
这样的地方都名为“阿练若”。
So a forest is about 3000 feet from a village or the precinct of a village. Such a place is a forest here.
如果一个森林道场没有围墙，
If a forest monastery has no wall,
那么我们就要从最外面
的建筑开始测量。
then we have to measure from the outermost building.
从最外面的建筑让人扔石头。
从石头落下的地方再扔一块石头。
From that building we have someone throw a stone. And then from where that stone falls there is another throw of a stone.
这两个石头落处的距离
必须是 3000 英尺。
Between these two stone throws there must be 3000 feet.
中部的注释书介绍了
扔石头的方法。
The way to throw the stone is as stated in the Majjhima Nikāya and the Commentaries.
概言之，
Roughly speaking
“阿练若”必须离开人类
集聚地约 3000 英尺
或 1000 码的地方。
a place called a 'forest' should be away from human habitation about 3000 feet or 1000 yards.
如果距离比这个短，
就不能称为“阿练若”
If it is closer than that, it is not called a 'forest'.
在第 50 段，有如下的话：
In paragraph 50 there is the following statement:
“这是阿练若的范围”。

“This is the measure here''.
这里的“范围”（measure）
实际上指的是“圣言量”。
Actually measure means authority, it is the authority here,
这里的巴利语词是“pamāṇa”
意思可以是“尺寸”，
也可以是“正确的知见”。
The Pāḷi word used is pamāṇa which can mean measure and which can also mean means of right knowledge.
在印度因明学里，
In Hindu logic
意思是“量”——
there are means of right knowledge -
通过感觉、推理和
圣言等获得的正确知识。
right knowledge by perception, by inference, by textual authority and so on.
所以，这里指的是圣言。
Here the 'measure' really means authority. So this is the authority.
意思就是我们要遵循
中部注释书的圣言量。
That means we have to follow the Commentary on the Majjhima Nikāya.
“然据中部的义疏解释：
测量的界限，亦如村庄一样，
“In the Majjhima Commentary it is said that,
omitting the precincts of the monastery and the village,
应于精舍村庄两者之间，
都留下一掷石之地，
作为边界的范围。”
the distance to be measured is that between where the two stones fall.''
意思就是从寺院处的
落石之地到村落处的落石之地。
That means stones that fall from the monastery and stones that fall from the village.
在这两个落石处之间，
必须是 500 弓的距离。
Between where these two stones fall there must be 500 bow-lengths.
学生：我不知道是否有人能够扔
一块石头到 2000 码之外的距离。
Student: I don't know anybody who could throw a stone 2000 yards.
尊者：不对。是距落石
之处 1000 码的地方，
并不是说石头需要
扔 1000 码或 500 弓的距离。
Teacher: No. It is '1000 yards from the stone-throws, the stone-throw should not be 1000 yards or 500 bow-lengths.
你站在村落的帝柱旁扔石头。
You stand at the gate-post of a village and throw a stone.
另外一个人站在森林
道场的边界扔石头。
Then another person stands at the precinct of a forest monastery and throws a stone.
这两个石头落处的距离
是 1000 码的距离。
Between these two stones there must be 1000 yards.
学生：为什么宗教文献里
记载这样的内容？
Student: Why does a religious document define such things?
是不是说宗教团体
在当时兼具政府的功能？
Was it because they were the government at that time?
尊者：这并不是官方的规定。
Teacher: That is not a government measurement.
我觉得是说你在 1000 码之外
的地方就可以获得寂静的地方。
I think if it is about 1000 yards you get some seclusion.
在古代，这个距离之外
就不会听到村子里的噪音。
You don't hear much noise from the village in the olden days.
但是现在，到处都是噪音
——飞机、扩音器。
Nowadays you can get noise everywhere - from planes, from loud-speakers.

要找到真正的“阿练若”

是非常困难的。

It is very difficult now to get a place which we can really call a 'forest'.

“如果离村落很近，站在精舍内

可能听到村内人们的声音的话，

“Even if the village is close by and the

sounds of men are audible to people in the monastery,

若真的为山河等的自然环境

所隔绝而不能取道而行的，

still if it is not possible to go straight to it because of rocks, rivers, etc., in between,

则可取通常的自然之道，

如果是用渡船等相通的路，

则五百弓的测量，

应取此等的直径。”

the 500 bow-lengths can be reckoned by that road (That means by the regular road.) even if one has to go by boat.''

如果是弯弯曲曲的道路，

如果有 500 弓的距离，

也是可以的。

Maybe it is a winding road but if it is 500 bow-lengths away it is all right.

“若取了五百弓绕道的

距离以成就其头陀支，

“But anyone who blocks the path to the

village here and there for the purpose of (lengthening it

而又填塞各处的近村之道，

则为头陀支之贼。”

so as to be able to say that he is) taking up the practice is cheating the ascetic practice.''

这里用的巴利语是意思是“贼”

——头陀支之贼。

The Pāḷi word used is thief, so a thief of the ascetic practice.

我觉得其他地方都很容易理解。

I think the others are not difficult to understand.

此中上者，当于一切晨曦

降临之时，都在阿练若中。

The best person, the strict person, should always meet the dawn in the forest.

在凌晨的时候，

他必须在阿练若。

He must be in the forest at the time of dawn.

中者，得于四个月的

雨季中住在村落住处。

The medium one is allowed to live in the village for the four months of the rain.

就是在雨季的时候，

他可以住在阿练若。

When it is the rainy season, he can live in the monastery.

下者，

The last one, the mild one

则冬季亦可住在那里。

could stay in the Vihāra for the winter months too.

所以他可以在雨季的时候

在精舍住四个月，

冬季的时候住四个月。

So he may live in the Vihāra for four months of the rainy season and four months of winter.

他只在夏季的时候持守

这个头陀支四个月。这是下者。

He practices this ascetic practice for only four months in the summer. This is the mild one.

这里的功德不难理解。

以上是阿练若住支。

The benefits are not difficult to understand. This is the forest-dweller's practice.

下一个是“树下住支”。

意思就是在树下居住。

The next is the tree-root-dweller's practice. It means living under a tree.

此种头陀行者必须避免若干种树。

That person should avoid certain kinds of trees given here.

他必须避免两国交界处的树，

因为这里可能会

发生两国之间的战争。

One should avoid a tree near a frontier because there can be fighting between two kings or two people that rule those places.

所以他不能住在这样的地方。

He must avoid such a tree.
他必须避免塔庙的树，
因为人们会在树下聚会，
他无法获得寂静。
He must avoid a shrine-tree because people gather around that tree. He could not get seclusion.
他要避免有脂汁的树，
因为这很危险。
He should avoid a gum tree. That is dangerous.
果树，蝙蝠所住的树，
空洞的树
He should avoid a fruit tree, a bat's tree, a hollow tree
（里面有蛇或其他野兽居住），
(A 'hollow tree' means one that has a hollow where snakes and other wild animals may live.),
生长在精舍中心处的树。
or a tree standing in the middle of a monastery.
因为经常有人访问寺院，
Many people come to the monastery
所以无法获得寂静。
and so he may not get seclusion.
他应选择在寺院边隅之处的树而住
He can choose a tree standing on the outskirts of a monastery
（远离人们的集聚地）。
(away from where people gather).
这是他应该选择的树。
That is the sort of tree he has to choose.
此种头陀行有三个等级。
此中的上者，不能选择自己好乐
的树，不能叫他人清除树下。“
There are three grades. “Herein, one who is strict is not allowed to have a tree that he has chosen tidied up.''
上者必须如是而住。
The strict one must live there just as it is.
“只可用他自己的足，
清除落叶而住。”
“He can only move the fallen leaves with his foot while dwelling there.''
不能把那个地方装扮得很漂亮。
He must not make that place lovely and attractive.
“中者，可令来到树下
的人为他清除。
“The medium one is allowed to get it tidied up only by those who happen to come along.
下者，则可叫寺内作杂务
的俗人或沙弥
The mild one can take up residence there after summoning monastery attendants and novices
去清扫、铺平、
and getting them to clear it up, level it,
撒沙，围以墙垣
及安立门户而住。”
scattering sand and making a fence round with a gate fixed in it.''
头陀支总是分三种。
There are always three kinds of people.
他进入盖屋之下
就违反了这个头陀支。
The moment he enters a covered place he breaks his practice.
下一个是“露地住支”。
The next one is the open-air-dweller's practice.
没有房舍和树木，
只能在露地居住。
There is no building, no tree. He must live in the open-air.
这个头陀支只能在热带国家施行，
像你们美国就不行了。
This may be possible only in the tropical countries of Asia, not in this country.
进入布萨堂是允许的。
He is allowed to enter the Uposatha-house.
布萨堂是僧人半个月集会一次、
That is the house where monks assemble twice a month
持诵巴帝摩卡的地方。
and recite the rules of Pāṭimokkha and listen to the recitation.
“露地住者，若为
听法为布萨可入布萨堂。

“An open-air-dweller is allowed to enter the Uposatha-house for the purpose of hearing the Dhamma or for the purpose of the Uposatha.
假使进去之后下雨，
在下雨时不出来，
雨停止了应该出来。
If it rains while he is inside, he can go out when the rain is over instead of going out while it is still raining.
可得进入食堂火室
He is allowed to enter the eating hall or the fire room
（火室就是澡堂，就像是桑拿室）
(Fire room is the sweat room. It is something like a sauna.)
作他的义务，
或为服侍长老比丘吃饭，
in order to do the duties, or to go under a roof in order to ask elder bhikkhus in the eating hall about a meal
（邀请他们吃饭或其他事情）
(to invite them for a meal or to ask them what they want),
学习和教授，亦可进入屋中，
或将杂乱的放在外面的
床椅等取之入内亦可。”
or when teaching or taking lessons, or to take beds, chairs, etc., inside that have been wrongly left outside.''
出于以上的原因，
他可以进入盖屋之下。
For those purposes he can enter the place with a roof.
“若为年老的比丘拿东西
行于道中，碰到下雨之时”
“If he is going along a road with a requisite belonging to a senior monk and it rains''
——意思就是说
他帮长老拿东西。
- That means he is taking some things of a senior monk.
如果是这样的话——
If he is doing so -
“可以进入途中的小屋。
“he is allowed to go into a wayside rest-house.
如果没有替年长者拿什么东西，
If he has nothing with him,
不可急趋于小屋避雨，
he is not allowed to hurry in order to get to a rest-house;
须以平常自然的步骤行入，
住至雨止的时候应即离去。”
but he can go at his normal pace and enter it and stay there as long as it rains.''
以下是三种等级。
Here also there are three grades.
“此中上者，不得
依于树、山或屋而住。”
“The strict one is not allowed to live near a tree, or a rock, or a house.''
不能依以上几种而住，
He must be away from them.
不能临近这些地方。“只可
在露地中用衣作小幕而住。”
He must not live close to such things. “He should make a robe-tent right out in the open and live in that.''
也就是用衣服做成的帐篷，
That means a tent made out of cloth or robes.
用来抵御风、热、寒。
It may be used to ward off the wind, heat and cold.
“中者，依近树山或屋，
不进入里面可住。”
“The medium one is allowed to live near a tree, or a rock, or a house so long as he is not covered by them.''
可以在它们的附近居住。
So he can live near these things.
“下者，
“The mild one is allowed these:
则没有加盖的自然山坡
a (rock) overhang without a drip-ledge cut in it
（有点像露台，
(It is something like a patio.
下雨的时候，
When the raindrops fall,

雨水不会飘落到上面），
they flow away and not into that area.),
树枝所盖的小庵，麦粉糊的布，
看守田地的人所弃的
临时的小屋等都可以住。”
a hut of branches, cloth stiffened with paste, and a tent treated as a fixture, that has been left by field watchers, and so on.''
守田地的人建了这样的建筑，
但是刚刚弃之不用。这样
持守露地住支的人就可以使用。
They put up such a building. Then when they leave, they just leave that building. He can take up that building.
下一个是“冢间住支”。
The next one is the charnel-ground-dweller's practice.
“当人们建设村庄时议决，
确定一块地作冢墓，
冢墓住者不应在此处住，
“The charnel-ground-dweller should not live
in some place just because the people who built the village have called it 'the charnel-ground'
因为那里尚未荼毗死尸，
还不能说是冢墓。”
for it is not a charnel ground unless a dead body has been burnt on it.''
当人们新建一个村落的时候，
他们确定某块地为坟场。
When they first build a village, they put aside some space for a cemetery.
但是实际上，那里并没有荼毗
死尸，所以不能称为冢墓。”
If no dead body has yet been buried or cremated, then it is not yet a cemetery.''
至少荼毗过一具尸体。
At least one body must have been burnt there.
“如果经过荼毗之后，
纵使弃置十二年未曾再荼毗，
亦得为冢墓。”
As soon as even one body has been burnt on it, it becomes a charnel ground. Even if it has been neglected for a dozen years it is so still.''
冢间住的头陀行者要非常小心。
A person who dwells at a cemetery has to be very careful.
他需要遵守某些规矩。
He has to follow some kind of regulations.
“然而冢墓的住者，不应该
在那里建造经行处小庵等，
“One who dwells there should not be the
sort of person who gets walks, pavilions, etc., built,
或设床座及预备饮水食物，
乃至为说法而住亦不可。
has beds and chairs set out and drinking and washing water kept ready and preaches Dhamma (He must not do all these things.);
这是一重大的头陀支
（这是非常重要的事情）。”
for this practice is a momentous thing (It is a very important thing.).
“为了避免发生危险，事前应该
通知寺内的僧伽长老及地方
政府的官吏，然后不放逸而住。”
“Whoever goes to live there should be
diligent. And he should first inform the senior elder of the Order or the king's local representative in order to prevent trouble.''
有时候小偷可能会光顾那个地方，
Sometimes thieves may frequent that place.
他们可能会在那里留下赃物。
They may leave something there.
当失主前来寻找的时候，
When the owners come
小偷可能已经离开了，
他们就会觉得比丘是小偷。
and the thieves have left, they may take the monk as a thief.
这就有被人怀疑的危险。
There is danger of being suspected.
所以冢间住的头陀行者
应该首先向寺院的长老汇报，
So a monk who is going to live in a cemetery should inform the senior monk at the monastery

也应该向政府官员汇报。
and also an official of the government.
“他在经行时，
当开半眼视于墓上。”
“When he walks up and down, he should do so looking at the pyre with half an eye.''
意思就是他视于墓上，
视于经行道上，来回经行。
That means he looks at the pyre and looks at the walkway, back and forth in that way.
“当去冢墓之时，
应该避去大道，从侧道而行。
“On his way to the charnel ground he should avoid the main roads and take a bypath.
在白天内，他应注意
确知冢间一切对象的位置。”
He should define all the objects (there) while it is day.''
他要在白天去那里，
So he must go there during the day
确知一切事物的位置，
and then make notes of things there
因为如果白天他
不注意这些事物的位置，
because if he does not make notes of things there and goes at night,
晚上可能会被吓到。
he may get frightened of some things there.
所以他就要确知一切事物的位置
So he has to make notes of all these things -
——“如是则夜间
不致为那些景象所恐惧。
“so that they will not assume frightening shapes for him at night.
若诸非人于夜间游行尖叫，
不应用任何东西去打他们。”
Even if non-human beings wander about screeching, he must not hit them with anything.''
冢墓之间是鬼魂居住的地方，
Cemeteries are supposed to be the place of ghosts and spirits.
他们可能会发出声音。
And they may make noise.
“不可一日不去冢墓。
“It is not allowed to miss going to the charnel ground even for a single day.
据增支部的诵者说：如在冢间
度过中夜，可于后夜回来。”
The reciters of the Aṅguttara say that after spending the middle watch in the charnel ground, he is allowed to leave in the last watch.''
夜晚被分为三个部分—
—初夜，中夜和后夜。
A night is divided into three parts - first watch, second watch, and third watch.
“如在冢间度过中夜，
可于后夜回来。”
“Spending the middle watch in the charnel ground, he is allowed to leave in the last watch.''
所以后夜是凌晨
两点到凌晨六点。
So the last watch is from 2-6am.
从晚上六点到晚上十点是初夜，
从晚上十点到凌晨两点是中夜。
凌晨两点到凌晨六点是后夜。
From 6-10pm is the first watch and from 10pm-2am is the middle watch and 2am - 6am is the last watch.
“为诸非人所爱好的胡麻粉、
“He should not take such foods as sesamum flour,
豆（杂）饭、鱼、肉、牛乳、
油、砂糖等的饮食和硬食，
不宜食。”
peas pudding, fish, meat, milk, oil, sugar, etc., which are liked by non-human beings.''
意思就是不能将这些
食物带到冢墓之地去食用。
'He should not take' means he should not eat these things, not 'take' these things to the cemetery.
不能吃，也不能带过去。
He cannot do that either. So he must not eat this too.
学生：什么是豆饭？

尊者：我不知道这里

的英译是什么意思。

Student: What is peas pudding?
Teacher: I don't know what that means.
“pease”是什么意思？

What does 'pease' mean?
学生：芝麻吧。

Student: Some sort of sesame.
尊者：我认为是一种豆子，

Teacher: I think it is pea
它可以和米饭混在一起。

巴利语是 māsabhatta。

or it may be rice mixed with peas, māsabhatta.
它可能是米饭拌豆子

Or it maybe rice mixed with peas.
在缅甸，人们将

豆子和米饭混在一起。

In our countries people prepare rice with peas.
“不要入檀越之家。”

“He should not enter the homes of families.''

脚注里给出了原因。

“不要入檀越之家，是因为他

身上有腐尸的气味，

并且跟随着毘舍闍鬼。”

The reason is given in the footnote. “He should not go into families' houses because he smells of the dead and is followed by pisāca goblins.''
“此中上者，

The strict one
当在常烧、常有死尸

及常有号泣之处而住。

should stay where there is constant activity, where there are always burnings and corpses and mourning.
中者，于上述的三种

之中有一种即可。

The medium one is allowed to live where there is one of these three -
此三种即：

常烧、常有死尸及常有号泣

burning, corpses, or people crying.

下者，住在如前述的冢墓形相

（荼毗后十二年未再荼毗的）亦可。

The mild one is allowed to live in a place that possesses the bare characteristic of a charnel ground already stated.''
如果该处有焚烧过一具尸体，

If the place is one where at least one dead body has been burned,
那他就可以住。

then that is a place for him.
学生：？？具念去看非人之类？

Student: ??? mindfully to see non-human beings?
尊者：人们相信在冢墓

之间有非人居住。

Teacher: It is a belief that there are non-human beings at the charnel ground or cemetery.
他们可以向住在

那里的比丘现身。

They may show themselves to the monk staying there.
人们认为普通人是看不到鬼的。

It is believed that ordinary human beings cannot see ghosts.
但是如果那些鬼愿意，

他们可以让人看到。

But if the ghosts wish, they can show themselves to human beings.
他们可以示现出可怖的形象，

把人从墓地吓跑。

They can assume frightening features and frighten the people away from the charnel ground.
学生：实际体验如何？

比丘真的看到过这些鬼魂吗？

Student: What is the actual experience? Do monks really see spirits?
尊者：鬼魂想把比丘从墓地吓跑，

Teacher: They want to scare people away from the place,
但是比丘必须

心志坚定，不能害怕。

but a monk must be firm and not be afraid of them.

但是也不能打那些鬼。

如果真要打他们，

就用自己的慈心去打他们。

But he must not hit them. If he wants to hit them, he must hit them with mettā (loving-kindness).

所以冢间住的比丘

需要很多的慈心。

So lots of loving-kindness is necessary for monks who live at cemeteries.

这是消除烦恼的一种特殊修行。

This is undertaken as a special practice to shake away the defilements.

学生：你说这是一种特殊的修行。

Student: You say this is a special practice.

似乎嗔行者不应该去墓地。

It sounds like the hate-type from among the three types should not go to the charnel ground.

或许贪行者应该去墓地。

尊者：没错。

Maybe greedy people should go there.

Teacher: That's right.

对于贪婪的人，

这种头陀行是最合适的。

It is most suitable for those that are greedy.

第十二个是“随处住支”。

The twelfth one is the any-bed-user's practice.

这里实际上并不是

英译的“任何床座”。

Actually it does not necessarily mean 'any bed'.

它的意思是“任何地方”，

It means 'any place to stay'.

也可能是一个小茅棚。

It may be a small hut for him.

当比丘访问寺院的时候，

知客之僧会给这位

比丘分配住处或者茅棚。

When a person visits some monastery, he must go to a monk who is in charge of assigning places or huts to guest monks.

分配给他什么地方，

他就必须住什么地方。

If he is assigned a hut, then he must take that.

此中的上者，

对于给他的住所，不能拒绝。

The strict one must just take that; he must not refuse.

不能在接受之前前往考察。

He must not go and see before accepting it.

这就是“随处住支”的头陀行。

It is called 'any-bed-user's' or 'any-hut-user's practice'.

“随处住支的头陀行者

对于授与他的住所，

接受了便生满足之想，

不另作其它住所。”

“The any-bed-user should be content with whatever resting place he gets thus.''

这里的“住所”指的是

分配给他的住所。

‘Resting place' here means a place for him to stay. “

“‘这是给你的’

‘This falls to your lot'.

不另作其它住所。”

He must not make anyone else shift (from his bed).''

有时候长老比丘有权利要求

已经分配给年轻比丘的住所。

Sometimes older monks have the right to claim a hut given to a younger monk.

但是如果比丘持守

这个头陀支，他就不能这么做。

If he is undertaking this practice, then he must not do that.

他只能接受分配给他的住所。

He just takes what is given to him or what falls to him.

此种头陀行有三个等级。

“此中的上者，对于给他的住所，

不宜询问

There are three grades. “Herein, one who is strict is not allowed to ask about the resting place that has fallen to his lot

是远或近，有否非人和蛇等

的恼乱，热或冷？”

他不能作如上的询问。

‘Is it far?' or ‘Is it too near?' or ‘Is it infested by non-human beings, snakes and so on?' or ‘Is it hot?' or ‘Is it cold?'.'' He is not to do any of these things.

“中者，可以询问，

但不得自己先去视察。

“The medium one is allowed to ask, but not to go and inspect it.

下者，则可先去视察，

如不合意，另取他处亦可。”

The mild one is allowed to inspect it and, if he does not like it, to choose another.''

现在看最后一个

Now the last one,

“常坐不卧支”。意思就是

他在任何时候都不会躺下。

the sitter's practice.

That means he does not lie down at any time.

“常坐不卧者，于夜的三时之中，

当有一时起来经行。

“The sitter can get up in any one of the three watches of the night and walk up and down:

于四威仪中，只不宜卧。”

for lying down is the only posture not allowed.''

该头陀支也是分三个等级。

There are three grades once again.

“此中上者，不可用凭靠的东西，

也不可以布垫或绷布为蹲坐。”

“Herein, one who is strict is not allowed a back-rest, or cloth band, or binding-strap (to) prevent falling while asleep.''

“凭靠”很明显，这很好理解。

The back-rest is obvious. It is not difficult to understand.

布垫和绷带就很难理解。

The cloth band and the binding-strap are difficult to understand.

布垫就是当你坐着的时候，

围在身体上的一种布。

The cloth band is some kind of cloth you put around your body when you sit.

就像这个——

It may be something like this -

防止你躺下的一块布。

so that you do not fall down, a cloth or a robe.

另外一种布垫

The other one is a band,

并不一定是很大的布，

是缠在身体上的布垫。

not necessarily a big cloth, but a band of cloth wrapped around the body.

还有一种，这里没有提到。

是一种手带。意思就是这样坐着

There is one other thing, but it is not mentioned here. That is a hand-band. That means sitting this way.

（手和胳膊这样交叠支持腿部。）

比丘是不能这样做的。

(The hands and arms intertwine to support the legs.) That is not allowed for monks.

学生：只是在禅修时不能这样，

还是任何时候都不能这样？

Student: During meditation or at any time?

尊者：对于比丘，

在任何时候都不能这样。

Teacher: It is not allowed at any time for monks.

学生：我们禅修时，有一种

称之为“下巴休息”法。

Student: In our tradition we have something called a ‘chin-rest'.

就是你可以将下巴

放在一根棍子上休息。

It is a stick where you can rest your chin.

尊者：不是，

这不是“下巴休息”法。

就是一个布垫缠绕身体。

Teacher: No. This is not a chin-rest. It is a cloth wrapped around the body or a band of cloth.

“中者，于此三者之中

可用任何一种。

下者，则可用凭靠的东西，

“The medium one is allowed any one of these three. The mild one is allowed a back-rest,

或以布垫为蹲坐，以及用绷布、

枕头、五肢椅、七肢椅都可。”

a cloth band, a binding strip, a cushion, a ‘five-limb', and a ‘seven-limb'.

“五肢椅”就是具有

四条腿一个靠背的椅子。

A ‘five-limb' is (a chair) made with (four legs and) a support for the back.

“七肢椅”就是四条腿、

一个靠背、两个扶手的椅子。

A ‘seven-limb' is one made with (four legs), a support for the back and an (arm) support on each side.''

今天我们的大多数椅子

都是“七肢椅”，

So most chairs here nowadays are seven-limb

四条腿、一个靠背、

- four legs, back-rest

两边的扶手。

and one arm support on each side.

此种头陀行的下者可以使用

这种椅子坐或者以坐姿睡觉。

A mild one can use such a chair to sit on and to sleep in it (in a sitting posture).

也可以用坐垫。

He may use a cushion.

“据说此椅是人们

为粪无畏长老作的。”

“They made that, it seems for the Elder Pīṭhābhaya.''

有人曾经为粪无畏长老制作了

一张这样的七肢椅。

Some people made such a thing, a seven-limb chair for the Elder Pīṭhābhaya.

粪无畏长老修习的就是

常坐不卧头陀支，并且进行禅修。

He practiced that ascetic practice and meditation.

他后来证得了不来果，

He became a Non-Returner.

证得了涅槃。

He attained Nibbāna.

当你受持此种头陀支时，

是可以使用这些东西的。

It is allowable to use such things when you take up this ascetic practice.

我想你们应该听说过

博尔德溪唐卜陆寺的

住持唐卜陆西亚多。

I think you have heard of the Sayādaw at Taungpulu who was the founder of Taungpulu Monastery in Boulder Creek.

他总是持守“常坐不卧”头陀支，

He always undertook this practice.

从来没有躺下睡觉过，

He never lied down to sleep for whatever reason.

他总是坐在椅子上睡觉。

He always slept on a chair or on a couch.

他的所有弟子，也是持守

这样的头陀支。

All of his disciple monks have to undertake this kind of practice.

这个不容易。

It is not easy.

学生：总是这样吗？

尊者：所以你们

在唐卜陆寺看不到床。

Student: Always?
Teacher: So you don't see a bed at Taungpulu Monastery.

你只能看到椅子之类的东西。

You see only chairs or something like that.

他们都是坐着睡觉的，

用有靠背的椅子。

They sit and they sleep this way, resting on the back-rest.

这就是十三种头陀支，

These are the thirteen ascetic practices

是用来抖擞掉烦恼的。

which are said to shake off defilements.

为了抖擞断除烦恼，比丘需要

根据自己的能力，持守一种、

两种或者更多种这样的头陀支。

In order to shake off defilements monks have to practice one, two or more of these ascetic practices as and when they are able to.

现在来解释头陀支的杂项。

Now we come to the explanation on miscellaneous aspects.
首先根据阿毗达摩来讲解头陀支。
The first one is treating ascetic practices according to Abhidhamma.
第一个是“善三法”。
The first one is ‘As to the Profitable Triad'.
这个不容易理解。
That is difficult to understand.
“此中的善三法，依有学，凡夫，
漏尽者的一切头陀支，
“Herein, to the Profitable Triad: all the ascetic practices, that is to say, those of Trainers, ordinary men and Men whose cankers have been destroyed,
有善与（对于阿罗汉而言）无记，
但无不善的头陀支。”
may be either profitable or (in the Arahant's case) indeterminate.''
在阿毗达摩的开头部分，
所有的究竟法都通过
“三法”来进行解释。
At the beginning of Abhidhamma the ultimate realities are treated in triads, different triads.
有 21 种不同的三法。
There are 21 such different triads.
在第一个三法中，是这样说的：
In the first triad it is said
“有善、
“There are those that are kusala,
不善以及非善非不善。”
there are those that are akusala and there are those that are neither kusala nor akusala.''
如果根据此三法来给头陀支分类，
If one classifies the ascetic practices according to this triad, it is said that
那么头陀支要么是善，
要么是无记。
the ascetic practices are either kusala or indeterminate (neither kusala nor akusala).
不存在不善的头陀支。
There can be no akusala ascetic practice.
当凡夫和有学圣者持守
这些头陀支的时候，
When an ordinary man (puthujjana) who has not reached any stage of enlightenment and also those who have attained various stages of enlightenment
他们的行为被称为善。
but who are not Arahants (Sekhas) practice these ascetic practices, their actions are said to belong to kusala.
当阿罗汉持守这些头陀支时，
他们的行为属于无记。
When the Arahants practice the ascetic practices, their practice belongs neither to kusala nor to akusala.
无记的巴利语是“abyākata”，
没有不善的头陀支。
It is indeterminate (abyākata). There can be no akusala in the ascetic practices...
但是有人问：
But there is someone who asks
“我们能否带着邪恶的目的
持守这些头陀支？”
“Can we practice one of these practices with an evil purpose?''
我想获得信众的欢迎，
I want to be popular with people.
希望获得供养，
I want to get gifts from them.
假装持守这些头陀支。
I pretend to practice these ascetic practices.
这难道不是不善吗？
Cannot there be akusala there?
答案是否定的。
The answer is ‘no'.
即使你可以怀着
不善心住在阿练若，
Even though you can live in a forest with an akusala mind, with akusala consciousness,
但是头陀支本身不会是不善的。
the ascetic practice itself cannot be akusala.
“头陀支”的意思是行头陀行。
‘Ascetic practice' means the practice of an ascetic.
而头陀行是抖擞断除不善的。
An ascetic is one who shakes off akusala.
如果一位修行人，

没有抖擞断除他的不善，

就不能称之为“头陀行者”。

A person who does not shake off akusala is not called ‘an ascetic'.

如果他不能被称为头陀行者，

他的行为也不能被称为头陀行。

If he cannot be called ‘an ascetic', his practice cannot be called ‘an ascetic's practice'.

所以，头陀行不可能是不善的。

So ascetic practice cannot be akusala.

头陀行要么是善，要么是无记的。

“无记”意思就是非善非不善。

It can be either kusala or in Pāḷi it is called abyākata (indeterminate). ‘Abyākata' or ‘indeterminate' means neither kusala nor akusala.

头陀支也可以被定义为“智”。

智也被称为“头陀支”。

Also an ascetic practice is defined as knowledge. Knowledge is called ‘an ascetic practice'.

“智”在这里指“慧”。

‘Knowledge' here means paññā.

“慧”不是善，就是无记，

‘Paññā' means either kusala or

indeterminate.

慧不可能是不善。

There can be no paññā in akusala.

因为头陀支被当做“慧”，

它不可能是不善。

Since ascetic practices are taken to be paññā, they cannot be akusala.

所有头陀支只能是善或者无记。

So ascetic practices may be only kusala or abyākata

善或者无记

(wholesome or indeterminate).

有些人说头陀支超越了此三法，

There are some people who say that ascetic practices are out of this triad.

它不属于此三法。

They don't belong at all to the triad.

头陀支不属于

Ascetic practices do not belong to

善、不善和无记。

wholesome (kusala), unwholesome (akusala) or indeterminate (abyākata).

头陀支属于此三法之外。

They are outside these three. So that is the opinion...

06B 说头陀支品

在斯里兰卡的

阿耨罗陀补罗有一座寺院，

There was a monastery in Anurādhapura in Sri Lanka

他们的观点与大寺的观点不同。

which differed from the opinions of the great monastery.

他们与大寺的观点不同。

They held some views that were different from the views of the great monastery.

他们说头陀支不属于此三者——

Those people said that the ascetic practices do not belong to any of the three

不是善，不是不善，也不是无记。

- neither to kusala, nor to akusala, nor to abyākata.

觉音论师在这里说，

The Commentator, Venerable Buddhaghosa, said

如果是这样，

那么头陀支就是概念。

if so it must be a concept.

根据佛教，概念不是究竟法。

'Concept' according to Buddhism is not reality, is not paramattha.

如果不是究竟法，怎么去修持呢。

If it is not reality, how can it be practiced.

所以，这种观点是不能接受的。

Therefore we cannot accept their opinion.

同样，如果我们认为头陀支是概念，

不是真实存在的，

Also if we take ascetic practices to be concept, to be non-existing,

那么就与佛陀的如下说法矛盾—

then there will be a contradiction with the words said by the Buddha -

“受持头陀支之行”。

“proceeded to undertake the ascetic qualities''.
头陀支不能被当成概念。
The ascetic practices should not be taken as paññatti or as concept.
头陀支只能是善或者无记。
Ascetic practices are to be undertaken as kusala or abyākata.
这就是对这些
词语的解释：“头陀”、
Then there are the explanations of the words: 'ascetic',
“头陀支”、
“谈论头陀支的人”等等。
'ascetic practices', 'those who talk about ascetic practices' and so on.
这些很容易理解。
They are not difficult to understand.
劝说别人持守头陀行的人等等
a 'preacher of asceticism''' and so on.
有些人自己持守头陀支，
但是不鼓励其他人持守。
Some people practice themselves but do not encourage others to practice.
有些人只是鼓励
别人持守，自己不持守。
Some only encourage others to practice and do not practice themselves.
在第 82 段给出了
薄拘罗长老的例子。
The examples are given here like the Venerable Bakkula in paragraph 82.
“如果有人，他自己以头陀支
而除烦恼，但不以头陀支
训诫和教授别人，
“One who has shaken off his defilements with an ascetic practice but does not advise and instruct another in an ascetic practice,
犹如薄拘罗长老。
like the Venerable Bakkula, is 'ascetic' but not a 'preacher of asceticism'.''
他自己修习头陀支，
但是不鼓励别人修习。
He practiced himself, but he did not encourage others to practice.
另外一种人是优波难陀长老。
他鼓励他们持守头陀支，
但是他自己不持守头陀支。
Then the other is Upānanda. He encouraged others to practice, but he did not practice himself.
还有一种比丘，
Then there is another one
他自己不持守头陀支，
也不鼓励他人持守头陀支，
如兰留陀夷尊者。
who did not practice himself nor did he encourage others to practice like Láludáyin.
最后一个是法将。
The last one is the dhammasenāpati.
这是什么意思？
What is that?
法之大将。你知道他是谁吗？
The General of the Dhamma. Do you know who that is?
舍利弗尊者。舍利弗尊者
一直被称为“法将”。
It is Venerable Sāriputta. Venerable Sāriputta is always called in Pāḷi ‘dhammasenāpati',
法将
‘General of the Dhamma'.
尊者阿难被称为“法藏”，
他是佛法的保存者。
Venerable ânanda is called the ‘Treasurer of the Dhamma'. He is the ‘Keeper of the Dhamma'.
“头陀法当知——
“Ascetic states:
头陀支的思所附属的少欲、
知足、减损（烦恼）、远离、
the five states that go with the volition of an ascetic practice, that is to say, fewness of wishes, contentment, effacement, seclusion,
求德等五法，从‘依少欲’等
的语句，故知为头陀法。”
and that specific quality are called ‘ascetic states' because of the words ‘Depending on fewness of wishes and so on'.''
我不同意这里的英译

“that specific quality”（求德）

I do not agree with the translation ‘that specific quality'.

这里使用的巴利语

是一个很奇怪的词，

The Pāḷi word here is a strange word.

意思是对这些头陀支的欲求，

It means desire for those practices,

希望获得这些善法，

desire for these wholesome states.

希望持守这些头陀支

或者希望获得这些善法。

It is desire to practice or desire for these wholesome states.

实际上，它是一种“智”。

在第 84 段的时候将会得到解释。

Actually it is knowledge. It is explained later in paragraph 84.

希望修持这些头陀支，

追求这些善法是一种“智”。

The desire to practice or desire for wholesome states is knowledge.

“以无贪而得除去所禁止

的诸事之中的贪，

“Herein, by means of non-greed a man

shakes off greed for things that are forbidden.

以无痴（即智）

By means of non-delusion (knowledge)

而得除去所禁止的

诸事之中覆蔽过患的痴。

he shakes off the delusion that hides the dangers in those same things.

又以无贪得以除去于听许受用

的事物中所起的沉溺欲乐。”

And by means of non-greed he shakes off indulgence in pleasure due to sense desires that occurs under the heading of using what is allowed.''

我们现在来看十三种头陀支，

看哪种人可以修习何种头陀支。

Now let us look at the thirteen practices and who can practice which ones.

我们看哪种头陀支适合哪种人。

Let us look at which is suitable for which person.

它们适合于贪行者和痴行者。

They are suitable for one of greedy temperament and for one of deluded temperament.

人可以分为六种性行，

我们在下一章会学习这些。

There are six temperaments. We will study them in the next chapter.

“因为受持头陀支是

一种苦的行道

“Because the cultivation of ascetic practices

is both a difficult progress

（意思就是说修持起来很困难）

(Actually it means a difficult practice. It is not an easy thing to take up ascetic practices.)

所以是一种很困难的修持。

so it is a difficult practice.

及严肃的生活，

依苦的行道得止于贪，

and an abiding effacement; and greed subsides with the difficult practice,

依严肃的生活得除放逸者的痴。

while delusion is got rid of in those diligent by effacement.

然而受持阿练若住支

和树下住支亦适合于

Or the cultivation of the forest-dweller's practice and the tree-root-dweller's practice here are suitable (also) for

瞋行者，

one of hating temperament;

因为不和别人接触

而住可以止瞋。”

for hate too subsides in one who dwells there without coming into conflict.''

因为他是独居，

所以不会与别人起争执，

He is alone so he does not quarrel with any person.

他可能会与自己起争执。

He might quarrel with himself.

“总而言之，

“As to groups and also singly.

此等头陀支可分为三首要支

及五单独支为八支。

Now 6 as to groups: these ascetic practices are in fact only eight, that is to say three principal and five individual practices.
此中的次第乞食支、
Herein, the three, namely, the house-to-house-seeker's practice,
一座食支、露地住支
the one-sessioner's practice, and the open-air-dweller's practice,
为三首要支。
are principal practices.
因为守住次第乞食支的人，
则常乞食支亦得遵守，
For one who keeps the house-to-seeker's practice will keep the alms-food-eater's practice,
守住一座食支的人，而一钵食支
及时后不食支也善能遵守了。”
and the bowl-food-eater's practice; and the later-food-refuser's will be well-kept by one who keeps the one-sessioner's practice.''
守持其中一个，
其他几个也就善能遵守了。
When one is undertaken, the others are virtually undertaken.
“守住露地住支的人，
对于树下住支及随处住支
还有什么可以当守的呢？
“And what need has one who keeps the open-air-dweller's practice to keep the tree-root-dweller's practice or the any-bed-user's practice?
此三首要支
So there are these three principal practices that,
加阿练若住支、粪扫衣支、三衣支、
常坐不卧支、及冢间住支等
的五单独支为八。”
together with the five individual practices, that is to say, the forest-dweller's practice and so on come to eight only.''
所以十三个头陀支
按照三首要支来算是八个。
So thirteen can be counted as eight only when we just take the principal ones.
又以关于衣服的有二，
关于饮食的有五，
关于住所的有五等等。
Then there are two connected with robes, five connected with alms food, five connected with resting place and so on.
有意思、并且重要的是什么样的人
可以修习什么样的头陀支。
What is interesting or what is important is who can practice which ascetic practices.
第 90 段：
In paragraph
“各别而言：则为比丘有十三，
“Singly: with thirteen for bhikkhus (Monks can practice all thirteen practices.),
比丘尼有八，
eight for bhikkhunis (the nuns can practice eight.),
沙弥有十二，
twelve for novices (Sāmaṇeras can practice twelve.),
正学女及沙弥尼有七。”
seven for female probationers and female novices.''
在成为比丘尼之前，
女性需要经历两个阶段
——正学女和沙弥尼。
There are two kinds of female ordained persons before one becomes a bhikkhunī - probationers and novices.
如果某位女士想成为比丘尼，
她必须花一段时间做正学女，
If a girl or woman wants to become a nun, she must spend some time under probation,
持守六戒两年时间。
about two years keeping only six precepts.
然后成为沙弥尼，
Then she becomes a sāmaṇerī, a female novice.
再成为比丘尼。
After that she becomes a nun, a bhikkhunī.
对于这些人，
允许受持七种头陀支。
For such persons seven are allowable.
“优婆塞及优婆夷有二。”

“And two (are allowable) for male and female lay followers.''
在家人也可以受持其中的
一些头陀支，他们可以修两种。
Lay people can also practice some of these practices and there are two that they can practice.
共为四十二种。
Altogether there are 42.
“若于露地中而有冢墓可以
成就阿练若住支的话，
“If there is a charnel ground in the open that complies with the forest-dweller's practice,
则一个比丘可于同一时期
受持一切头陀支了。”
one bhikkhu is able to put all the ascetic practices into effect simultaneously.''
如果在露地有一块墓地，
并且离村落的距离大约是 1000 码，
那么比丘就可以受持
所有十三种头陀支。
So a monk can practice all the thirteen practices if there is a charnel ground in the open and it is away from the village by about 1000 yards.
住在此处的比丘可于同一时期
受持所有十三种头陀支。
A monk living there can practice all thirteen of these practices simultaneously.
“对于比丘尼，阿练若住支、
时后不食支是
由于学处所禁止的。”
“But the two, namely, the forest-dweller's practice and the later-food-refuser's practice are forbidden to bhikkhunis by training precepts.''
比丘尼需要遵守这些学处，
所以她们不能受持这些头陀支。
Bhikkhunis have to keep those training precepts, so they cannot keep those ascetic practices.
比丘尼不能独处，
Bhikkhunis must not be on their own.
她们需要住在比丘附近，
但是也不能太近，
They must live not too close, but close to the monks.
所以她们不能受持阿练若住支。
So they cannot practice the forest-dweller's practice.
“露地住支，树下住支与冢间住支
的三支，实行的确很难，
“It is hard for them to observe the three,
namely, the open air dweller's practice, the tree root dweller's practice, and the charnel ground dweller's practice,
而且比丘尼不应离开
第二女性而独住的.”
because a bhikkhunī is not allowed to live without a companion.''
比丘尼是不允许独住的，
A bhikkhunī is not allowed to live alone.
她必须有女性同伴。“
She must have a companion.
在这样的情形下也很难获得同志，
“And it is hard to find a female companion with like desire for such a place,
纵使获得亦未免众同住之烦。”
and even if available, she would not escape having to live in company.''
受持这些头陀支的
目的是为了独处。
The purpose in keeping these practices is to enjoy seclusion.
如果你需要与另外一个人同行，
那么你就失去了这个目的。
If you have to live with another person, then you lose that.
“这样亦难成就她受持
此等头陀支的目的，
“The purpose of cultivating the ascetic practice would scarcely be served.
如是除了不可能受持的五支之外，
当知为比丘尼的只有八支。”
It is because they are reduced by five owing to this inability to make use of certain of them that they are to be understood as eight only for bhikkhunis.''
所以比丘尼可以持守八个头陀支。

So bhikkhunis can practice eight of them.
“如前述的十三支中，
除去三衣支，
其它的是沙弥的十二支。”
“Except for the triple-robe-wearer's practice all the other twelve as stated should be understood for novices.''
所以沙弥可以持守十二个头陀支。
So male novices can practice twelve of them.
沙弥不可以使用重衣，
Novices cannot use the third robe, the double-layer robe.
比丘才能受用重衣，
That is used by or allowed for monks only.
沙弥不能受用重衣。
Sāmaṇeras or novices do not use the third robe.
所以他们只是不能受持三衣。
So they cannot practice the ascetic practice of having three robes only.
“（在比丘尼的八支中除三衣支）
其它的当知为式叉摩那
及沙弥尼的七支。”
“All the others seven (are) for female probationers and female novices.''
所以正学女和沙弥尼
可以受持比丘尼八支中的七支。
So female probationers or female novices can practice seven out of the eight for nuns.
“优婆塞和优婆夷适合
和能够受持一坐食支
和一钵食支这二支，
故有二头陀支。”
“The two, namely, the one-sessioner's practice and the bowl-food-eater's practice, are proper for male and female lay followers to employ.''
在家人可以受持一座食
Lay people can employ one-sessioner's practice (eating at one sitting only)
和一钵食支。
or the bowl-food-eater's practice (eating in one bowl only).
在家人可以受持这两个头陀支。
These two lay people can practice.
在家人可以持守两个头陀支。
“In this way there are two ascetic practices.
“这这是总与别的解释。”
This is the commentary ‘as to groups and also singly'.''
这十三支如今没什么人受持了。
So these thirteen practices are not much practiced nowadays.
住在村落和城镇的比丘
都无法受持大多数的头陀支。
Those living in villages or towns cannot practice most of these practices.
而住在森林寺院的比丘
可以受持大多数。
Those who live in forest monasteries can practice many of them.
还有一些比丘受持
大多数的头陀支，
There are still monks who practice many of them
例如冢间住支、树下住支、
like living in a cemetery, living under a tree,
一钵食支、常坐不卧支
和三衣支。
eating in one bowl, not lying down, and keeping only three robes.
这些修持都是为了消除烦恼。
These practices are meant for effacement of mental defilements.
通过头陀行，
我们不能消除所有的烦恼，
We cannot do away with mental defilements altogether by these practices.
但是我们可以减少它们。
通过这些修行，
我们可以一点点消除烦恼。
We can reduce them. We can scrape them away little by little with these practices.
根据《清净道论》，
比丘首先必须清净戒行。
According to the Visuddhi Magga a monk must first purify his moral conduct.
比丘必须戒行清净。
A monk must have pure sīla.
然后他必须持守

这些头陀支的某几个。

Then he must practice some of these ascetic practices.

然后，他继续修禅定。

Next he will go on to practice meditation.

所以这两章是修习止禅

和观禅之前的基本行持。

So these two chapters are about the basic practices before one practices the calm (samatha) meditation or insight (vipassanā) meditation.

好。下星期我们讲禅定。

OK. Next week we go to concentration.

对于修习禅定，

本书进行了详尽的介绍。

There are very detailed instructions for taking up the practice of meditation.

学生：对于继续修定的人来说，

Student: Are these ascetic practices and virtue etc.,

这些头陀支和

持戒等是绝对必须的吗？

are those sort of an absolute requirement before you can go on to concentration or the next step?

它们是基础吗？

Are they the basics?

它们有多重要？

How important are they?

特别是对于普通人而言，

它们起什么样的作用？

Especially for ordinary people what is their relevance?

尊者：戒行清净是绝对必要的，

Teacher: Purity of morals is absolutely necessary

因为没有戒行的清净，

行者就无法通过禅修获得禅定。

because without purity of morals one cannot get concentration when one practices meditation.

但是头陀行是额外的修持。

But the ascetic practices are just extra practices.

即使你是比丘，

So even if you are a monk

如果你没有持守这些头陀行，

只要你戒行清净，

你还是可以修禅定的。

and you do not practice the ascetic practices, still it is possible for that monk or other people to practice meditation provided that they have moral purity.

戒行清净对禅修而言是关键的。

Moral purity is essential for the practice of meditation.

因为如果没有戒行清净，

我们就会受后悔的折磨，

会有内疚感。

That is because if there is no moral purity, we suffer from remorse or feelings of guilt.

假如我戒行不清净。

Suppose my sīla is not pure.

如果我戒行不清净，

我就有内疚感。

When my sīla is not pure, I have this feeling of guilt.

虽然人们觉得我是一个好的比丘，

People may think that I am a good monk,

但是实际上我是恶比丘。

but in fact I am bad.

当我试图禅修的时候，

When I try to practice meditation,

这种感觉就会反复出现，

并且折磨我。

this thinking comes up to me again and again and torments me.

如果有这样的自责感，

就不可能生起愉悦和喜。

When there is this feeling of guilt, there can be no happiness or no joy.

不可能有轻安和禅定等等。

There can be no tranquility, concentration and so on.

在某部经文里，

介绍了觉悟的各个阶段。

In one of the Suttas the successive stages to realization are given.

第一个就是戒行清净。

The first one is moral purity.

戒行清净使我们摆脱后悔。

Moral purity helps us to be free from remorse.
没有后悔就会产生欢喜，
Freedom from remorse promotes joy.
欢喜就会产生悦乐，
悦乐就会产生轻安，
Joy promotes happiness. Happiness promotes tranquility.
轻安会导致另外一种乐。
Tranquility promotes another kind of comfort or happiness.
这种身心之乐
会导致三摩地（定）。
And then happiness of mind and body promote samādhi (concentration).
要想获得定，你需要
某种形式的舒适感和快乐，
In order to get concentration you need some kind of comfort or happiness,
这种快乐是宁静之乐。
happiness in the sense of peacefulness.
所以戒行清净很重要。
So moral purity is very important.
头陀行只是额外的修持。
Ascetic practices are just extra practices.
对于在家人而言，
获得戒行清净并不困难。
For lay people it is not difficult to get moral purity.
即使他们的戒行
在禅修之前并不清净，
Even though their moral habits were not pure in the past before the practice of meditation,
他们可以下定决心
在未来不违反戒条，
they can make up their mind that they will not break rules in the future
保持戒行清净，守好戒。
and they will keep their moral habits pure and take precepts.
在家人所需要做的只是如此。
And then that is all there is to it.
但是对于出家人，
就没有那么容易，
因为有一些过失
But for monks it is not so easy because there are some offenses
只是通过忏悔是被办法除罪的。
which cannot be exonerated just by confession.
有些戒条违反之后
只需要忏悔就够了。
Some rules when they are broken require confession only.
其他的一些不仅要忏悔，
还要放弃犯罪时涉及到的事物。
Others require confession and giving up of the things involved in it.
有些就需要别住，
你将过失覆藏了多久，
就需要别住多久。
Then some require that one stay under probation as long as one hides the offense.
假设我以染心触摸女人，
Suppose I touch a woman with lusty thoughts.
这是一个过失。
That is an offense.
如果我不对其他僧人
发露自己的这个过失，
假设十天都没有发露，
If I do not declare the offense to another monk for ten days,
那么我必须别住十天。
then I must be under probation for ten days.
如果我覆藏了一个月，
那么我必须别住一个月，
诸如此类。
If I cover it up for one month, then I must be under probation for one month and so on.
此外，还需要僧众聚合在一起
进行正式的仪式，
我才能重新回到僧团。
Also I need monks to assemble and do some kind of formal act to take me back into the fold of Saṅgha.
这样的过失是不好处理的。
Such offenses are not easy to get rid of.
所以对于比丘，
想保持戒行清净更难。

For a monk it is more difficult to get purity of morals than for lay people.
学生：因为在家人的戒条更少吗？
Student: Because lay precepts are fewer?
尊者：在家人的戒律更少，
没错。在家人的戒律
最低只需要持守五戒—
Teacher: Lay precepts are fewer, yes. The minimum requirement for lay people is only five precepts -
—戒杀、戒盗、戒邪淫、
戒妄语、戒饮酒。
not killing, not stealing, no sexual misconduct, no lying, and no intoxicants.
只有五条。
These are the five.
有些人可能会犯
其中的一条或者两条。
Some people may break one or two of these rules.
如果在禅修之前，
If before the practice of meditation,
这个人真心决定在未来
不再毁犯这些戒条，
that person really sincerely decides to refrain from breaking these rules in the future
在禅修阶段保持他戒行的清净，
对他来说，这样就可以了。
and to keep his moral conduct pure during the meditation, then that is all right for him.
就可以说他戒行清净。
He is said to be pure in his moral habits.
比丘不仅是要下决心和忏悔，
还可能需要其他过程。
A monk must do something more than just making up his mind and confessing.
所以对于比丘而言，
保持戒行清净比在家人更难。
So it is more difficult for a monk to get purity of morals than lay persons.
学生：这讲不通。
Student: That doesn't make so much sense.
如果在家人只需要下决心就
可以在禅修中获得内心的平静，
If a lay person can just make up his mind and then achieve peace of mind in meditation,
为什么比丘就不可以下决心
获得禅修时内心的平静？
why couldn't a monk just make up his mind and achieve peace of mind in meditation?
尊者：比丘是违反了
佛陀制定的戒律。
Teacher: A monk has broken the rule laid down by the Buddha.
五戒不是由佛陀制定的。
The five precepts are not laid down by the Buddha.
五戒就像是普世价值。
They are something like universal precepts.
但是比丘们遵守的戒律
是由佛陀制定的。
But the rules to be followed by monks are laid down by the Buddha.
如果我犯了戒，
When I break a rule,
就是对佛陀不尊重，
I show some disrespect for the Buddha,
因为他制定了这些戒律。
for the one who laid down the rule.
所以这里就存在双重的过失—
So there is a double offense there -
违反戒律，并且对佛陀不尊重。
breaking the rule is one offense and disrespect for the Buddha is another.
这里有两重含义。
There are two things.
所以比丘需要通过
某种程序才能除罪。
So monks have to get free from such offenses by some procedure.
有些过失只需要向
另外一位比丘忏悔即可。
One may get free from some offenses just by confessing to another monk.
另外一些过失需要
别住一些日子。
Other offenses require being under probation for some days or some months.
所以对于比丘而言，

保持戒行清净比在家人更难。
It is more difficult for monks to be pure in morals than lay people.
学生：“别住”是什么意思？
Student: What does ‘probation' mean?
尊者：别住的意思就是
需要请求僧团集合。
Teacher: That means first you must ask the Saṅgha to assemble.
然后僧团正式认定你需要别住。
Then the Saṅgha must formally recognize you as being under probation.
在别住的时候，
When you are under probation,
比你僧腊少的比丘不需要
再像以前那样尊重你。
you are not to enjoy being given respect by younger monks.
即使你是僧团僧腊最长者，
在斋堂你也需要坐在最后面。
At the dining hall you have to sit at the end of the line although you may be the eldest of the monks there.
这是某种形式的惩罚。
It is a kind of punishment.
最后需要通过二十个比丘的僧团
At the end you need twenty monks to assemble
施行某种正式的程序，
才能让你回归僧团。
and perform a formal act of Saṅgha to take you back into the fold of Saṅgha.
你在别住的时候，
不能享有僧人的所有特权。
While you are under probation, you do not enjoy all the privileges of a monk.
不能接受低僧腊比丘的恭敬。
You are not to accept respect from younger monks.
你不能与其他比丘
在同一个屋檐下睡觉。
You are not to sleep under the same roof with another monk.
所以在禅修前，对于比丘来说，
保持戒行清净比在家人更难。
So it is more difficult for a monk than a lay person to get purity of morals before the practice of meditation.
学生：关于“概念”，
我有另外一个问题。
Student: I have another question about the ‘concept idea'.
是不是会产生一些混淆，因为
有些修行方法可能类似于头陀行
Does that controversy or confusion arise because there are some kinds of practices which might be similar to ascetic practices
当时只是为了获得神通
which are done merely for the purpose of attaining a certain type of power, psychic powers, magical powers and so on,
但是他们的修行类似于头陀行。
but the person who is doing those practices, which may be similar to the ascetic practices,
可能没有头陀行的功德，
而是想获得世俗的能力，
may not have virtue, may want to get worldly power?
这是不是造成混乱？
这样的修行方法是不是会和
《清净道论》里的头陀行混淆？
Is it possible that this sort of practice is confused with the ascetic practices that are mentioned here?
根据它的定义，
因为它并不具有善心，
By definition if it is not done with a wholesome mind,
所以不是头陀行。
it is not an ascetic practice.
有这样的修行吗？
Is there some practice like that?
尊者：我想，关于头陀行是不是
属于善、不善还是无记，
有不同的意见。
Teacher: I think that the difference of opinion is whether ascetic practices are to be included in the categories of wholesome, unwholesome or neither wholesome nor unwholesome.
有些人认为头陀行

不属于以上三者，
Those people took ascetic practices to be outside those three.
他们认为头陀行只是概念法。
To them it is just a concept.
这些头陀行不属于
任何究竟法。
So there is no reality to represent these practices.
根据《清净道论》的看法
According to the opinion of the Visuddhi Magga
以及长老们的普遍看法，
and so the common opinion of the Elders,
头陀行是属于究竟法。
the ascetic practice is reality.
当你持守这些头陀行的时候，
When you take up these practices,
你心里就会生起思心所，
也会具有关于此的智慧，
you have volition in your mind or the knowledge of it.
它们属于究竟法。
They are units of reality, paramattha.
而其他的比丘认为
这些行为只是概念。
Those other monks took these practices to just be concepts.
而以觉音尊者为代表的观点认为
The argument from the side of Venerable Buddhaghosa is
如果它们是概念，
that if they are concept,
而概念没有自身固有的存在，
then concept has no existence of its own.
概念只存在于想象里，
It exist only in the mind, in the imagination.
所以它们不是究竟法。
So they cannot be realities.
但是头陀行属于究竟法，
But ascetic practices belong to reality,
究竟法有四个——心、心所、
to the four ultimate truths - consciousness, mental factors,
色法和涅槃。
material properties, and Nibbāna.
所以头陀行不是概念法，
So ascetic practices are not concepts.
而是究竟法。
They are realities.
所以头陀行属于善或者无记。
Therefore they belong to wholesome or abyākata.
头陀行不可能是不善，
They cannot be unwholesome,
也不可能在善、不善和无记之外。
and they cannot be outside of wholesome, unwholesome and indeterminate either.
学生：从历史上看，
有没有一些修行
Student: Are there practices just from a historical aspect
与这些头陀行非常类似，但是
是为了获得某种超自然能力的？
where people do things very similar to these to attain some kind of supernatural state?
尊者：没错。
Teacher: That's right.
但是，它们
不能被称为“头陀支”，
But they cannot be called ‘ascetic practices'
因为它们是增加烦恼的。
它们培养了贪和其他形式的执着。
because they promote mental defilements. They promote greed or some kind of attachment and so on.
好。
OK

07A 说取业处品

今天我们学习第三章。
Today we come to the third chapter.
这章介绍了修行的第二个阶段
With this chapter we begin the second stage of spiritual development,
——三摩地或禅定。
the stage of samādhi or concentration.
第一章介绍了第一个阶段—戒。
The first chapter deals with the first stage, sīla.

第二章介绍了头陀行，
也是某种形式的戒。
The second chapter deals with ascetic practices which are a kind of sīla.
从第三章到第十三章
From the third chapter through the thirteenth chapter
详细介绍了第二个阶段
——三摩地的阶段。
the second stage, the stage of samādhi or concentration, is described in detail.
第三章开头介绍了
“三摩地”的定义。
The third chapter begins with the definition of the word ‘samādhi'.
理解我们所要讨论的主题很重要。
It is important that we understand or learn what we are talking about.
“三摩地”这个词被翻译成定。
The word ‘samādhi' is translated as concentration.
为了正确理解这个词，我们要
回到巴利语“三摩地”。
In order to understand properly we have to go back to the Pāḷi word ‘samādhi'.
“samādhi”这个词由：
sam+ā+dhā+i 组成。
The word ‘samādhi' is composed of ‘sam', ‘ā', and ‘dhā, plus ‘i'.
这里的前缀
“sam”有两个含义。
The prefix ‘sam' here has two meanings.
第一个含义是“均衡地”，
The first meaning is evenly.
即是一种统一的、不散乱的方式。
That means in a unifying way, without scattering.
第二个含义是“正确地”，
即是没有受到干扰。
The second meaning is rightly. That means without being distracted
“ā”和“dhā”放在
一起的意思是“放置”。
‘ā' and ‘dhā' together mean putting or placing.
所以“samādhi”的
意思是“不散乱地放置、
So samādhi means placing without scattering
保持它们的统一不受干扰。”
or placing, keeping them unified and undistracted.
放置什么？放置心和心所，
Placing what? Placing the consciousness and its concomitants or the mental factors.
将心和心所放置在什么上面？
放在单一的所缘上。
Placing on what? Placing on a single object.
“三摩地”（定）是一个心所，
Samādhi is a mental factor.
是五十二个心所之一。
It is one of the 52 mental factors.
在五十二个心所之中，
它被称为“心一境性”。
Among the 52 mental factors we call it ‘one-pointedness of mind' or ‘ekaggatā'.
“心一境性”和
“三摩地”是同义词。
Ekaggatā and samādhi are the same or synonymous.
三摩地是一个心所，
Samādhi is that mental factor
它将心和相应的心所不散乱地
放置在单一的所缘上，
保持它们的统一，
which puts consciousness and its concomitants on a single object, without scattering them, keeping them unified
并且不受干扰。
and undistracted.
三摩地与同生的心
和所有心所合作，
Samādhi coordinates consciousness and all the mental factors arising with it
不让自己和它们
受到干扰或者散乱。
and does not allow them or itself to be distracted or to wander away.
《清净道论》的另外一章
In another chapter of the Visuddhi Magga
将三摩地描述为心的稳定，

samādhi is described as the steadiness of mind,
如同油灯之火，
因为没有风，不摇曳。
like the steadiness of a lamp's flame when there is no draft.
如同房间没有气流时的灯焰，
In a room with no draft there might be a candle with a flame.
三摩地就是如此地稳定。
Like that flame samādhi is steady.
三摩地的稳定是
一系列刹那的稳定。
The steadiness of samādhi is a series of moments of steadiness.
并不是只有一个刹那。一系列
的心缘取单一的所缘不断地生起。
It is not one moment only. It is a series of moments of consciousness arising again and again on a single object.
三摩地是一个心所，
Samādhi is a mental factor and as a mental factor
作为一个心所它必须在一个
刹那（三个小刹那）里
生起然后灭去。
it must arise and disappear in just three sub-moments.
所以这里“缘取所缘在
一定的时间内不散乱，
统一而不被干扰”意思是
So here ‘being on the object for some time without scattering, unified and undisturbed' means
一系列的三摩地刹那
生起又灭去，
a series of samādhi moments arising and disappearing,
缘取同一个单一的所缘。
taking one and the same object, taking a single object.
这就是佛教所说的“三摩地”。
That is what is called ‘samādhi' in Buddhism.
当我们要去理解某个事物的时候，
我们必须通过相、味、
Whenever we want to understand something, we have to understand it with reference to characteristic, function,
现起、足处来进行了解。
manifestation, and proximate cause.
这在第 4 段有解释。
These are given in paragraph 4.
“定是以不散乱为（特）相。”
” Concentration has non-distraction as its characteristic.”
三摩地的特相是不散乱。
The characteristic of samādhi is non-distraction, non-wandering.
“以消灭散乱为味（作用）。
“Its function is to eliminate distraction.
以不散动为现起（现状），
It is manifested as non-wavering (non-shaking).
定的足处（近因）为乐。”
“乐”就是“sukha”，
Its proximate cause is bliss.” ‘Bliss' means sukha,
意思是舒服，有点像愉悦。
comfort or something like happiness.
只有身心都具有舒服之类
的感受，才能有定（三摩地）。
Only when there is something like comfort of the mind and the body can there be concentration or samādhi.
在其他章里
In another chapter
对定的特相等的介绍稍有不同，
虽然它们的意思差不多。
characteristic and the others are given a little differently, although they mean more or less the same thing.
在那个章节里，定的特相是
“不散乱”或“不受干扰”。
In that chapter the characteristic is given as non-wandering or non-distraction.
定的味就是凝结和它同生的名法，
如同水凝结爽身粉一样。
The function is to conglomerate conascent states as water does bath powder.
意思就是你将几滴水

滴到爽身粉里，

That means you have some powder or flour and you put some water in it.

水就会将爽身粉凝结成

单一的固体颗粒。

The water conglomerates them into one solid thing.

如同水凝结粉末，

As water conglomerates the particles of powder,

三摩地也会凝结相应的名法，

samādhi conglomerates, or coordinates, or collects concomitants.

三摩地让这些名法

（心和心所）生起而不散乱，

It does not let the concomitants (both citta and cetasikas) arising with it to scatter.

将心和心所等持在一起，

It keeps together consciousness and mental factors.

不让它们散乱。

It does not let them be scattered.

它的现起被描述成“平静”，

Its manifestation there is described as peace

因为有了三摩地，

就有了“平静”。

because when there is samādhi there is peacefulness.

近因也是“乐”（sukha）。

The proximate cause again is sukha (bliss).

作者接着介绍了定的种类。

Then the author describes different kinds of concentration.

“先以不散乱的特相为一种。”

“First it is of only one kind with the characteristic of non-distraction.”

根据定的特相，定只有一种。

According to this characteristic there is only one kind of samādhi.

然后介绍了两种、

三种、四种等等。

But then it can be of two kinds, three, four and so on.

“以近行、安止为二种”。

It is of two kinds as access concentration and absorption concentration”

我想理解这两个名相很重要—

I think it is important to understand these two at least

—近行定和安止定。

- access concentration and absorption concentration.

“近行定”意思就是

非常近于安止的定，

‘Access concentration' means

neighborhood concentration.

它就在禅那和道心附近，

It is in the neighborhood of jhāna or Magga.

所以它被称为“近行定”。

Therefore it is called ‘neighborhood' or ‘access concentration'.

假设某人修习遍禅，

Suppose a person practices kasiṇa meditation,

观察一个圆盘，

looking at a disk,

忆念这个圆盘。

taking it into his mind, remembering it, or memorizing it.

当他在心中获得这个形象的时候，

When he has got the image in his mind,

就可以说他获得了“取相”。

he is said to have got the ‘grasped sign'.

然后他不断缘取这个“取相”，

Then he dwells upon this ‘grasped sign', this mental image again and again

直到这个形相变得完美无瑕，

until that image becomes free from all defects, very pure.

这时，就可以说他获得了近行定，

At that time he is said to have gained the neighborhood concentration or access concentration.

此时，他就获得了非常强的定。

He has very strong concentration at that time.

近行定之后就是禅那或者安止定，

Neighborhood or access concentration precedes jhāna or absorption concentration.

近行定之后也可以

生起道心，或称为道定。

It also precedes Magga, the Path concentration.
这就是“近行定”。
That kind of concentration is called ‘access concentration' or ‘neighborhood concentration'.
近行定之后随即
生起的就是安止定。
The other concentration immediately following that concentration is called ‘absorption concentration'.
这里的“安止”并不只是禅那。
Here ‘absorption' does not mean jhāna only.
它的巴利语是“appanā”。
The Pāḷi word is appanā.
“安止定”包括禅那和道定。
‘Appanā concentration' means both jhāna concentration and Magga (Path) concentration.
学生：所以三摩地可以分成
禅那和道心之定？
Student: So samādhi can be broken up into jhāna and Path types of samādhi.
尊者：是的，
Teacher: Yes.
禅那定和道心定属于安止定。
Jhāna samādhi and Magga samādhi belong to absorption (appanā) concentration.
首先是近行定，
First there is access concentration
然后是安止定。
and then absorption concentration.
安止定可以分成两种—
Absorption concentration can be divided into two -
禅那定和道定。
jhāna concentration and Magga concentration.
学生：所以三摩地的范围更广，
Student: So samādhi is the larger term
而禅那只是三摩地的一个子集？
and then jhāna is a subset within samādhi.
尊者：是的，没错。
Teacher: Yes. That's right.
这两种定（近行定和安止定）
都属于止禅的范畴。
These two kinds of concentration (access and absorption) are for samatha (tranquility) meditation.
而对于观禅，我们有另外
一种定，称之为“刹那定”，
In vipassanā we have another kind of concentration which is called ‘momentary concentration'.
它有点像是近行定。
It is like access concentration.
但是它实际上不是近行定，
因为其中没有禅那。
It is not really access concentration because there is no jhāna there.
关于止禅，有两种定——
But with regard to samatha meditation there are these two kinds of concentration -
近行定和安止定。
neighborhood or access concentration and absorption concentration.
我要再重复一下：
安止定并不仅仅指禅那，
And again let me repeat ‘absorption concentration' does not mean jhāna only.
它还包括道心。
It means Magga also.
在第 6 段第二部分，
In paragraph 6, section 2,
给出了导致近行定的禅修业处，
the subjects of meditation which lead to the attainment of neighborhood concentration,
但是不会导致禅那定。
but not jhāna concentration are given.
请大家看下发资料上的表。
I want you to look at this chart (the handout).
我是用巴利语写出来的，
所以目前你们觉得不容易。
It is in Pāḷi so it will not be easy at this stage.
如果你们看这个表，
If you look at the chart
最后一列是禅那。
the last column is jhāna.
你们可以看到，如果
你修习某种禅修的业处，

You can see that if you practice a particular subject of meditation,
你可以获得——
例如初禅到五禅，
或者只获得初禅，
或者不能获得任何禅那。
you can get for example first through fifth jhānas, or first jhāna only, or no jhāna at all.
请看此页的中间的“十随念”。
Please look at the middle of the page at the anussati ten.
第一个是佛随念，
忆念佛陀的功德。
The first one is Buddhānussati, recollection of the virtues of the Buddha.
如果你修此种禅修，
你就不能获得禅那，
If you practice that meditation, you will not get jhāna.
你只能获得近行定。
You will get only the access concentration.
通过这些进行禅修，
你不能获得禅那定。
You will not get jhāna concentration or jhāna through the practice of that kind of meditation.
同样地通过法随念、僧随念等，
你也不能获得禅那。
Similarly with Dhammānussati, Saṅghānussati and so on you will not get jhāna.
通过这些禅修的业处，
In these subjects of meditation
你只能获得近行定，
不能获得安止定。
you will only get access concentration and not absorption concentration.
其他章节也要用到这张表。
This chart will be useful for the other chapters too.
遗憾的是
Unfortunately,
我故意使用巴利语，
I deliberately used Pāḷi
因为巴利语占用的篇幅更少。
because it is shorter to use Pāḷi words.
如果用英语标注，你需要写
If you write English, you have to say
“忆念佛陀的功德”等等，
‘recollection of the virtues of the Buddha'
and so on.
这就需要更多的空间。
I need space on the page.
稍后在此章会介绍
禅修的四十个业处。
The forty subjects of meditation are given in this chapter later on.

第 112 页
Page
第 104 和 105 段
列出了禅修四十个业处，
The list of the forty subjects of meditation is given in paragraphs 104 and 105.
你们可以翻过去看看。
You may check with that.
学生：在表上的顺序
和书中的顺序是一样的吗？
Student: Are they in the same order in the book as on the chart?
尊者：让我看看。
顺序可能并不完全一样。
Teacher: Let me see. Maybe not strictly the same order.
在书上它们分别是：十遍、
十不净、十随念、四梵住、
In the book there are ten kasiṇas, ten kinds of foulness, ten recollections, four divine abodes,
四无色、
four immaterial states,
一想、一差别。
one perception and one defining.
不是，它们的顺序不同。
在表上，它们分别是：十遍、
No, they are not the same. In the chart there are the kasiṇa ten,
十不净、
the asubha or ten kinds of foulness,
十随念、

the ten recollections,
十梵住。
the four divine abodes.
这些是一样的。在书上，
接下来是四无色，
表上四无色是最后一个。
They are the same. In the book the four immaterial states are next. They are the last group on the chart.
“一想”就是表上的“saññā”。
‘One perception' means saññā one on the chart.
“一分别”就是
表上的“vavatthāna”。
‘One defining' means vavatthāna one on the chart.
四无色在表上是最后一个。
So the four immaterial states are put at the end on the chart.
表上是根据《阿毗达摩
概要精解》上的顺序。
The order on the chart is taken from The Manual of Abhidhamma.
定的其他分类是：
以世间、出世间；
The other kinds of samādhi like mundane and supramundane,
以有喜、无喜；
with happiness or without happiness, with pīti and without pīti,
以乐俱、舍俱等等——
accompanied by bliss, accompanied by equanimity and so on -
为了理解这些分类，
in order to understand these divisions
你需要记住五禅那。
you have to remember the five jhānas.
初禅伴随着
寻、伺、喜、乐和一境性。
The first jhāna is accompanied by vitakka (initial application), vicāra (sustained application), pīti, sukha
让我用巴利语念。
let me use pali words here.
喜、乐、心一境性
pīti, sukha and ekaggatā (one-pointedness of mind).
二禅伴随着伺、喜、乐和一境性。
The second jhāna is accompanied by vicāra, pīti, sukha, and ekaggatā.
三禅伴随着喜、乐和一境性。
The third jhāna is accompanied by pīti, sukha, and ekaggatā.
四禅伴随着乐和一境性。
The fourth jhāna is accompanied by sukha and ekaggatā.
五禅伴随着舍和一境性。
The fifth jhāna is accompanied by upekkhā (indifferent feeling) and ekaggatā.
我希望你们记住禅那可以
分为四种或者五种。
I hope that you remember that jhānas can be four or five.
根据经藏，
In the Sutta Piṭaka
它被分为四种，
jhānas are described as four.
在经藏里，很少分为五种。
It is very rare that they are described as five in the Suttas.
但是根据论藏，它们
被解释成四种或者五种。
But in Abhidhamma they are described as both four and five.
根据四分法，只有四禅，
According to the fourfold method there are four jhānas,
但是根据五分法，就有五禅。
but according to fivefold method there are five jhānas.
实际上，它们是一样。
Actually they are the same.
四分法的初禅和五分法
的初禅、二禅是一样的。
The first of the fourfold method is the same as the first of the fivefold method.
四分法的二禅和五分法
的三禅是一样的。
The second of the fourfold method is the third of the fivefold method.
如果你们记得这些，

你们就会理解这些分类，
If you remember that you will understand these divisions,
如果你们不记得，也不要着急。
but if you don't, don't worry.
在第 14 段：
In paragraph
“于第一种四法：
“In the first of the tetrads
不是三法
not triads
因为这是定的四分法，
不是三分法
because this is fourfold division of Samadhi, not threefold division.
所以是四法不是三法
so tetrads not triads
即为定的苦行道迟通达。”
there is concentration of difficult progress and sluggish direct knowledge.”
英文的“difficult progress”意思是“苦行道”。
需要勤修苦练，要想进步，
得花费很多时间。
‘Difficult progress' means difficult practice.
You have to practice much. You have to spend a lot of time practicing in order to make progress.
英文的“Sluggish direct knowledge”意思是“迟通达”，
‘Sluggish direct knowledge' means sluggish understanding.
就是很迟才能理解。
Understanding is slow.
通达可速可迟。
Understanding can be swift or it can be slow.
此种修行对某些人很难，
对另外一些人却不难。
The practice is also difficult for some and it is not so for others.
这取决于诸多因素，
这几页进行了介绍。
That depends on many factors. They are given in these pages.
关于修行的前行
With regard to the previous practice.
若人未曾成就破除障碍等
的前行便勤事修习，
则为苦行道；相反的为乐行道。
If he cultivates the suitable...Likewise if he devotes himself to development without carrying out the preparatory tasks of severing impediments, etc., his progress is difficult.
我们看看第 17 段的介绍：
let us look at paragraph
“再依爱与无明及止与观的
熟习等的区别亦当知道。”
“Besides, they should be understood as
classed according to craving and ignorance, and according to whether one has had practice in serenity and insight.”
这里意思是
Here what is meant is
在前世是否修习止和观。
whether one had the practice of samatha or vipassanā (insight) meditation in his former lives.
如果你在前世修习过止禅，
If you have the practice of samatha meditation in your former lives,
如果今生再次修止禅，
then when you take up the practice of samatha meditation here,
你的进展就很顺利，
your progress is not difficult.
这就是乐行道。
You have easy progress.
如果你过去没有这样的修习，
那么今生可能就很困难。
If you do not have such practice in the past, then it may be difficult.
这里英译的“如果他没有修习”
意思是在过去世没有修习。
So “If he has had no practice” means practice in former lives.
关于烦恼，有的人
烦恼强，有的人烦恼弱
And then with regard to defilement, sometimes some people have sharp defilement, some people have none

这里都有解释
they are explained here
在第 22 段中间部分：
In paragraph
中间位置
about the middle of the paragraph
“由于到达更胜的（定）
为胜进分（定）。”
“the state of partaking of distinction is the attaining of higher distinction.”
“更胜的（定）”
在这里指更高的禅那。
‘Higher distinction' here means higher jhānas.
有时候“定”
指的是觉悟。
Sometimes ‘distinction' means enlightenment.
在这里，它是指禅那。
Here ‘distinction' means jhānas.
“由于与厌离俱的想和作意
的现行为抉择分（定）。”
The state of partaking of penetration is accessibility to perception and attention accompanied by dispassion.”
这里指的是观禅，
That means vipassanā.
“抉择分”指的是导向观禅。
‘Partaking of penetration' means leading to vipassanā.
学生：“退分”是什么意思？
Student: What is the ‘partaking of diminution'?
尊者：意思就是
Teacher: That means
他没有修好。
he does not practice it well.
“退”有点像“退转”。
‘Diminution' means something like regression.
如果你不修习，你可能
就会丧失已经获得的定力，
You may lose the degree of concentration if you do not practice.
这就是“障碍的现行”。
There is accessibility to opposition.
“障碍”指“诸盖”。
‘Opposition' means the hindrances.
如果诸盖现起，
When the hindrances are close to you,
你就会丧失定。
then you may lose samādhi.
这种定被称为“退分”定。
That kind of samādhi is called ‘partaking of diminution'.
“住分”指定不退也不进，
‘Stagnation' is when the samādhi does not regress nor does it progress.
就住立在那里，不进步，
It just stands there, not making progress.
这被称为“住分”。
That is called ‘partaking of stagnation'.
这是因为行者无法
摆脱对此种定的执着，
That is because that person cannot get rid of attachment to that samādhi.
他执着于定，无法进步，
He is attached to samādhi and so he cannot make progress.
如果是这样，它如何进步呢？
这是此章的重点。
And then how should it be developed? This is the important part of this chapter.
为了禅修，
In order to practice meditation
作者详细解释了
the author described in detail how to prepare
在真正开始禅修前
如何进行准备，
before you take up the real practice of meditation.
准备工作必须仔细进行。
Preparations should be done with meticulous care.
第 28 段：
In paragraph
“世间定：即以前述的方法而净戒

“Mundane concentration should be
developed by one who has taken his stand on virtue
及已住立于
遍净戒中的（比丘）。”
that is quite purified in the way already stated.”
禅修准备工作的第一件事就是
The first thing a person must do in preparation for the practice of meditation is
戒行清净。
to purify his virtue, to purify his moral conduct.
“破除那十种障碍之中的障碍。”
He should sever any of the ten impediments that he may have.”
接着就要破除障碍。
The next thing is to sever impediments, to get rid of impediments.
障碍有十种，稍后详细介绍。
They are said to be ten and they will be described in detail.
破除障碍之后，应该如何？
After severing impediments, what should he do?
“亲近教授业处的善友。”
“He should approach the Good Friend.”
意思就是他必须找到一位老师
That means he must find a teacher
一位教授他业处的老师。
who can give him a meditation subject, who can teach him a meditation subject.
所以他必须找到一位善友或老师。
So he must find a good friend or a teacher.
“于四十业处之中
执取何种的业处。”
He should apprehend from among the forty meditation subjects.
“执取”意思就是
他要选择一个禅修的业处。
” ‘Apprehend' means he should take a meditation subject.
需要从四十个业处之中选择
一个适合自己性行的。
He should take from among the forty meditation subjects, one that suits his own temperament.
人们具有不同的性行。
People have different temperaments.
对于某种性行的人，有些
禅修的业处是特别适合他们。
There are meditation subjects which are exceptionally suitable for a certain kind of temperament.
稍后会进行介绍。
They will be given later.
所以应该选择一个
So it is good to select a meditation subject
适合自己性行的禅修业处。
that is most suitable for one's own temperament.
行者应该根据自己的性行，
选择一个禅修业处。
One should take up or study a meditation subject which suits one's temperament.
“舍离不适合修定的
精舍而住于适合的精舍。”
After that he should avoid a monastery unfavorable to the development of concentration.”
也就是说，他必须
找到一个合适的禅修处所。
That means he must find a suitable place for meditation.
对于比丘而言，他就要
找到一处适合修定的寺院。
For a monk he must avoid unfavorable monasteries and live in a favorable monastery.
“破除细障”。
He should sever the lesser impediments.”
还有一些细障，例如长指甲、
There are lesser impediments like having long nails,
需要缝补的衣服。
这些被称为“细障”，
having robes that need to be mended. They are called ‘lesser impediments'.
行者也需要破除细障。
He must cut the lesser impediments.

作者接着要介绍禅修。
Then the author goes into the practice of meditation.
这些就是在真正进入
禅修之前需要做的事情。
These have to be done before one goes into the real practice of meditation.
戒行清净，戒行清净
在第一章和第二章进行了介绍，
Purification of sīla, purification of moral conduct is described in the first and second chapters.
接着就要破除障碍。
The next one is to get rid of impediments.
这里提到的障碍有十种：
There are ten kinds of impediments mentioned here:
“住所家利养，众与业第五。”
“a dwelling, family, and gain, a class and building too as fifth.”
这里使用的巴利语是“kamma”，
The Pāḷi word here is kamma.
与我们熟知的“业”
是同一个巴利语单词，
It is like the Pāḷi word kamma that we are familiar with,
但是在这里的意思是“工作”。
but ‘kamma' here means work.
这里英译成“building”，
指的是建造寺院、维修寺院。
So ‘building' here means work - building the monastery, repairing the monastery.
其他的障碍是旅行、亲戚、病、
Then the other impediments are travel, relatives, affliction or disease,
读书、
study or books,
神变。
and then supernormal powers.
这十个被称为“障碍”。
These ten are called ‘impediments'.
想要禅修的行者，
在戒行清净之后
A person wanting to practice meditation after purifying virtue
必须破除这些障碍
must cut these impediments
才能进行禅修。
so that he can practice meditation without hindrances, without obstacles.
第一个是住所。
The first one is a dwelling place.
我想这个很好理解。
I don't think they are difficult to understand.
我们来看第 30 段
Let me say something about paragraph
结尾部分：
towards the end of the paragraph:
“或以任何原因（buisiness）
而对住所有所期望
并且于心有所系缚的。”
“ - who has many belongings stored there,
or whose mind is caught up by some business”.
这里的英译不是很准确。
That is not so accurate a translation here.
这里英译的“buisiness”
应该是“执着、原因”，
It really means ‘who has attachment, whose mind is caught up by some reason, not by business, caught up by some reason
因为某些原因
而对住所有所期望。
of attachment to the dwelling place, to the monastery.
对于其他人而言，
这不是障碍。
For others it is not an impediment.
再看两位善男子的故事。
Then the story of two friends.
“有两位善男子，
离开了阿奴罗陀补罗城，
渐渐地到达塔园寺出了家。”
Two clansmen (two friends) left Anurādhapura it seems, and eventually went forth at the Thūpārāma.”
达塔园寺是阿耨罗陀补罗
城外的一座佛寺。
Thūpārāma is a pagoda just outside the city of Anurādhapura.

阿耨罗陀补罗位于斯里兰卡。
Anurādhapura is in Sri Lanka.
“有一位是学通了两本
（比丘戒及比丘尼戒）的。”
One of them made himself familiar with the Two Codes.”
我们之前遇到过“两本”。
你们记得吗？
We have met this word ‘Two Codes'. Do you remember?
这里英译的“Two Codes”
指的是比丘和比丘尼戒。
‘Two Codes' means the two sets of rules,
one for monks and the other for nuns.
它们被称为“Two Codes”。
They are called ‘Two Codes'.
比丘需要学习比丘的戒律，
也要学习比丘尼的戒律，
Monks have to study both the rules for monks and the rules for nuns
因为比丘们也需要
持守一些比丘尼的戒律。
because they have to keep some of the rules that are laid down for nuns also.
指的是两套巴帝摩卡。
‘Two Codes' means the two Pāṭimokkhas.
“Two Codes”
这里的脚注用处不是很大。
The footnote here is not quite helpful.
脚注里所引用的注释书
并不是针对此处的。
The Commentary he quoted here is not at this place, but another place.
这里的“Two Codes”
意思只是两套戒律。
Here the ‘Two codes' just means the two sets of rules in Vinaya.
在另外一处
In another place
“持守规范”在复注里被解释成
the words “the observers of the Codes” are commented upon by the Sub-Commentary as those
学习戒律和论藏。
who study both the rules of Vinaya and the Abhidhamma.
在阿毗达摩藏的开头
有一部分被称为“论母”。
At the beginning of Abhidhamma Piṭaka there is a portion called ‘Mātikā'.
“论母”的意思就是指目录，
‘Mātikā' means contents
也就是随后要详细解释的内容。
or something like a list of things to be explained in detail later.
论母有两个含义。
The word ‘Mātikā' comes to mean two things.
其一指比丘和比丘尼的戒律，
One is the rules for monks and nuns
其二指《法集论》的第一部分。
and the other is the first section of the first book of Abhidhamma.
在这里，他出家之后
Here after going forth, after becoming monks,
学习了这两本戒律——
比丘和比丘尼的戒律。
they learned these two codes, these rules for monks and nuns.
“满了五岁（法腊）
“when he had acquired five years seniority,
及作自恣的仪式之后，
便迁去巴基那肯达罗极”等等。
he took part in the pavāranā and then left for the place called Pācīnakhandarājī” and so on.
这里的“Two Codes”意思只是两套戒律。
Here ‘Two Codes' means the two sets of rules.
这里的脚注张冠李戴。
The footnote here is out of place.
脚注 10 的“自恣”
With regard to footnote 10 “ ‘Pavāranā'
是雨安居结束时的仪式，
在三个月的雨季，
Ceremony at the end of the Rains, during three months of which season
比丘要住在住在固定的地方，
避免在植物生长的时候行脚。

bhikkhus have to undertake to live in one place in order to avoid travel while crops are growing.
这里涉及到雨安居的众比丘
的聚会，在这样的聚会上，
比丘邀请僧众
It consists in a meeting of the bhikkhus who have spent the Rains together, at which each member present invites the Community (or they invite each other)
指出自己违反戒律的地方。”
to point out faults, breaches of Vinaya rules.”
到这里还是对的。
Until that place it is all right.
然后是“在此三月里的过犯”。
这里就不对了。
Then it says “committed during the preceding three months.” This is not so.
戒律不是这么讲的。
That is not in the Vinaya books.
有时候，作者只是想当然，
Sometimes the authors just say what they think would be the case,
实际并非如此。
but it is really not.
在雨季结束的时候，
At the end of the Rainy Season
比丘们进行这样的仪式，
邀请僧团或者相互邀请。
we have this ceremony of inviting the Saṅgha or inviting each other.
邀请大家指出的并不仅仅
是在最近三个月内的犯戒情况，
This invitation is not for just the offenses committed in the preceding three months.
而是在指出任何时候的犯戒情况。
It is for any time.
我们会说：
We say
“我邀请大德，
“I invite the monks, I invite the venerable ones,
不管你是看到我犯戒，
还是听说我犯戒，
whether you see me breaking a rule, or you hear me breaking a rule,
还是怀疑我犯戒，
or have suspicion I am breaking a rule,
请指出来。
please talk to me.
如果我知道我犯戒了，
If I see it as an offense,
我会改正。”
I will make amends.”
这指的是任何时候。
That refers to any time.
当比丘这样邀请别人
指出自己的过犯时，
After one has invited in this way,
别人就会告诉他在任何
时候犯戒的情况。
then he can be told about his offenses from any time.
并不是邀请别人指出
自己最近三个月的犯戒情况。
It is not an invitation for the faults committed just during that preceding three months
而是指出任何时候的犯戒情况。
but for any time.
虽然自恣仪式是在
三个月的雨季结束时举行，
Although the ceremony is done at the end of the three months of the Rainy Season retreat,
但是指出过犯
并不限于这三个月。
it is not for just the three months.
是任何时候，全年的犯戒情况。
It's for any time, it's for the whole year.
我们刚在寺院举行了
这样的仪式，
We just did that ceremony at the monastery.
举行的日期是在 10 月的满月日。
It is to be done on the full moon day of October.
在缅甸雨季是四个月，
不是三个月。
In our countries we have four months of Rainy Season, not three.
但是比丘们在寺院的范围之内

是要住三个月，而不是四个月。

Monks are to observe and live within the boundaries of the monastery for three months however, not four.

三个月之后就是自恣仪式。

After three months there is a ceremony of inviting each other.

比丘们相互之间任意

指出别人的过失。

The monks are free to point out the mistakes or misconduct of each other.

这里的注释写的是“三个月

之中所犯的过失”是不对的，

戒律不是这样讲的。

“Committed during the three months” is not correct and it is not in the Vinaya.

学生：比丘们都需要参加

这样的仪式吗？

Student: Is that ceremony received well by the monks?

尊者：这是我们固定的活动。

Teacher: It is something like a routine activity.

不管你愿意不愿意，都要参加。

Whether you really want to do it or not, you have to do it.

别人可以随意指出

你任何时候犯下的过失。

You are invited so that other monks can tell you about your faults or whatever anytime.

学生：这很难吧？

Student: Is this difficult?

你必须要参加这样的仪式，

会不会很恐怖？

You have to do it, but do you dread doing it?

尊者：哦，不，并不恐怖。

Teacher: Oh, no. It's not dreadful.

学生：大家要相互

揭发对方的丑事吗？

Student: Do people say ugly things to each other?

尊者：不对。

Teacher: No.

他们会说：

“大德，你犯了此戒。

Someone will say “Venerable, you have broken this rule.

你需要改正。

You ought to make amends.

你需要怎样做除罪。”

诸如此类的事情。

You ought to do something to exonerate this offense.” It is something like that.

通过这样的方式，比丘们

相互帮助，让对方戒行清净，

In this way monks help each other to have good conduct,

如果有罪，就除罪。

to get rid of offenses if there are any.

有时候，自己是

意识不到自己犯戒。

Sometimes a person may not be conscious of what he is doing.

假设我在吃饭，

我中午 12 点 10 分

或者 15 分还在吃饭。

Suppose I am eating and I eat until 12:10pm or 12:15pm.

我可能并没有意识到这点。

Perhaps I am not aware of that.

另外一名比丘可能会告诉我：

Then another monk may say to me

“你今天吃饭的时候，

已经过了十二点。”

诸如此类。

“When you ate today, it was past twelve.” It is like that.

这样我就犯戒了，我必须忏悔。

I broke the rule in that case. So I must make confession about that.

第一个障碍是住处。

The first impediment is dwelling.

其中一位比丘在访问

阿耨罗陀补罗的时候

携带了很多东西。

One monk has many things that he brought with him when he visited Anurādhapura.

下一个：家庭

Now, family, the next one

第 36 段
and in paragraph 36,
犹如住在哥伦陀寺中
的长老的外甥
——一年轻的比丘一样。
as in the case of the young bhikkhu, the nephew of the elder who lived at the Korandaka Monastery.
这里的英译是“他”，
不是“我们”
He went to, not we
你们的书上是哪个？
what do you have there, "we" or "he"?
我这本上面写的是“我们”
oh, this book has "we",
“为了修学，他到罗哈纳去了”
He went to Rohana for instruction, that's correct.
这些都是很具启迪性的故事。
These are inspiring stories.
第 43 段：利养
In paragraph 43 about gain
“利养是四种资具。”
“Gain is the four requisites.”
“利养”是比丘从在家人
那里获得的供养。
‘Gain' is what monks get as donation from lay people.
这些资具被称为“利养”。
These requisites are called ‘gain'.
第 43 段往下看：
Further down in paragraph
“更于早晨有些多求的
乞食比丘来说：大德！
“Again even at dawn alms-food eaters fond of opulence come and say ‘Venerable sir,
某优婆塞、优婆夷，
such and such a man lay follower, woman lay follower,
某大臣（friend）、
a minister,
某大臣女很希望拜见大德。”
——这里不是英译的“朋友”。
这里应该是“大臣”。
a friend, a friend's daughter” - It is not friend. It should be minister.
我也不知道为什么
这里英译翻成“朋友”，
I don't know why he took it to mean friend.
它的巴利语是“amacca”。
“amacca”意思是大臣，
The Pāḷi word is amacca. ‘Amacca' means minister,
是政府官员，
不是宗教的“牧师”。
a political minister and not a religious minister.
这里的英译“朋友”
应该是“大臣”。
后面也不是“朋友的女儿”，
而是“大臣的女儿”。
Instead of friend we should have minister. And instead of friend's daughter we should have minister's daughter.
“想拜见你”等等
want to see you and so on.
学生：
可能用“official”这个词更好，
“minister”在美国
通常指宗教人士。
Student: Maybe ‘official' would be better because ‘minister' in this country usually means religious minister.
尊者：哦。
Teacher: Oh.
下一个“众”，
Now with regard to class,
这没有什么难的。
there is no nothing difficult.
他用“建筑”（building）
来翻译“业”。
Now with regard to building he gives the word ‘kamma'.
“业”指的是作务，
‘Kamma' really means something to do,
并不是建筑物本身。
not the building itself.
巴利语称为“nava kamma”。

It is called ‘nava kamma' here.
所以这是寺院里的“新作务”，
So it is new work to do at the monastery.
就是在寺院里的维修工作。
It means to repair something at the monastery.
如果僧人在寺院干活，
When a monk is engaged in working,
就无法禅修，因为
他必须关注这些事情。
he cannot practice meditation because he has to be concerned about these things.
“旅行是行于道路中。
Travel is going on a journey.
如有任何地方的人希望
从他出家（give the Going Forth）。”
If someone is expected to give the Going Forth somewhere else”
——这里英译的意思是
如果某人想出家。
- actually it means if there is someone who wants to ‘Go Forth', who wants to ordain.
英译的“is expected to give the Going Forth”
不对。
It is not ‘is expected to give the Going Forth'.
“如有任何地方的人
希望从他出家，
So “If someone wants to Go Forth somewhere else,
或者应当获得任何的资具，
如果不得彼等则不可能
（从他处而）接受，
or if some requisite is obtainable there and he cannot rest content without getting it,
[此则成为一个障碍]。”
that will be an impediment.”
“沙门之法”
指的是比丘的义务。
Ascetic duties' means　practice of monk's duties.
“义务”在这里就是禅修。
‘Duties' here means the practice of meditation.
“亦难断旅行之心的，所以
他应该[只有]去作了那事，
然后专心从事于沙门之法。”
这里英译少了一个“只有”。
“So one in this position should apply himself to the ascetic's duties only after he has done the journey and transacted the business.”
‘Only' is missing there.
第 49 段：
In paragraph
“对于自己的父母
应如对于和尚一样。”
“Mother and father should be treated like the Preceptor.”
比丘们是允许将药物
给自己的父母的。
Monks are allowed to give medicine to their mothers and fathers.
“纵使他们获得了王位，
若只希望自己的儿子看护，
他应该照作。
“If they live within the kingdom and look to their son for help, it should be given.
如果他们没有药料，
应将自己所有的给他们。
Also if they have no medicine, he should give them his own.
如果自己没有，
应以行乞而募给他们。
If he has none, he should go in search of it as alms and give that.
对于兄弟姊妹则应将他们自己
所有的药调合起来给他们。”
But in the case of brothers and sisters one should give them what is theirs.”
你们是如何理解的？
What do you understand?
比丘应该给予
他们自己的所有。
The monk should give them what is theirs.
这样懂吗？
Does that make sense?
学生：他们施出自己的药物吗？
Student: Their own medicine?
尊者：如果对方自己

已经有了药物，

Teacher: If they already have their own medicine,

比丘就不需要给他们。

he does not need to give to them.

那么“将他们自己所有的

药调合起来给他们”

What it means is that he must compound or mix together the ingredients and give it to them.

这是因为比丘们

知道如何调和药物。

This is because monks know how to compound medicine.

在家人可能不知道，

The people may not know,

但是在家人家里可能有原材料。

but the lay people have the ingredients at their house.

比丘就按照比例调和这些原料，

He puts all the ingredients together in different proportions

将它们制成药物施出去。

and then gives it as medicine.

“将他们自己所有的给他们”

就是指比丘们将调好药物给他们。

So "give them what is theirs” is the medicine, after the monk has compounded the ingredients.

而药物的原料一定是属于

兄弟姊妹的，不属于比丘。

The ingredients must belong to the brother or sister, and not to the monk.

07B 说取业处品

关于读书——

“读书为圣典的研究。

With regard to books “Books means responsibility for the scriptures.”

”这段的往下三分之一的位置：

About a third of the way down in the paragraph

“贤者！你对于圣典学得怎样？

“The Elder asked him ‘How are you in the scriptures friend?' -

尊者！我是精通《中部》的。”

I am studying the Majjhima, venerable sir'.”

这里巴利语的意思是

“尊者！我是精通《中部》的。”

The Pāḷi word here means ‘I am familiar with the Majjhima Nikāya.'

这里不仅仅是英译的“学习”，

It is not just studying;

指的是精通中部经典。

it is I am familiar with the I Majjhima Nikāya.

再往下看：

“你诵习了根本五十经，

再来诵中分五十经。”

A little further on “When a man is still learning the first fifty by heart, he is faced with the middle fifty.”

这里巴利语的意思是“诵习”，

所以是“诵习了根本五十经”。

The Pāḷi word is reciting, so “reciting the first fifty.”

“再来诵中分五十经，

诵完那分又得诵后分五十。”

“And when he is still reciting (not learning) that by heart, he is faced with the last fifty.”

中部一共是 150 部经典，

There are all together 150 Suttas,

实际上是 153 部。

actually three more, in that collection of Middle Length Sayings.

这些经典被分成三部分

——初、中、后。

They are divided into three - the first, the second and the third group.

当你诵习根本五十经的时候，

中分五十经可能会让你混淆。

When you are reciting the first group, the second group may come to you and you may mix them up.

当你诵习中分五十经的时候，

后分五十经可能会让你混淆。

When you are reciting the second group, the third group may come to your mind and you will mix them up.

所以要想精通中部尼柯耶并不容易。

这里就是这个意思。

So it is not an easy task being familiar with the Majjhima Nikāya. That is what is meant here.
这里不是英译的“学习”，
是“诵习”。
It is not learning, but reciting.
第 52 段：
In paragraph
“为诸比丘说《界论》
（南传的七论之一）。”
“Then he recited the Dhātukathā to the bhikkhus.”
这里的“说”意思是教授，
不仅仅是“诵”。
‘Recited' here means he taught them, not just reciting.
《界论》是阿毗达摩第三部论书。
Dhāthukathā is the third book of Abhidhamma.
在第 63 段大概倒数第十行
In paragraph 53 about ten lines from the bottom
“你当自己先去
从阿阇梨听闻学习。”
“Go and learn it from our own teachers.”
这里英译的“我们的”
应该是“你的”，
‘Our' should be ‘your'
因为这位比丘
不依注释书解说三藏。
because this monk proclaimed he would expound the three Piṭakas without the Commentaries.
另外一位长老希望他认识到
The other monk wanted to make him realize that
自己并没有资格解说三藏。
he was not qualified to do that.
所以他提问，
So he asked a question
那位比丘作答。
and the other monk gave an answer.
然后，那位长老说“哦”，
意思就是否决。
Then the monk said “Hum” something like meaning it is not correct.
然后三度发问，
长老三度以“哦”作答。
Then again three times he asked this question and three times he said “Hum”.
那位比丘以三种
不同的方式解说。
The other monk gave different answers at different times.
然后长老说：“贤者！
你第一种解说是
符合于诸阿阇梨的论法，
So the Elder later on said “The first answer you gave was the correct answer,
因为你不是从阿阇梨之口学得的，
but since you have not learned from a teacher,
所以你不可能像
阿阇梨那样坚定的说。
you are not firm on your answers.
当我说‘哦’的时候，
你就改变了你的解说方法。
When I said ‘Hum', you give one answer and then another different answer.
你当自己先去从你
的阿阇梨听闻学习。”
So go and learn from your own teacher.”
——不要只是看书。
诸如此类的事情。
- not from just reading books. It is something like that.
即使在现在的社会，
Even in these modern times
仅仅是从书本中
学习只是也是不够的。
just learning from books is not quite enough.
例如，像阿毗达摩这样的知识，
For example with regard to Abhidhamma
你需要老师和善友来帮助你，
you need a teacher or a friend to help you.
否则你就可能理解错误。
Otherwise you will not understand properly.
所以这里是“你当自己先去

从你的阿阇梨听闻学习。”
So here “Go and learn from your own teachers.”
然后他问“我该到哪里去”
然后就去了。
And then ”where shall I go”—and he went there.
在第 54 段结尾：
At the end of paragraph
“尊者！说什么？我们
不是从你闻法的吗？”
“What are you saying, venerable sir, have I not heard it all from you?”
教完那位比丘之后，
After teaching that monk,
长老比丘让那位求学的
比丘给他教授业处。
the teacher-monk asked the pupil-monk to give him a subject of meditation.
所以那位求学的比丘说：
“尊者！说什么？
So the monk said “What are you saying, venerable sir,
我们不是从你闻法的吗？”
have I not heard it all from you?”
你一直在教我，
现在你却让我给你教授业处。
You have been teaching me these things and now you are asking me to give you a subject of meditation.
“我能够对你说些什么
你所不知道的呢？”
“What can I explain to you that you do not already know?”
然后那位长老说：
Then the senior Elder said
“贤者！证者之道是
在讲学的另一面的。”
“This path is different for one who has actually traveled by it.”
这里巴利语的意思是：
“这是一条过来人行过的路。“
The Pāḷi sentence really means “this is the path of one who has actually traveled by it.”
意思就是
That means
我只是懂得书本知识，
I know only from books.
而你亲自禅修，已经有所觉悟。
You have practiced meditation and gained some enlightenment.
这条路与我所知道的道路不同，
This path is different from me.
虽然我给你教授了书本知识，
但是请你教我如何禅修。
Please teach me meditation although I have taught you the books.
这里就是这个意思。
That is what is meant here.
“贤者！证者之道是
在讲学的另一面的。”
“This path is different for one who has actually traveled by it.”
或者说这句的意思是：
“这是一条过来人行过的路。
Or it means “This is the path of one who has actually traveled by it.”
没有行过这条路的人
不会真正懂得这条路。
Those who have not traveled by it do not really know this path.
我没有走过这条路，
所以请教授给我。
And I have not traveled this path, so please teach me meditation.
再往下一点：
A little further down
“长老的阿罗汉道是至当的。”
这里指的是阿罗汉果，
“The Arahant path befits our teacher.” That means the attainment of Arahantship.
长老禅修之后证得阿罗汉果。
The teacher practiced meditation and became an Arahant.
所以比丘学生说
“长老的阿罗汉道是至当的”。
So the pupil said “Arahantship befits our teacher.”

下一段涉及到神通：
In the next paragraph regarding supernormal powers
“那神变如仰卧的小孩儿，
又如小稻，实难保护。”
在我这个版本的英译里，
是“小兔”。
“They are hard to maintain, like a prone infant or like young corn.” In my book it is like a baby hare.
俯卧的婴儿，
什么是“prone”？
Prone infant, what is ‘prone'?
学生：卧倒。
尊者：脸朝下吗？
Students: Lying down.
Teacher: Face down?
尊者：脸朝下吗
Teacher: face down?
学生：跟脸没关系。
Student: It doesn't matter.
尊者：我不理解。
Teacher: I don't know.
巴利语是脸朝上躺着。
In Pāḷi it means lying down face up.
后面的“小稻”——
And like young corn-
指的是嫩苗，很脆弱。
that means a tender crop, fragile.
英译初版里他写的是“小兔”，
In the first edition he had a baby hare
因为译者将巴利单词看错了。
because he did not read correctly.
这里的巴利语是“sassa”，
但是英译初版里看成了“sasa”。
The Pāḷi word is sassa, but the first time he read it as sasa.
“sasa”意思是兔子。
‘Sasa' means hare.
“sassa”意思是庄稼
或者玉米或者其他植物。
‘Sassa' means a crop, or corn, or something that grows.
后来编辑或者译者本人
在二版的时候又进行了订正。
The editors or he himself corrected it in the second edition.
神通只是对于观禅是障碍。
Supernormal powers are an impediment only for vipassanā meditation.
通过修三摩地可以获得神通。
They are gained through the practice of samādhi.
所以神通不是三摩地
或止禅的障碍，
So they are not an impediment for samādhi or samatha meditation,
而是观禅的障碍。
but for vipassanā they are an impediment.
“亲近教授业处的善友。”
Approach the Good Friend, the giver of a meditation subject.”
所以你必须找一个老师
教授一个禅修的业处。
So you must find a teacher who can give you a meditation subject.
这里详细介绍了如何亲近老师。
Approaching a teacher is described in detail.
这与美国和西方国家的做法不同。
It is very different from the practice in this country or in the West.
在西方，老师希望吸引学生，
Teachers want to attract pupils.
他们非常渴望教学。
They are very willing or very eager to teach.
但是如果行者想禅修，
他们亲近老师，需要非常谨慎，
The one who wants to practice meditation has to approach a teacher in a very careful way,
不能冒犯老师。
not to offend him and so on.
所以，这与西方的做法非常不同。
So it is very different.
西方的老师希望讨好学生。
Here teachers want to please those who come to them.
这里提到了慈心。
The practice of loving-kindness is mentioned here.

“‘愿他们幸福而无恼害。’

“‘May they be happy and free from affliction.'

其次对诸同一境界内的天人。”

Then he should develop it towards all deities within the boundary.”

“界”，第 98 页

The boundary, on page

当比丘修习某个禅修业处时，

他必须对境界内的僧团作慈念。

"when a bhikkhu takes up a meditation subject, he should first develop loving-kindness towards a community of bhikkhus within the boundary."

‘境界’指的是寺院的边界范围内。

‘Boundary' means within the boundary of the monastery.

这里的巴利语是“sīmā”。

The Pāḷi word that is used here is sīmā.

“界”指建伽蓝时行一种指作法，

而定其区域境界，

It also means a consecrated place where formal acts of Saṅgha are performed,

但是在这里仅仅指寺院的边界。

but here it simply means a boundary, the boundary of the monastery.

这里是指对寺院里的比丘作慈念：

So it is loving-kindness towards the monks living in the monastery, just that -

“愿他们幸福而无恼害。”

“May they be happy and free from affliction.”

其次对同一境界、

同一寺院内的天人。

Then he should develop it towards all deities within the boundary, within the monastery.

次对附近的首领人物，

Then he should develop it towards the principal people in the village

再对那里的人民修慈。

that is his alms resort, where he goes for alms.

次对那里的所有人修慈，

然后对依赖于人类

的所有众生修慈。”

Then he should develop loving-kindness to all the human beings there and to all living beings dependent upon the human beings.”

这里译者对某个巴利语产生误解。

There is a misunderstanding of one word in Pāḷi.

这里的真正意思是

What really is meant here is

对从人类开始的所有众生修慈心。

to all beings beginning with human beings.

对附近的首领人物修慈心后，

After sending loving-kindness thoughts to the principal people in the village

（即村长之类的人）

(That means a village headman or an official in the village.),

然后再对从人类开始

的所有众生修慈心。

he sends to all beings, beginning with all human beings.

“愿所有众生幸福而无恼害。

So “May all human beings be well happy and peaceful.

愿所有众生幸福而无恼害。”

May all beings be well, happy and peaceful.”

并不是“对那里的所有人修慈，

然后对依赖于人类的

所有众生修慈。”

So it is not to all human beings there and to all dependent on the human beings.

这不对。

That is not so.

英译应该是：“对从人类

开始的所有众生修慈。”

The translation should be “Then to all beings, beginning with the human beings.”

学生：“对所有天人”

是什么意思？

Student: What does ‘toward all deities' mean?

尊者：这里指的是各种神灵：

Teacher: It refers to the spirits,

寺院界内的土地神、树神。

the guardian spirits, and tree spirits living within the precinct of the monastery.

佛教徒认为到处都有神灵——
We Buddhists believe there are spirits all around
树神、土地神、庙神
和守护神等等。
- tree spirits, guardian spirits, guardian of the monastery, guardian of a person and so on.
对所有这些神灵，
我们也要作慈心。
So we send loving-kindness to them.
下一段：“次说死念，
In the next paragraph “With mindfulness of death,
即是由‘我是必然会死的’
想念而断除其邪求，
thinking ‘I have got to die', he gives up improper search
更加增长警惕之心，
不迷恋他的生活。”
and with a growing sense of urgency he comes to live without attachment.”
实际上这里是
“生活不要怠惰”，
并不是不迷恋生活。
Actually it is “He comes to live without sluggishness”, not attachment.
当你具有警惕之心的时候，
When there is a sense of urgency,
想到自己会死，
when there is thinking that I may die,
就不会怠惰，
then I cannot afford to be lazy.
不会懒懒散散，必须要禅修，
必须要精进。
I cannot afford to be sluggish. I must practice meditation. I must make effort.
这里不是“沉迷”
而是“怠惰”。
The word here should not be attachment, but sluggishness.
有没有另外一个更好的单词？
只是懒惰，诸如此类。
Is there another word for that? It is laziness, something like that.
好逸恶劳，对吗？
Indolence, right?
生活不怠惰，不懒散，
To live without indolence or sluggishness.
就是要精进禅修。
That means to be energetic in the practice of meditation.
然后第 61 段，善友。
Then paragraph 61, the good friend:
“可爱而可敬重者，
善语而堪教他者，
He is revered and dearly loved, And one who speaks and suffers speech;
能作甚深论说者，
非道不作忿恚者。”
The speech he utters is profound, He does not urge without a reason.”
意思就是他不会忿恚
别人做不恰当的事情。
That means he does not urge to do improper things.
“像这样具足德行的，
专为他人利益的，站在
增进向上一边的为善友。”
这里的英文“partial to progress”是什么意思？
He is wholly solicitous of welfare and partial to progress.” What is ‘partial to progress'?
好懂吗？
Does it make sense?
学生：
“partial”意思是“有利于”。
Student: ‘Partial' often means favors.
尊者：这里的意思是他
“站在增进向上一边”。
Teacher: Here the meaning is that he is on the side of progress.
就是说他正在取得进步。
That means he is making progress.
我查了一下字典，
这个词的意思是“喜欢”。
I looked this word up in the dictionary and it said “to be fond of”.
但是它并不是指“喜欢”，
But it does not mean ‘to be fond of',
他是“站在增进向上一边”。
he is on the side of progress.

学生：所以意思是“进步”。
尊者：“进步”，是的。
Student: So it's progressing.
Teacher: ‘Progressing', yes.
在第 62 段结尾：
At the end of paragraph
“而增大于观得达漏尽的漏尽者。”
——意思是修习观禅。
“And has reached the destruction of cankers by augmenting insight” - that means by practicing insight.
第 63 段：
In paragraph
“‘我是漏尽者’的吗？
这如何说呢？
“‘I am one whose cankers are destroyed.
Why not?
如果他知道了有业处
的行者是会表示的。”
He declares himself when he knows that his instructions will be carried out.”
实际上他知道别人的修行，
Actually he knows that the other one practices;
并不是英译说
他的教导会施行。
it is not that his instructions will be carried out.
如果你知道别人是禅修者，
If you know that the other one is a meditator,
你可能会告诉别人你
已经获得了什么样的成就。
you may tell the other one what you have attained.
一般来说，比丘不会告诉
别人自己的禅修成就。
Normally monks do not tell their attainment to other people.
学生：所以这里的英译
要改成“practice carried out”？
Student: So it would be ‘practice carried out’?
尊者：不是“教导”。
Teacher: Not instructions.
他知道别人的修行，
He knows that the other one is a practitioner.
他知道别人的禅修。
He knows that the other one practices meditation.
在第 70 段，往下四行：
In paragraph 70 about four lines down
“若求之不得，
“If he does not allow it when asked,
则一遇有机会便为服务。
当服务时，他应该与阿阇梨
大、小、中三种齿木。”
they can be done when the opportunity offers. When he does them, three tooth-sticks should be brought.”
这里的“带来”，
应该说“给予”。
Instead of ‘brought’ it should say “should be given to him, should be presented to him.”
大、小、中三种齿木，
并准备冷和热的两种
洗脸水及沐浴的水。
"a small, a medium and a big one, and two kinds of mouth-washing water and bathing water, that is, hot and cold, should be set out."
在第 72 段：
In paragraph
“假使接受了他的服务，
但从不问他的话，
“If he does not ask but agrees to the duties being done,
则经过十天或半月之后，
then after ten days or a fortnight have gone by,
于一天中，纵使
命去之时也不去，
却乘机而告以来意。”
he should make an opportunity by staying back one day at the time of his dismissal.”
意思就是
That means
虽然师让他去，
even though he is dismissed,

他也应该请求并

对其师告知他的来意。

he should ask permission and announce his purpose in coming to that monk, to that teacher.

“趁机”（make an opportunity），

我不知道是什么意思。

‘Make an opportunity’ - I don’t know what that means.

巴利语意思是“请求”。

The Pāḷi word is to ask permission.

所以当其师让

他离去时，他不会走，

So when he is dismissed, he must not go away.

他必须告诉其师：

He must ask permission -

“我有话要讲。”

“I want to say something.”

当他请求的时候，他必须

告诉其师他是为禅修而来。

Then when he asks permission, he must tell him that he comes for the practice of meditation.

这就是他亲近老师的方法。

It is how to approach a teacher.

好。

OK.

我们下周再讲“性行”。

We will talk about temperaments next week.

对“性行”的解释非常有趣。

The explanation about temperaments is very interesting.

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08A 说取业处品

今天我们学习性行。

Today we come to temperaments.

第 74 段：

In paragraph

“性行有六种，

“There are six kinds of temperament,

即贪行、瞋行、痴行、

that is, greed temperament, hating temperament, deluded temperament,

信行、觉行、寻行。”

faithful temperament, intelligent temperament, and speculative temperament.”

在这张表上，

On this sheet

第二列代表六种性行。

the second column represents the six temperaments.

第二列第一个单词“carita”

意思就是“性行”。

The first word in the second column ‘carita' means temperament.

这些性行巴利语名称分别是：

rāga（贪行）, dosa（嗔行），

moha（痴行）, saddhā（信行），

buddhi（觉行）

和 vitakka（寻行）。

The temperaments are rāga, dosa, moha, saddhā, buddhi, and vitakka.

贪行是 rāga。

Greedy temperament is rāga.

嗔行是 dosa。

Hating temperament is dosa.

痴行是 moha。

Deluded temperament is moha.

信行是 saddhā。

Faithful temperament is saddhā.

觉行是 buddhi。

Intelligent temperament is buddhi.

“觉”是“智”（ñāṇa）和

“慧”（paññā）的同义词。

Buddhi is a synonym for ñāṇa or paññā (wisdom).

寻行是 vitakka。

Speculative temperament is vitakka.

有些老师说不止六种性行，

还有这六种的组合形式。

Some teachers say there are more than six kinds of temperament and mixtures of them.

这种说法并不好，

They are not so interesting

因为容易造成混乱。
because they are confusing.
我们根据本书作者的说法，
采用六种性行。
Following the author we take six temperaments.
有三种是善的性行，
三种是不善的性行。
Three are good temperaments and three are bad temperaments.
这两组性行两两对应。
Each one has parallel in the other group.
信行类似于贪行，
Faithful temperament is similar to greedy temperament
因为“此中贪行者
若起善业时则信力强，
because “faith is strong when profitable (kamma) occurs in one of greedy temperament,
以信近于贪德故。”
owing to its special qualities being near to those of greed.”
意思就是
说“贪”类似于“信”。
That means greed is similar to faith or saddhā.
“譬如于不善中
贪是极柔润而不粗的，
“For in an unprofitable way, greed is affectionate and not over-austere,
如是于善中信亦柔润而不粗的。”
and so, in a profitable way, is faith.”
这里英译的“于不善中”，
Instead of saying “in an unprofitable way”
应该是“在不善的心所方面”。
we should say “on the side of unwholesome states, on the side of akusala”.
就是说在不善的心所方面，
“贪”是“柔润而不粗的”。
So it means among akusala states greed is affectionate and not over-austere.
在善的心所里面，
Among kusala states (wholesome states)
“信”也具有相同的品质，
faith has the same qualities;
“信”是柔润而不粗的。
faith is affectionate and not over-austere.
所以，他们是类似的。
So they are similar.
同样地，嗔行和觉行也是如此，
它们也是类似的。
The same is true for hateful temperament and intelligent temperament. They are also similar.
经常嗔怒的人可能是觉行。
A person who habitually gets angry may be of intelligent temperament.
有一些人，脾气不好，
经常为小事发脾气，
There are some people who are short-tempered and who get angry for a very small reason.
这些人可能根器很利。
Those people may be of sharp intelligence.
这些都是类似或者平行的品质。
They are similar or parallel qualities.
第 76 段：
In paragraph
“瞋以回避（condemning）
有情之态度为用。”
“And hate occurs in the mode of condemning living beings.”
这里“condemning”的
巴利语原文意思是“回避”。
The Pāḷi word here is ‘avoid'.
有“回避”的意思吗？
学生：没有。
Does ‘condemn' mean ‘avoid'.
Student: No.
“condemn”
condemn 意思是“宣判”
Student: Condemn means judge.
尊者：这里是“避免”。
Teacher: But here avoiding.
尊者：
“瞋以回避有情之态度为用，
慧以回避诸行之态度为用。”
Teacher: “And hate occurs in the mode of avoiding living beings, while understanding occurs in the mode of avoiding formations.”

“行”（saṅkhārā）
这里指名法和色法。
‘Formations' means mind and matter (saṅkhārā).
寻行的同分是痴行。
它们是类似的。
Speculative temperament has its parallel in moha or deluded temperament. They are similar.
然后，谈到了性行的肇因。
Then there is a discussion on the source or cause of these temperaments.
这里论师列出了
其他老师给出的原因。
Here the author gives the reasons that are given by other teachers.
但是论师认为并没有定论。
He says that they are all inconclusive or indecisive.
脚注
In footnote
“某些人”指的是长老优波帝沙。
“ ‘Some' is said with reference to the Elder Upatissa.
他在《解脱道论》里讲过。
For it is put in this way by him in the Vimutti Magga.”
有一本书名为《解脱道论》，
There is a book called ‘Vimutti Magga'.
成书年代早于《清净道论》，
It was written before the Visuddhi Magga.
由长老优波帝沙用巴利语写成。
It was written by an Elder named Upatissa in Pāḷi language.
巴比特教授写了一本
比较《清净道论》
和《解脱道论》的书。
There is a book by Professor Babbitt, a comparative study of Visuddhi Magga and Vimutti Magga.
在《清净道论》的复注里，
我们称《清净道论》为论书。
In the Sub commentary to Visuddhi Magga. We call the Visuddhi Magga a Commentary.
它不是针对某个特定经文
或者某个类型的经文
或者三藏的某一藏进行注释，
It is not a Commentary of one particular Sutta or one particular collection of Suttas.
它是对所有佛教
经典的综合性注释。
It is a Common Commentary of all Suttas.
《清净道论》被称为论书。
《清净道论》也有自己的复注。
We call Visuddhi Magga a commentary. There is a Sub-Commentary on the Visuddhi Magga.
在《清净道论》的复注里，
提到了这位长老和
《解脱道论》这本书。
The name of the Elder as well as the name of the book is mentioned in the Sub-Commentary.
但是在《清净道论》里什么
也没提到，只是说“有人说”。
In the Visuddhi Magga nothing is mentioned. It just says “some say”.
“有人说”指的就是长老优波帝沙，
他著述了《解脱道论》。
‘Some say' refers to the Elder Upatissa who wrote the Vimutti Magga.
兹先就他人所说的“前三种
（贪瞋痴）性行是以宿作为因
In that book it is said that “there are three kinds of temperament to begin with have their source in previous habit;
及依界与病素为因来说。”
and they have their source in the elements and humors.”
“界”意思就是四大界
——地水火风。
‘Elements' means the four great elements - earth, water, fire and air.
病素——什么是“病素”？
Humor - what is ‘humor'?
“病素”在这里指的是身体里的
‘Humor' here means something in the body -
风、痰、血。

wind, phlegm, blood.
它们（界、病素和宿作）
就是各种性行的根源。
They (the elements, the humors, and previous habits) are the sources for the kinds of temperament.
“据说因宿世的美好
加行与多作净业，
Apparently one of greedy temperament has formerly had plenty of desirable tasks and gratifying work to do,
或从天上死后而生此世者，
成为贪行者。”
“生此世”意思就是
“投生到此世”。
or has reappeared here after dying in a heaven.” ‘Reappeared here' means ‘reborn here'.
天人死后投生到此处
可能就是贪行者。
A person who dies as a deva and is reborn here tends to have a greedy temperament.
“因宿世多作斩、
杀、缚、怨等的行为，
And one of hating temperament has formerly had plenty of stabbing and torturing and brutal work to do
或从地狱及龙界死后
而生此世者成为瞋行者。”
or has reappeared here after dying in one of the hells or the nāga existences.”
在地狱里死去或者
从龙界死去投生到此世者
One who is reborn after dying in hell or in the existence of serpents
可能是嗔行者。
tends to have hating temperament.
“因宿世多饮酒
及缺乏多闻与问究，
And one of deluded temperament has formerly drunk a lot of intoxicants and neglected learning and questioning,
或由畜界死后
而生此界者成为痴行者。”
or has reappeared here after dying in the animal existence.”
这是他们的宿作的原因说。
This is according to the previous habit.
然后是根据界来进行解释。
Then they are explained according to the elements.
“因地界和水界二界重的人，
成为痴行者。”等等。
“A person is of deluded temperament
because two elements are prominent, that is to say, the earth element and the fire element.” and so on.
也就是说身体内
的此两界突出的
One who has these elements prominent in his body
可能是痴行者。 等等
tends to be of deluded temperament and so on.
“然而宿世的美好加行
及多作净业者，
Not all of those who have had plenty of desirable tasks and gratifying work to do,
或由天上死后而生此世者，
并不是一切都成贪行者”等等。
所以它们是无法确定的。
and who have reappeared here after dying in a heaven are of greedy temperament” and so on. So they are not conclusive.
作者在这里给出的
解释是诸论师的解释，
The author gives the exposition given by the teachers of the Commentaries.
就是按照上座部传统的解释。
That means given by the Theravāda tradition.
“此等有情依宿因决定而有贪增盛，
瞋增盛，痴增盛，无贪增盛，
“The fact that these beings have
prominence of greed, prominence of hate, prominence of delusion, prominence of non-greed,
无瞋增盛及无痴增盛。

prominence of non-hate, prominence of non-delusion, is governed by previous root-cause.
若人在作业的刹那
For when in one man at the moment of his accumulating (rebirth-producing) kamma
贪强而无贪弱，
greed is strong and non-greed is weak,
无瞋与无痴强而瞋痴弱，
non-hate and non-delusion are strong and hate and delusion are weak,
则他的弱的无贪不能征服于贪，
then his weak non-greed is unable to prevail over his greed,
但强的无瞋与无痴
得能征服于瞋及痴；
but his non-hate and non-delusion being strong are able to prevail over his hate and delusion.
是故由于他的业
而取的结生，便成为贪着
That is why, on being reborn through rebirth-linking given by that kamma, he has greed,
而乐天性的，但无忿
有慧而又有如金刚一样的智。”
is good-natured and unangry, and possesses understanding with knowledge, like a lightening flash.”
“若人在作业的刹那
（产生结生的业）
At the moment of his accumulating (rebirth producing kamma)
贪强而无贪弱。”
greed is strong and non-greed is weak.”
——这里并不是说
- here it does not mean that
在作业的时候贪
和无贪同时生起。
the kamma and the greed or non-greed arise at the same moment.
贪是不善心所，无贪是善心所。
Greed is unwholesome mental state and non-greed is a wholesome mental state.
它们不能同时生起。
They cannot arise together.
产生结生为人等
的果报是善果业。
The kamma which gives results relinking in human existence and so on is good kamma, wholesome kamma.
它不可能是不善业。
It cannot be unwholesome kamma.
当我们的心里
生起善业的时候，
When kusala kamma arises in our minds,
不可能同时生起贪。
there can be no greed arising at the same time.
只能在此业之前或之后生起贪。
He has greed before and after that kamma.
这就是这里
“在作业的刹那”的意思。
That is what is meant here by “at the moment of his accumulating kamma.”
并不是说它们同时生起，
在同一刹那生起，
It is not that they arise at the same time, at the same moment,
只是说业受到强烈之贪
和微弱无贪的影响等等。
but the kamma is influenced by strong greed, non-greed is weak and so on.
当在在作业的刹那
When at the moment of accumulating kamma
贪很强，无贪很弱等等，
greed is strong, non-greed is weak and so on,
这就是不同性行之间的区别。
there is this difference of being of different temperament.
通过引述其他文本解释
在作善业或不善业时
（特别是善业）不同的因的强弱，
These are explained with reference to which root-cause, which hetus, are predominant or strong or weak at the moment of accumulating good or bad kamma, especially good kamma.
我们因此知道怎么
知道某人是贪行者等等。

Then we go to how it is known that this person is of greedy temperament and so on.
这就像是心理学。
This is something like psychology.
我们通过某人的威仪、
We guess the temperament of a person by the posture he takes,
作业、食、见、
by his actions, by his manner of eating, by his seeing,
法之现起来猜测一个人的性行。
by the kinds of states occurring in his mind.
这些都得到了详细的解释。
These are explained in detail.
“贪行者是用自然的步骤
When one of greedy temperament is walking in his usual manner,
及优美的走法而行的，
he walks carefully (that means he walks gracefully.),
徐徐的放下他的足，
puts his foot down slowly,
平正的踏下，平正的举起，
puts it down evenly, lifts it up evenly,
他的足迹是曲起的
（springy，中央不着地）。”
and his step is springy.”
这里英译的“springy”
是什么意思？
学生：有弹性的。
尊者：有弹性的。哦。
What is ‘springy'?
Students: Bouncy.
Teacher: Bouncy. Oh.
注释书里解释了这些人的脚印
——大家知道
The explanation given in the footnote is that the footprint - you know
佛陀的脚印是均衡的。
when the Buddha left a footprint, his footprint is even.
脚底不会凹下去。
There is no dent
普通人的脚印不是均衡的，
不能均衡地触及地面。
The footprints of ordinary people are not so even, do not touch equally.
“springy”的意思就是说
脚掌中间不着地。
这就是“springy”的意思。
‘Springy' means not touching in the middle.
That is springy.
学生：佛陀是扁平足？
Student: The Buddha was flat-footed?
尊者：是的，
Teacher: Yes.
“瞋行者以足尖像掘地而行，
“One of hating temperament walks as
though he were digging with the points of his feet,
他的足急促的踏下，
puts his foot down quickly,
急促的举起，而他的
足迹是尾长的（后跟展长）。”
lifts it up quickly, and his step is dragged along.”
“痴行者则以混乱的步法而行，
One of deluded temperament walks with a perplexed gait,
他的足像惊愕者的踏下，
puts his foot down hesitantly,
亦像惊愕者的举起，
而他的足迹是急速
压下的（前后都展长）。”
lifts it up hesitantly, and his step is pressed down suddenly.”
这里有一个偈颂。
Then there is a verse.
这是摩根提耶经的一个故事。
This is the account of the origin of the Māgandiya Sutta.
摩根提耶是一名男子的名字。
The name of the man was Māgandiya.
他有一位美丽的女儿。
He had a beautiful daughter.
他想给他的女儿
找一个可以托付的人，
He wanted to give his daughter to a deserving man,
但是一直找不到。

有一天，他看到佛陀的脚印。
but he had not found one yet. One day he saw the footprints of the Buddha.
他知道这个脚印属于
一个超凡之人。
He knew these footprints belonged to an extraordinary man.
他沿着脚印找到佛陀。
He followed the footprints and came to the Buddha.
然后将他的女儿供养给佛陀。
Then he offered his daughter to the Buddha.
当他看到佛陀的脚印时，
他诵出了这首偈颂。
This verse was uttered by him when he saw the footprints of the Buddha.
这脚印不属于贪着，不属于嗔者，
The footprints were not of a greedy person; they were not of a hating person;
也不属于痴者。
they were not of a deluded person.
他必定属于一个超凡之人。
They must belong to an extraordinary person.
在第 69 段中间的位置：
In paragraph 89 about the middle of the paragraph
“以令人喜悦的姿态（confident manner）并置
其手足而睡。”
“He sleeps in a confident manner.”
实际上他是以令人
喜悦的态度睡觉，
就是别人看起来觉得舒服，
Actually he sleeps in a pleasant manner, pleasant to look at,
并不是说是
“自信”（confident）。
not confident.
这段再往下一点：
“即投身作蹙眉状
（scowl）而卧。”
A little further down in this paragraph “With his body flung down he sleeps with a scowl.”
什么是“scowl”？
What is ‘scowl'?
学生：皱眉。
Students: Frown.
尊者：是的，是皱眉。
这个翻译是对的。
Teacher: Yes, with a frown. That is right.
往下两行：
Then two lines down
“痴行者则不善计划的布置床座，
“One of deluded temperament spreads his bed all awry
怎么读？awry?
How to pronounce that, awry?
意思是不对称
that means not symmetrical
没错
oh, that's right
大多身体散乱覆面而卧；
and sleeps mostly face downwards with his body sprawling.
若叫他起来时，
则作‘唔'声而迟缓地起来。”
When woken, he gets up slowly, saying ‘Hum'.”
这些是讲威仪的。
These are by posture or deportment.
现在来看“作业”。
Now let us look at actions.
“于扫地等作业中，
贪行者不急的善取扫帚，
“Also in the acts of sweeping etc., one of greedy temperament grasps the broom well,
不散乱地上的沙，
像撒布信度梵罗花一样
的清洁而平坦的扫地。”
and he sweeps cleanly and evenly without hurrying or scattering the sand, as if he were strewing sinduvāra flowers.”
我们可以通过他如何
扫地猜测他的性行。
We can guess his temperament by how he sweeps.
在美国就不能通过这种方式，
It is not possible in this country
因为大家用吸尘器。

because we use vacuum cleaners.
食——
Then by eating
“贪行者是欢喜
脂肪及甘美之食。”
“One of greedy temperament likes eating sweet food.”
据此，喜欢吃甜食
的人是贪行者。
Those who like sweet food are said to be of greedy temperament.
“瞋行者是喜欢粗酸之食。”
One of hating temperament likes eating rough sour food.”
如果你喜欢吃酸的东西，
你可能就是嗔行者。
So if you like sour food, you may have hating temperament.
如果你不知道喜欢吃什么，
那么你就是痴行者。
If you are not decided or have no settled choice, then you are of deluded temperament.
大家喜欢吃什么？
So what do you like?
我喜欢吃酸的。
I like sour food.
然后是“见”等等。
Then by seeing and so on:
“贪行者若见细小的喜悦事物，
“When one of greedy temperament sees
even a slightly pleasing visible object,
亦生惊愕而久视不息，
he looks long as if surprised,
纵有小德亦生执着，
但实有大过亦不计取，
he seizes on trivial virtues, discounts faults
甚至离去时，亦作
留恋回顾不舍而去。”
and when departing, he does so with regret as if unwilling to leave.”
这里英译将留恋
翻译成了“后悔”。
‘With regret' - the actual word used is ‘with attachment'.
这里的意思是他
对那个所缘有执着。
He has attachment or something like concern for that object.
“瞋行者若见细小的不如意事物，
亦如倦者而不久视，
When one of hating temperament sees even a slightly unpleasing visible object, he avoids looking long as if he were tired,
纵见小过亦生瞋恼，
而实有德亦不计取，
he picks out trivial faults, discounts genuine virtues,
在离去时，作欲离
而毫无顾恋而去。”
and when departing, he does so without regret (or attachment) as if anxious to leave.”
痴行者
Then for the deluded
“闻别人呵责他人，他也呵责，
“If he hears others criticizing,
闻人赞叹，他也赞叹，
he criticizes; if he hears others praising, he praises:
自己却无智力取舍辨别。”
but actually he feels equanimity in himself.”
这里英译的“舍”
我想换成“无所谓”。
I want to use ‘indifferent' instead of ‘equanimity'.
所以他实际上“在心里无所谓，
So “Actually he feels indifference in himself -
不辨别。”
the indifference of unknowing.”
这里的“无所谓”
就是不知、愚痴。
Here ‘indifference' means not knowing, moha.
然后对于“声音”等等
也是如此。
“So too by sounds, and so on.”
“‘法之现起'——

By the kind of states occurring:
对于贪行者常有如是等法生起，
即谄、诳、慢、恶欲、大欲、
in one of greedy temperament there is frequent occurrence of such states as deceit, fraud, pride, evilness of wishes, greatness of wishes,
不知足、淫欲炽盛、轻佻等。”
discontent, foppery and personal vanity.”
“对于信行者
In one of faithful temperament
则有施舍、欲见圣者、
欲闻正法、大喜悦”
there is frequent occurrence of such states as free generosity, desire to see Noble Ones, desire to hear the Good Dhamma, great gladness.”
这里巴利语原文
意思是“多喜悦”，
In the original it means of frequent gladness.
他经常体验到喜悦，
He experiences gladness frequently;
并不必定是英译的“大喜悦”。
it is not necessarily great.
第 97 段
In paragraph
最后一行
bottom line
讨论了各种性行者适合于何种。
it discusses what is suitable for those of different temperaments.
“就贪行者说：
“A suitable lodging for one of greedy temperament
他的住处布置于任何不净
的栏杆的地上，自然的山窟、
has an unwashed sill and stands level with the ground, and it can be either an overhanging (rock with an) unprepared (drip-ledge),
草舍、柴庵等，散遍尘垢，
充满蝙蝠，朽腐崩溃，
过高或过低。”
a grass hut, or a leaf house, etc., it ought to be spattered with dirt, full of bats, dilapidated, too high or too low.”
这是与他的性行相反的。
It is the opposite of his temperament.
他是贪行者。
所以不净的处所适合他。
He is of greedy temperament. So bad lodging is suitable for him.
然后是关于钵的，
Then with regard to bowl
因为这里谈到的是出家人。
because he is talking about monks:
“钵亦很丑，破掉曾镶钉的土钵
“And the right kind of bowl for him is an ugly clay bowl disfigured by stoppings and joins,
或既重而状又恶，
or a heavy and misshapen iron bowl
如头盖骨一样可厌的铁钵，
这是适当的。”
as unappetizing as a skull.”
这里的英译有些词放错了位置。
Some words are misplaced here.
“钵亦很丑，土钵
“And the right kind of bowl for him is an ugly clay bowl
或曾镶钉诸钉的破铁钵，
既重而状又恶，这是适当的。”
or a heavy and misshapen iron bowl disfigured by stoppings and joins.”
如果土钵破掉了，
他就应该扔掉它。
If an ugly clay bowl has defects, he has to throw it away.
因为它可能有裂缝，很难修补。
It may have cracked and it is difficult to mend.
如果是铁钵有洞，
An iron bowl if it has holes or something,
就可以镶钉修补。
you can put stoppings and joins to keep the bowl together.
所以“镶钉”应该是
用来形容“破铁钵”的。

So ‘disfigured' by stoppings and joints' should qualify ‘a heavy and misshapen iron bowl'.
第 101 段：
In paragraph
“痴行者的住处以面向
四方没有障碍而坐在那里
能见四方空敞者为宜。”
“The right lodging for one of deluded temperament has a view and is not shut in, where the four quarters are visible to him as he sits there.”
他是痴行者，所以需要空间。
He is of deluded temperament, so he needs space.
“其威仪则以经行为适当。
As to the postures, walking is right.
他的所缘之境像小米筛
或茶盆那样大是不适宜的。”
The right kind of object for his contemplation is not small, that is to say, the size of a winnowing basket or the size of a saucer.”
就是说禅修的所缘不能
是小米筛或茶盆那样大，
That means he should not meditate on an object the size of a winnowing basket or a saucer.
这些都是小的所缘，
Those are small objects.
痴行者需要大的所缘。
A person of deluded temperament needs large objects.
假如他想修习地遍，
Suppose he wants to practice earth kasiṇa meditation,
观察泥盘。
looking at the earth disk or the earth.
如果他是痴行者，
If he is of deluded temperament,
他就需要一个大的
地点，大的所缘，
he needs to have a big plot of land or something to look at,
不能仅仅是一个小圆盘。
not just a small earth disk.
他的心需要缘取一个更大的所缘，
His mind needs to look at a larger object.
他禅修的所缘不能是很小的。
The object for his contemplation is not small.
不能像小米筛或茶盆那样大。
It is not the size of a winnowing basket or saucer.
“因为狭小的空间会更使他愚昧，
“For his mind becomes more confused in a confined space,
所以用广大之遍为宜。”
so the right kind is an empty large kasiṇa.”
可能应该是网球场
或足球场那样大。
Maybe it should be about the size of a tennis court or a football field.
其余的如对嗔行者所说的同样。
The rest is as stated for one of hating temperament.
对于寻行者小小的所缘是可以的。
For one of speculative temperament a small one is right.
因为寻行者爱思考，
For a person of vitakka temperament is speculative.
他要思考很多事情。
小的所缘是合适的，
He wants to think of many things. A small object is suitable,
大小就像小米筛或茶盆那样大。
about the size of a winnowing basket or a saucer.
其余的如对贪行者
所说的都同样适宜。
The rest is as stated for one of greedy temperament.
上面已用性行的区别、原因、
辨知法、适不适等分类详述，等
and these are the details these are the details, with definition of the kind, source, recognition, and what is suitable and so on
我们现在看禅修的四十所缘。
Now we come to the forty subjects of meditation.
从第 104 开始，

列出了禅修四十个业处，
The forty subjects of meditation are given in paragraph 104 and the following paragraph.
“遍”（kasiṇa）
的意思是所有、全部。
The word ‘kasiṇa' means all or total.
当你观察圆盘的时候，
你观察的是整个圆盘。
When you look at the disk, you look at the whole disk, the whole or total.
它们分别是：十遍、十不净、
There are ten kasiṇas, ten kinds of foulness,
十随念、四梵住、
ten recollections, four divine abidings,
四无色、一想、
four immaterial states, one perception,
一差别。
one defining.
一共是四十个业处。
All together there are forty subjects.
它们是止禅的四十个业处。
These are the forty subjects of samatha meditation.
“此中的地遍、水遍、
火遍、风遍、
Herein, the ten kasiṇas are these: earth kasiṇa, water kasiṇa, fire kasiṇa, air kasiṇa,
青遍、黄遍、赤遍、
白遍、光明遍、
blue kasiṇa, yellow kasiṇa, red kasiṇa, white kasiṇa, light kasiṇa,
限定虚空遍为十遍。”
and limited-space kasiṇa.”
这就是十遍。
There are ten kasiṇas.
在接下来的章节里解释了
如何预备和修习这十遍。
How to prepare these kasiṇas and how to practice is explained in the next chapter.
十随念：佛随念
（忆念佛陀的功德）、
The ten kinds of recollection are these: recollection of the Buddha (that means recollection of the qualities of the Buddha.),
法随念、僧随念、
recollection of the Dhamma, recollection of the Saṅgha,
戒随念、
recollection of virtue (That means recollection of one's own sīla.),
舍随念、天随念、
recollection of generosity, recollection of deities,
死随念、
recollection (or mindfulness) of death,
身随念、入出息随念、寂静随念
mindfulness occupied with the body, mindfulness of breathing, and recollection of peace.”
“寂静”这里指涅槃
‘Peace' here means Nibbāna.
这些是十随念。
These are the ten recollections.
“慈、悲、喜、舍为四梵住。”
The four divine abidings are these: loving-kindness, compassion, gladness (or sympathetic joy), and equanimity.”
四个无色界是：空无边处，
“The four immaterial states are these: the
base consisting of boundless space,
四无色就是四种无色界禅那，
The four immaterial states are just the four arūpāvacara jhānas,
四种无色界心识。
the formless types of consciousness.
“空无边处、识无边处、无所有处、
the base consisting of boundless consciousness, the base consisting of nothingness,
非想非非想处为四无色。”
and the base consisting of neither perception nor non-perception.”
“食厌想为一想。”
The one perception is the perception of repulsiveness in nutriment (food).”
“四界差别为一差别。”
The one defining is the defining of the four elements.”
意思就是努力清晰地分辨四界。
That means trying to see the four elements clearly, one different from the other.

这是地界，这是水界等等。
This is earth element. This is water element and so on.
“当知这是依名称
的解释而抉择业处。”
This is how the exposition should be understood ‘as to enumeration'.”
这就是止禅四十业处的列表。
This is the list of the forty subjects of samatha meditation.
“依近行与安止的导入”——
As to which bring access only and which absorption” -
如果你们还记得的话，
三摩地被分成不同的种类——
samādhi, if you remember, is divided into different kinds -
分成近行定和安止定。
into neighborhood or access concentration and into absorption concentration.
有一些禅修的业处
只能导致近行定，
Some subjects of meditation can lead to access concentration only,
不能导致安止定。
not to absorption.
另外一些可以导致近行定，
也能导致安止定。
The others can lead to both access concentration and absorption concentration.
“除了身随念与入出息随念之外，
其余的八随念
“The eight recollections - excepting
mindfulness occupied with the body and mindfulness of breathing -
及食厌想并四界差别的
the perception of repulsiveness in nutriment, and the defining of the four elements,
十种业处为近行的导入。”
are ten meditation subjects that bring access only.”
我们可以看这里的表格。
You may look at the chart here.
看禅那这列，最后一列。
Look at the jhāna column, the last column.
如果我们看到“无禅那”，
If we say ‘no jhāna',
说明它们只能导致近行定，
that means that they can lead to access concentration only.
不能导致禅那定。
They cannot lead to jhāna concentration.
如果你修习佛随念，
If you practice the recollection of the Buddha,
你可能会获得心的专注，
you may get concentration of mind,
但是你不能从那种
禅修中获得禅那。
but you will not get jhāna from that type of meditation.
佛陀的功德很深奥。
The qualities of the Buddha are profound.
你的心需要忆念佛陀的许多功德。
And there are many qualities to keep your mind on.
这不能帮助你获得真正的禅那。
It cannot help you to get real concentration or to get jhāna.
其余的八种随念
The eight recollections,
以及食厌想并四界差别的十种业处
the perception of repulsiveness in nutriment and the defining of the four elements
只能导致获得近行定。
can lead you to gaining access concentration only.
如果你修习这些禅修业处，
就不能获得禅那。
You will not get jhānas if you practice those meditation subjects.
八种
eight,
一想和一分别
then one perception and one defining
你们看无禅那
so you look at no jhana
如果你们看这里
or if you look at here.
在表格上，
“AP”的意思是指安止定。

On the chart ‘AP' means absorption development.
“P”是遍作，
的简写。“UP”指近行定。
‘P' means preliminary development. ‘UP' means access development.
AP 意思是安止
AP means absorption
其他三十个业处导致安止
The other thirty subjects of meditation bring absorption.
如果你们修习这些禅修业处，
可以获得安止或者禅那
If you practice these subjects of meditation, you may gain absorption or jhāna.
接下来看：“依禅那的区别”：
Then “As to the kind of jhāna:
（请看表格上的禅那列）
(Please look at the jhāna column on the chart.)
于安止的导入的三十业处中，
入出息随念及十遍
among those that bring absorption, the ten kasiṇas together with mindfulness of breathing
是属于四种禅的
（初禅至第四禅）。”
bring all four jhānas.”
“四种”这里意思是五种。
‘Four' here means five.
禅那可以根据四分法
和五分法两种分法分。
There are two ways of describing jhānas according to the fourfold method and according to the fivefold method.
我们熟悉五分法——
We are familiar with the fivefold method -
初禅、二禅、
三禅、四禅和五禅。
first jhāna, second jhāna, third jhāna, fourth jhāna, fifth jhāna.
在《清净道论》和许多经文里，
In the Visuddhi Magga and in many Suttas
只是提到四分法。
only the fourfold method is mentioned.
所以我们要采用这种方法。“
So we have to adapt to this.”
“属于四种禅的”
意思是属于五种禅的。
“Bring all four jhānas” means bring all five jhānas.
通过这十遍或者如果
你修习其中一个，
你就可以获得初禅、
二禅、三禅、四禅、五禅。
The ten kasiṇas can bring or if you practice one of the ten kasiṇas, you can get first, second, third, fourth, fifth jhāna.
所以你可以获得所有五禅。
So you can get all five jhānas.
修出入息可以获得所有禅那。
Then breathing meditation can bring all five jhānas.
学生：什么是身随念？
Student: What is kāyagatāsati?
尊者：身随念的意思指
观想身体的不同部分，
Teacher: This ‘kāyagatāsati' means contemplating on different parts of the body
例如头发、身毛、
指甲、牙齿、皮肤等等。
like head hair, body hair, nails, teeth, skin and so on.
学生：出入息随念呢？
Student: And ānāpānasati?
尊者：这个是呼吸。
Teacher: That is breathing.
学生：哪一个是寂静随念？
Student: And which one is peace?
尊者：Upasamānussati
是寂静随念。
Teacher: Upasamānussati is peace.
这个表格的顺序
和书中的顺序有点不同。
The order in the chart is a little different than the order in the book.
死随念（Maraṇassati）
就是随念死。
Maraṇassati is the recollection of death.

“身随念及十不净
是属于初禅的。”
The ten kinds of foulness together with mindfulness occupied with the body bring the first jhāna.”
十不净
The ten asubhas
和身随念
and kāyagatāsati
只能导致初禅
can lead to the first jhāna only
是因为所缘是粗的。
because the object is gross.
所以需要用寻
将你的心放在所缘上。
So you need vitakka to keep your mind on the object.
没有寻，你的心
不能安住在这些所缘上。
Without vitakka your mind cannot dwell on these objects.
它被解释成逆着洪流而上，
It is explained as when you are going against a strong current.
你需要一根撑杆
You need some pole
让船前行。
to keep the boat going.
同样地，
In the same way
因为所缘很粗，你需要寻
since the objects are gross, you need vitakka
将你的心放在所缘上。
for your consciousness or your mind to be on the object.
你修不净观，观察尸体。
In the foulness meditations you look at a corpse.
这些所缘是粗劣的，
So these objects are gross.
所以他们只能导向初禅。
Therefore they lead to first jhāna only.
“初三种梵住是属于
三种禅的（初禅至第三禅）。”
The first three divine abidings bring three jhānas.”
在这里意思指的是四种禅那
——初禅、二禅、三禅和四禅。
That means here four jhānas - first, second, third and fourth.
这三个梵住是慈、悲、喜。
The three divine abidings are mettā, karuṇā and muditā.
“第四梵住
The fourth divine abiding (upekkhā)
及四无色
and the four immaterial states (arūpāvacara)
是属于第四禅的。”
这个指第五禅。
bring the fourth jhāna.” That means the fifth jhāna.
舍和这四个无色界
也会导致第五禅那。
Upekkhā and these four also can lead to fifth jhāna.
依禅的区别是这样理解。
So as to the kind of jhāna they are to be understood that way.
依超越——
As to surmounting” -
“超越”意思是“克服”。
‘as to surmounting' means overcoming.
“为支的超越
和所缘的超越二种超越。”
“There are two kinds of surmounting, that is to say, surmounting of factors and surmounting of objects.”
假设你获得了初禅。
Let us say you have first jhāna.
如果你想获得二禅，
你就要克服或者消除寻禅支。
If you want to get second jhāna, you have to overcome or you have to eliminate the factor vitakka.
“超越”实际上指的是消除。
‘Surmounting' really means eliminating.
通过消除禅支，
你获得更高的禅那。
By eliminating factors you get higher jhānas.

当你获得初禅的时候，
它具有五个禅支。
When you get the first jhāna, it has five factors.
当你获得第二个禅那的时候，
When you get the second jhāna,
你就要消除一个禅支。
you have to eliminate one factor.
当你希望获得三禅，
Then when you want to get the third jhāna,
你就要消除另外
一个禅支，诸如此类。
you have to eliminate another factor and so on.
色界禅那
就是这些超越的禅支。
The rūpāvacara jhānas are those surmounting factors.
无色界禅那
就是这些超越的所缘。
Arūpāvacara jhānas are those surmounting objects.
所有的无色界禅那
都只有两个禅支。
In all the arūpāvacara jhānas there are only two jhāna factors.
四个无色界禅那的
禅支并没有什么不同。
There is no difference of factors in the four arūpāvacara jhānas.
他们的不同在于所缘的不同。
What makes them different is the object that they take.
如果你想获得第一个无色界禅那，
If you want to get the first arūpāvacara jhāna,
你需要超越遍相，
you have to overcome or surmount the kasiṇa sign
因为遍相是色界的禅那。
because kasiṇa sign is sign of rūpāvacara jhānas.
如果你想
获得第二个无色界禅那，
If you want to get the second arūpāvacara jhāna,
你需要克服第一个
无色界禅那等等。
you have to overcome the first arūpāvacara jhāna and so on.
所以，这里通过超越或消除所缘，
So here by surmounting or eliminating objects
我们获得更高的禅那。
we get higher jhānas.
超越分两种：
There are two kinds of surmounting -
禅支的超越和所缘的超越。
surmounting of factors and surmounting of objects.
学生：基本上讲，这些
介绍定的章节指的是止禅。
Student: Basically these chapters on concentration are on samatha.
关于慧的章节讲的是观禅。
它们都是禅修。
The chapters on knowledge are on vipassanā. They are both meditation.
问题是当我想到三摩地时，
The problem is when I think of samādhi,
三摩地包括观禅。
尊者：没错。
samādhi includes vipassanā.
Teacher: That's right.
学生：三摩地的翻译指的是禅定。
Student: The translation of samādhi is concentration.
我在这里感到迷惑。
我觉得这章是关于禅修的，
This is where I get confused. I think this chapter is on meditation,
但是本书第三章也是禅修。
but the third section is also on meditation.
我指的是第三部分
the third block I mean
尊者：实际上，从第三章开始，
我们就是讨论禅修。
Teacher: Actually beginning with the third chapter we come to meditation.
第三章只是预备，
The third chapter is just the preparation.

还没进入禅修。
You have not gone into meditation.
你要清净你的戒行。
You have to purify your virtue.
你需要断除障碍，
You have to cut the impediments,
找到一位善知识，
获得一个禅修的业处。
find a teacher, get a meditation subject.
在此章是为了禅修进行预备，
还没有进入真正的修行。
You are preparing for the practice of meditation in this chapter. You have not come to the real practice yet.
这个禅修指的是止禅，
And this meditation is samatha meditation.
一直到第十三章。
Until maybe chapter thirteen -
学生：从第十四章开始，
是第三部分。
Student: Chapter fourteen begins the third section.
尊者：实际上第十四章
并没有介绍观禅，
Teacher: Actually chapter fourteen does not deal with vipassanā yet,
但是是观禅的基础。
but the basis for vipassanā.
实际上从第十八章见清净
开始才讨论内观。
Vipassanā actually begins with purification of view,
从第十八章，
chapter eighteen.
第十八章 见清净
purification of view, chapter eighteen.
我们进入内观。
From there we get vipassanā.
学生：这常常让我感到困惑，
Student: This is always a confusion I come up against
因为当我想到禅修或三摩地时，
because when I think of meditationor samadhi,
我想到的是止禅和观禅。
I think of both samatha and vipassanā.
但是在《清净道论》里，
But in the Visuddhi Magga
当作者谈到三摩地的时候，
他只是谈到止禅。
when they talk about samādhi, they are just talking about samatha.
尊者：这是对的。
Teacher: that's right.
分三步一
一戒、定和慧。
There are three steps - sīla, samādhi, and paññā.
这里的“定”就是
止禅的同义词。
‘Samādhi' here is synonymous with samatha meditation.
但是我们在观禅中也需要止禅。
But we need samādhi in vipassanā meditation too.
严格讲，
“三摩地”意思是止禅。
As a technical term ‘samādhi' means samatha meditation.
因为你知道，我们觉得我们是禅宗
Because you know, we think ourselves as meditation school
但是实际上是智慧之宗
but in the sense actually wisdom school
因为修内观
because it is vipassana
我们要学观禅、止禅
we are across into vipassana, samatha meditation
“依增不增”——
As to extension and non-extension” -
介绍是否可以增大你心里的相，
that means whether you can extend the sign you have got in your mind
增大它是否可能
或者是否有利益。
or whether it is not possible or it is not beneficial to extend.
例如当你在心里获得遍相时，

For example when you have got the image of the kasiṇa in your mind,
你可以增大它。
then you can expand it.
起初遍相直径可能是
At first the kasiṇa may be about
八英寸或者十英寸。
eight inches in diameter or ten inches in diameter.
你观察它，努力在心里忆念它。
You look at it and you try to get it in your mind.
当你在你心里
真正获得这个图像时，
When you have really got the image in your mind
你闭着眼睛也能看到它，
and you can see it with your eyes closed,
然后你不断安住在上面。
then you dwell upon it again and again.
当它变得更清晰、非常精细时，
When it becomes clearer, very refined,
你就可以随心所欲尽可能增大它。
then you can expand it as much as you like.
有一些禅修的业处可以
被增大，有一些不能够。
So some subjects of meditation can be expanded and some cannot.
在四十个禅修业处里
有十个遍相需要增大。
There are ten kasiṇas among the forty meditation subjects that need to be extended.
也就是说你需要去增大它。
That means you need to extend them.
就是通过增大似相
It is by way of extending the counterpart sign
你就可以听到那个范围的
声音或者看到事物。
that you become able to hear sounds or see things in that area.

08B 说取业处品

假设你具有所有五个禅那，
Suppose you have all five jhānas
也具有所有无色界禅那。
and also all the arūpāvacara jhānas.
同时假设你可以
体验到我们称之为
神通（abhiññā）的知识。
And also suppose you can experience what we call supernormal knowledge, abhiññā.
“神通”（abhiññā）是特别
开发出来的第五禅。
‘Abhiññā' is specially developed fifth jhāna.
神通能够让瑜伽士
看到很远的东西，
Abhiññās are those that allow yogis to see things far away
听到很远的声音，
或者示现出某些神变。
and to hear sounds far away, or perform some miracles.
假设你想听到很远的声音。
Suppose you want to hear the sounds far away.
假设你拥有所有五个禅那，
也拥有所有的无色界禅那
Suppose you have all five jhānas and also all the arūpāvacara jhānas.
同时假设你可以
体验到我们称之为
神通（abhiññā）的知识。
And also suppose you can experience what we call supernormal knowledge, abhiññā.
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或者示现出某些神变。
and to hear sounds far away, or perform some miracles.
假设你想听到很远的声音。
Suppose you want to hear the sounds far away.

这取决于你能够将

遍相增大到什么程度。

It depends on how large you extend the kasiṇa sign.

如果你将遍相

增大到旧金山那么大，

If you extend the kasiṇa as big as the city of San Francisco,

那么你就能听到这个范围的声音，

但是听不到这个范围外的声音。

then you may hear sounds in the city of San Francisco and not outside.

“于此等四十业处之中，

唯十遍当增大。

The ten kasiṇas among the forty meditation subjects need to be extended.

由于遍的扩大空间，

则于所限的范围内（意思是

For it is within just so much space as one is intent upon (that means

覆盖的范围，延伸的范围）

that one covers, that one extends over.)

可以天耳界闻声，

with the kasiṇa that one can hear sounds with the divine ear element,

以天眼见色，

see visible objects with the divine eye,

以他心智而知其他有情的心。”

and know the minds of other beings with the mind.”

在体验到神通之前，

Before you experience the supernormal knowledge

你需要增大似相。

you have to extend the counterpart sign.

这意味着你确立神通

将要应用到的区域。

That means you are defining the area within which your supernormal knowledge will apply.

所以遍相需要被增大。

So the kasiṇas need to be extended.

“其次身随念与诸

不净想则不宜增大。

Mindfulness occupied with the body and the ten kinds of foulness need not be extended.

何以故？由于范围的限制

Why? Because they have a definite location

及不成功德故。

you have to define these things, so you cannot extend them and if you extend them there are no benefits and because there is no benefit in it.

彼等（的增大）及范围的

限制将于修习法中明了的说。”

The definiteness of their location will become clear in explaining the method of development.”

稍后，作者解释了如何

Later the author explains how to practice meditation on

对着死尸修习禅修，

解释很清楚。

dead bodies and the explanation will become clear.

“若对于彼等的增大，

则只有尸聚的增大

“If the latter are extended, it is only a

quantity of corpses that is extended

（修不净）。”

(with regard to foulness meditation).”

你可以在心里增大尸聚，

但是没有利益。

You can extend in your mind the quantity of corpses, but there is no benefit.

“在苏波迦的问答中如是说：

‘世尊！于色想明显，

And this is said in answer to the question of Sopāka ‘Perception of visible forms is quite clear,

而骨想则不明显。

Blessed One, perception of bones is not clear.';

'在那里因为遍的相增大，

故说‘色想明显'，

for here the perception of visible forms is called ‘quite clear' in the sense of extension of the sign,

于不净相不增大，

故说‘骨想不明显'。

while the perception of bones is called ‘not quite clear' in the sense of non-extension.

其次说‘我只有

骨想扩大于整个大地',

But the words ‘I was intent upon this whole earth with the perception of a skeleton'

是依得（骨想）者

所显现的状态而说的。”

are said of the manner of appearance to one who has acquired that perception.”

意思就是之前获得此想的人

That means one who has acquired that perception before

现在要增大此想。

and now he extends this perception.

这没问题，因为他并不是

想通过修习获得此想。

It is all right because he is not practicing to get that perception.

他已经获得了此想，

所以他可以增大它。

He has already got that perception so he may extend it.

“譬如在法阿输迦时代，

For just as in Dhammāsoka's time

有迦陵频伽鸟，

于房内四方壁上的镜中，

看见自己的影像，

the karavīka bird uttered a sweet song when it saw its own reflection in the looking glass walls all around

便以为四方都有迦陵频伽，

而发优美的声音。

and perceived karavīkas in every direction,

长老亦然，

so the Elder Siṅgāla Pitar thought

由于骨想，得于

四方而见所现之相，

when he saw the sign appearing in all directions through his acquisition of the perception of a skeleton,

并想：

‘白骨充满于整个大地。'”

that the whole earth was covered with bones.”

这里的脚注解释了迦陵频伽鸟。

Then there is a footnote on the karavīka bird.

这很有趣，

但是不容易让人相信。

It is interesting, but it is a little difficult to believe.

据说这种鸟的声音非常好听。

It is a kind of bird and it is said that its sounds is very sweet.

王后问人谁的声音最好听。

The queen asked the community whose sound was the sweetest.

大家都说迦陵频伽鸟

的声音最好听。

They all said the sound of the karavīka bird was the sweetest.

所以王后想听

迦陵频伽鸟的声音。

So the queen wanted to listen to the sound of the karavīka bird.

她就让阿育王

She asked her king, King Asoka,

捉一只迦陵频伽鸟给她。

to bring a karavīka bird to her.

阿育王就送来一个笼子，

So what King Asoka did was to send a cage.

笼子从空中飞来，

The cage flew through the air

落在鸟的身旁。

鸟儿进了笼子，

笼子又飞回城里。

and landed near the bird. The bird got in the cage and the cage flew back to the city.

但是回到城里之后，

鸟儿不发出任何声音，

因为它感到很压抑。

After reaching the city, the bird would not utter a sound because he was depressed.

国王就问为什么鸟儿不做声。

The king asked why the bird did not make any sound.

国师就说鸟儿不发声，

因为它感到很孤单。

His advisors said that the bird did not make any sound because he was lonely.
如果鸟儿有伴侣，它就会发声。
If the bird had companions, he would make noise.
所以国王在鸟儿周围放满了镜子。
So the king put mirrors around him.
鸟儿看到镜子中的影像，
觉得是其他的鸟。
The bird saw his image in the mirrors and thought that there were other birds.
它很高兴，然后就发声了。
He was happy and so he made sounds.
王后听到鸟儿的叫声后
很高兴。她很开心。
The queen when she heard the sounds was very pleased. She was very happy.
她缘取这个愉悦进行禅修。
She practiced meditation on that happiness.
她修习观禅，证得预流果。
She practiced vipassanā and became a Stream-Winner.
“她证得了预流果。”
意思是她成为须陀洹果。
“She became established in the Fruition of Stream-Entry.” That means she became a Sotāpanna.
这只是一个例子。
This is just an example.
如同迦陵频伽鸟在镜子中
看到许多其他的鸟
So just as the karavīka bird saw many other birds in the mirrors
然后发声，
and made sounds,
在这里长老“长老亦然，
由于骨想，得于
四方而见所现之相，
the Elder here “when he saw the sign appearing in all directions through his acquisition of the perception of a skeleton,
并想：白骨充满于整个大地。”
(thought) that the whole earth was covered with bones.”
白骨对他而言也是如此，
It appeared to him as that.
并不是说他增大了遍相。
It is not that he extended the kasiṇa sign.
第 112 段：“如果这样，
In paragraph 112 “If that is so, then
岂非与‘于诸不净禅
有无量所缘'之说相矛盾吗？”
is what is called the measurelessness of the object of jhāna produced on foulness contradicted?”
由不净产生的禅相是无量的。
the jhāna produced on foulness is mentioned as measureless or it is mentioned as without measure.
这不矛盾吗？回答是：不矛盾
Is that contradicted? then the answer is no
回答是，当某人
观察一个小尸体时，
The answer is that when a person looks at a small corpse,
他的所缘是有量的。
then his object is said to be with measure.
当他观察一具很大的尸体时，
If he looks at a big corpse,
他的所缘就是无量的，
then his object is said to be measureless
虽然它并非真的是无量的。
although it is not really measureless.
“无量”这里指很大。
‘Measureless' here means large.
所以有大所缘和小所缘。
So there is large object and small object.
在第 115 段提到：
In paragraph
“以无色界为所缘”
it says “As regards the immaterial states as objects.”
英译应该改成：
“于无色诸所缘中。”。
It should read “As regards the objects of the immaterial states”.
并不是要将无色界作为所缘，
It is not ‘as regards the immaterial states as object',
而是无色界的所缘。

but ‘objects of the immaterial states'.
“虚空只是因为
除去于遍故（不宜增大）。”
Space need not be extended since it is the mere removal of the kasiṇa.”
关于无色界的所缘，
With regard to the objects of arūpāvacara jhānas
第一个无色界的所缘是空无边。
the object of the first arūpāvacara jhāna is infinite space.
这个无法增大，因为它是虚空。
That cannot be extended because it is nothing.
它是通过遍禅的去除而获得。
It is obtained through the removal of the kasiṇa.
“去除遍禅”的意思
就是不对遍相作意。
‘Removal of the kasiṇa' means not paying attention to the kasiṇa sign.
他的心里首先出现一个遍相，
First there is the kasiṇa sign in his mind.
然后他不对这个遍相作意。
Then he stops paying attention to that kasiṇa sign.
这样这个遍相就消失了，
So that kasiṇa sign disappears.
在遍相的位置，只剩下虚空。
In place of the kasiṇa sign just space remains.
虚空只是虚空，它无法被增大。
Space is space. So that cannot be extended.
如果他增大它，什么也不会发生，
“If he extends it, nothing further happens.
所以什么也不会发生。
So nothing will happen.
“（识无边处的所缘）
识为自性法故，
实无自性法可能增大的。”
And consciousness need not be extended (Actually consciousness should not be or could not be extended.) since it is a state consisting in an individual essence.”
这里的意思是它是究竟法。
That means it is a paramattha. It is an ultimate reality,
究竟法具有自性，
a reality which has its own characteristic or individual essence.
只有概念法可以被增大，
Only the concept can be extended,
究竟法无法被增大。
not the ultimate reality.
究竟法就是究竟法，
Ultimate reality is just ultimate reality
它不能被增大。
and it does not lend itself to be extended.
第二个无色界的心识
不能被增大。
The second arūpāvacara consciousness cannot be extended.
“（无所有处的所缘）
是为排除于识——即为
识的无有故（不宜增大）。”
The disappearance of consciousness need not be extended.”
实际上它是概念，是无所有。
Actually it is concept and it is non-existent.
无所有是不能被增大的。
What is non-existent cannot be extended.
最后一个
And then the last one
“非想非非想处的所缘”
And the base consisting of neither perception nor non-perception” -
这里的英译应该是“the object of the base”，
here also it should be “The object of the base consisting of neither perception nor non-perception
“非想非非想处的所缘因为
是自性之法，故不能增大。”
need not be extended since it too is a state consisting in an individual essence.”
大家记得第四个无色界
禅那的所缘吗？
Do you remember the object of the fourth arūpāvacara jhāna?
第四个无色界禅那的所缘
是第三个无色界禅那的心识。

The object of the fourth arūpāvacara jhāna is the consciousness of the third arūpāvacara jhāna.
第三个无色界心识也是究竟法，
The third arūpāvacara consciousness is again ultimate reality
自性之法。
having its own individual essence.
所以它无法被增大，
So it cannot be extended
因为它不是概念。
because it is not a concept.
所以它们不能被增大。
So they cannot be extended.
这些段落是关于所缘
是否能被增大。
These paragraphs are about whether objects may be extended or not.
第 117 段的所缘：
Then as to the object in paragraph
“于此等四十业处中，
二十二种为相似相所缘。”
“Of these forty meditation subjects,
twenty-two have counterpart signs as object.”
在这个表格中，
On the chart
在“相”这一列
in the column nimitta
“Pt”的意思是似相。
‘Pt' means counterpart sign.
在书中提到二十二种有似相
In the book it says twenty-two have counterpart signs -
——十遍、十不净、
ten kasiṇas, ten asubhas or foulness meditation,
身随念、 入出息随念。
kāyagatāsati (mindfulness of the body) and ānāpānasati.
“十遍，十不净，入出息随念
及身随念的二十二种
为相似相所缘，
“Twenty-two have counterpart signs as object, that is to say, the ten kasiṇas, the ten kinds of foulness, mindfulness of breathing and mindfulness occupied with the body;
其余十八业处为非相似相所缘。”
the rest do not have counterpart sign as object.”
十二种为自性法所缘：
Then twelve states consisting in individual essences as object,
在十随念中的八种随念
that is to say, eight of the ten recollections -
除了入出息随念及身随念之外，
其余的八种随念，
食厌想，四界差别，
except mindfulness of breathing and mindfulness occupied with the body - the perception of repulsiveness in nutriment, the defining of the elements,
识无边处及非想非非想处的。”
the base consisting of boundless consciousness, and the base consisting of neither perception nor non-perception.”
它们以究竟法为所缘。
They have ultimate reality as object.
“二十二种为似相所缘：
十遍，十不净，
And twenty-two have counterpart signs as object, that is to say, the ten kasiṇas, the ten kinds of foulness,
入出息随念及身随念的，
mindfulness of breathing, and mindfulness occupied with the body;
其余的（四梵住及空无边处
与无所有处）六种
为不可说所缘。”
while the remaining six have not so classifiable objects.”
这些都是以不同的方式
描述禅修的所缘。
These are the descriptions of the objects of meditation in different ways.
“八种为动摇所缘——
Then eight have mobile objects in the early stage
在似相的阶段，
便成为固定而不动了。
though the counterpart sign is stationary,

脓烂想，血涂想，
虫聚想，入出息随念，水遍，
that is to say, the festering, the bleeding, the worm-infested, mindfulness of breathing, the water kasiṇa,
火遍，风遍及光明遍中的
the fire kasiṇa, the air kasiṇa, and in the case of the light kasiṇa
太阳等圆光所缘。”
the object consisting of a circle of sunlight etc.”
它们可以是动摇的所缘。
They are shaking objects. They can be shaking objects.
“其余的则为不动摇所缘。”
“The rest have immobile objects.”
它们只是在初级阶段
是动摇的所缘。
They have shaking objects only in the preliminary stage.
当禅修者进入似相阶段，
When the yogi reaches the counterpart sign stage,
它们是静止的。
then they are stationery.
只是在似相的前分，
它们才是动摇所缘。
It is only in the preliminary stage that there are shaking objects.
“依地（意为三十一生存地）
As to place (That means the thirty-one planes of existence.):
——这里十不净，
身随念及食厌想十二种，
here the twelve, namely, the ten kinds of foulness, mindfulness occupied with the body, and perception of repulsiveness in nutriment,
于诸天中是不会现起的。”
do not occur among deities.”
学生：这是不是说在第四禅那，
呼吸是停止的。
尊者：是的，没错。
Student: Does that mean that in the fourth jhāna the breath stops?
Teacher: That's right, yes.
就是这样。
You got the point.
我们在将到入出息
的时候，会谈到这点。
We will come to that in the description of the breathing meditation.
“依执取——
Then “As to apprehending
依于见、触及闻
而执取当知抉择。
(That means as to taking the objects by sight, by hearing and so on.) here the exposition should be understood according to sight, touch, and hearsay (He means just hearing something.).
此中除了风遍，其余九遍
及十不净的十九种，
是由于见执取的。”
These nineteen, that is to say, nine kasiṇas omitting the air kasiṇa and the ten kinds of foulness, must be extended by sight.”
你们观察某物然后进行禅修。
You look at something and practice meditation.
“于（似相）前分先以眼见
彼等之相而执取之义。”
“The meaning is that in the early stage their sign must be apprehended by constantly looking with the eye.”
“身随念中的
In the case of mindfulness occupied with the body
皮等五法（发毛爪齿皮）由于见、
the five parts ending with skin must be apprehended by sight
其余的（二十七法）
由于闻而执取。”
and the rest by hearsay.”
头发、身毛、
指甲、牙齿、皮肤——
Head hair, body hair, nails, teeth, skin -
通过眼睛观察并且以之来禅修。
these you look at with your eyes and practice meditation on them.
有一些例如肝、内脏等

你们无法看到。

Some you cannot see like the liver, intestines and other things.

这些你通过闻而执取。

That you practice through hearsay.

“入出息随念由于触。”

Mindfulness of breathing must be apprehended by touch.”

当你修习入出息随念时，

你将你的心安住在这里，

When you practice mindfulness of breathing meditation, you keep your mind here

对此处的触受具念，

and are mindful of the sensation of touch here,

气流从鼻孔里出入。

the air going in and out of the nostrils.

“风遍由于见与触”

The air kasiṇa by sight and touch” -

——我们在后面谈到

风遍时会讲的更清楚。

it will become clearer when we come to the description of how to practice air kasiṇa.

有时候，你们看到某物在运动，

Sometimes you look at something moving,

例如风中的树枝或者旗帜。

for example branches of a tree or a banner in the wind.

你对此修风遍。

You practice air kasiṇa on that.

风吹拂你的身体，然后你有触受。

The wind may be blowing against your body and then you have the feeling of touch there.

你专注于这种风界。

You concentrate on the air element there.

这样你就通过触受来修习。

In that case you practice by the sense of touch.

“其余的十八种由于闻而执取。”

这里的意思是仅仅通过听闻。

The remaining eighteen are by hearsay.” That means just by hearing.

“其次（第四）舍梵住

及四无色（的五种），

对于初学者不宜执取。”

The divine abiding of equanimity and the four immaterial states are not apprehended by a beginner.”

初学者不能修习舍

和四种无色界禅那，

You cannot practice upekkhā and the four arūpāvacara jhānas at the beginning

因为要想获得无色界禅那，

你必须具有五个色界禅那。

because in order to get arūpāvacara jhānas you must have got the five rūpāvacara jhānas.

为了修习舍梵住，

And in order to practice upekkhā brahma vihāra

你需要修习开始的三个梵住

you have to have practiced the first three brahma vihāras -

——慈、悲、喜。

loving-kindness, compassion and sympathetic joy.

因为真正的舍是

不能在开始阶段修习的。

As a real divine abiding equanimity cannot be practiced at the beginning.

只有先修习其他

三个梵住，你才能修舍。

Only when you have practiced the other three can you practice equanimity.

“依缘——

As to condition:

于此等业处中，

除了空遍，其余九遍

为无色定之缘。”

of these meditation subjects nine kasiṇas omitting the space kasiṇa are conditions for immaterial states.”

意思就是说

你想要获得无色界禅那，

That means if you want to get arūpāvacara jhānas,

你就要修习除了

空遍之外的九个遍相。

you practice one of the nine kasiṇas omitting the space kasiṇa.

因为你需要修习移除遍禅所缘

That is because you have to practice the removing of the kasiṇa object
获得虚空。
and getting space.
虚空是不能被移除的，
虚空只是虚空。
Space cannot be removed. Space is space.
所以无色界禅那之缘排除了空遍。
The space kasiṇa is exempted from those that are conditions for the immaterial states or arūpāvacara jhānas.
“十遍亦为诸神通之缘。”
The ten kasiṇas are conditions for the kinds of direct knowledge.”
所以如果你想
获得神通（abhiññā），
So if you want to get the direct knowledge or abhiññā (That means supernormal power.)
那么你就修习十遍的第一个。
then you practice first one of the ten kasiṇas.
实际上如果你想获得不同的结果，
你就要修习不同的遍。
Actually if you want to get different results, then you practice different kasiṇas.
假设你想晃动某物。
Suppose you want to shake something.
假设你想通过
你的神通晃动市政大楼。
Suppose you want to shake the city hall building by your supernormal power.
你首先必须修习水遍或者风遍，
Then first you must practice water kasiṇa or air kasiṇa
而不是地遍。
but not the earth kasiṇa.
如果你想通过修地遍来晃动，
是不会成功的。
If you practice earth kasiṇa and try to shake, it will not shake.
这里有一个沙弥的故事，
There is the story of a novice
他前往天人的住处。
who went up to the abode of the gods.
他说：“我将要晃动你的大厦。”
He said “I will shake your mansion.”
他努力去晃动，但是没有成功。
He tried to shake it and he could not.
天女就嘲笑他。
So the celestial nymphs made fun of him.
他感到很羞愧，
就回去找他的老师。
He was ashamed and went back to his teacher.
他告诉他老师说他被天女所羞辱，
因为他无法晃动天人的大厦。
He told his teacher that he was shamed by the nymphs because he could not shake their mansion.
他问他的老师为何会如此。
He asked his teacher why this had happened.
他的老师说：“看那边。”
His teacher said, “Look at something there.”
河里飘着牛粪。
Cow dung was floating in the river.
他获得了提示。
He got the hint.
第二次他再来到天人的住处，
Next time when he went back to the celestial abode,
他首先就修水遍。
he practiced water kasiṇa first.
这样他就能晃动大厦了。
Then he was able to make the mansion shake.
修行者根据自己的目的
修习不同的遍禅。
According to what you want from the kasiṇa, you practice with different kasiṇas.
这在最后几章有介绍。
They are mentioned in the later chapters.
“十遍亦为诸神通之缘。”
“The ten kasiṇas are conditions for the kinds of direct knowledge.”
“彼前三梵住为第四梵住之缘。”
The three divine abidings are conditions for the fourth divine abiding.”
第四梵住在开始是无法修习的，
The fourth divine abiding cannot be practiced at the beginning,
只有修习了三个梵住之后才可以。

but only after the first three.
“下下的无色定为
上上的无色定之缘。
Each lower immaterial state is a condition for each higher one.
非想非非想处为灭尽定之缘。”
The base consisting of neither perception nor non-perception is a condition for the attainment of cessation.”
意思是名法的灭去、
That means cessation of mental activities,
想和受的灭去。
the cessation of perception and feeling.
实际上，就是心理活动的消失。
Actually it is the cessation of mental activities.
“又一切（遍）为乐住
与观及有的成就之缘
All are conditions for living in bliss (That means living in bliss in this very life.), for insight, and for the fortunate kinds of becoming
（指未来好的投生）。”
(That means for a good life in the future.).”
“依性行的顺适”
——这里很重要。
As to suitability to temperament” - they are important.
“这里性行的顺适当知抉择。”
“here the exposition should be understood according to what is suitable to the temperaments.”
这里介绍的是何种禅修业处
适合何种性行的人。
It describes which subjects of meditation are suitable for which kinds of temperament.
学生：你讲过前三梵住
是第四梵住之缘。
Student: You said the three divine abidings are conditions for the fourth.
跳过第一、第二梵住
修第三梵住可以吗？
Is it possible to practice the third before the first or the second before the first?
这里并没有说要
修习所有的梵住。
It doesn't say that you have to practice all of them.
尊者：对。
Teacher: Right.
但是通常的程序是先修慈梵住。
But the normal procedure is to practice loving-kindness first.
然后修第二个，再修第三个。
Then one practices the second one and the third one.
也就是说你通过修习获得禅那。
This means you practice so that you get jhāna from this practice.
如果你想通过它们获得禅那，
那么你甚至可以去修舍。
If you get to the state of jhāna with these, then you can even practice equanimity.
这里它是指禅那。
Here it is meant for jhāna.
舍导向第五禅那。
Equanimity leads to the fifth jhāna.
为了获得第五禅那，你需要
获得初禅、二禅、三禅和四禅。
In order to get the fifth jhāna you need to have the first, second, third, and fourth jhānas.
这些禅那你可以通过
修习其他三个梵住而获得。
Those can be obtained through the practice of the other three divine abidings.
学生：不能通过修习
前三个梵住获得禅那吗？
Student: But you don't reach jhāna through the other three divine abidings?
尊者：可以，但是不能获得五禅。
你只能通过它们获得第四禅。
Teacher: You reach jhāna, but not to the fifth jhāna. You reach only the fourth jhāna.
通过修习舍梵住
你可以获得第五禅那。
By the practice of equanimity you reach the fifth jhāna.
现在看适合不同
性行之人的不同禅修——

Now the different kinds of meditation suitable to the different kinds of temperament -
“此等一切是根据正对治
与极适当而说的。”
“All this has been stated in the form of direct opposition and complete suitability.”
也就是说如果说某种
禅修是适合某种性行的，
That means if he says this kind of meditation is suitable for this kind of temperament,
意思就是这种
禅修正对治此种性行，
it means this meditation is the direct opposite of that temperament
并且是非常适当的。
and it is very suitable for it.
但是这并不是说
你不能修其他的业处。
But it does not mean that you cannot practice other meditation.
“实无此等善法的修习
而不镇伏于贪等
“But there is actually no profitable development that does not suppress greed etc.,
或不利益于信等的。”
and help faith and so on.”
实际上你可以修习任何一种。
In fact you can practice any meditation.
这里给出了禅修的业处和性行，
解释何者为正对治何者为最合适。
Here the subjects of meditation and the temperaments are given to show which are opposites and most suitable.
假设我是痴行者。
Suppose that I am of deluded temperament.
那么最适合我的禅修
就是入出息随念。
Then the most suitable meditation for me is the breathing meditation.
但是这并不是说
我不能修其他的业处。
But that does not mean that I cannot practice any other meditation.
因为任何禅修方法
都能帮助我镇服烦恼，
That is because any meditation will help me to suppress mental defilements
发展善法。
and to develop wholesome mental states.
佛陀甚至在经典里
教诫罗睺罗和其他人
Even in the Suttas Buddha was advising Rāhula and other persons to practice meditation,
不要只是用一种方法禅修，
要用不同的方法禅修。
not just one meditation, but different kinds of meditation.
任何人都可以采用
任何禅修的业处。
Any kind of meditation can be practiced by anyone.
如果你想获得最佳效果，
你就选择一个
最适合你性行的方式。
If you want to get the best out of it, you choose the one that is most suitable for your temperament.
学生：所有的遍禅作
为所缘是不是指眼识？
Student: All kasiṇas as objects imply seeing consciousness?
尊者：修习遍禅
首先要观察它们。
Teacher: Kasiṇas should first be practiced by looking at them.
当你观察的时候，
你就具有眼识。
When you look at them, then you have seeing consciousness.
然后你就努力忆念。
Then you try to memorize or take it into your mind.
也就是说你闭上眼，
努力缘取这个图像。
That means you close your eyes and try to take that image.
当你在你心里获得清晰的图像，

When you can get that image clearly in your mind,
然后你心里就获得了取相。
then you have the learning sign in your mind, actually the grasped sign.
获得取相之后，
After you get the learning sign,
你不再需要实际的圆盘。
you no longer need the actual disk, the actual object.
你安住于你心里获得的相。
You dwell on the sign that you get in your mind.
从这时开始，就不是眼识了。
From that time on it is not seeing consciousness.
这时候就是通过意门，
不是通过眼门。
It is manodvāra, through mind-door, not through the eye-door.
首先通过眼门看遍相来禅修。
First through eye-door you look at the kasiṇa and practice meditation.
获得取相之后，
After you get the learning sign,
就是通过意门禅修。
your meditation is through mind-door.
你是通过意来看，
不是通过眼。
You see through the mind but not through the eye.
然后是舍自身与
世尊或者阿奢黎——
Then dedicating oneself to the Blessed One or to the teacher -
意思是舍弃自我。
that means relinquishing one's self.
舍自身与世尊是没问题的。
To the Blessed One or to the Buddha is all right.
鉴于当今世界的乱象，
我不推荐舍自身与老师，因为
不是所有的老师都是值得信赖的。
To the teacher I do not recommend because not all teachers are to be trusted considering what is happening these days.

第 126 段：
In paragraph
“舍与阿阇梨，亦作此说：
“When he dedicates himself to the teacher,
‘尊者！我今把自身贡献与你’。”
所以修行者说将自身贡献与你。
he should say ‘I relinquish this my person to you, venerable sir'.” So he is saying I give myself to you.
如果师父动机不良，
这可能很危险。
It may be dangerous if a teacher has ulterior motives.
所以在如今这个社会，
将自身舍与给佛陀
比将自身舍与给师父更好。
It is better to give yourself to the Buddha, not to the teacher these days.
第 128 段：
In paragraph
“如是具足意乐
“For it is one of such sincere inclination who arrives at
得证三菩提。”
one of the three kinds of enlightenment.”
此三种菩提是等正菩提，
辟支菩提，声闻菩提。
The three kinds of enlightenment are enlightenment as a Buddha, enlightenment as a Pacceka Buddha, and enlightenment as an Arahant.
“有六种意乐菩萨
而至菩提成熟。”
Six kinds of inclination lead to the maturing of the enlightenment of the Bodhisattas.”
这里可能就像是大乘的波罗蜜。
These may be something like the pāramitās found in Mahāyāna.
它们是无贪、无嗔、无痴等等。
These are non-greed, non-hate, non-delusion and so on.
它们是菩萨特别开发
的六种品质。
These are the six qualities that the Bodhisattas especially develop.

“即无贪意乐诸菩萨
而见于贪之过，
With the inclination to non-greed Bodhisattas see the fault in greed.
无瞋意乐诸菩萨
而见于瞋之过”等等。
With the inclination to non-hate Bodhisattas see the fault in hate.” and so on.
虽然这里是引用的经文，
Although it is a quotation,
但是我们在圣典里
找不到任何这样的文本。
we cannot trace this quotation to any Text available nowadays.
可能是有些圣典遗失了，
So some Texts may have been lost
也有可能引述的
并不是上座部的著作。
or it may refer to some sources not belonging to Theravāda.
第 132 段
In paragraph
“执取于相”——巴利语
“nimitta”有不同的意义。
‘apprehend the sign' - the Pāḷi word ‘nimitta' has different meanings.
这里的“执取于相”只是说
对老师的教法仔细谛听。
‘Apprehend the sign' here just means paying close attention to what you hear from the teacher.
“此为前句，此为后句，
“this is the previous clause, this is the subsequent clause,
此为义理，此为其意旨，
此为譬喻”等等。
this is the meaning, this is the intention, this is the simile.” and so on.
所以首先仔细谛听老师的话，
So first paying close attention and hearing the words of the teacher
然后努力理解它们，
在这里被称为“执取于相”。
and trying to understand them is called here ‘apprehending the sign'.
不是像在禅修时的
“执取于相”。
It is not like apprehending the sign when you practice meditation.
在禅修时的“执取于相”
将在第四章谈到。
‘Apprehending the sign' in meditation will come later in chapter four.
这里的“执取于相”意思是
对老师所讲的东西认真谛听。
Here ‘apprehending the sign' means paying close attention to what the teacher says.
“此为前句，此为后句，
此为义理，等等
“this is the previous clause, this is the subsequent clause, this is the meaning,
“如是恭敬谛听执取于相者
When he listens attentively, apprehending the sign in this way,
而得善学业处。”
his meditation subject is well apprehended.”
他知道他应该
要了解的禅修内容。
He knows what he should know about meditation.
“唯有依彼（业处）
而得成就胜位。”
Then, and because of that, he successfully attains distinction.”
“成就胜位”意思是获得禅那，
‘Attains distinction' means attains jhānas,
获得神通，获得觉悟。
attains supernormal knowledge, attains enlightenment.
英译的“but not otherwise”
应该是“实非他者”（but not others）。
It should be ‘but not others' not ‘but not otherwise'.
他将成就胜位，实非其他
He will successfully attain distinction but not others
不认真谛听并且执取于相的人。

who do not listen attentively and apprehend the sign and so on.
这里的“otherwise”
要改成“others”。
‘Otherwise' should be corrected to others.
不是“otherwise”。
It is not ‘otherwise'.
121 页，第一行
one page 121, first line.
“而得成就胜位，实非他者。”
“He successfully attains distinction, but not others.”
好。
OK.
这是第三章的结尾。
That is the end of the third chapter.
我们依然处于准备阶段，
So we are still preparing.
还没有结束预备阶段。
Preparing is not over yet.
想要禅修，我们要避免
十八种不合适的精舍，
并且找到适合禅修的地方。
You have to avoid 18 faulty monasteries and find a suitable place for meditation.

09A 说地遍品

我想大家至少还记得
第三章的准备内容。
I think we need to at least remember the third chapter which deals with how to prepare for the practice.
在真正进入禅修之前，
我们需要有所准备。
Before really going to the practice we have to prepare ourselves.
我们要做的第一件事
就是清净自己的戒行。
The first thing we have to do is to purify our virtue.
就是说要保持戒行清净，持好戒。
That means to keep our moral conduct clear, to take and keep the precepts.
这是首先要做的事情。
That is the first thing.
下一件事情是——
The next thing is -
翻到第三章第 28 段——
please go to paragraph 28 in chapter 3 -
这里给出了步骤。
there the steps are given.
首先是要清净戒行。
First there is purifying virtue.
第二是破除十种障碍。
The second is severing any of the ten impediments or ten obstacles.
这是在第三章讲到的内容。
That was dealt with in the third chapter.
然后行者必须找到一名善友
或一名好的禅修老师，
从他那里学习禅修的业处。
Then one must find a good friend, a good meditation teacher from whom the yogi must learn about the meditation subject.
他还要选择一个
适合自己性行的业处。
And also he should choose a subject that is suitable for his own temperament.
对六种性行进行了讨论，
There is a description of the six kinds of temperaments
并介绍何种人属于何种性行。
and what kind of temperament a person belongs to.
然后行者应该舍离
不适合于修定的精舍
After that the yogi should avoid a monastery unfavorable to the development of concentration
而住于适合修定的精舍。
and go to live in one that is favorable.
第四章就是从这里开始。
The fourth chapter picks up there.
第四章一开始讲到不适合
修定的精舍具有的十八种过失、
The fourth chapter begins with the 18 faults of a monasteries not suitable for the practice of meditation
适合修定的精舍所具有的五支。

and the 5 qualities or factors of suitable monasteries.
然后作者解释如何制作
一个地遍的泥盘以及如何修习。
Then the author goes on to explain how to make a kasiṇa disk or the earth kasiṇa and how to practice.
我们先讲不适合修定的
精舍具有的十八种过失。
We begin the fourth chapter with the 18 faults of a monastery.
首先作者介绍
Before that the author states that
行者应该住在离他的老师
不太远的精舍，
a person should live in a monastery not too far from where the teacher lives
因为如果他对禅修的业处有疑问
because if he has doubt about the subject of meditation
他就可以去老师那里请教
获得澄清然后回到精舍。
he could go to the teacher and ask and let him clarify the teaching and then go back to the monastery.
“假使那里不安，则应迁到
"If it is inconvenient there, he can live in another monastery -
一迦乌多或半由旬或一由旬
以内的其它任何处所去住。”
a suitable one - a quarter or a half or even a whole league distant.”
一由旬据说是 8 英里。
A league is said to be about 8 miles.
行者离老师所住的寺院
不能超过 8 英里，
The monastery of the teacher should be at most 8 miles from where you live
这样就可以步行抵达。
so that you can walk to him in a day.
当时的人都是步行，
托钵的时候也是走路。
People had to walk in those days as well as go for alms along the way.
可能是一迦乌多
或半由旬或一由旬的距离。
It may be a quarter or a half or a whole league away.
所以意思就是两英里、四英里
或者八英里的距离。
So that means two miles, four miles or eight miles.
学生：我想从这里（旧金山）
到戴利城大概是
10 或 12 英里的距离。
Student: I think Daly City is about 10 or 12 miles from here (San Francisco).
尊者：哦。
大概就是这样的距离。
Teacher: Oh. So it may be about this distance.
如果禅修者对他的
禅修业处有所疑惑，
So if the meditator has some doubt about his meditation subject, he can go there
他就可以去问他的老师。
然后再回到他的精舍修行。
and ask the teacher. Then he can go back to his monastery and practice.
然后论师给出不适合修定
的精舍具有的十八种过失。
Then the Commentary gives the 18 faults of a monastery.
当解释如何进行禅修时，
古代的老师非常详细地
解释了如何为禅修作准备。
When describing how to practice meditation, the teachers of old are very detailed in explaining how to prepare for meditation.
可能真的到了巨细无靡的地步。
Maybe it is too meticulous.
行者所住的精舍
应该舍离此 18 种过失。
A monastery where a person lives and practices should be free of these 18 faults.
第一个是“大的”。
The first one is largeness.
如果精舍很大，
When a monastery is a large one,
对禅修就会造成干扰。

disturbances come up for the practice of meditation.
“那里有很多不同意见者集合。”
这里的“不同意见者”指的是
出家人，不是在家人。
“People with varying aims collect in a large monastery.” ‘People' here means monks, not lay people.
具有不同意见的比丘在
大的精舍集合，他们彼此冲突。
Monks with different aims collect in a large monastery. They will conflict with each other.
如果人太多了，
人们就会忽视自己的义务——
When there are many people, people will neglect the duties
扫地、
- sweeping the compound,
备水等等。
setting up water and so on.
如果这些事情没有做，
禅修者看到后，
就应该去做这些义务。
If they are not done and the person sees that they are not done, he should do them.
如果他不做这些事情，
And if he does not do them,
他就犯了恶作（突吉罗）之罪。
then he commits an offense of wrong-doing.
这虽然是很小的过失，
但是还是一个过失。
It is a very minor offense, but still it is an offense.
如果他要去扫地、备水等等，
If he has to sweep the place, put out water and so on,
那么他禅修的时间就会减少。
then his time for meditation is reduced.
所以如果住在一个精舍，
精舍里的比丘都不做义务，
这样的精舍就不适合
想要禅修的人住。
So living in a monastery where monks are not doing their own duties is not a suitable one for a person who wants to practice meditation.
如果这个大的精舍里
If it is a large monastery
比丘们都行他们的义务，
and the monks do their duties
对于禅修没有干扰，那么
他就可以住在大的精舍里禅修。
and if there are no disturbances for the practice of meditation, then he may live in a big monastery and practice meditation.
这里的要点在于适合禅修。
The main point is the suitability for the practice of meditation.
如果精舍很大，
但是如果维护的很好，
It may be a big monastery but if it is kept well
比丘和沙弥都做自己的义务，
and the monks and novices do their own duties well
对于禅修没什么干扰，
那么行者就可以住在大的精舍。
and there is no disturbance or interference for the practice of meditation, then he can live in a big monastery.
在我们缅甸就有这样的大寺院，
比丘们都持戒精严，住在一起。
There are such big monasteries in our countries where monks live in a very disciplined way.
即使五百名比丘在一起吃饭，
你也听不到任何声音。
You don't hear a sound although 500 monks are eating.
这样的精舍虽然很大，
但是是适合禅修的。
Such a monastery although big is suitable for the practice of meditation.
下一个是“新精舍”。
如果精舍是新的，
你就有许多事情要做，
The next one is a new monastery. When a monastery is new, you have many thing to do.
所以这也不是禅修的合适处所。

So it is also not a suitable place for the practice of meditation.
在第四段：
In paragraph
“尊者自由行沙门法。”
“let the venerable one do the ascetic duties.”
这里英译的“沙门法”
实际意思是“禅修”，
That really means the practice of meditation,
不是头陀行或者其他的义务。
not the ascetic practices or other duties.
这里的巴利语是
“samaṇadhamma”(沙门法)。
The Pāḷi word is samaṇadhamma.
“沙门”指的是行者，
“法”在这里指修行。
‘Samaṇa' means an ascetic or monk.
‘Dhamma' here means practice.
所以“沙门法”
实际上意思是禅修，
‘Samaṇadhamma' really means the practice of meditation,
不仅仅是做义务。
not just doing duties.
即使是个新精舍，
Even though it is a new monastery,
如果其他人能够做事维护精舍，
if others take care of what is to be done there
让想禅修的人自由修行，
那么这对他就是一个合适的精舍。
and let the person who wants to practice meditation practice freely, then that is a suitable monastery for him.
下一个是“古寺”。
The next one is the dilapidated monastery.
如果精舍破旧，
When a monastery is not in good shape,
那么你就要去修理，
有事情就要去做。
then you have to repair and do whatever needs to be done there.
这样你禅修的时间就很少，
Then you have little time for meditation
所以就不是合适的精舍。
and so it is not a suitable monastery.
下一个就是在路旁的精舍。
The next one is a monastery with a nearby road.
如果它离大陆近，白天黑夜
都持续有来访者。
“来访者”这里指的是客比丘。
If it is close to a road or a main street, visitors keep coming night and day. ‘Visitors' here means monk visitors.
如果有来访的比丘，
When visiting monks come,
你就要给他们安排住处。
you have to assign places for them.
有时候，你需要将你的住处
提供给来访的比丘。
Sometimes you have to give your place to the visiting monk.
而你自己就要去别的地方。
You have to go to some other place.
你可能要住在树下或者平石上。
You may have to go to the root of a tree or on top of a flat rock.
你需要将你的住处
提供给来访的比丘。
You have to give up your place to the visiting monk.
第二天也如此，
The next day is the same.
这样你就没机会禅修。
So there is no opportunity to practice meditation.
这样的处所就不适合禅修者。
This is not a suitable place for him.
学生：你这里说的禅修
是坐禅还是行禅？
Student: when you say meditation here, are you talking about sitting or walking meditation?
尊者：两者都包括。
Teacher: Both.
任何形式的禅修。
学生：所以作务也是
一种形式的禅修？

Any kind of meditation.
Student: so then work is a kind of meditation.
尊者：这里的禅修指行禅或者坐禅。
Teacher: Here meditation is walking or sitting meditation.
在精舍里作务，
Doing things at the monastery, working,
不能处于强大的正念禅修状态。
cannot be done with real intense mindfulness meditation.
你做事的时候可能有轻微的正念，
You may have light mindfulness doing what you are doing,
但是当你为修建寺院作务时，
but when you are doing some work preparing the monastery,
就很难具念，
it is very difficult to keep mindfulness,
很难保持强大的正念。
the intense mindfulness.
这里它指的念力强的禅修。
Here it means the intense practice of meditation.
下一个是泉水旁边的精舍。
A monastery near a pond is the next one.
人们到那里取水。
People come there and drink water.
“又住在城市里为王家
亲近的长老的弟子们，
为了染衣到这里来。”
“Pupils of city-dwelling elders supported by the royal family come to do dyeing work.”
这里英译的“supported by”意思是经常访问王室
Here ‘supported by' means frequenting royal families
或者与王室关系亲密。
or being familiar with or intimate with royal families.
所以这样的精舍不是合适的精舍。
So it is not a suitable place.
下一个是临近具有
各种蔬菜的精舍。
The next one is near a place where there are vegetables.
这里英译的“edible leaves”实际上指蔬菜。
‘Edible leaves' here really means vegetables.
如果附近有蔬菜，那么
妇女们就会过去采摘蔬菜。
When there are vegetables, women may come to gather the vegetables.
她们就会唱歌等等。
They will sing and so on. So there is disturbance
所以就会有异性的声音进行干扰。
with sounds of the opposite sex.
这是禅修的过患，
因此不是合适的地方。
There is danger to the meditation, so it is not a suitable place.
如果精舍有花丛或者树木，
也同样如此。
The same is true for a monastery with flowering shrubs or trees.
人们会过去摘花，
这也会对禅修造成干扰。
People come to gather flowers and so there is disturbance to the meditation.
下一个就是具有许多果树的精舍，
例如芒果、蒲桃果、波罗蜜等等。
The next one is a monastery with many fruits such as mangoes, rose-apples, jack-fruits and so on.
如果结满了水果，
人们就会过来采摘水果。
这样就会造成干扰。
When there are many fruits, people come and pick fruits. There is disturbance.
学生：什么是波罗蜜？
Student: What is jack-fruit?
尊者：波罗蜜是很大的树。
Teacher: Jack-fruit is a big tree.
有些波罗蜜树可能
就像这座房子这么高。
Some jack-fruit may be as big as this building.
果壳上长了类似于刺的东西。
但是实际上它们不是刺，

The fruit has something like thorns outside. They are not really thorns;
只是一种突出物。
they are protrusions outside.
当你将果实切开时，
里面有果肉和果核。
When you cut open the fruit, there is meat inside and a seed.
波罗蜜树生产在热带国家
Jack-fruit is grown in tropical countries
缅甸、斯里兰卡这样的热带国家，
我觉得夏威夷也有。
like Burma, Sri Lanka, and I think it is also grown in Hawaii.
美国大多数人不知道波罗蜜树。
Many people in this country don't know jack-fruit.
对于比丘而言，
菠萝蜜树很重要，
Jack-fruit tree was very important for monks
因为我们用菠萝蜜树的树芯
because we used the inner core of jack-fruit
给僧袍染色。
to make dye for the robes.
波罗蜜树树芯的颜色是
介于棕色和黄色之间。
The inner core is color between brown and yellow.
是一种暗黄的颜色。
It is a dark yellow color.
我们将它的芯给剁碎。
We chopped the inner core into small pieces.
将这些碎片煮熟，获得颜料。
We boiled those small pieces and got the dye.
然后，我们用从波罗蜜树里
获得的这种颜料染僧袍。
Then we dyed the robes with the dye that we got from the jack-fruit tree.
我们的另外一个
颜料来源就是榕树的树皮。
The other thing we used for making dye was the bark of the banyan tree.
但是榕树制成的颜料
没有波罗蜜树好。
That is not as good as the inner core of jack-fruit tree.
我想美国也引进了菠萝蜜树。
I think now jack-fruit is imported into this country.
学生：波罗蜜是什么味道？
Student: What does it taste like?
尊者：很难形容。它是甜的。
Teacher: Hard to say. It is sweet.
如果吃的太多，
胃就会出毛病。
If you eat too much, you will have stomach trouble.
如果是知名寺院，很有名，
And then if a monastery is famous, if it is renowned,
许多人就会拜访。
这样，就没有足够的时间禅修。
many people will come. Then there will not be enough time for meditation.
“如果那里对他是觉得
很适当的话，则白天当往他处，
而夜间可在此住。”
“But if it suits him, he can live there at night and go elsewhere by day.”
白天的时候，你可以去别的地方，
晚上再回来。你可以这样做。
You can go somewhere else during the day and go back at night. That you can do.
“近于城市则有异性的所缘现行“
"In one with a nearby city objects of the opposite sex come into focus.”
如果近于城市，
When it is close to a city,
这个寺院就是在市中心。
This monastery is right in the city.
我们是一样的。
we are the same.
这也是种干扰。
that is a kind of disturbance.
第 10 段：
In paragraph
“又诸有权势者亦在寺中
张其天幕而坐等。”

“Also important people spread out carpets in the middle of the monastery and sit down.”
这里的英译有问题，
实际上，他们并不是铺地毯，
而是坐在寺院中间，
Actually they do not spread out carpets, but they sit in the middle of the monastery,
用帘幕遮蔽起来。
screened by curtains.
这里就是这个意思。
That is what is meant.
他们来到寺院，坐下来，
然后用屏障把自己围起来。
They will come to the monastery, sit down and put a curtain around them.
这里并不是仅仅指铺地毯。
It is not just spreading carpets.
这里的巴利语词意思不是
“地毯”，而是“帘幕”。
The Pāḷi word here means not a carpet but a curtain.
学生：这样做是为了
安静地禅修吗？
Student: That was done to isolate them for meditation?
尊者：不是为了禅修，
Teacher: Not for meditation,
只是为了防止被打扰。
just for isolation.
这里的“有权势者”
并不是指比丘。
Here the ‘important people' are not monks.
指的是在家人，国王、
大臣等来拜访的人。
Lay people, a king, or ministers, or anybody may come.
他们不想被其他人干扰，
所以他们就在周围围上屏障。
They may wish to be separated or secluded from other people so they will put the curtain around them.
下一个就是“近于薪林”的精舍。
The next one is a monastery nearby timber trees.
诸采薪的来采薪。所以
这样的精舍不是合适的精舍。
The timber people come and cut down trees. So it is not a good place.
另外一个是“近田”的精舍。
Another one is a monastery near arable fields.
如果寺院离农田很近，
When there are fields close to the monastery,
人们就在寺院里打谷。
这样就会造成干扰。
people use the monastery as a thrashing place. So there is disturbance.
如果寺院拥有农田，
Also when the monastery owns land,
为寺院耕作的仆从，
阻止他人在田里放牛，
then the attendants of the monastery have to avoid cattle from coming into the field
有时候也不准这些牛饮水。
or sometimes have to avoid giving water to them.
这里就是这个意思。
It is what is said here.
“为寺院耕作的家属阻止他人放牛，
又不准他家应用灌溉的贮水池，
“The monastery attendants impound cattle belonging to families and deny the water supply to their crops.
于是人们取其谷穗
Then people bring an ear of paddy
that's "an"
you have "and" or "an"?
but in this book, it is “and"
而来示于寺僧说：
and show it to the Community saying,
‘看吧！这是你们寺院农家 所作的。'”
‘Look at your monastery attendants work'.”
and so on.
学生：paddy 是什么意思？ Teacher: It is a kind of crop. We get rice from it.
尊者：这是某种形式的农作物。
生长出稻子之类的作物。
Student: What is paddy?
下一个是：“有不和合者居住。”
The next one is the presence of incompatible persons.

“那里住着互相仇视不和的比丘，
从事斗争，如果劝阻他们说：
“尊者，
“Where there are bhikkhus living who are incompatible and mutually hostile, when they clash and it is protested ‘Venerable sirs,
不要这样做。”
他们可能反而说道：
‘自从这个粪扫衣者来了之后，
使我们堕落了！'”
do not do so' they exclaim ‘We no longer count now that this refuse-rag wearer has come'.”
他们的意思是
“他们变得一钱不值了”。
They are saying that they are nobody or something like that.
这种地方不适合想要禅修的比丘。
It is not a good place for a monk who wants to meditate.
接下来是近水的“贸易场”
或近陆的“贸易场”，
也是不合适的。
Then a monastery near a land port of entry or a water port of entry may not be suitable.
如果寺院近于这种地方，
When a monastery is near such a place,
比丘们就会受到干扰，
the monks are inconvenienced by the people
那里会经常
有来自船上和商队的人，
constantly arriving by ship or caravan,
讨水喝、讨盐用等等。
asking for water, for salt, and so on.
下一个就是“近边疆”的精舍。
“边疆”意思实际上是指
偏僻的地区。
The next one is a monastery near border countries. ‘Border countries' really means outlying districts.
偏僻的地区，人们往往不信教。
Mostly people living in the outlying districts are not of religious type.
他们没有宗教信仰，
对佛法僧也没有信心。
They do not have faith in religion or in the Buddha, Dhamma and Saṅgha.
“边疆”意思实际上是指
边疆的偏僻地区。
‘Border countries' really means outlying districts near the border.
下一个就是“近国界”的精舍。
The next one is a monastery near the frontier of a kingdom.
如果比丘居住于国界，
When a monk lives near the border of a country,
国王们可能会经常攻击、
讨伐这些地方。有时候
这个地区被这个国王占领，
有时候又被那个国王占领。
kings may come and attack this place and that place. Sometimes it may fall to one king and then it may fall to another.
如果比丘住在这样的地方，
可能会被误会成间谍。
When a monk is living there, he might be suspected of spying.
这样，对他而言，可能很危险。
It could be dangerous for him.
所以住在国界的地方禅修，
对他就是不合适的。
So it is not suitable for him to live near a frontier and practice meditation.
“不妥当者，
即异性之色等的所缘聚集，
或为非人栖止之所，
都为不妥当的精舍。”
“Unsuitability is that due to the risk of encountering visible data, etc., of the opposite sex as objects or to haunting by non-human beings.”
所以，如果是个闹鬼的地方，
你也不要住在那里禅修。
So if it is a haunted house you do not live and meditate there.
这里有一个故事。
"Here is a story.

“一位住在阿练若的长老，

An elder lived in a forest, it seems.

有一次，一位夜叉女

站在他的草庵之门歌唱。

Then an ogress stood in the door of his leaf hut and sang.

他出来站在门口时，

她却跑到经行处上面去歌唱。

The elder came out and stood in the door. She went to the end of the walk and sang.

等长老来到经行处时，

她又站到百仞的悬崖之上

去歌唱，此时长老即回来。

The elder went to the end of the walk. She stood in a chasm a hundred fathoms deep and sang. The elder recoiled.

然而那女子亦急速追来对他说：

‘尊者，我曾经吃过像你这样

的人不只是一个或两个了。'”

Then she suddenly grabbed him saying, ‘Venerable sir, it is not just one or two of the likes of you I have eaten'.”

所以在闹鬼的房子里

禅修是不安全的。

So it is not safe to practice meditation in a haunted house.

最后一个是

“不得善友”的精舍。

The last one is lack of good friends.

如果你在那里没有善友，

If you cannot get good friends,

你就不要住在那里禅修。

then you don't live there and practice meditation.

对于禅修者而言，善知识

或者类似的朋友是很重要的。

A teacher or the equivalent of a teacher is important for a person who practices meditation.

如果想获得禅修的成功，

所应该避免的十八个过失。

These are the 18 faults that a monk has to avoid to make his meditation practice successful.

接下来就要介绍适合禅修的精舍。

Then there is a monastery which is suitable for monks to practice meditation.

这样的精舍或者住处

有五个特点（五支）。

这里的“住处”

指的就是“寺院”。

There are five qualities of such a monastery or resting place. ‘Resting place' here means a monastery.

有时候，智髻尊者

用词非常忠于原文。

Sometimes Venerable Ñāṇamoli wanted to be very literal.

学生：所以它的意思是“寺院”？Teacher:

Actually it is a monastery. It is a dwelling place.

尊者：实际上指的是寺院，

被称为“住处”。

Student: so it is monastery.

比丘的住处离村庄、市镇

不能过远，也不能过近。

A dwelling place for monks must not be too far or too near a village, or a town, or a city.

比丘需要托钵乞食。

A monk has to go for alms.

如果太远，就很难抵达。

如果太近，就太吵，会受到干扰。

If it is too far, it is difficult for him to go. If it is too close, it is noisy and there is disturbance.

所以，精舍离村落就

不能太远，也不能太近。

So a monastery should be neither too far or too near the village.

“是适宜往返的。”

“It has a good path for going and coming.”

这里的意思是路况很好。

That means it has a good road.

比丘能顺利地往返。

The monk can go to the village and come back with comfort.

第二：“在白天不喧闹，

Number two: “It is little frequented by day (That means seclusion.)

而晚上少声响、少声音。”

with little sound and few voices by night.”

所以，在白天不是很喧闹，
So it is not too crowded during the day
晚上也不能很吵。
and it is not noisy at night.
第三是：“少有虻、蚊、风吹、
炎热（及）爬虫类的恼触。”
The third factor is: “There is little contact with gadflies, flies, wind, burning sun and creeping things.”
所以那里不能有很多蚊、虻等。
So there should not be many mosquitoes, gadflies and so on.
第四：“对于住在该住处者，
容易获得衣服”等等。
The fourth is: “the one who lives in that lodging easily obtains robes” and so on.
第四是讲必须很容易获得四资具，
The four requisites must be easily obtainable
因为如果比丘需要寻求衣服等等，
because if a monk has to go about getting robes and so on,
就不能顺利地进行禅修。
then he cannot practice meditation well.
比丘应该住在容易
获取四资具的地方。
The monk must live in a place where these things are easily obtained.
第五：“在该住处
住有多闻、通达阿含、
The fifth one is a place where monks are living “who are learned, versed in the scriptures,
持法、持律
及持论母的长老比丘们。”
observers of the Dhamma, observers of the Vinaya, observers of the Codes.”
“持”这里的英译是“Observer”。
‘Observers' really means holders.
“Observer”这个词程度比较轻。
‘Observer' is a little softer.
这里它指的是对法、律、律
和论母烂熟于心。
Here it means those who have learned by heart the Dhamma, the Vinaya and the Codes.
这里的巴利语是“dhara”(持)，
The Pāḷi word is dhara.
不单纯是英译的“observer”。
It is not just observers. It is those who are competent,
指的是精通法和律的人。
those who are competent in Dhamma and Vinaya.
“法”指的是经和阿毗达摩。
‘Dhamma' here means Suttas and Abhidhamma.
“律”指的是戒律。
Vinaya means disciplinary rules.
“Observers of the Codes”就是指“持论母者”。
‘Observers of the Codes' means ‘Holders of the Codes'.
“论母”指的是阿毗达摩的初分
和比丘们的戒律。
‘Codes' means the beginning portion of Abhidhamma Piṭaka and the rules for monks.
我希望你们记住比丘的戒条
I hope you remember there is a code of rules for monks,
227 条戒等知识。
227 rules and so on.
这些被翻译为 Codes（论母）。
巴利语称之为 Mātikā（论母）。
These are called ‘Codes'. In Pāḷi they are called ‘Mātikā'.
“论母”也指阿毗达摩藏
的第一部分。
‘Mātikā' also means the very first section of Abhidhamma Piṭaka.
学生：你是不是称之为戒律？
Student: would you call them precepts?
尊者：没错，比丘的戒律。
Teacher: That's right, precepts for monks.
寺院里应该有这样的比丘，
There should be such monks at a monastery,
如果你有疑问，可以向他们请教
so that if you have doubt about anything, then you can go to them and ask them.
这就是具备五支的精舍

These are the five desirable qualities of a monastery.
所以应该避免十八过失，
One should avoid the 18 faults and go to a monastery
找到一个具备此五支的精舍禅修。
where one finds these five factors and practice meditation.
在禅修之前，你还要做一件事。
那就是“破除细障”。
Before practicing meditation you have to do one more thing. That is to sever the lesser impediments.
你要破除“破除粗障”。
You have severed the grosser impediments.
在第三章第 29 段里提到过十种障。
There were ten impediments mentioned in the third chapter in paragraph 29.
禅修者要破除这十种障。
He should sever the ten impediments.
然后，他就要找
一位老师学习禅修，
Then he should find a teacher, learn about meditation,
避免具有十八过失、
具有五支的寺院。
avoid the 18 faults of a monastery, and then find a monastery endowed with the five qualities.
在开始禅修时，
After taking up the practice of meditation,
他需要做一些事情。
he has to do something.
那就是“破除细障”。
That is severing the lesser impediments.
“细障”在这里的意思就是，
如果你的头发长，你就要剪掉它。
‘Lesser impediments' here means when your hair is long, you have to cut it.
如果指甲长了，你要剪掉它。
When your nails are long, you have to cut them.
同样地，如果你的僧服
需要修补，你就要修补它。
And also if your robes need to be mended, you have to do that.
如果钵上生了锈
If there is a stain on the bowl
（如果你的钵是铁制的话），
(That means the bowl is made of iron.)
这样就不太好，
你就要烧煮除锈。
so it is not so good, then you have to bake it again.
床和椅等也需要清扫。
所以，要让一切东西有条不紊，
The bed, chair etc. should be cleaned. So everything has to be done neatly,
当你禅修的时候，
你就不需要为这些事情烦恼。
so that when you practice meditation, you don't have to worry about all these things.
破除了细障之后，
After severing the lesser impediments,
就开始禅修。
we embark upon the practice of meditation.
但是你还要做一件事。
But still you have to do something.
大家记得禅修的四十个业处。
You remember that there are 40 subjects of meditation.
作者接下来就介绍
禅修的第一个业处
Now the author is going to describe the practice of the first subject of meditation given there,
——地遍。
the earth kasiṇa.
学生：如果严格按照这个
避免十八过失的建议，
Student: If you were to follow the advice about avoiding the 18 faults of a monastery,
如今在缅甸符合这些要求，
are there many places in Burma today
没有这些障碍的寺院多不多？
that don't have these hindrances?
尊者：是的，
Teacher: Yes.
通常符合要求的都是森林道场，

Mostly they are forest monasteries
因为在城市里，你找不到
避免这十八过失的寺院。
because in the cities you cannot get a monastery that is free from all these 18 faults.
如果你去森林，
When you go to a forest,
不是森林深处，
not the deep jungle,
而是离村落一、二英里的地方，
about a mile or two away from a village,
你就能发现适合禅修的寺院。
you get a proper place for the practice of meditation.
但是我觉得这里的要旨在于
But I think the point here is
这个地方应该是没有
干扰、适合禅修的地方，
that it should be a place where you can practice meditation without disturbance.
应该是一个能够发展定力的地方。
It should be a place where you can develop concentration.
这就是要点。
That is the main point.
在第三章提到的第一个
禅修业处就是地遍。
The first subject of meditation mentioned in the third chapter is the earth kasiṇa.
“Kasiṇa”的意思是“整个的”。
‘Kasiṇa' means whole, all.
我们只是称之为圆盘，
We just say it is a disk
是因为你是通过观察
地遍圆盘禅修的。
because you look at a disk of earth and then practice meditation on it.
“即如是断除细障的比丘，
When a bhikkhu has thus severed the lesser impediments,
饭食已竟，
then, on his return from his alms round after his meal
除去食后的昏睡。”
and after he has got rid of drowsiness due to the meal.”
意思是在饭后略事休息，
消除食后的昏睡。
That means after he has rested for a while,
吃完饭你感到瞌睡，
after a meal, you feel a little drowsy. You want to go to sleep.
你需要休息一下。
You may take rest for a while.
这就是“除去食后
的昏睡”的意思。
That is what is meant by getting rid of drowsiness due to the meal.
“安坐于寂静之处而取于
人为的或自然的地相。”
"He should sit down comfortably in a secluded and apprehend the sign in earth that is either made up or not made up.”
地遍可以是人造的，
The earth kasiṇa could be a made one
也可以是天然的。
or it may be not made up, a natural one.
“即如古义疏中说：
‘学习地遍者’——
学习地遍意思是
以地遍为所缘进行禅修。
"For this is said: ‘One who is learning the earth kasiṇa' - ‘learning the earth kasiṇa' means practicing meditation on it.
智髻尊者这里的用词
也非常忠于原文。
Here also Venerable Ñāṇamoli wanted to be literal.
巴利语“uggaha”有多种意义。
The Pāḷi word ‘uggaha' has many meanings.
它有“拾取”的意思，
‘Picking up' is also uggaha.
也有“学习”的意思，
‘Learning' is uggaha.
还有“抓取”的意思。
‘Taking hold of' or ‘grasping' is uggaha.
这里指的是缘取地遍进行禅修，
或者说专注于地遍的所缘。

Here it means practicing meditation on the kasiṇa object or concentrating on the kasiṇa object.
“即如古义疏中说：学习地遍者，
取于人为的或自然的地相，
其地须有限而非无限的，
For this is said: ‘One who is learning the earth kasiṇa apprehends the sign in earth that is either made up or not made up, that is bounded not unbounded,
有际而非无际的，
有周而非无周的，
limited not unlimited, with a periphery not without a periphery,
有边而非无边的，
如米筛或米升那样大。”
circumscribed not uncircumscribed, either the size of a bushel or the size of a saucer.”
什么是“bushel”？
What is a bushel?
学生：是度量容器。
Student: It is a measure.
尊者：是多深的长度？
Teacher: How deep is it?
在缅甸这个词被翻译成托盘，
In Burmese this word is translated as something like a tray,
圆形的托盘
a round tray
大概是一英寸的深度。
about one inch deep.
并不是指一种圆篮子。
It is not a bushel basket.
当你想要端饭菜的时候，
你就用到一种托盘，
诸如此类的东西。
Now when you want to serve something, you use a tray. It is something like that.
“saucer”（米升）
在缅甸被翻译成瓦罐盖。
The size of a saucer' - in Burmese we translate it as a lid of a pot.
当你要煮饭的时候，
你就要用到瓦罐，
瓦罐有一个盖子。
When you cook something, you use a pot made of clay and there is a lid.
直径约为九到十英寸。
It is about nine or ten inches in diameter.
“彼即作善取，善忆持，
善坚定于彼相。”
He sees to it that the sign is well apprehended, well attended to, well defined.”
他将心导向那个所缘，
He puts his mind on that object
尽力专注于该所缘，
and tries to concentrate on that object,
尽力忆持这个所缘，
and tries to actually memorize the object
这样他即使是闭着眼睛，
也能看到这个所缘，
看到这个相。
so that he could see the object, see the sign with his eyes closed.
“彼既作善取，善忆持，
善坚定于彼相已，
见于相之功德，作珍宝想，
"Having done that, and seeing its advantages and perceiving it as a treasure,
于心尊重。喜爱，
集结其心于所缘之相。”
building up respect for it, making it dear to him, he anchors his mind to that object.”
他甚至可以执着于此相。
He may even be attached to that sign.
心里忆念之后，可以执取此相。
After you have got it in your mind, you may be attached to it.
你不希望遗失此相。
你很喜爱此相。
You don't want to lose it. It is dear to you.
“集结其心于所缘之相：
"He anchors his mind to that object thinking
‘我今以此行道，
‘Surely, in this way' - actually ‘Surely by this practice
诚将脱离老死’。”
I shall be free from aging and death'.”
作者在此描述的是止禅。

What the author is describing here is samatha meditation.
即使是止禅导向的
也应该是从老死中解脱。
Even samatha meditation should be directed towards getting free from aging and death.
这里的意思是说修习止禅之后，
他就会修观禅。
That means after practicing samatha on it, he will go to vipassanā.
佛陀是不倡导仅仅是
为了修止禅而修止禅。
Samatha for samatha's sake is not praised by the Buddha.
你通过修止禅获得很好的定力，
You practice samatha meditation to get good concentration.
然后你就修观禅。
Then you go to vipassanā meditation.
借助于从止禅中获得的定力，
With the help of the concentration from samatha meditation
你就很容易进行观禅。
you can easily go to vipassanā meditation.
止禅应该是观禅的基础。
Samatha meditation should be a basis for vipassanā meditation.
所以这里说：
“我今以此行道，
诚将脱离老死。”
That is why it is said “Surely by this practice I shall be freed from aging and death.”
“于是彼离诸欲
……具证初禅。”
"Secluded from sense desires ...he enters upon and dwells in the first jhāna.”
他就获得禅那，今天不讲
下个星期再讲初禅。
We will come to the jhānas not today but next week.
当他先前具有禅修的经验，
When a person has previous experience with the practice of meditation,
他可能就不需要制造
一个地遍的圆盘。
then he may not need to make a disk of earth.
只需要通过看看自然的大地，
Just by looking at the natural earth
他就能够获得相
——似相或者取相。
he may get the sign, or the abstract sign, or the grasped sign.
如果他过去有禅修的经验，
If a person had experience in the past,
他可能就不需要
做一个地遍的圆盘。
then he may not need to make a kasiṇa disk.
如果没有这样的经验，
他就要制作一个地遍的圆盘。
If he does not have this experience, then he will have to make a kasiṇa disk.
这就是“人为或自然”的意思。
That is with regard to ‘made and unmade'.
“自然”的就是针对那些
过去世具有禅修经验的人。
‘Unmade' is for those who have had
experience in the past lives.
如果没有这样的经验，
他就需要制作一个地相。
For those who have not, they have to make a kasiṇa for themselves.
“若无如是过去世的经验者，
"When a man has had no such previous practice,
应该除去四遍的过失而作遍。
he should make a kasiṇa, guarding against the four faults of a kasiṇa
则不应违背于亲近阿阇梨时
所学习的业处的规定，
and not overlooking any of the directions for the meditation subject learned from the teacher.
即以青、黄、赤、白的
混合为四遍的过失。”
Now the four faults of a kasiṇa are due to the intrusion of blue, yellow, red or white.”
当你制作地遍的时候，
不能是青、黄、赤或白色。

When you make the earth kasiṇa it must not be blue color, yellow color, red color or white color.
因为在十遍之中，
有四种颜色的遍——
That is because among the ten kasiṇas there are four color kasiṇas
青、黄、赤、白。
- blue, yellow, red and white.
所以为了不与它们混淆，
So in order not to mix with them
地遍不能是青、黄、赤或白色。
the earth kasiṇa should not be blue, yellow, red or white.
“是故不宜取青等之色的土，
应以恒河之泥
"Instead of using clay of such colors he should make the kasiṇa of clay like that in the stream of Gangā,
即如黎明之色的土作遍。”
which is the color of the dawn."
这是一种似红非红的颜色。
It is somewhat red but not really red color.
你可以在早晨起床的
时候看看黎明的天际。
You may get up in the early morning and look at the dawn.
在缅甸的书本里
它被定义为轻微的红色，
In our books it is defined as a little red,
但也不是很红，淡淡的红色。
就是这样的颜色。
but not quite red, but just a little red. It is that color.
所以，书里说你要
使用黎明之色的泥土。
It is said in the book that you should use dawn-colored clay.
你可以在恒河里获得它。
You can get it in the stream Gangā.
“恒河”并不必须
是印度的恒河。
‘Gangā' does not mean necessarily the Ganges River in India.
河流被统称为“恒河”。
A river is called ‘gangā'.
“恒河”是河流的统称。
Gangā is a common noun meaning river.
当然，他也指
印度的那条河流。
And it is also the name of a river in India.
“遍的作法不应在寺院的中央
为沙弥等行走之处作遍。
当在寺院的边隅隐蔽之处。”
He should make it not in the middle of the monastery in a place where novices, etc., are about but on the confines of the monastery."
所以他应该在隐蔽之处制作。
So he should make it in a secluded place.
当他作遍的时候，
可以制作成移动的，
也可以是固定的。
When he makes the kasiṇa, he can make it portable one or as a fixed one.
“可移动的是在四根棒
所组合的中间缚上一块
布片或皮革、或席片，
“A portable one should be made by tying rags, or leather, or matting onto four sticks
当作如前所说的
筛和升那样大而圆形的。”
and smearing thereon a disk of the size already mentioned."
意思就是说
大小和圆托盘一样。
That means about the size of a round tray.
后面会讲到尺寸。
Down further the size will be given.
“……再用除去草根石子沙粒
而善加揉捏了的泥涂到那上面，
...Using clay picked clean of grass, roots, gravel and sand, and well kneaded.
在其遍作（准备）之时，
当放在地上观看。”
At the time of the preliminary work it should be laid on the ground and looked at."
所以你将之放到地上，
观看并以此禅修。

So you put it on the ground and look at it and practice meditation on it.
“固定的是先打诸桩于地中，
A fixture should be made by knocking stakes into the ground
作成莲蓬那样的圆形，
in the form of a lotus calyx,
然后以蔓草标织起来，
lacing them over with creepers.
如果适合作遍的泥土不够，
可于下面放一点别的泥。”
If the clay is insufficient, then other clay should be put underneath.”
所以如果黎明色的泥土不够，
那么你可以使用
其他颜色的泥放在下面，
So if the dawn-colored clay is insufficient, then you can use other colored clay underneath
而将黎明色的泥土放在表面上。
and put the dawn-colored clay on the surface, on top.
当作一张手又四指的直径的圆形。
——这就是托盘的大小。
"And a disk a span and four fingers across made on the top of that” - that is about the size of a tray.
“一张手又四指”，
直径大概是十英寸。
A span and four fingers is about ten inches in diameter.
直径 10 英寸。
so about ten inches diameter
地遍的圆盘
an earth disk
“如是依上面所说
之量而划定后，
“So, having thus made it delimited and of the size prescribed,
应以石掌磨之。”
不当用木掌磨之，
因为它会破坏颜色。
he should scrape it down with a stone trowel.” He should not use a wooden trowel because it makes the color bad.
“作成鼓面一样的平坦”
这样就非常光滑。
“And make it as even as the surface of a drum.” So it is very smooth.
然后他要“将其处所扫除，
再去沐浴”。
Then he should sweep the place out and have a bath.”
我们稍后会对此进行解释。
We will come to that later.
我们要将内和外都打扫干净。
We need cleanliness both internal as well as external.
“回来之后，敷设一把
有好垫子的椅子而坐。”
实际上，这里
不是指有“好垫子”。
” On his return he should seat himself on a well-covered chair.” Actually it is not a well-covered chair.
这里指的是安置得很好的椅子，
就是说椅子要放平坦的地面。
It is a well-placed chair on even ground.
“敷设一把高一张手又四指
而有好垫子的椅子而坐。
“He should seat himself on a well-placed chair with legs a span and four fingers high
大概 10 英寸
(about ten inches),
在离遍的圆相（曼陀罗）
二肘半以内之处，”
prepared in a place that is two and a half cubits from the kasiṇa disk.”
所以，遍相应该是四英尺远。
So the disk should be about four feet away.
一肘的长度是十八英寸。
A cubit is 18 inches.
所以二肘是三十六英寸
或者是三英尺九英寸多。
So two cubits is 36 inches or three feet and then nine inches more.
“因为如果坐得
过远则遍不显现。”

For the kasiṇa does not appear plainly to him if he sits further off than that.”
如果他坐的过远，
遍相则对其不显现。
If he sits too far, it is not plain to him.
如果坐的太近，
If he sits too close,
遍相的瑕疵则对其显现。
then faults of the kasiṇa appear.
当你制作地遍的时候，
它可能不会像镜子那么光滑。
When you make an earth disk, it may not be as smooth as a mirror.
所以你可能会在上面
看到指纹之类的瑕疵。
So you may see faults like impressions of your fingers or something like that.
为了不看到这些瑕疵，
你要将其放得远一些。
In order not to see them, you have to put it a little way back.
“若坐得过高
”If he sits higher up,
必须垂首而视，
he has to look at it with his neck bent;
过低则未免膝痛。”
and if he sits lower down, his knees ache.”
所以他的座位不能太高，
也不能太低。
So he should sit in a place that is neither too high nor too low.
遍相不能离得太远，
也不能离得太近，
The kasiṇa should be neither too far from him nor too close to him.
然后他就进行禅修。
Then he practices meditation.
当他观察泥盘的时候，
When he looks at the disk,
他的眼睛不能睁的太大。
he should not open his eyes too wide.
如果眼睛睁的太大，
他会劳累，
If he opens his eyes too wide, he gets fatigued
而且泥盘会过于明显。
and the disk becomes too obvious.
如果泥盘过于明显，
And when the disk becomes too obvious,
则其相不能现起。
then the sign cannot become apparent to him.
如果眼睛睁的太小，
If he opens his eyes too little,
他就不能看清楚泥盘。
then he cannot see the disk clearly.
这样的话，他可能就会犯困。
And so the person may become drowsy and fall asleep.
所以应该恰如其分地睁眼，
It should be looked at with eyes open evenly,
不能睁的太大，
也不能睁的太小，
not too wide nor too little
像是在照镜子。
as if he were looking at himself in a mirror.
你照镜子的时候，
你是在观察你的脸，
并不是在观察镜子的颜色
When you look at a looking glass or mirror, you look at your face and not at the color of the glass
或者镜子的特相。
or the characteristics of the mirror.
你是观察你的脸。
but you look on the face.
同样地，当你
观察泥盘的时候，
In the same way when you look at the disk,
你不是在观察它的颜色等。
我们稍后会对此进行解释。
you do not look at its color and so on. We will come to that later.
“不要观察曼陀罗的色泽，
“The color should not be reviewed.
亦勿于（地的）
特相（坚硬）作意。”
The characteristics should not be given attention.”

这里的英译不是

不要“观察”色泽，

The author did not say that the color should not be looked at

因为当你观察泥盘的时候，

不能避免观察色泽。

because you cannot avoid looking at color when you look at the disk.

泥盘是近于红色。

The disk is somewhat red.

当你观察泥盘，

以之进行禅修的时候，

When you look at the disk and practice meditation on it,

你无法避免看到颜色。

you cannot help seeing color.

但是你不对颜色作意，

But you do not pay attention to color

因为如果你对颜色作意，

because if you pay attention to color,

你的禅修就不是在泥盘上，

then your meditation will not be on the earth disk

而是在颜色上。

but on the colored disk.

你不要将之与色遍之相混淆。

你不要作意于颜色。

You are not to mix with the colored disks.

你不要作意于颜色。

You are not to pay attention to color.

“亦勿于（地的）

特相（坚硬）作意。”

The characteristic should not be given attention.”

地的特相是坚硬。

Earth has the characteristic of hardness.

你不应该专注于

泥盘地界的坚硬。

You should not concentrate on the hardness of the earth on the disk.

如果你专注于泥盘的特相，

If you concentrate on the characteristic of the earth disk,

你做的是另外一种禅修，

而不是修此种遍禅。

you are doing another kind of meditation, not this kasiṇa meditation.

在第十章介绍了

另外一种禅修，

There is another kind of meditation which is described in maybe chapter

就要专注于事物的特相，

where you concentrate on the characteristics of things

而不是事物本身。

and not on the things themselves.

在此，你作意于地遍，

而不是它的特相。

Here you pay attention to the earth kasiṇa and not its characteristics.

“亦勿于（地的）

特相（坚硬）作意。

The characteristic should not be given attention.

但不离色而把依止

（的地）与色作一起，

But rather while not ignoring the color,

更进而置心于（地的）

假说法（概念）作意。”

attention should be given by setting the mind on the (name) concept.”

“地”是一个概念，

不是真实法，

The earth is a concept. It is not a reality.

真实的只是坚硬性。

What is real is just the hardness.

坚硬性是真实的，

而“地”只是概念。

Hardness is a reality and earth is a concept.

此种禅修以概念为所缘，

This kind of meditation takes concept as object

而不是以究竟法为所缘。

and not reality.

所以这里谈到的只是概念。

So the concept should be taken into account.

09B 说地遍品

诸如形状、事物、地、

“Something like the shape, the thing, the earth,
你观察的圆泥盘。
the round earth you look at it.
但是你不专注于它的特相，
它的坚硬和柔软。
But you do not concentrate on its characteristic, its hardness or softness.
你不观察它的色泽，
或者照看它的色泽，
You do not look at the color or take care of the color
只是观察人们所谓的“地”。
but just what is called earth by people.
然后你观察它，
Then you look at it
不断地念：“地、地、地”。
and say “earth, earth, earth”.
所以这里说：
“于对地的诸名之中，
好乐那一个，
当即顺适而称念之。”。
So it says here “That conceptual state can be called by any one he likes among the names for earth.”
“地”有很多名称，
There are many words for the earth.
它们都是同义词。你可以从
“地”的同义词中任选一个。
They are synonyms. You can use any synonym for the earth.
但是英语里，“地”可能没有像
巴利语这样有这样多的同义词。
In English there may not be as many as in Pāḷi language.
在巴利语里，有巴脱唯，
摩希，墨地尼，婆弥，
In Pāḷi there are pathavī, mahī, medinī, bhūmi,
梵素昙，梵松达兰。
vasudhā, and vasudharā.
巴利语中有很多
“地”的同义词，
There are many words in Pāḷi for the English word ‘earth'.
可以使用其中的任何一个。
你观察泥盘，你用巴利语念
“巴脱唯、巴脱唯、巴脱唯”
Any one of them can be used. You look at the disk and you say in Pāḷi “Pathavī, pathavī, pathavī”
或者念“梵素昙、
梵素昙、梵素昙”。
or say “Vasudhā, vasudhā”.
不管你用哪个词，
都是指“地”。
Whatever word you say, it just means the earth.
人们可以“顺适而称念之”。
One uses “whichever suits his perception.”
“然而‘地'是比较
普通（obvious）之名。”
“Still ‘earth' is also a name that is obvious”.
这句的意思实际上是
说“地“是常用词。
The sentence really means ‘earth' is a name that is commonly used.
所以可以使用“巴脱唯”，
So you can just use the word ‘pathavī'
而不是其他词。
这里就是这个意思。
and not the other words. That is what is meant here.
“然而‘巴脱唯'是
比较普通之名，
“Still ‘earth' is (‘Also' is not needed here.) a name that is obvious,
故当取其普通：
‘地、地'而修习。”
意思就是巴脱唯、
巴脱唯、巴脱唯。
so it can be developed with the obvious one by saying ‘earth, earth'.” That means pathavī, pathavī, pathavī.
你睁着眼睛念“地、地”。
You look at it with your eyes open and say ‘earth, earth'.
然后闭上眼睛，忆念它。

Then you close your eyes and try to memorize it.
然后你睁开眼睛，
再闭上眼睛。
Then you open your eyes and close them again.
你通过这样的方式禅修。
In this way you practice meditation.
你努力忆念地之相，
You try to memorize the image or sign of the earth
直到完全记住它，
即使你不看它，
也能观察它。
until you get it in your mind, until you see it in your mind without looking at it.
这时候，你就可以
说是获得了“取相”。
That is the time when you are said to have got what is called the ‘learning sign' here.
这是一种抽象的相，
或者我们称之为忆念之相。
That means the abstract sign or let us say the memorized sign.
获得这种忆念之相后，
After you get that memorized sign,
你离开那个地方，
you leave that place
再找一个地方练习。
and go to your own place and practice there.
因为如果你观察
这个泥盘，不断练习，
That is because if you look at the disk and practice again and again,
这样你就无法获得似相。
“似相”比“取相”更加精细。
it is said that you cannot get the counterpart sign. “Counterpart sign' is finer than the memorized sign.
为了获得似相，
In order to get the counterpart sign
你要在心里练习，
而不是观察泥盘本身。
you have to practice looking in your mind and not looking at the thing itself.
为了不观察它，
避免观察到它，
In order not to see the thing, not to look at the thing,
你就要离开它，
you get away from it
因为如果你离它很近，
你就不能避免看到它。
because if you are close to it, you cannot help looking at it.
所以你就要离开它，
So you just leave it there
回到自己的住处坐而修习，
and go back to your own place and practice meditation,
在心里忆念或者观察其相，
不断安住其上。
memorizing or seeing the sign in your mind and dwelling upon it again and again and again.
然后它就越来越精细，
就会变成“似相”。
Then it becomes refined and is changed into what is called a ‘counterpart sign'.
学生：不是忆念、
观想“地”这个词吗？
Student: You are not memorizing or visualizing the word ‘earth'?
尊者：不是，不是这个词，
Teacher: No, not the word
而是“地”这个事物。
but the thing we call ‘earth'.
学生：所以似相是你的心里影像。
Student: So the counterpart sign is your mental image.
尊者：对，是心里影像。
Teacher: Mental image, that's right.
这里的第一个心里影像
被称为“取相”。
The first mental image here is called ‘learning sign'.
这种心里影像就跟真实的一样。
That mental image appears as the real thing is.
你在心里不断安住其上，

然后它就变成了似相。
You dwell on it again and again in your mind and it changes to a counterpart sign.
当它变成了似相，
它就变得精细，
When it changes into a counterpart sign, it is refined.
变得光滑和光亮。
It is smooth and very shiny.
当你在心里忆念
这个取相的时候，
When you have the memorized sign in your mind,
圆盘上的任何瑕疵也会
出现在你的心里。
whatever faults there are on the disk also appear in your mind.
但是当你到达似相阶段的时候，
But when you reach the stage of the counterpart sign,
遍相上的瑕疵就消失了，
它就变得像一面光滑的镜子。
then the faults or defects of the kasiṇa disappear. It becomes like a polished mirror.
你不断安住其上，
You dwell upon it again and again
直到你初次获得近行定，
然后获得禅定。
until you first reach the access concentration and then jhāna concentration.
定分两种——近行定和安止定。
There are two kinds of concentration - access concentration and absorption concentration.
在获得禅那之前
你获得的是近行定。
Access concentration is the one you get before you reach the stage of jhāna.
这些在第 32 和 33 段等有介绍。
They are described in paragraphs 32, 33 and so on.
“二种定
“Now concentration is of two kinds,
即近行定与安止定，
that is to say, access concentration and absorption concentration:
以二种行相等持于心：
the mind becomes concentrated in two ways,
于近行地或于获得地。”
“获得地”意思就是禅那定。
that is, on the plane of access and on the plane of obtainment.” ‘Obtainment' means jhāna concentration.
“这里于近行地则以
舍断诸盖而等持于心。”
“Herein, the mind becomes concentrated on the lane of access by the abandonment of the hindrances.”
当你对治了诸盖
When you get rid of hindrances
（贪、嗔、
(sensual desire, anger,
昏沉睡眠、
sloth and torpor,
掉举、恶作和疑，
此乃五盖），
agitation and remorse, and doubt. these are the five hindrances),
你对治了此五盖，那么
你的心就在所缘上，你所
获得的就被称为近行定地。
when you can get rid of the five hindrances, then your mind is on the object and you are said to have got the plane of access concentration.
当你到达禅那阶段，
你就获得了安止定。
When you reach the jhāna stage, you are said to have attained the absorption concentration.
“这二种定有如下的种种作用：
“The difference between the two kinds of concentration is this.
于近行定，
诸支是不强固的……”
The factors are not strong in access..”
在近行定阶段，
During the time of access concentration
诸支就是禅修时生起
的心伴随的心所。

the factors are the mental states accompanying that consciousness which is practicing meditation.
诸支是不强固的。
These factors are not strong.
因为它们不强固，
Because they are not strong enough
你的心就会沉入有分。
your mind lapses into life-continuum or bhavaṅga.
然后心再次导向所缘，
然后再次沉入有分。
Then the mind goes to the object again and then lapses into bhavaṅga again.
诸支并不强固。
The factors there are not so strong.
当你到达禅那阶段，
When you reach the jhāna stage,
你的心可以一整天、
一整夜安住于所缘，
your mind can be on that object for a whole day, for a whole night
不会散乱缘取其他所缘。
without being distracted to any other object.
诸支或者伴随心的
诸心所此时就变得强固。
The factors or mental states accompanying the consciousness are strong at that time.
这就是两种禅定。
These are the two kinds of concentration.
当你获得近行定
或者禅那定的时候，
When you reach access or jhāna concentration,
你就达到了禅修的一个阶段。
then you reach to one stage of the practice of meditation.
如果你能够轻松地获得安止定，
If you can get to the absorption stage easily,
那很好。但是如果你不能做到，
你在此处就需要做点工作。
it is good. But if you cannot, then you have to do something here.
你所要做的就是“护其相”。
What you have to do is ‘guarding the sign'.
你获得了似相之后，
你就要在心里保持他。
You've got the counterpart sign. You have to keep it in your mind.
你要保持它在心里，
防止它溜走。
You have to keep it from slipping away from your mind.
你所要做的就是“护其相”。
You have to do something to guard the sign.
实际上你必须要避免
七种不合适的事情。
Actually you have to avoid seven things that are unsuitable.
其中合适的事情
and seven things which are suitable.
这其中可能不合适的事情是：
The seven things that may be unsuitable are
住所、行境、谈话、人、
食物、时节、威仪。
abode, resort, speech, person, food, climate and posture.
例如如果住在某地禅修，
你丢失了相，
For example if living in a certain place you practice meditation and lose the sign,
那么它就不是一个好的所在。
这个地方就不适合你。
it is not a good place. It is not suitable for you.
其他的也是诸如此类。
It is something like that with the others too.
resort 实际上指的就是
托钵乞食的村落，
“Resort' really means a village where monks go for alms.
这被称之为“行境”。
That is called a ‘resort'.
所以，它不能太远，
也不能太近。
It should be neither too far nor too near.
在第 37 段，
In paragraph
有“kosa”这个词。
there is the word ‘kosa'.

“一俱卢舍半”

‘one kosa and a half'

一俱卢舍大概是两英里。

One kosa is about two miles.

所以“一俱卢舍半”意思

大约是三英里。

So ‘one kosa and a half' means about three miles.

“speech”——意思是谈话。

Then speech - ‘speech' means talking.

如果你谈话太多，

如果你讲废话，

If you talk too much and if you talk nonsense,

你就会失去你获得的似相。

then you will lose what you have got, the counterpart sign.

所以你在谈话方面

就要有所节制。

So you have to be restrained with regard to talking.

“人——

“Person:

不作无用谈论之人，

具足戒等之德者，

one not given to aimless talk, who has the special qualities of virtue, etc.,

因他能使未得等持之心而得等持，

或已得等持之心而得坚固，

这是适当的。”

by acquaintanceship with whom the unconcentrated mind becomes concentrated, or the concentrated mind more so, is suitable.

多事身体

One who is much concerned with his body,

及作无用谈论之人为不适当。”

who is addicted to aimless talk is unsuitable.”

后面这种人是不合适的，

你必须避免他们。

The latter kind of persons are unsuitable and you have to avoid them.

学生：当你讲到

“多事身体”的时候，

Student: When you say ‘pays too much attention to the body,

"多事“是什么意思呢？

what is too much attention?

尊者：在脚注里，它介绍说

Teacher: In the footnote it says

“锻炼和保养身体。”

in exercising and caring for the body.

就是过于注重锻炼

或者过于注重保养。

It is too much concern with exercises or too much concern with the body.

虽然如此，你对身体

还是要有所锻炼，

让它处于一个好的状态。

However you need to have some exercise to keep your body in good shape.

学生：他们练习瑜伽吗？

Student: Do they do yoga practices?

尊者：我不知道。

我想瑜伽练习是

为了保持好的体型。

Teacher: I don't know. Yoga practices are for keeping your body in good shape.

或许出家人也能练瑜伽体式，

It may be permissible to practice yoga postures or whatever

如果他们以正念禅修

的方式进行的话。

with concentration or mindfulness meditation.

但是有些人过度关注

自己的身体了。

But some people are too much concerned with their bodies.

我想这里就是这个意思。

I think that is what is meant here.

我们对自己的肉体

要有正确的态度。

We have to pay proper attention to our physical bodies.

如果我们的肉体处于不佳的状态，

我们就无法禅修。

If our physical bodies are not in good shape, we cannot practice meditation.

应该避免这种人，

Such persons are to be avoided because

因为如果你结交这样闲聊的人，

对自己的身体过度关注，

那么你所获的禅那可能会消失。

the attainments even the jhānas can disappear if you associate with such persons who talk aimlessly and pay too much attention to their bodies.

“食物”——

Then food -

有人以甘的为适合，

有的以酸的为适合。

for some sweet food is suitable. For others sour food is suitable and so on.

禅修者必须获得合适的食物，

这样似相才不会消失。

One must get suitable food to keep the counterpart sign from disappearing from you.

“时节——有人适于冷，

有的适于热。”

“Climate: a cool climate suits one, a warm one another.”

所以，要禅修，

就需要某种程度的舒适。

That is why we need some kind of comfort to practice meditation.

我们需要吃合适的食物。

我们需要出于合适的气候，

We need to eat food which is suitable for us. Then we need to be in a suitable climate,

不是太冷，也不是太热，

诸如此类。

not too cold nor too warm and so on.

四威仪——

Posture -

你可以选择一种

最适合你的威仪——

you can choose a posture which is best for you -

经行、立，卧可能不行。

walking, standing, sitting, maybe not lying down.

如果经行适合你，你就经行。

If walking suits you, then you walk.

如果坐着适合你，你就坐着。

在书里，也列出了“卧”。

If sitting suits you， then you can sit. Here in the book lying down is also given.

学生：这些威仪

是禅修者自己选择，

还是老师给他选择？

Student: Is this something that the person decides for himself or that the teacher decides?

尊者：此处是禅修者自己选择。

Teacher: Here the monk decides for himself.

就像是“住所”。

每一个需要试三天——

It is like the abode. You have to try it for three days for each one

经行三天，禅坐三天，等等。

- walking three days, sitting three days and so on.

然后你作出选择，

选择最适合自己的。

Then you choose which is best for you and do that.

如果你避免了七种不适合的，

选择适合的之后，

If after avoiding the seven which are not suitable and taking those which are suitable,

你无法获得禅那或者安止，

you cannot get jhāna or absorption,

那么你就要成就十种安止善巧。

then you have to go through these ten skills in absorption.

（1）令事物清净，

The first is making the basis clean.

就是保持身体的洁净，

It is keeping your body clean

也要保持住所的干净。

and keeping the place clean.

内部的清净和外部的清净。

There is internal cleanliness and external cleanliness.

禅修的房子需要干净、整洁。

The meditation room needs to be clean and neat.

我们的身体也需要洁净。

Also our bodies should be clean.

所以前面也提到
That is why a few pages before
在禅修之前需要沐浴。
it said you take a bath and then practice meditation.
令事物清净是很重要的。
Keeping the basis clean is important.
我们的身体清洁了，
When our bodies are clean,
才能有更多的机会专注。
then we have more chance to get concentration.
同样，住所清净、
整洁了，不那么杂乱，
Also when the place is clean and neat and not too crowded with many things,
对于禅修也是有益的。
it is conducive to the practice of meditation or concentration.
者是令事物清净。
So making the basis clean.
（2）使诸根平等而行道。
The second one is maintaining balanced faculties.
这是非常重要的。
It is very important.
当我们禅修时，
When we practice meditation,
涉及到五根
there are said to be five faculties
或者说五支
or working factors.
它们是：信、精进、
They are faith or confidence, effort,
念、定、慧。
mindfulness, concentration, and understanding.
这五根应该是平衡的，
These five faculties should be balanced
这样我们就能获得高质量的定，
或者获得安止或禅那，
so that we get good concentration, or we get absorption or jhāna,
如果我们是修观禅，
那么我们就会通达诸谛。
and also if we practice vipassanā we get the realization of truth.
需要保持这些根的平衡。
There must be balancing of these faculties.
如果任何一根过度，
If any one of these faculties is in excess,
其他根就不能
很好地发挥它们的作用。
then the others cannot do their function well.
它们必须协同工作，
发挥良好的作用。
They must be functioning well when they are working together.
任何一个都不能过度。
One must not exceed another.
如果信太多，你需要减少一些，
你可以通过不作意观察
诸法自性而减少信。
If there is too much faith, too much confidence, then you have to reduce it by reviewing the individual essences of the states.
意思就是说如果你对佛陀
That means if you have too much faith in the Buddha
或者老师有过度的信，
or you have too much faith in your teacher,
那么你就要作意观察
佛陀和老师的无常。
then you have to review the impermanence of the Buddha or the teacher.
他们不是恒常的，
他们也会消逝。
They are not permanent. They will go away one day.
这样你就不会对他们
过于执着、依赖。
And so you get less attachment or less devotion to them.
如果你过度地依赖，
If there is too much devotion,
就无法禅修。
then you cannot practice meditation.
如果你过度地精进，
If there is too much energy,

也无法禅修。
you cannot practice meditation either.
这里讲了两个故事。
There are two stories given here.
一个是关于跋迦离长老，
一个是关于苏纳长老。
One is of the Elder Vakkali and the other is of the Elder Sona.
跋迦离长老就是
对佛陀的信心太多，
The Elder Vakkali is the one who had too much faith in the Buddha,
对佛陀过于虔诚。
who was too devoted to the Buddha.
所以他就没有禅修。
So he did not practice meditation.
佛陀就开导他，
The Buddha had to shake him up
阻止他的过度信心，
对他说：“不要来看我“之类的。
and dismiss him: don't come to me or something like:
“看我这样肮脏的身躯
有什么益处呢？“
“What is the good of looking at this putrid body of mine?”
佛陀阻止他过度的信心。
Buddha dismissed him in this way.
跋迦离非常懊恼，
Elder Vakkali was so sorry that
打算跳崖自杀。
当他要跳崖自杀的时候，
he decided to kill himself by jumping off a cliff.
他要跳的时候，佛陀向他
发射了一道光，给他作开示。
When he was about to jump the Buddha sent his rays and then preach to him.
这就是跋迦离的故事。
That is the story of Vakkali.
我之所以给你们讲跋迦离的故事，
以防你们在图书馆找不到这本书，
这是出自《佛教传说》这本书。
I brought the story of the Elder Vakkali in case you don't have this book at the library here. It is in Buddhist Legends.
学生：我们有这本书，
我会找出来给大家看。
Student: We do have it. I will put it on reserve.
尊者：另外一个故事是关于
苏纳长老的，他开始
的时候精进过度，
Teacher: The other story is about the Elder Sona who made too much effort
但是没有取得任何效果。
and so could not achieve anything in the beginning.
他是个富家子弟。
He was the son of a very rich man.
据说他曾经对身体非常呵护，
It is said that he was very soft with regard to his body.
他非常精致，
He was so very delicate
手掌和脚掌都长了毛发。
that hair grew on his palms and on the soles of his feet.
他出家之后，他觉得
他要非常精进，有所成就。
When he became a monk, he thought that he must make much effort in order to obtain attainment.
所以他就在夜里经行，
So he walked up and down during the night.
他非常精进地经行。
他无法获得禅定。
他的脚掌都起了泡。
He put forth too much effort walking up and down. He could not get concentration. He wore blisters on the soles of his feet.
禅修了一段日子之后，
他打算还俗。
After practicing for some time, he decided to leave the Order and go back to lay life.
获悉此事之后，佛陀就去找他，
给他开示了弹琴的比喻。
The Buddha knew this. So Buddha went to him and told him the simile of the lute or harp.

如果琴弦太紧，

就不能发出好的声音。

If the strings are too tight, you cannot get good sound.

如果琴弦太松，

也不能发出好的声音。

If the strings are too loose, you cannot get good sound.

在律藏和增支部里

都能找到这个故事。

This story can be found in The Book of Discipline and in the Gradual Sayings.

我会告诉你们具体出处，

这样你们就可以找到完整的故事。

I will give you the references in case you want the story in full.

在律藏里

In the book of Discipline

是从卷四第 236 页开始。

it is in volume 4, page 236 and the following pages.

在增支部里是从卷三

In the Gradual Sayings it is in volume 3,

第 266 页开始。

page 266 and the following pages.

如果某一根过于强大，

When one is too strong,

其他根就不能发挥相应的作用。

the others cannot perform their respective functions well.

不是“若干”，

应该是“相应的”。

It is not ‘several' but ‘respective' functions.

诸支都有其相应的作用。

These factors have their respective functions.

信有一个作用。

精进有另外一个作用，

诸如此类。

Faith has one function. Effort has another function and so on.

如果某一根过于强大，

其他根就不能发挥相应的作用。

When one is too strong, the others cannot perform their respective functions well.

“这里特别的要赞叹

信与慧及定与精进的平等。”

“Particularly recommended is balancing faith with understanding, and concentration with energy.”

这些是最重要的——

These are the most important -

信与慧及定与精进的平等。

balancing faith with understanding and concentration with energy.

如果你信太强，

你就会相信任何事情。

If you have too much faith, then you will believe in anything.

你就会相信那些

不应当相信的事情。

You will believe in what you ought not to believe.

你就会被骗子

引到邪路上去了。

You will be led astray by those who deceive people.

如果你的慧太强，

如果你过于聪明，

If your understanding is too strong, if you are too wise,

你就会变得狡黠。

you tend to become cunning or maybe tricky.

此二者需要平衡。

These two have to be balanced.

你不能有过度的信，

也不能有过度的慧。

You must not have too much faith or too much understanding or wisdom.

定与精进也要平衡。

Concentration and energy must be balanced also.

如果定过度，你就变得懒惰。

If there is too much concentration, you tend to become lazy.

如果精进过度，你就变得掉举。

If there is too much energy, you tend to become agitated.

任何一个过度，

你都无法保持定力。

In both ways you lose concentration.

第 48 段是重要的，
Paragraph 48 is important
因为首先
because first
作者说诸根应该平衡。
the author said that there should be balance between the faculties.
特别的要赞叹
信与慧及定与精进的平等。
Particularly recommended is the balancing between faith with understanding and concentration with energy.
然后作者给出了另外一个解释，
Now he is going to give another explanation,
与前述的解释不同的解释。
a different explanation than in the preceding paragraph.
这里的英译不是那么准确。
Here the translation is not what it should be.
第 48 段
Paragraph 48 says
与上面的说法有所不同。
differently than what is said above.
上面是说
What was said above is that
信和慧要平衡，
定和精进要平衡。
faith must be balanced with understanding and concentration should be balanced with energy.
第 48 段说对于修止禅的人，
There in paragraph 48 it is said that for a person who is practicing samatha meditation,
信力强也是可以的。
even strong faith is permissible.
如果信比其他支
要强大，也很好。
If faith is stronger than other factors, it is still good.
因为通过信，他可以努力
This is because by faith he will make effort
达成自己的希望。
and get what he wants.
就是说他可以获得
定和安止或禅那。
That is he will get concentration and absorption or jhāna.
关于定和慧
With regard to concentration and understanding,
不是定和精进，
在这里是定和慧。
not concentration and energy, here it is concentration and understanding.
对于修习止禅的人，
定可以强一些。
For one practicing samatha meditation concentration can be stronger.
当你修习止禅时，
When you are practicing samatha meditation,
定力可以强大一些，强一些好。
concentration that is stronger is permissible. Stronger is good
因为通过强大的定力，
你就会获得安止。
这样你就达到禅那的阶段。
because by strong concentration you will get to absorption. You will get to the jhāna stage.
对于修观业者，
也就是修观禅的，
For one working on insight, that is practicing vipassanā meditation,
慧力较强亦可。
understanding that is stronger is permissible.
慧力可以或者应该更强一些。
Understanding could be or should be stronger.
因为凭借这样的慧，
This is because with that understanding or penetrative knowledge
他可以获得通达相。
he will reach the penetration of characteristics.
“相”这里指的是
无常、苦、无我。
The ‘characteristics' mean impermanence, suffering and soullessness.
因此，对于修止禅的人来说，
较强的定力是可以的。

So for one who is practicing samatha meditation, stronger concentration is permissible.
因此，对于修观禅的人来说，
For one who is practicing vipassanā meditation,
较强的慧力是可以的。
stronger understanding is permissible.
如果定慧两者均等
则可获得安止定。
But with the balancing of the two he reaches absorption as well.
我们可以问什么是两者的平衡。
We can ask what is their balance?
好。
It's OK.
如果此两者平衡，
他也可以获得安止定。
When they are balanced, he can get absorption as well.
他可以获得禅那安止定。
He can get jhāna absorption.
当你禅修的时候，
你努力获得禅那，
When you practice meditation and you are trying to get jhāna,
就可以产生较强的定力。
then there can be stronger concentration. It's OK.
好。如果你禅修
是想获得出世间的成就，
But when you practice meditation to get the supramundane attainment,
诸根的平衡就是必须的。
the balancing of the faculties is necessary.
这就是此段的所讲的内容。
This is what is meant in this paragraph.
这里的英译不是那么精确。
The translation here is not quite like that.
这段与前面的有所不同。
It is different from what has been said above.
前面讲的是诸根必须平衡。
Above it says that the faculties should be balanced.
这段说，即使它们不是
那么平衡，也是可以的。
In this paragraph it says even though they are not perfectly balanced, still it is OK.
那么念又如何？
What about mindfulness?
所有地方都需要念力。
Mindfulness is needed everywhere.
所以念是好像
合于一切菜味的盐相似。
Mindfulness is like salt seasoning all dishes.
所以不存在念力过度的问题。
So there is no instance where mindfulness is in excess.
无论何时，都需要念。
Mindfulness is always needed.
学生：第 47 和 48 段提到的
“定”指的是“止禅”。
它不是禅那或三摩地吗？
Student: Concentration mentioned in paragraphs 47 & 48 is samatha. It's not jhāna or samādhi?
尊者：第 47 段的“定”
指的是“三摩地”。
Teacher: Concentration in paragraph 47 is samādhi.
第 48 段的
In paragraph
“修定业的人”，
意思是修习止禅的人。
‘one working on concentration' means one practicing samatha meditation.
对于他来说，
三摩地可以比慧更强。
For him samādhi can be stronger than paññā.
学生：你说的
“三摩地”指的是什么？
Student: What do you mean by samādhi?
尊者：就是定。
Teacher: Concentration.
学生：三摩地、禅那和奢摩他（止）
在不同语境可以被翻译成“定”？
Student: Samādhi, jhāna and samatha can be translated as concentration in different contexts.

尊者：是的，巴利语的

“三摩地”和“奢摩他”

可以视为同义词。

Teacher: Yes. In Pāḷi samādhi and samatha can be synonymous.

它是指心之定。

It is concentration of mind.

“奢摩他”被翻译成“安止”，

Samatha is translated as tranquility,

但是奢摩他和三摩地

可以视为同义词。

but samatha and samādhi can be synonymous.

三摩地的内涵可能

比奢摩他更宽广，

Samādhi may be wider in meaning than samatha

因为在观禅里，

我们也需要三摩地。

because in vipassanā also we need samādhi.

三摩地是心专注于

所缘的一种能力。

Samādhi is the ability of the mind to be stuck to the object, to be on the object.

奢摩他被定义成

诸盖的止息或者诸盖的对治。

Samatha is defined as the stilling of the hindrances or getting rid of the hindrances.

但是三摩地和奢摩他

在某些语境下可以同义互换。

But samādhi and samatha are used synonymously in some contexts.

“定”在这里有时候指奢摩他，

‘Concentration here sometimes means samatha

有时候实际上指三摩地。

and sometimes it really means samādhi.

学生：奢摩他的所缘

是单一固定的，

而三摩地的所缘可以是单一

固定的，也可以是多个所缘。

Student: Samatha has a fixed object and samādhi may have a fixed object or variable objects.

尊者：没错。

Teacher: That's right.

因为观禅里的三摩地

没有一个固定的所缘。

Because samādhi in vipassanā meditation does not have a fixed object.

虽然它如果缘取

固定的所缘，那更好。

Although if it can be on a fixed object, it is better.

但是当你修观禅的时候，

你需要对当下呈现的

一切事物保持正念。

But when you practice vipassanā meditation, you have to be mindful of everything that becomes prominent at the present moment.

所以它的所缘不是单一固定的。

Therefore the object cannot be fixed.

学生：根据这种定义，

禅那是一种开发出来

的特殊止禅定力。

Student: Jhāna in these definitions is a particularly developed kind of samatha concentration.

尊者：对。

Teacher: Right.

禅那是属于止禅范畴。

Jhāna is in the realm of samatha meditation.

其他的：于相善巧

Then there are others: "skill in the sign"

策励于心之时即策励于心

and then "exert the mind on an occasion when it should be exerted" and so on.

现在

now

我们谈到《正念之道》这本书

we talk about the book of the Way of Mindfulness

对于一些段落的详细解释

now for some details with regard to some paragraphs

我想参照那本书

I would like to refer to that book

涉及到第 54 段的详细内容

so for details on the paragraph

大家可以阅读那本书
you may read that book
你们可以阅读
苏玛长老的《正念之道》
the Way of Mindfulness by Venerable Soma Thera.
S-O-M-A
so
我也会将页码告诉你们。
I will give you the page numbers also.
对应于 54 段的页码
是 135 至 140 页。
For paragraph 54 it is pages 135-140.
对应于 55 段的，
For paragraph
你们可以阅读同一本书
的 141 至 143 页。
you may read the same book pages 141-143.
第 55 段
In paragraph
第 4 行：
the fourth line it says
“见于依精进而得证世间、
出世间的殊胜功德；”
“seeing benefit in obtaining the mundane and supramundane distinctions.”
“世间的功德”
意思是获得禅那。
‘Mundane distinctions' means the attainment of jhāna.
“出世间的功德”
意思是获得觉悟。
‘Supramundane distinction' means the attainment of enlightenment.
“功德”在这里指禅那和觉悟。
‘Distinction' here means jhānas and enlightenment.
关于第 56 段的详细介绍，
For paragraph
你们可以阅读
《正念之道》第 144 页。
you may read that book The Way of Mindfulness, page 144.
关于第 60 段
Then for paragraph
你们可以阅读《正念之道》
第 144 至 145 页。
you may read the Way of Mindfulness, pages 144-145.
关于第 61 段
For paragraph
你们应阅读《正念之道》
第 145 至 147 页。
you should read The Way of Mindfulness, pages 145-147.
关于 62 段的，你们可以
阅读同一本书的 147 至 148 页。
And for paragraph 62 you need to read in the same book pages 147-148.
这里讲到在什么场合下策励心，
Here how to exert the mind on occasions
什么场合下收摄心，
and how to restrain
什么场合下抑制心。
or how to suppress the mind on occasions is given.
如果避免了七不适当之后，
无法获得安止，
So if a person cannot get absorption just by avoiding the seven that are unsuitable,
那么应该成就十种安止善巧。
then he should do these ten things for skill in absorption.
“安止善巧”意思是
获得安止的善巧。
‘Skill in absorption' means skill in getting or reaching absorption.
他应该成就这十件事情。
These ten things he should do.
即使在获得了
这十个善巧之后，
And even at that stage after acquiring the ten skills,
还是不能达到禅那阶段，
他也不应该泄气。
if he cannot reach the jhāna stage, he should not despair.
他应该就要平衡精进和定。

He should do what is called equalizing the effort or energy and concentration.
这里的偈颂就是解释这个。
So the verses just mean that.
是故贤者——
观察心作的行相，
“A man wise in temperament
Notices how his mind inclines;
以平等的精进，
数数而努力。
Energy and serenity
Always he couples each to each.”
所以他应该平衡此两者。
So he should balance these two.
注释者给出了五个譬喻。
The Commentator gives five similes.
在这个版本里
In this edition,
这里写的是四个譬喻，
但是应该是五个
the word is four not five, but it should be five
我想你们那个版本
第 141 页上写的是五个，
I think you have five there, on page
后来的版本就改正过来了
it is corrected in the other edition
但是之前的版本，
写的是“四个”
but in that book, you have four
不是五个
and not five
四个？
four?
但是，应该是五个
oh, but it should be five, you can just...
是的，五个是对的
yes, five is correct
因为你们看下面，
作者列出的是五个譬喻
because if you read them, you get five similes there
第一个是蜜蜂采花粉。
The first is the bee getting the pollen.
第二个是医生
The second is the medical student
用荷叶进行外科实习。
practicing surgery on a lotus leaf.
第三个是蜘蛛网。
The third is taking the spider's thread or the spider's web.
第四个是船长。
The fourth is the ship's skipper.
第五个是油筒。
The fifth is the oil tube.
所以，这里一共
列出了五个例子。
So there are five similes given.
在第一个例子的开头，
At the beginning of the first simile
他说：
“过于伶俐的蜜蜂。”
it says “When a too clever bee -“.
这里的巴利语有另一个版本，
意思不是“伶俐的”。
我们任意取一个版本都行。
Now there is a variant reading which means just not clever. So we can take either one.
你可以使用“过于伶俐的”，
因为这对意思没什么影响。
We may take ‘too clever' because it doesn't hurt the meaning.
可以是“过于伶俐的蜜蜂”，
也可以是“不那么伶俐的蜜蜂”。
So we may say a ‘too clever bee' or a ‘bee which is not clever'.
对于其他的例子，也是如此。
The same is true for the other similes.
这五个譬喻只是告诉我们，
在付出努力的时候，
不要太心急，也不要太怠惰。
These five similes are just to teach us that we are not to be too eager or too lax in our efforts.
我们必须平衡定和精进。
We must equalize or balance concentration with energy.
如果我们能将精进和定
放在同一个水平上，

If we can keep energy and concentration on the same level,
我们就会获得成功，
或者说获得安止的状态。
then we will get what we are striving for or we will get the absorption states.
下个星期我们会探讨初禅。
Next week we will go to the first jhāna.
学生：第一个业处采用地遍
是不是因为它更容易获得禅定？
Student: The reason that the first meditation is on the earth kasiṇa is because it is easier for concentration?
它是自然的禅定？
It is a natural concentration?
尊者：是的，针对那些过去世
具有禅修经验的人，
它就是自然而然的。
Teacher: Yes, for those who have had experience in the past it comes naturally.
他们观察大地，
就可以获得相。
They just look at the earth and they get the sign.
对于其他遍禅，也是如此。
有时候，你仅仅是观察
一池水，你就会获得相。
This is true for other kinds of kasiṇas also. Sometimes you just look at a pond or water and then you get the sign.
所以就像是自然而获得的。
So it is like natural.
学生：用地遍获得安止定，
通常有没有一个时间段？
Student: Is there some usual length of time using earth kasiṇa to develop absorption?
是不是不同的人，
有很大的差别？
Is there great variation?
尊者：不同人之间，
可能会有所不同。
Teacher: There may be variation between one individual and another.
这取决于练习的方法，
也取决于他过去世的经验。
It depends on how he practices and also how much past experience he had.
学生：有没有采用遍禅的照片，
这样我们就可以获得
一个特定的遍禅所缘？
Student: Are there pictures of kasiṇas so we could see a typical kasiṇa object?
尊者：我有一个色遍。
Teacher: I have a color kasiṇa.
我下次或者下周带过来。
I can bring it next time or next week.
色遍比地遍更容易制作。
Color kasiṇa is easier to make than earth kasiṇa.
你找到一个纸版，
You find a board
然后涂上蓝色、
黄色、红色或者白色。
and paint it blue, yellow, red or white.
有一位女士
她正在修习这种色遍。
There is one lady who is practicing color kasiṇa.
她居住在马林县。
She lives in marin County.
他希望修习慈心禅。
She wanted to practice mettā meditation.
所以我建议她先修白遍
So I suggested that she practice the white kasiṇa first
获得那个圆盘的抽象影像。
to get the conceptualized image of that disk.
之后，她就可以将任何人
放置在这个圆盘里，
Then after getting that she could put anybody in that disk
对其修慈心。这很有效。
and then she could practice loving-kindness to that person. That is effective.
不知道她修的如何，
但是她告诉我她在修这个。
I don't know how far she has gone, but she said that she was doing that.
学生：清晰地获得心理的影像
与看到似相是不同的吗？

Student: Getting the mental image clearly is different from seeing the counterpart sign?
尊者：相分两种。
Teacher: there are two signs.
第一个被称为“取相”。
The first one let us call ‘the memorized sign.
首先你观察它，忆念它。
First you look at it. Then you memorize it.
然后你闭上眼睛
也能清晰地看到它，
如同你睁开眼睛看到的一样。
Then you close your eyes and see it as clearly as if your eyes were open.
在这个阶段，
这个影像与圆盘一模一样。
At that stage your image is the exact image of the disk.
如果圆盘上有瑕疵，
你脑海里的影像也有瑕疵。
If there are defects on the disk, they appear in your memory too.
然后，你专注于这个“取相”。
Then you concentrate on that memorized image.
你闭上眼睛，
不断地观察这个影像。
You close your eyes and look at that image again and again.
它会越来越精细。
Then it becomes more refined.
最终，上面的瑕疵都消失了。
它变得光滑、干净。
And so eventually the faults disappear. It becomes smooth and clean.
在这个阶段，
你就获得了“似相”。
That is the stage where you get the counterpart sign.
这被称之为“似相”。
That is called
the ‘counterpart sign'.
学生：它是你用定力体验到
的升华了的影像。
Student: That is a transformed image that you experience with your concentration.
尊者：没错。这两种相
在清晰程度上有所不同。
Teacher: That's right. The two signs differ in degree of clarity.
学生：它是一种概念化的影像。
第二种更加概念化。
Student: It's a conceptualization. The second is more conceptualized.
尊者：是的，
Teacher: Yes.
似相也是概念，
The counterpart sign is also a concept.
不是究竟法。
It is not a reality.
它是由你心里的想心所产生的。
It is born of a perception of your mind.
是你心的产物。
这是某种形式的概念法。
It exists in your mind. So it is a kind of concept.
学生：这是不是说你在获得
这个相之后就知道获得了它？
Student: Is it something that you just know that you have when you see it or attain it?
尊者：哦，是的。
你之所以知道你看到这个相，
是因为它存在于你的心里。
Teacher: Oh yes. You know that you have that because it is in your mind.
当你安静下来，闭上眼睛，
Whenever you calm down and close your eyes,
忆念它，它就会出现在你面前。
memorize it, it will appear to you.
学生：这种禅修只是
在某个特定的时间练习，
还是你余生都一直要这样练习？
Student: Is this a meditation that is done at just a particular time or is it something you do for the rest of your life?
尊者：不是，
不是余生都要练习。
Teacher: No, not the rest of your life.
只是在某个特定的时间练习，

目的是为了获得安止定。
It is for a particular time to reach a certain stage of absorption.
佛陀希望大家通过修习止禅，
将之作为观禅的基础。
The Buddha's wish is for people to practice samatha meditation as a basis for vipassanā meditation.
你首先修习止禅，
First you practice samatha meditation.
然后你以止禅为基础进行观想，
Then you contemplate on the practice itself
或者观想其他的所缘，
or on the other objects
观察它们的无常、苦和无我。
as impermanent, unsatisfactory and soulless.
这样你在止禅的修习之后，
就再修观禅。好。
So you go to vipassanā after you practice samatha meditation. OK.

10A 说地遍品

今天我们将学习初禅的详细内容。
Today we will study the detailed exposition of the first jhāna.
到目前为止，行者已经做好
了修行的准备工作，
直到获得了近行定。
So far the yogi has prepared and practiced until he got the access concentration.
获得近行定就意味着
他在心里获得了似相。
With the gaining of access concentration he got the counterpart sign in his mind.
似相就是心中出现的遍相圆盘。
That is the mental image of the kasiṇa disk appears in his mind.
他不断安住于这个遍相，
He dwells on it again and again.
专注于那个心里的影像。
He concentrates on that mental image.
当时机成熟的时候，
When the time is ripe,
就会生起具有禅那心识
的心路过程。
there arises in him a thought process containing jhāna consciousness.
“他这样的意向于相
“While he is guiding his mind in this way,
（意思就是不断安住于
似相)而行道：
confronting the sign (that means dwelling on the counterpart sign again and again.),
他想‘我今将成安止定了’。”
[then knowing] ‘now absorption will succeed'.”
在这里，大多数译者都会
误解这个巴利语的习惯用法。
This is the place where most translators misunderstood the Pāḷi idiom.
巴利语这里的意思是
“当安止定将要生起时”。
The Pāḷi idiom here means just ‘when absorption is about to arise.
所以这里英译方括号里的
“then knowing”是不需要的。
So we do not need the words in square brackets, ‘then knowing'.
这个句子的主语是“意门转向”
The subject of this sentence is mind-door-adverting
而不是“禅修者”。
and not the person.
同时，禅修者并不知道
安止定在什么时候会生起。
Also the person does not know when the absorption will arise.
所以这里巴利语的意思是：
“当安止定将要生起时”。
So this Pāḷi idiom is: ‘when absorption is about to arise'.
按照字面的意思，
它应该是“当可以说安止定会
成就或者安止定将生起”。
Literally translated it should be ‘when it could be said that absorption will succeed or absorption will arise'.
当安止定或者禅那
要生起的时候，
When absorption or jhāna is about to arise,

意门转向心就会生起，
what happens is that mind-door-adverting arises
截断有分流。
cutting off the flow of the life-continuum or bhavaṅga.
大家请翻看今天的下发资料
Please look at the sheet today
关于禅那心路过程的部分。
of the jhāna thought process.
我以前也给你们发过
心路过程的图表。
I have given the diagrams of the thought processes before.
你们看第一行，
If you look at the beginning of the line
前两个是“Bh”、“Bh”。
这两个是有分心。
the first two are ‘Bh Bh'. They are bhavaṅgas.
然后“M”表示意门转向心。
Then M is mind-door-adverting.
当安止将要生起的时候，
When absorption is about to arise,
首先生起的是意门转向心。
there arises first in his mind mind-door-adverting.
然后是
After that
五个刹那的速行心。
there are five moments of impulsion or javana.
前四个速行心属于欲界心。
The first four belong to kāmāvacara (sense-sphere) consciousness.
第五个速行心属于色界心。
The fifth javana belongs to rūpāvacara (fine-material-sphere) consciousness.
前四个速行心，
我们称之为欲界美心。
The first four javanas are what we call beautiful-sense-sphere consciousness.
如果你们记得表格的话
If you remember the chart
我放在楼上了。
I have it upstairs.
第一个速行心被称为遍作，
The first javana is called preliminary work.
第二个被称为近行，
The second javana is called access.
第三个被称为随顺，
The third javana is called conformity.
第四个被称为种姓。
The fourth javana is called change of lineage.
注释书解释说
The Commentary explains that
这四个速行全部可以用
这些名字中的一个来称呼——
all four of these javanas can be called by each of these names -
遍作、近行、随顺。
preliminary work, access, conformity.
所有四个都可以
用这些名字来称呼。
All four can be called by these names.
遍作、近行、随顺。
preliminary work, access, conformity.
如果我们想给它们
各自独立的名字，
If we want to give them separate names so that one excludes the other,
那么第一个就叫做遍作、
then the first is preliminary work,
第二个叫做近行、
第三个叫做随顺，
第四个叫做种姓。
the second is access, the third is conformity and the fourth is change of lineage.
在第四个刹那，
It is at the fourth moment
欲界种姓停止。
that the kāmāvacara lineage stops.
从第五个刹那开始，
就变成了色界种姓。
The fifth moment becomes the rūpāvacara lineage, the fine-material lineage.
所以，这里就被称为
种姓的改变。
That is why it is called change of lineage.
第二个表格展示了

The second diagram shows
心路过程的另外一种形式，
another variety of the thought process,
但是在这里，就没有遍作。
but here you do not have the preliminary work.
这里有三个欲界速行，
There are three kāmāvacara javanas
第四个是禅那。
and the fourth is jhāna.
所以，在这个心路过程里，
有三个欲界速行，
So in this thought process there are three kāmāvacara javanas
第四个速行就是色界禅那心。
and then the fourth javana is the rūpāvacara jhāna.
禅那心要么在第五个刹那生起，
要么在第四个刹那生起。
The jhāna arises either at the fifth moment or at the fourth moment.
在这些心路过程里，
不是通常的七个速行阶段。
In these thought processes we do not have the normal duration of seven javanas.
在通常情况下，
速行要重复七次，
Usually javanas repeat themselves seven times,
但是在这个心路过程里，
只有五个或者四个速行。
but in this thought process there are only five or four javana moments.
通常情况下，
心路过程里有七个速行刹那。
Normally there are seven moments of javana in the thought process.
当所缘被真实地体验到时，
就会有这些刹那。
These are the moments when the object is really experienced.
在这些刹那，就会
产生业，善业和不善业。
They are the moments when kamma is acquired, either good kamma or bad kamma.
论师在第 74 和 75 段解释了这些。
The commentator explains all this in paragraphs 74 & 75.
在第 76 和 77 段，给出了
乔达答长老的观点。
In paragraphs 76 & 77 another view is given of the Elder Godatta.
速行可以有六个或者七个。
There can be sixth and seventh moments of javana.
这位长老觉得这里可以是
六个或者七个速行刹那。
This Elder felt there could be six or seven javana moments.
但是这种观点被
本书作者觉音长老所破斥。
This opinion is refuted by Venerable Buddhaghosa, the author of this book.
如果这里能够有
六个或者七个速行，
If the javana were to go on to the sixth or seventh moment,
那么速行停止的时候
就不能是禅那心。
it would not be able to stop as jhāna.
这里举例进行了说明。
譬如有人奔向于峭壁，
The analogy that is given is: When a person runs fast towards a precipice,
不可能立止他的脚跟，
he would not be able to stop there
因为他有动量。
because he has gained momentum.
同样地，一个速行
支持下一个速行。
然后就越来越强大。
In a similar manner one javana supports the next javana. They become more and more powerful.
在第三个或第四个
欲界速行刹那，
欲界心识之流可以停止下来，
At the third or fourth kāmāvacara javana moments the flow of kāmāvacara consciousness can stop

然后生起禅那心。
and the jhāna consciousness can arise.
论师们的普遍看法就是
The common opinion of the teachers is that
禅那心是在第五个
或者第四个速行刹那，
jhāna consciousness at the fifth moment or at the fourth moment
而不是在第六个
或者第七个速行刹那。
and not at the sixth or seventh moments.
在禅那心刹那生起之前，
必定是四个欲界心刹那
或者三个欲界心刹那。
There must be either four kāmāvacara moments or three kāmāvacara moments preceding the arising of the jhāna thought moment.
禅那心路过程就是这样生起的。
This is how a jhāna thought process arises.
在这本书里它被称为“cognitive series”（心路）。
In this book it is called ‘cognitive series'.
我们称之为“心路”，
智髻比丘称之为
实际上是一回事。
We call it a ‘thought process' and Venerable Ñāṇamoli calls it a ‘cognitive series'.
“cognitive series”。
这里的巴利语是
“vīthi”（路）。
In Pāḷi it is called ‘vīthi'.
当佛陀描述初禅的时候，
When Buddha described the first jhāna
他使用的是
模式化的表达方式。
he used something like a stereotyped expression.
论师给出了这段文本的详细解释。
The Commentary gives a detailed exposition of that Text.
我在下发资料上给出了
那段文本的翻译，
作出了更清楚的解释。
The translation of that Text I have given on the sheet to make it clearer.
我的解释与
《清净道论》上的不同，
但是意思是一样的。
It is different from what you see in The Path of Purification, but they mean the same thing.
书上是这样的：
The passage runs like this:
“已离诸欲，离诸不善法，
“Quite secluded from kāmas, secluded from akusalas,
初禅具足住，
he enters upon and dwells in the first jhāna
有寻有伺，
which is accompanied by vitakka and vicāra
离生喜乐。”
and which is born of seclusion or arises in secluded states and which is with pīti and sukha.”
这就是对初禅的描述。
This is the description of the first jhāna.
我给它们编上了序号，
这样大家就更清楚。
and I put the numbers one and two, so that we can understand more clearly.
第一句说：“已离诸欲”，
The first phrase says ‘quite secluded from kāmas'
第二句说：“离诸不善法”。
and the second phrase says ‘secluded from akusalas'.
注释书解释说
The Commentary explains that
这里的“已”（quite）
也是用来形容第二句的。
the word ‘quite' is to be understood in the second phrase also.
根据巴利语的用法，
In Pāḷi usage
不会重复使用某个词，
但是在后述的句子里
默认了这个意义。

they do not repeat a word again and again, but let it be understood tacitly in later expressions.
这里的英译虽然没有
用两个“quite”，
Here although it does not say ‘quite secluded from kāmas and quite secluded from akusalas',
但是我们必须理解
第二句里也有“quite”。
we must understand that ‘quite' is meant in the second phrase also.
这里的“quite”意思
类似于“不是其他的”。
The word ‘quite' here means something lie ‘not otherwise'.
这里有肯定的意味。
There is definiteness here.
你的心必须离诸欲
（而不是其他的），
这样就可以获得禅那。
Your mind must be secluded from kāmas and not otherwise in order to get jhāna.
如果不离诸欲，
就不可能获得禅那。
Without seclusion from kāmas there can be no attainment of jhāna.
对于不善法也是这样的。
如果不离不善法，
The same is true for akusala. Without being quite secluded from akusala
就不可能获得禅那。
there can be no attainment of jhāna.
第二句里，也应该
有“quite”的意思。
‘Quite' should be understood in the second phrase also.
“初禅具足住，有寻有伺。”
“He enters upon and dwells in the first jhāna which is accompanied by vitakka and vicāra.'
寻和伺都是禅支。
Vitakka and vicāra are jhāna factors.
它们都是心所。
They are mental factors.
它们的英译分别是“initial application”、
“sustained application”。
In English we call them ‘initial application' and ‘sustained application'.
所以，你们需要具备一定的
阿毗达摩知识，才能明白它。
This is why you need a certain knowledge of Abhidhamma in order to understand this.
初禅伴随寻和伺。
The first jhāna is accompanied by vitakka and vicāra (initial application and sustained application).
初禅是“生于离”。
The first jhāna is born of seclusion.
我们稍后会
对“离”进行解释。
We will come to seclusion later.
初禅是于“离”的状态中生起
即它与“离”的状态一起生起。
The first jhāna arises in secluded states. That means it arises together with secluded states.
初禅具有“喜”和“乐”。
The first jhāna is with pīti and sukha.
“pīti”在这里被英译成“喜悦”。
“sukha”被英译成“幸福”。
‘Pīti' is translated as joy. ‘Sukha' is translated as happiness.
我想大家知道
“喜”和“乐”之间的区别。
I think you remember the difference between pīti and sukha.
在《清净道论》里对此有解释。
It is explained in The Path of Purification.
这里的“欲”这个词很重要。
The word ‘kāma' is important here.
看稍微往下的地方
you look a little farther down
“欲”这个词的意思
可以是欲的所缘，
The word ‘kāma' can mean objects of sense-desire
也可以是欲本身。
or sense-desires themselves.
我们每次碰到“欲”这个词，

都要理解它的具体所指。
Whenever we find the word ‘kāma', we have to understand what it means.
有时候，它的意思是欲的所缘。
Sometimes it just means the objects of sense-desires.
有的时候，它可能指欲望。
Sometimes it may mean sense-desires.
有时候，可能两者都包括。
And sometimes it may mean both.
这里，“欲”这个词的意思
可以是欲的所缘和欲本身两者。
Here the word ‘kāma' can mean both the objects of sense-desires and sense-desires themselves.
如果我执着于这个杯子，
它就是我欲望的所缘。
If I am attached to this cup, then this is the object of my sense-desire.
我内心有欲望，
这个杯子是它的所缘。
Sense-desire is in me and this is the object.
这个所缘被称为“欲”，
This object is called ‘kāma'
我心里生起的欲望
也被称为“欲”。
and the desire arising in my mind is also called ‘kāma'.
“欲”可以指我们所执着的事物，
‘Kāma' can mean the thing
也可以指我们拥有的执着。
we are attached to or the attachment that we have.
如果我们将“欲”
指称欲望的所缘，
When we take kāma to mean the objects of sense-desires,
那么第一句就告诉我们
then the first phrase shows that
要离开这些感官的所缘，
we must be secluded from these sense objects,
这些可喜的感官所缘，
我们可能执着的所缘。
desirable sense objects, objects which we can be attached to.
我们不应该在城市中心修行，
We should not be practicing in the middle of the city
因为那里有很多诱惑。
where there can be many attractions.
我们应该居住于
僻静的地方或者森林，
We should be in a secluded place or in a forest somewhere
不能住在有诱惑的地方。
where there are not such attractive objects.
第一句是告诉我们
应该“身离”。
The first phrase shows that we should be secluded bodily.
第二句：
The second phrase
“离诸不善法”意思就是
‘quite secluded from akusalas' means
必须离开诸欲
that we must be secluded from sense-desires
和所有的不善法。
and all akusala.
意思就是包括
感官欲望在内的不善法。
That means akusalas including sense-desires.
感官欲望就是贪。
所以它被包含在不善法里。
Sense-desire is lobha. So it is included in akusala.
如果我们将“欲”来指称
欲望的所缘，就是这样。
This is when we take kāma to mean objects of sense-desire.
如果我们只是用“欲”
来指称感官欲望，
If we take kāma to mean just sense-desires,
那么第一句就是
说离开感官欲望。
then the first phrase shows seclusion from sense-desires.
第一句让我们必须

离开感官欲望。
The first phrase shows we must be secluded from sense-desires.
我们的心里不能生起感官欲望。
We must not have sense-desires arise in our mind.
第二句就是离开
所有不善法和感官欲望。
The second phrase shows seclusion from all akusala and sense-desires.
当我们说“离诸欲”的时候，
我们的意思就是要离贪。
When we say ‘secluded from kāma', we mean secluded from lobha.
“离诸不善法”意思是离开
包括贪在内的所有的不善法。
‘Secluded from akusala' means all akusala including lobha.
我们应该这样理解这两句。
We should understand these two phrases in this way.
这就是《清净道论》在这里
解释这些段落的要点。
This is the gist of what the Commentary or The Path of Purification explains in these passages.
为了获得禅那，
In order to get jhāna
修行者必须离开
感官欲望的所缘
one must be secluded from sense objects
离开感官欲望本身，
也要离开各种不善法，
and sense-desires, and also be secluded from akusala,
特别是我们称之为“盖”的法。
especially from what we call the ‘hindrances'.
后面提到了五盖。
There are five hindrances mentioned later in the book.
如果我们的心不能
从欲望和诸盖中解脱，
If our minds are not free from sense-desires and the other hindrances,
就不能生起定。
concentration cannot arise.
如果没有定，
就不可能获得禅那。
When there is no concentration, there can be no attainment of jhāna.
为了最起码获得初禅，
In order to get at least this first jhāna
我们的心应该远离
感官之欲、欲的所缘，
也要远离诸盖。
our minds should be away from the sense-desires, the sense objects and also away from the mental hindrances.
诸盖包括贪、嗔、昏沉和睡眠、
The hindrances are sense-desires, anger, sloth and torpor,
掉举和恶作、疑。
restlessness and remorse, and doubt.
这五盖稍后会提到。
These are the five hindrances that are mentioned later.
英译里的
In the translation
“sense desires as object”（事欲）是什么意思？
what is meant by ‘sense desires as object'?
事物（所缘）是欲吗？
Are objects sense desires?
我想这里翻译的不对。
I think that is not accurate.
假设这是个欲之所缘。
这是个感官之欲的所缘。
Suppose this is a sense object. This is the object of sense.
这不是欲本身，
而是欲的所缘。
This is not sense desire. This is the object of sense desire.
我觉得英译不应该翻译成
“作为所缘的感官欲望”。
I think we should not say ‘sense desires as object'.
我想应该说是
“感官欲望的所缘”。

I think we should say ‘sense desires' object' or ‘object of sense desires'.
我认为应该这样翻译。
I think it should be like that.
学生：
“作为所缘的感官欲望”
Student: Sense desires as object -
——我们观察感官欲望，
不是去观察它们的所缘。
we would look at sense desires not their object.
尊者：当我们说
“感官欲望的所缘”时，
Teacher: When we say ‘object of sense desire',
你们怎么理解？
what do you understand by that?
学生：那就是色法了。
Student: That would be rūpa.
尊者：它可以指色法，
也可以指名法。
Teacher: They can be rūpa and nāma also.
学生：“茶”可以是
感官欲望的所缘。
Student: The tea could be the object of sense desire.
尊者：“茶”可以是
感官欲望的所缘。
Teacher: The tea could be the object of sense desire.
任何事物都可以是
感官欲望的所缘。
Anything can be the object of sense desire.
而“感官欲望”是我们
心里生起的能缘。
Sense desire is the subject arising in our mind.
而所缘是在我们心之外，
甚至也可以在我们心里，
The objects are something outside our mind or even within our mind,
但是能缘和所缘
不可能同时是同一个东西。
but they cannot be the same thing at the same moment.
大家知道，
我们也会执着于念头。
You know we are attached to thoughts too.
这时候，念头也是在
我们心里。这个念头就是
我们感官欲望的所缘。
Then the thought is in the mind. That thought is the object of our sense desire.
学生：诸法难道不是
感官欲望的所缘吗？
Student: Aren't dhammas objects of sense desire?
尊者：世界上所有东西
都可以是所缘。
Teacher: Everything in the world can be the object.
根据阿毗达摩，
有六根：眼耳等等。
There are six senses in Abhidhamma - eye, ear and so on.
色所缘是眼根的所缘，
是眼识的所缘，诸如此类。
The visible object is the object of the eye, of seeing consciousness and so on.
其他所缘就是心的所缘。
The other objects are the objects of the mind.
我们不说
“作为所缘的感官欲望”，
Instead of saying ‘sense desires as object'
我想应该说是
“感官欲望的所缘”。
I think it should say ‘objects of sense desires'.
但是在第 83 段第二句，我们
有“感官欲望的所缘”的说法。
But we have ‘sense desires' objects' in the second line of paragraph 83.
我觉得那是对的。
I think that is correct.
那是个撇号，不是引述。
It is an apostrophe. It is not a quote.
这本书的印刷也有些混乱。
There is confusion here in the typing also.
在第 82 段，往下大概
三分之一的地方，我们

可以看到“感官欲望之界”。
In paragraph 82 about a third of the way down we find ‘sense-desire-element'.
实际上它指的就是“欲界”。
It actually means the realm of sense desire.
我们以前也学习过这些名相。
We have come across this word in the past.
虽然这里的英译用
的是“element”，
Although it is translated as element,
但是实际上指的就是“欲界”。
巴利语是“kāmāvacara”。
what is meant is the realm of sense desire. That means kāmāvacara realm.
有时候，译者希望忠实原文。
Sometimes translators want to be very literal.
这里用的巴利词是“dhātu”，
The word ‘dhātu' is used.
英文通常翻译成“element”。
The word ‘dhātu' is normally translated as element.
例如四大种——
For example there are four great elements -
地界水界火界风界，
就是用这个“element”。
earth element, water element, fire element and wind element.
这里的巴利语词是“dhātu”。
The word used for these is dhātu.
这个“dhātu”
还有其他的用法，
Here also the word dhātu is used in a different sense,
意思并不是“种”的意思。
not in the sense that they are essential parts of something.
这里“欲界”就不是这个意思。
它的意思是“欲界生存地”。
Here ‘kāmadhātu' means simply the realm of kāma. That means the kāmāvacara realm, the kāmāvacara world.
第 88 段：
In paragraph
“上面已示[初]禅的舍断支
(这里的英译少了一个‘初’字)，
“So far the factors abandoned by the first
(We need the word ‘first here.) jhāna
上面已示初禅的舍断支，
“So far the factors abandoned by the first have been shown.
现在再示初禅的相应支，
And now, in order to show the factors associated with it,
即说那里的’有寻有伺‘等。”
which is accompanied by applied and sustained thought etc. is said.”
这里英译少了一个“等”。
Etcetera is missing there.
接下来我们就很熟悉。
Now we come to familiar ground.
接下来是寻和伺。
There is initial application or here it is called applied thought and sustained thought. That means initial application and sustained application.
寻和伺都是禅支。
Vitakka and vicāra are two mental factors.
论师先后解释了寻和伺，
The Commentary explains one by one initial application and sustained application.
也解释了此二者的区别。
It also explains the difference between these two.
它们伴随相同类型
的心同时生起，
They arise at the same time with the same type of consciousness,
但是具有不同的作用。
所以，它们是不同的。
but they have different functions. So they are different.
第 89 段：
In paragraph
“虽然寻与伺没有什么分离的”
——意思是
“And though sometimes not separate” - that means
在有些心里，“虽然
有时候它们同时生起”。

‘though sometimes they arise together' with some types of consciousness.
在许多类型的心里，
寻和伺是同时生起的。
Initial thought and sustained thought arise together with many types of consciousness
实际上，在 55 种心里，
它们都是同时生起的。
Actually with 55 kinds of consciousness they arise together.
二禅里没有寻，
In the second jhāna there is no initial application or applied thought.
三禅、四禅、五禅里
也没有寻。
The same is true for the third, fourth and fifth jhānas.
“虽然寻与伺没有
什么分离的”就是说
Though sometimes not separate' means
虽然在有些类型的心里，
它们同时生起，
that although in some types of consciousness they arise together,
但是寻和伺是不同的。
applied thought is one thing and sustained thought is another.
随后作者通过举例
说明寻和伺的不同。
The author then gives the analogies of the differences between vitakka and vicāra.
在学习阿毗达摩的时候，
我已经向你们
介绍了它们之间的区别。
I have told you about these differences when we studied Abhidhamma here.
你们还记得吗？
Do you remember them?
在第 89 段中间，
In the middle of paragraph
寻是“如欲起飞于空中
的鸟的振翼，
applied thought is “like a bird’s spreading out its wings when about to soar into the air,
又如蜜蜂的心为香气
所引向下降于莲花相似。
and like a bee’s diving towards a lotus when it is minded to follow up the scent of it.
恬静的状态为伺，
即心的不很颤动的状态，
The behavior of sustained thought is quiet, being the near non-interference of consciousness,
犹如上飞空中的鸟的伸展两翼，
like the bird’s planning with outspread wings after soaring into the air,
又如向下降于莲花的
蜜蜂蹒跚于莲花上相似。”
and like the bee’s buzzing above the lotus after it dives towards it.”
“寻”率先前往所缘，
Initial application is going to the thing first
而“伺”就是停留在上面。
and sustained application is staying on it.
还有别的例子。
There are other analogies too.
学生：它俩怎么会同时生起呢？
Student: How could they arise together?
它们似乎是先后生起的。
It would seem that they would arise in sequence.
尊者：它们同时生起，
但是具有不同的作用。
Teacher: They arise together and they have different functions.
寻的作用是将心导向所缘，
Initial application is the one that takes the mind to the object.
伺的作用是将心保持在所缘上。
Sustained application is the one that keeps the mind there.
学生：我还是觉得寻先生起，
然后伺才生起。
Student: Still it seems to me that initial application would arise first and then sustained application.
尊者：它们是同时生起的。
Teacher: They arise together.
“寻”这个英译并不是
一个准确的翻译。

‘Initial application’ is not an exact translation of the word.
因为英译里有一个“initial”，
There is the word ‘initial’,
我们可能觉得
先生起的是“寻”，
so we may think that vitakka comes first and then
“伺”是后生起的。
vicāra follows.
“寻”的意思只是“思虑”。
‘Vitakka’ just means thinking or thought.
“伺”的意思是
“前往此处和彼处”，
这叫“伺”。
‘Vicāra’ means going here and there. That is vicāra.
它们同时生起，但是
具有不同的作用。
They are together but they have different functions.
接下来的意思翻译成
“生于离”（born of seclusion）。
Then there is the word that we just translated here as ‘born of seclusion’.
这个巴利语单词
有两个意思——
There are two meanings for this word in Pāḷi -
“生于离”或者
“从离的状态生起”，
‘born of seclusion’ or ‘arises in secluded states’.
意思就是它与
“离”的状态一起生起。
That means arises with secluded states.
“离的状态”实际上指的是
禅那心和相应的心所。
‘Secluded states’ really means the jhāna consciousness and the other mental factors.
“离”在这里意思是诸盖的消失。
‘Seclusion’ here means the disappearance of hindrances.
只要盖还存在，
就没有“离”，
也就是说不能生起禅那心。
So long as there are hindrances there can be no seclusion or there can be no arising of jhāna consciousness.
“生于离”意思是
诸盖在心里消失。
‘Born of seclusion’ means the disappearance of or the absence of mental hindrances.
禅那是伴随喜、乐的。
The jhāna is with pīti and sukha, with joy and happiness.
在这里智髻尊者将“喜”
翻译成“happiness”（幸福），
“乐”翻译成“bliss”（狂喜）。
Here Venerable Ñāṇamoli translated pīti as happiness and sukha as bliss.
论师在此处给出了五种“喜”。
The Commentary gives five kinds of pīti here.
禅修者下禅修的时候
能够体验到这些“喜”。
These kinds of pīti the meditators experience during their meditation.
这样的“喜”据说有五种。
There are said to be five kinds of such happiness, or joy, or zest.
分别是：小喜、剎那喜、
There are minor pīti, momentary pīti,
继起喜、踊跃喜、遍满喜。
showering pīti, uplifting pīti, and pervading pīti.
“小喜”只能使身上的毫毛竖立。
Minor pīti is only able to raise the hairs on the body.
有时候，你具有
这样身毛竖立的体验，
Sometimes you have this hair standing on end.
可能是因为寒冷引起的，
That may be caused by the cold.
这也可以是因为
心中的“喜”引起的。
It is also caused by pīti in the mind.
“剎那喜”比“小喜”更强烈。

Momentary pīti is a little stronger than minor pīti.
它犹如电光刹那刹那而起。
It is like flashes of lightening at different moments.
有时候，你禅修的时候
会体验到这样的“喜”。
Sometimes you feel this when you practice meditation.
“继起喜”犹如海岸的波浪，
于身上数数现起而消逝。
“Showering pīti breaks over the body again and again like waves on the sea shore.”
就如同波浪侵袭你的身体，
然后又消退。
It is like a wave that comes over the body and then subsides.
它不断侵袭，不断消退。
Then it comes again and subsides.
这被称为“继起喜”。
That is showering pīti.
第四个是“踊跃喜”。
The fourth one is uplifting pīti.
如果你具有这种“喜”，
你就能悬空而起。
When you have this kind of pīti, your body can levitate.
这里给出了两个例子，
Two stories are given here
介绍了两个跃入空中的人。
in which two persons levitated or flew through the air.
这种能力不是通过禅那
或者神通而获得，
而是通过“喜”而获得的。
It was not by the power of jhāna or supernormal knowledge but by the power of this pīti.
这些故事不难理解。
These stories are not difficult to understand.
其中一个故事是关于比丘，
另一个是关于一个女孩的，
One story is about a monk and the other story is of a girl
这位女孩因为怀孕
而留在家里。
who was left behind because she was pregnant.
这位女孩子非常想参加庙会。
The girl was very desirous of going to the pagoda festival.
他通过想象人们礼拜大塔庙、
供养佛陀而获得“喜”，
She got pīti from thinking of the people going round the pagoda and making offerings to the Buddha.
然后凭借“踊跃喜”跃入空中
She got this uplifting pīti
她这样抵达庙会现场。
她比她的父母还要先到达。
and was transported to the pagoda festival. She got there before her parents reached the place.
她凭借的就是“踊跃喜”的力量。
That was by the power of uplifting pīti.
最后一个是“遍满喜”。
The last one is pervading pīti.
“遍满喜生起之时，
展至全身，犹如吹胀了
的气泡，亦如给水流
冲入的山窟似的充满。”
“The whole body is completely pervaded,
like a filled bladder, like a rock cavern invaded by a huge inundation.”
这就像是医用棉球放在水里，
It is something like when surgical cotton is put in water.
完全被水所浸透。
It is totally soaked by the water.
你全身都沉浸于
这样的喜悦之中。
Your whole body is soaked in this kind of happiness.
我会将“乐”（sukha）
翻译成“幸福”（happiness）。
I would translate sukha as happiness.
“喜”（pīti）很难翻译。
Pīti is difficult to translate.
它可以被翻译成
“狂喜”（rapture）。

It could be translated as rapture.
论师介绍了“喜”和“乐”
之间的区别。
The Commentary gives the difference between pīti and sukha.
对于有些种类的心，
“喜”和“乐”也会同时生起。
Pīti and sukha also arise at the same time with some types of consciousness.
虽然它们同时生起，
但是它们也有所不同，
Although they arise together in this case also there is difference
因为根据阿毗达摩，
“喜”不是“受”。
because pīti is not feeling according to Abhidhamma.
“喜”是属于行蕴，
Pīti belongs to formation aggregate
“乐”是属于“受蕴”。
and sukha belongs to feeling aggregate.
所以，它们是不同的。
So they are different.
“乐”是“受”（vedanā）。
Sukha is feeling (vedanā).
“喜”不是“受”，但是
它有点像是“乐”的前行，
Pīti is not vedanā, but it is something like ‘preceding sukha’
虽然它们是同时生起的。
although they arise at the same time.
“喜”被比喻成沙漠里
精疲力尽的人看到
树林边上的泉水。
Pīti is compared to a man exhausted in the desert who saw a pond at the edge of the woods.
这就是“喜”。
That is pīti.
如果他抵达树荫之下，
他就此时就具有“乐”。
If he went to the woods’ shade, he would have sukha there.
“喜”和“乐”
的区别就是如此。
Pīti and sukha are something like that.
“喜”也被翻译成“pleasurable interest”（愉悦的兴趣）。
Pīti is also translated as pleasurable interest.
当你旅行的时候，你累了，
When you are going on a journey and you are tired
你听说或者看到那里有泉水，
and you heard there is pond over there or when you see the pond,
你就具有某种“喜”。
then you have some kind of joy.
当你抵达泉水的时候，
When you have reached the pond
受用泉水，你就对
泉水有实际的体验。
and made use of the water and so on, then you have the real experience of that thing.
“喜”就是对事物的兴趣。
One is interest in that thing.
“乐”就是对事物的真实体验。
The other is the real experience of that thing.
但是它们同时生起。
But they arise together
此段文字有另外一种翻译。
There is an alternate translation of the passage there.
就是：“伴随这寻和伺，
伴随着喜和乐，生于离。”
That is “which is accompanied by vitakka and vicāra, and which is with pīti and sukha which are born of seclusion.”
“生于离”可以用来形容禅那，
The word ‘born of seclusion’ can qualify jhāna
也可以用来形容
“喜”和“乐”。
or it can qualify pīti and sukha.
虽然形容哪个，
这并不是很重要的一点，
但是我们必须明白。
Although it is not so important which way we take this, we must understand this.
在第一种翻译里，
“生于离”形容禅那。

‘Born of seclusion’ qualifies jhāna in the first translation.
是禅那“生于离”。
It is jhāna which is born of seclusion.
另外一种翻译，是说
“喜”和“乐”生于离。
The alternative translation is that it is pīti and sukha which are born of seclusion.
实际上，它们是一回事，
Actually they mean the same thing
因为喜和乐是这个禅那的禅支。
because pīti and sukha are constituents of jhāna.
大家记得禅那的五个禅支吗？
Do you remember the five factors of jhāna?
寻、伺、喜、乐，
最后一个是
心一境性（ekaggatā）。
Vitakka, vicāra, pīti, sukha and the last is one-pointedness (ekaggatā).
这些就是禅那的五个禅支。
Those are the five factors of jhāna.
所以巴利语“离生喜乐”
（vivekajaṃ pītisukhaṃ）中的
“喜乐”（pītisukha）
So the word ‘pītisukha’ in Pāḷi or ‘vivekajaṃ pītisukhaṃ’
有这两种解释。
is interpreted in two ways.
第一种解释是说禅那生于离，
In the first way it is the jhāna which is born of seclusion
伴随着喜和乐。
and which is accompanied by pīti and sukha.
另外一种翻译
In the alternative interpretation
是说喜和乐生于离，
it is pīti and sukha which are born of seclusion,
这个禅那伴随着喜和乐。
and it is jhāna which is accompanied by that pīti and that sukha.
所以喜和乐生于离，
禅那也是生于离。
“喜”和“乐”是禅那的一部分。
So if pīti and sukha are born of seclusion the jhāna is also born of seclusion. Pīti and sukha are part of jhāna.
“初禅将在以后解说。
“First jhāna: this will be explained below.
‘具足’(upasampajja)
是说行近与证得之义；
Enters upon (upasampajja): arrives at; reaches is what is meant;
或者具足是成就
（upasampādayitvā）之义。”
这里用英文“makes enter”
翻译“upasampādayitvā”，
or else, taking it as ‘makes enter’ (upasampādayitvā).”
实际上它的意思就是“成就”。
Actually the word ‘upasampādayitvā’ means something like having accomplished.
字面意思是“接近”。
The literal meaning is having approached.
第 103 段解释了
“住”（dwell）。
Then the word ‘dwell’ is explained in paragraph 103.
“‘住’即如前面所说的具有
禅那者，以适当的威仪而住，
“And dwells in (viharati); by becoming
possessed of jhāna of the kind described above through dwell in a posture favorable to that jhāna he produces a posture,
成就自身的动作、行动、
护持、生活、生计、行为、住”。
a procedure, a keeping, an enduring, a lasting, a behavior, a dwelling, of the person.”
这里的英译“of the person”
应该是“of the body”。
‘Of the person’ really means ‘of the body’.
初禅舍弃五支，
The first jhāna abandons five factors
获得五支。
and possesses five factors.
通过初禅，“舍离五支，
Five factors are abandoned by first jhāna
具备五支”。

and it possesses five factors.
舍弃的五支就是五盖。
The five factors that are abandoned are the five mental hindrances.
这里（第 104 段），
写的是：贪、嗔、
Here (in paragraph 104) they are stated as lust, ill will,
昏沉和睡眠、掉举和恶作、
stiffness and torpor, agitation and worry,
疑。
and uncertainty.
这就是五盖。
They are the five mental hindrances.
“如果未能舍断此等，
则禅那不得生起”。
“For no jhāna arises until these have been abandoned.”
如果存在这五盖，
就不能获得禅那。
There can be no jhāna when there are these five mental hindrances.
学生：这里英译的
“stiffness”是什么意思？
Student: What does ‘stiffness’ mean?
尊者：实际上，
它就是“昏沉”。
Teacher: Actually it is sleepiness.
这是巴利语
“thīna”的英译。
It is the translation of the Pāḷi word ‘thīna’.
实际上不能理解成“僵硬”。
It is not really stiffness.
这里指的是心
无法觉醒、不能警觉。
It is the inability of the mind to be awake, to be alert.
在其他地方翻译成“sloth and topor”（昏沉和睡眠）。
It is translated as sloth and torpor in other books.
在第 105 段第二行，写道：
In paragraph 105 the second line it says
“等持于一境”。
“become concentrated on an object consisting in unity.”
意思就是单一的所缘，
That means a single object
因为如果你获得禅那，
你的心就必须缘取
同一个单一的所缘。
because if you have to get jhāna your mind has to be on one and the same object, a single object.
“一境”意思就是单一的所缘。
‘Object consisting in unity’ simply means one object.
或者说具有相同的本质……
or single essence of...
“具有相同本质的所缘”
意思就是单一的所缘。
‘Object which has the same essence’ means a single object or one object.
这里有出现了“欲界”，
Here again we have the word ‘sense-desire-element’.
我们应该将之理解成
“感官欲望的世界”。
it should be understood as meaning the realm of sense desires (kāmāvacara loka).
初禅所具有的五个禅支是什么？
What are the five factors possessed by first jhāna?
我们在阿毗达摩里
学习过这五支：
These are the five factors we met in Abhidhamma -
寻、伺、
initial application, sustained application,
喜、乐、一境性。
pīti, sukha and ekaggatā.
这段英译
In the passage here
没有提到“一境性”。
ekaggatā is not mentioned.
但是我们必须明白
“一境性”是初禅的一个禅支，
But we must understand that ekaggatā is a factor of the first jhāna,

不仅是初禅的禅支，
也是所有禅那的禅支。
not only the first jhāna but of all jhānas.
这里讲到了
that is stated here.
所以，虽然这段
没有提到“一境性”，
So although one-pointedness is not mentioned in the passage
我们要知道“一境性”
也是禅那的一个构成部分。
we should understand that one-pointedness is one of the factors or one of the constituents of jhāna.
学生：这里是不是翻译
成了“心的统合”？
Student: Is that what ‘unification of mind’ means?
尊者：是的，
这里就是这个意思。
Teacher: Yes. That is what is meant here.
它在这里被翻译成
“心的统合”。
It is translated here as unification of mind.
我们所称的禅那只是——
（此录音带在此中断）。
What we call jhāna is simply - (Tape is turned over.)

10B 说地遍品

论师在此处给出了四支军、
The commentary gives the analogy of the army with four factors,
五支乐、
music with five factors,
八支道等例子。
the path with eight factors and so on.
四支军的意思就是
The army with four factors means
具有象、马、兵、车的军队。
the army consisting of elephants, horses, troops and chariots.
学生：现在读到哪里了？
Student: where are you reading now?
尊者：第 107 段：“四支军，
Teacher: In paragraph 107 “The army with four factors
五支乐”——乐器分五种，
and music with five factors” - there are five kinds of musical instruments
诸如：单面鼓、双面鼓、
like a drum with skin on one side and a drum with skin on two sides,
口哨？
Then, something you can, what do you call that? whistle?
笛子（管乐器）、
not whistle, like a flute,
弦乐器、铙钹类。
something you can strike together like cymbals.
然后是八支道。
And then there is Eightfold Path.
我们所说的八支道，
八支就是道。
When we say Eightfold Path, the eight factors are the Path.
离开八支，就没有道。
There is no path apart from or different from the constituents.
同样地，我们将禅那，
初禅的意思就是五个禅支。
In the same way when we say jhāna, we mean these five factors in the first jhāna.
二禅是四个禅支，以此类推。
In second jhāna we mean the four factors and so on.
我们要了解禅那、
禅支、禅那心。
We must understand jhāna, constituents or factors of jhāna, and jhāna consciousness.
“禅那”意思就是五个禅支
——寻、伺、喜、乐、一境性。
‘Jhāna' means these five factors - vitakka, vicāra, pīti, sukha, and ekaggatā.
禅支就是指
这五个里面的任何一个。
‘Constituents of jhāna' means each of them.
这五个的禅支的
组合就是禅那。

The combination or group of five factors is jhāna.
每一个称为一个禅支。
Each one is a jhāna factor.
伴随这五个禅支的心
称为“禅那心”、
Consciousness accompanied by these five factors is called ‘jhāna consciousness'.
我们要了解这些区别。
We must know the difference.
109 段：
Now paragraph
“这里的心一境性虽未在
“Although unification of mind is not actually listed among these factors in the [summary] version [beginning]
‘有寻有伺’的句子里提及，
‘which is accompanied by applied and sustained thought,
但在《分别论》中说：
nevertheless it is mentioned [later] in the Vibhaṅga (‘Vibhaṅga' means an exposition.) as follows,
‘初禅是寻伺喜乐心一境性’，
‘jhāna': it is applied thought, sustained thought, happiness, bliss, unification,
如是说心一境性为初禅支。
and so it is a factor too;
这为世尊自己所简略了的意义，
而他又在《分别论》中说明。”
for the intention with which the Blessed One gave the summary is the same as that with which he gave the exposition that follows it.”
虽然在第一段里，
Although in the first passage
佛陀没有提到“心一境性”，
Buddha did not mention unification of mind,
后来当他说明此段时，
later on when he made an exposition on that passage,
佛陀说：“初禅是
寻伺喜乐心一境性”。
Buddha said “‘jhāna' means applied thought, sustained thought, happiness, bliss and unification.”
所以，“心一境性”
是其中的一个禅支。
So unification of mind is one of the factors of jhāna.
实际上，“心一境性”
非常重要，
Unification of mind is actually very important
因为它就是我们
所说的“三摩地”，
because it is what we call ‘samādhi'
“三摩地”也是
“禅那”的同义词。
which is a synonym for jhāna also.
这就是五支。
These are the five factors.
初禅舍离五支，具备五支。
The first jhāna abandons five and possesses the other five.
舍弃的五支就是五盖。
The five that are abandoned are the five mental hindrances.
具有的五支就是寻等禅支。
The five that it possesses are initial application and others.
学生：这五盖只是在获得
禅那的短时间里舍弃吗？
尊者：是的，没错。
Student: The five mental hindrances are just abandoned for the duration of the jhāna?
Teacher: Yes. That's right.
五盖并不是彻底被舍弃，
它们有可能卷土重来。
They are not totally abandoned. They may come back to the person.
五盖只有在觉悟的时候
才会被彻底舍弃、断除。
These are totally abandoned or eradicated only at the moment of enlightenment.
通过定力断除吗？
Student: through the power of concentration?
尊者：通过定力和通达
诸法实相的能力断除。
Teacher: Through the power of concentration and penetration into the nature of things.
换言之，就是通过内观来断除。

In other words through the power of vipassanā.
要想成功地修观禅，
In order to be successful in vipassanā
你需要禅定，
you need concentration
因为如果没有定力，
观智就不能生起。
because without concentration no vipassanā penetration can arise.
学生：为什么如果你具备了观智，
通过观智舍离五盖，
它们还会卷土重来吗？
Student: But why then if you have insight and abandonment through insight, do the hindrances return?
尊者：不对。
观智只能暂时舍离五盖，
Teacher: No. Insight can only abandon temporarily,
不能彻底断除。
not all together.
只有当你获得了觉悟，
Only when a person reaches the stage of enlightenment
才能彻底断除五盖。
does he abandon the mental defilements all together
不再生起五盖。
once and for all.
所以如果我们
没有获得觉悟的话，
That is why we do not reach the stage of enlightenment,
如果我们不禅修，
五盖还会回来。
they come back to us when we do not practice meditation.
当我们禅修的时候，
五盖就会短期被镇服。
When we are practicing meditation, they are pushed aside for some time.
在禅修的时候，
它们可能就不会出现。
They may not arise in our minds at this time.
当我们停止禅修的时候，
When we stop meditation,
五盖中的一个
或多个可能又会出现。
then we may get one or many of these hindrances again.
这里的舍离只是暂时的，
These are abandoned just temporarily,
不是彻底的断除。
not all together.
学生：是不是说我们获得
初禅之后，也会退失？
Student: Does that mean you can sort of backslide after the first jhāna?
尊者：即使获得了初禅，
也可能会退失。
Teacher: Even after the first jhāna they can come back.
但是如果你获得了初禅，
处于初禅中，这些
五盖就不会出现。
But when there is first jhāna, when first jhāna is in our minds, these mental hindrances do not arise.
它们被镇服了。
They are suppressed.
原因就是五盖和禅那
不能同时存在。
This is because mental hindrances and jhāna are incompatible with each other.
其中一个存在，
另外一个就不能存在，
When one is there, the other is not.
它们不能共存。
They cannot coexist.
为了获得禅那，
我们就要舍离诸盖。
So in order to get jhāna we have to abandon mental hindrances.
学生：你一旦获得初禅以后，
以后是不是就更容易体验到它？
Student: Once you attain first jhāna does it become easier for you subsequently to experience it?
尊者：是的，

Teacher: Yes.
你获得禅那之后，这本书
就告诉你如果长时间保持它，
After you get the jhāna, this book tells you what to do to keep it for a long time
如何获得更二禅，等等。
and how to go on to the second jhāna and so on.
首先它解释了“三种善
与十相成就”等等。
First it explains that it is good in three ways and possesses the ten characteristics and so on.
我觉得这些段落比较难以理解。
I think these passages are a little difficult to understand.
“初禅具备三种善：
初善、中善、后善。”
“The first jhāna is good in three ways, that is good in the beginning, good in the middle, and good in the end.”
“初善”的解释是：行道清净。
‘Good in the beginning' is explained as first jhāna purification of the way.
“初相”有几种？
How many characteristics has the beginning?
初相有三种。
The beginning has three characteristics.
（1）心从结缚而得清净。
The mind is purified of obstructions to that [jhāna].
意思就是心从诸盖中解脱出来。
That means the mind is freed of the mental hindrances.
（2）心清净故得于
中奢摩他相而行道。
“Because the mind is purified it makes way for the central state of equilibrium which is the sign of serenity.”
这里英译的“行道”（makes way for）是什么意思？
What does ‘makes way for' mean?
让某件事情发生吗？
Let something happen?
学生：预备。
Students: Prepares.
举例说：如果你进屋，
人们会给你“让道”，
这样你就能通过。
For example if you walk into the room people would ‘make way for' you so that you could pass.
尊者：但是这里巴利语
的原义不是“让道”。
Teacher: But the Pāḷi word here does not mean ‘make way for'.
它的意思是“抵达”。
并没有“让道”的意思。
It is ‘to go to' or ‘to reach'. It does not mean ‘make way for'.
心清净故，
Because it is purified
所以获得中奢摩他相之类的。
the mind reaches the central sign or the state of serenity or something like that.
这里的“中”，意思是
不是太散逸，也不是太激进。
‘Central' here means not too lax or not too active.
这里的努力必须是刚刚好，
The effort or energy should be just the right amount,
不多也不少。
neither too little nor too much.
学生：中道。
Student: The middle way.
尊者：没错。
Teacher: That's right.
（3）由于行道而心得跳入初禅。
“Because it has reached (not ‘it has made way') the mind enters into that state.
像这样的心从结缚而得清净，
And it is since the mind becomes purified of obstructions and,
心清净故得于中奢摩他相而行道，
through being purified, (same thing not ‘making way for') reaches the [central state of equilibrium
由于行道而心得跳入初禅”等等。

which is the] sign of serenity and, having made way, enters into that state.” and so on.
我们跳过这些段落，
来看第 119 段。
We will skip these passages and we will go to paragraph 119.
“依照数目的次第故为‘初’”。
“It is called first jhāna because it starts a numerical series.”
意思就是它是初禅，
其他的是二、三、四、五禅。
That means it is just first and others are second, third, fourth and fifth.
“于最初生起故为初”。
“Also it is first because it arises first.”
“因为思惟（lighting）所缘
“It is called jhāna because of lighting the object.”
这里英译的“lighting”
是“点燃”还是“照亮”？
‘Lighting is to put fire or to shine?
学生：接通电源。
Student: To turn switch on for electricity.
尊者：但是这里不是这个意思，
这里的意思是“燃烧”。
Teacher: But here it does not mean ‘lighting'.
它的意思是紧密地观察所缘。
It means closely observing the object.
意思是紧密地观察，
‘Upanijjhāna' means intensely observing,
“upanijjhāna”
不是“lighting”的意思。
not lighting.
“禅那”这个词有两个意思。
The word ‘jhāna' has two meanings.
其一就是紧密地观察；
One meaning is to look closely, to observe closely.
其二就是燃烧。
The other meaning is to burn.
当你获得禅那的时候，
你的心就会紧密地观察所缘，
When you get jhāna, your mind is close or your mind is on the object
燃烧掉五盖。
and you burn away the five hindrances.
所以，它就被称为禅那。
That is why it is called jhāna.
这里“禅那”有两个意思：
There are two meanings for the word ‘jhāna' -
1）紧密地观察所缘；
one that observes closely
2）燃烧掉敌对的。“敌对的”
这里的意思就是“五盖”。
or one that burns up the opposition.
‘Opposition' here means the mental hindrances.
学生：我认为你先要燃烧掉五盖，
才能获得禅那。
Student: I thought you had to burn up mental hindrances in order to get into jhāna.
尊者：在进入禅那之前，
Teacher: Before getting into the state of jhāna
五盖并没有被彻底烧干净。
they are not well-burned.
它们还会再回来。
They can come back.
但是处于禅那的状态时，
它们是被很好地镇服了。
But at the moment of jhāna they are well-suppressed.
“以地的曼陀罗（圆轮）
为一切之义而称地遍”。
“The disk of earth is called earth kasiṇa.”
当你修习地遍的时候，
When you practice earth kasiṇa meditation,
你所获得的禅那也被称为
地遍或者地遍禅那。
the jhāna that you get is also called earth kasiṇa or earth kasiṇa jhāna.
“以地的曼陀罗（圆轮）
为一切之义而称地遍”。
“The disk of earth is called earth kasiṇa in the sense of entirety.”\
巴利语的“遍”的意思
是所有、全部。
The Pāḷi word ‘kasiṇa' means entire or all.
当你观察圆盘的时候，

你观察的是整个圆盘，
When you look at the disk, you look at the whole disk
并不是观察它的一部分。
and not just part of it.
你将之作为一个整体来观察。
You look at it as a whole.
“遍”的意思是“全部”。
The word ‘kasiṇa' means entire.
“依于地的曼陀罗所得的相
“The sign acquired with that as its support
及依于此相所得
的禅也是地遍。”
and also the jhāna acquired in the earth-kasiṇa sign are so called too.”
巴利语“pathavī-kasiṇa”
被翻译成“地遍”，
The Pāḷi word ‘pathavī-kasiṇa', which is translated as earth-kasiṇa,
意思可以是地遍的圆盘，
can mean the earth disk,
也可以是你心中
所获得的地遍圆盘的相。
and also the sign or image of the earth disk that you get in your mind.
它还可以指你通过将心保持在
地遍圆盘相之上获得的禅那。
Also it can mean the jhāna which you get keeping your mind on that sign of the earth disk.
这个巴利语有三个意思：
The Pāḷi word ‘pathavī kasiṇa' can mean three things -
“pathavī-kasiṇa”
圆盘本身；心中圆盘的相；
the disk itself, the mental image of the disk in the mind,
你通过缘取这个相
而获得的禅那。
and the jhāna that you get taking that image as an object.
“如是证得初禅时的瑜伽行者，
“When it has been attained in this way,
应该如射发的人及厨子
一样的把握[诸]行相”。
the modes (There should be an S.) of its attainment must be discerned by the meditator as if he were a hair-splitter or a cook.”
你获得初禅以后，
After getting the first jhāna,
必须把握它的诸行相。
you must know its modes of attainment.
这样，如果你失去了禅那之后，
That is so that if you lose that jhāna
知道怎样重新获得它。
you know what to do again.
我在某地的时候，因为
什么合适的境遇获得这个禅那，
I got this jhāna when I was at a certain place or when certain things were suitable for one,
诸如我当时吃了
什么东西，住在什么地方。
like when I ate certain food or was at a certain place.
所以，当你失去禅那之后，
你可以重新再体验它。
So when you lose the jhāna, you can experience them again.
获得禅那之后，
After getting a jhāna,
行者必须辨识获得它的诸行相。
the yogi must note or discern its modes of attainment.
学生：我不懂。
你吃东西的时候获得禅那？
Student: I don't understand. You attain jhāna while eating something?
尊者：不是吃东西的时候。
Teacher: Not while eating.
或者吃过某食物之后。
or after eating something.
要知道合适的食物
也是其中的一方面。
You know food is one of the suitable things to take into account.
有时候你想吃什么东西，
如果你不能获得它，

Sometimes if you have desire to eat something and you don't get that,
你的禅修就不能成功。
your meditation doesn't go well.
你对那个食物有执着。
你心里挂念它。
You have attachment to that food. There is something in your mind.
如果你获得了合适的食物，
你的心就会平静，
这样才可以禅修。
When you have suitable food, your mind becomes calm and you can practice meditation.
对于处所也是如此。
有时候，某个地方不适合你。
The same is true for place. Sometimes a place is not suitable for you.
学生：这样的话，
你就没有镇服感官欲望啊。
Student: In that case you haven't suppressed the sense desire.
你随顺了感官的欲望。
You have accommodated the sense desire.
尊者：要知道，
有些食物是不合适的。
Teacher: You know there are some foods which are not suitable.
如果你吃了不合适的食物，
If you eat unsuitable food,
你可能会出现
消化问题，或者不舒服，
then you may get indigestion or some sort of discomfort
这样就会干扰你的禅修。
that interferes with your meditation.
所以，合适的食物也是
一个总要的因素。
Suitable food is also an important factor to be taken into account.
同样，合适的处所也重要。
如果那个地方很吵闹、肮脏，
Also a suitable place is important. If a place is noisy and dirty,
你就很难获得禅那，
甚至很难禅修。
it is difficult to get jhāna or even to practice meditation.
你获得禅那之后，
就要注意这点。
After getting jhāna you have to note this.
诸如我吃了某种食物、
在某地或者与某个比丘
在某个寺院，然后获得了禅那。
I got the jhāna when I had a certain kind of food, or when I was at a certain place, or when I was living with certain monks at a monastery and so on.
这还不是全部。
That is not all.
还有其他的事情需要做。
There are some other things to do too.
第 123 段：“由于把取于相
及再于彼等行相成就者。
In paragraph 123 “And when he recaptures those modes by apprehending the sign,
则仅为安止定（一剎那）
的成就，不是长久的”。
he just succeeds in reaching absorption, but not in making it fast.”
这里的意思是获得禅那之后，
That means after getting jhāna,
你必须把握获得
此种成就的诸行相。
you must make notes of the modes or signs of the attainment.
之所以这样，是因为如果
你丢失了这个成就，你还可以
再次应用这些行相获得它。
This is so because if you happen to lose it, you may apply all these things.
这只会让你重新获得禅那，
That will just help you to get the jhāna again,
但是不能帮助你保持它。
but it will not help you to keep it or sustain it.
这就是说你获得禅那后，
That means after getting jhāna,
你就要处于持续的禅那状态，
you will enter into the sustained attainment of jhāna

持续一个小时、
两小时，甚至是一整天。
for one hour, two hours, or for a whole day.
要想长久地保持
这个禅那的状态，
In order to be in the jhāna state for a long time
你还要做其他的事情。
you need to do some other things.
“若能善净于定的障碍法，
则得长久继续”。
“It lasts when it is absolutely purified from states that obstruct concentration.”
他需要避免禅定的过患
或者禅定的障碍。
He has to avoid the dangers to concentration or the obstructions of concentration.
过患或障碍就是五盖。
They are the five mental hindrances again.
行者不仅要辨识
成就禅那的各种行相，
A yogi has to not only discern the modes or signs of attainment,
也要彻底将心从障碍
（贪嗔等）禅定的状态中净化。
but he also has to purify his mind absolutely from the states which obstruct concentration - lust, ill will and other things.
第 126 段：
In paragraph
“所以欲求熟练
（安止定）的人，
“So if he wants to remain long in the jhāna,
必须清净诸障碍法而入定”。
he must enter upon it after [first] purifying his mind from obstructive states.”
意思就是获得禅那之后，
不会再回到感官欲望上。
That means after getting jhāna, you don't go back to sense objects.
你要阻止感官欲望，
You just keep them away from you
这样你就能
长时间处于禅那之中。
so that you are able to be in the jhāna for a long time.
“必须以广大心修习
及增大既得的似相”。
“In order to perfect the development of consciousness he should besides extend the counterpart sign according as acquired.”
避免了诸障碍法之后，
After avoiding the obstructions to jhāna,
他必须增大似相。
he must extend the counterpart sign.
获得禅那之后，
When a person gets jhāna,
行者缘取似相修习。
he practices on the counterpart sign.
如果似相的直径是 8 英寸，
那么在禅那中也是这样的大小。
If the counterpart sign is eight inches in diameter, then it is the same size in the jhāna.
接着，论师说
Then the Commentary says that
他要增大似相。
he is to extend that sign.
意思就是对于这个似相，
他需要发挥他的能力，
That means he must exercise his ability in dealing with the sign.
需要增大这个似相。
He should extend the sign.
可以在近行定阶段
或者获得安止禅那阶段，
对似相进行增大。
The extension of the sign can be done during access or when he gets jhāna absorption.
在获得禅那之前的近行定阶段，
Before getting jhāna during the stage of access concentration
你可以增大似相，
you can extend the sign
你也可以在
获得禅那之后增大它。
or you can do so after getting jhāna.
“瑜伽行者增大其似相，
不要像（陶工）作钵”等等。

“The meditator should not extend the sign as a clay bowl” and so on.
这句的意思就是，
我想当陶工制作陶钵的时候，
That means I think when potters make pots,
他不会确定
这个钵该做多大。
they do not decide this pot is this much big
并不事先确定
要做直径五英寸的钵。
they do not decide for example that they want a pot which is five inches in diameter.
他制作钵的时候，
是一点点增大它。
They make the pot and extend it little by little.
他事先并不会
确定钵的具体尺寸。
They do not specify what size the pot will be.
诸如此类的东西。
禅修者不会如此。
It is something like that. You are not to do like that.
当你增大似相的时候，
你必须有一个确定的区域。
When you extend the sign, you must have a definite area.
例如，你要增大
一个手指的宽度，
You must extend for example by the breadth of one finger,
两指、三指的宽度，
two fingers, three fingers,
或者增大到门廊这么大，
或者增大到某个建筑物那样大，
or I will extend it to the size of a porch, or to the size of a building,
或者整个世界那么大，等等。
or to the size of the whole world and so on.
你需要增大似相，
这样就能熟练处理似相。
You have to extend the sign so that you become adept at dealing with the counterpart sign.
第 129 段：“所以初学者于
增大之相而得证初禅后，
In paragraph 129 “When a beginner has reached the first jhāna in this sign
应该常常入定，
不可常常观察”。
he should enter upon it often without reviewing it much.”
增大似相之后，
After extending the sign
要怎么做？
他要不断进入禅那，
what must he do? He must get into the jhāna repeatedly
不要花太多的时间审察。
and he must not spend much time reviewing.
进入禅那之后，也就是
在禅那心路过程之后，
After getting into jhāna or after the jhāna thought process
会有一些心路过程审察禅支，
there follow some thought processes of reviewing the constituents of jhāna,
观察诸禅支。
observing the constituents of jhāna.
论师说
The Commentary says
不要经常观察，
not to do this too much
因为如果你观察的太多，
because if you review too much
生起的禅支就非常粗糙。
the factors appear very crudely.
如果行者审察的太频繁，
生起的禅支就非常粗糙、微弱。
The jhāna factors very crudely and weakly in one who review it too much.
所以，不要频繁地审察它。
你进入禅那之后就出来，
再进去再出来，诸如此类。
So you do not review it too much. You just enter into it and get out and then enter it again and so on.
学生：“观察”是什么意思？
Student: what does ‘reviewing' mean?
尊者：“观察”的意思

就是你进入禅那，
然后你从禅那中出来
Teacher: ‘Reviewing' means you get into jhāna; then you get out of it
专注于禅支，
and concentrate on the constituents of jhāna
例如专注地观察寻禅支。
for example vitakka. You concentrate on vitakka,
专注地观察寻禅支之后，
再观察伺禅支，等等。
then you concentrate on vicāra and so on.
这就是观察诸禅支。
你不要这样做。
That is reviewing the jhāna factors. You do not do that.
如果你这样做，
诸禅支就变得粗糙。
If you do that, they will become crude.
如果你这样做——
If you do that -
“假使他于初禅（higher jhāna）尚未精练，
即求努力于多多观察，
“while he is endeavoring for the unfamiliar [higher jhāna]
这样连初禅都要退失，
就不能够证得二禅”。
he falls away from the first jhāna and fails to reach the second.”
这里英译的“不熟悉”不对，
实际上应该是“不精炼”。
That actually does not mean ‘unfamiliar', but rather not so familiar.
这里不是英译的
“更高的禅那”。
这里的意思就是“初禅”。
It is not a ‘higher jhāna'. It means the first jhāna.
你获得初禅之后，
对其并不是很精炼。
你刚刚获得它而已。
After you get the first jhāna you are not so familiar with that. You just have it.
你对这个禅那并不是非常熟悉。
You are not well acquainted with that jhāna.
你需要通过不断进入这个禅那，
让自己对它非常熟悉。
You have to make yourself well acquainted with that jhāna by entering into it again and again.
你不要过于频繁地观察
这个禅那的诸禅支。
And you must not review too much the factors of jhāna.
所以这句话英译应该这样：
So the sentence should read:
“假使他于初禅尚未精练，
即求努力于多多观察，
“while he is endeavoring for the not so familiar first jhāna,
这样连初禅都要退失，
就不能够证得二禅”。
he falls away from the first jhāna and fails to reach the second.”
学生：所以对初禅精炼的
过程就精进是触碰五个禅支？
Student: So the process of becoming familiar with the first jhāna is to just touch upon the five factors.
尊者：不对。
Teacher: No.
意思就是说仅仅进入禅那，
让它们生起，
It is to just enter into the jhāna and let them arise in your mind,
不要审察诸禅支，
不要观察它们。
not reviewing them, not watching them.
学生：你让它们正常地自己呈现。
尊者：是的，
Student: You let them present themselves normally.
Teacher: Yes.
没错。当它们自己呈现，
达到一个强固的程度，
那么它们就被称为禅那。
That's right. When they present themselves in a strong state, then they are called jhāna.
你不要安住在每一个禅支上面。

You do not dwell upon each and every one of the factors.
你只是进入禅那，
然后从禅那中出来。
You just enter into the jhāna and get out of it.
“所以他应该于同样的初禅中，
用五种行相，自在修行”。
这是第 131 段。
“Thereafter he should acquire mastery in the five ways.” That is in paragraph 131.
进入初禅之后，
不要经常观察，
After getting into jhāna and not reviewing much,
这样行者就用
五种行相，自在修行。
one must acquire mastery in the five ways.
1）转向自在：
There is mastery in adverting.
意思就是自在地观察诸禅支。
That means mastery in reviewing the factors.
2）入定自在：这是指进入禅那。
There is mastery in attaining. That is getting into the jhāna.
3）在定自在：这是决意
你在禅那中安住多久。
There is mastery in resolving. That is resolving how long you are going to stay in jhāna.
4）出定自在：
这是指从禅定中出来。
There is mastery in emerging. That is getting out of jhāna.
5）观察自在：
这个跟第一个一样，
There is mastery in reviewing. That is the same as the first one,
转向自在。
mastery in adverting.
这是关于你获得
禅那的五种自在。
These are the five kinds of mastery you should acquire with regard to the jhāna you have attained.
这里对五种自在
一一进行了解释。
Then there is the explanation of the five kinds of mastery one by one.
“从初禅出定，
“When he emerges from the first jhāna
最初转向于寻者，
and first of all adverts to the applied thought,
先断了有分而生起转向以后，
then next to the adverting that arose interrupting the life-continuum,
于同样的寻所缘
而速行了四或五的速行心”。
either four or five impulsions impel with that applied thought as their object.”
当你观察诸禅支的时候，
When you review the jhāna factors,
速行要生起七次。
the javanas may run seven times.
当你快速地逐一
观察每一个禅支的时候，
When you are reviewing in rapid succession
速行不会生起六或七次，
只生起四、五次，
one jhāna factor after another, then the javanas do not run for six or seven times but only for four or five times
因为你这样做的时候，非常迅速。
because you have to hurry in this way.
“此后生起二有分。
“Then there are two life-continuum
(bhavaṅga) consciousness.
再于伺（喜等也是如此）
所缘而生起转向心，
又如上述的方法而起速行心。
Then there is adverting with the sustained thought as its object (similarly with pīti and so on) and followed by impulsions in the way just stated.
如是能够于
（寻伺喜乐心一境性）
五禅支中连续遣送其心，
When he is able to prolong his conscious process uninterruptedly in this way with the five jhāna factors,
便是他的转向心成就。

then his mastery of adverting is successful.
这种自在达到了顶点时，
从世尊的双重神变中可得见到。
But this mastery is found at its acme of perfection in the Blessed One's Twin marvel,
又于（舍利弗等）其他的人
作这样神变时亦得见到。
or for others on the aforesaid occasions.
比以上的转向自在
更迅速是没有的”。
There is no quicker mastery in adverting than that.”
转向自在只生起四或五次速行。
Adverting takes place in only four or five javana moments.
然后生起两次有分。
Then two bhavaṅga moments interrupt.
然后再用四或五个
速行观察下一个禅支，
然后生起两次有分，
Then reviewing of the next jhāna factor takes place with four or five javana moments and two bhavaṅga moments interrupting
然后再是下一个禅支，以此类推。
and the next jhāna factor and so on.
第二个进入禅那非常迅速。
The second one is getting quickly into the jhāna.
“其次如大目犍连尊者
“The Venerable Mahā Moggallāna's ability to enter upon jhāna quickly,
降伏难陀优波难陀龙王
一样迅速入定，
名为入定自在”。
as in the taming of the Royal Nāga Serpent Nandopananda is called mastery in attaining.”
有一条非常恶毒的龙。
There was a nāga and he was very vicious.
它对佛陀非常不满，
因为佛陀位于他的上方，
He was very angry with the Buddha because the Buddha went above him
并且把灰尘弄到它头上去了。
and some dust fell on his head.
他就缠绕在须弥山上，
打算攻击佛陀。
He coiled around Mount Meru and got ready to attack the Buddha.
佛陀的弟子大目犍连尊者
Then Venerable Mahā Moggallāna, the Buddha's disciple,
请求让他来降服这条龙。
佛陀同意了，
requested to tame the dragon. Buddha let him do it
因为大目犍连尊者神通第一。
because Venerable Mahā Moggallāna was foremost among those who have the psychic powers.
当时，目犍连尊者
进入龙的身体内。
At that time Venerable Moggallāna entered inside the body of the nāga.
然后他出来，然后再进去。
Then he came out and entered into it again.
当他行经龙的嘴巴时，
And so when he was at the entrance of the mouth
龙吐火烧他。
the dragon put forth fire to burn him.
这时候，目犍连尊者就需要
非常迅速地进入禅那。
At that moment Venerable Moggallāna had to get into jhāna very quickly.
据说只有大目犍连尊者
才能做到这样，其他弟子做不到。
It is said that only Venerable Mahā Moggallāna could do that, not the other disciples.
这就是迅速入定的能力。
So it is the ability to enter into the jhāna quickly.
“能够于一弹指或十弹指
的时间住在定中，
“Ability to remain in jhāna for a moment consisting in exactly a finger-snap
名为在定自在”。
or exactly ten finger-snaps is called mastery in resolving.”

这里英译的“resolving”
意思是保持禅那的状态，
‘Resolving’ here means just remaining in the jhāna,
保持禅那、压制有分，
keeping the jhāna while suppressing the bhavaṅga.
也就是说不让有分心生起。
That is not letting bhavaṅga arise.
保持一段时间的禅那状态——
It is keeping the jhāna for a period of time -
一弹指、十弹指或者一整天。
for a finger-snap, or ten finger-snaps, or the whole day.
“能以同样的速度出定，
名为出定自在”。
“Ability to emerge quickly in the same way is called mastery in emerging.”
这是指从禅定中出来。
That is getting out of jhāna.
“为表示（在定自在及出定自在）
这两种佛护长老
的故事是很适合的”。
“The story of the Elder Buddharakkhita may be told in order to illustrate both these last.”
这位长老能够
以非常快的速度入定、出定。
This Elder could enter into jhāna and get out of it very, very quickly.
他看到了一只“金翅鸟王”。
He saw a Royal Supaṇṇa.
什么是“supaṇṇa”？
学生：是一个魔吧。
What is a supaṇṇa?
Student: It says that it is a demon.
尊者：你们知道金翅鸟吗？
Teacher: Do you know garuda?
这是个神鸟，
就被称为“supaṇṇa”。
It is a mythical bird. It is supaṇṇa.
它实际上可能是一种鸢，
Actually it might be a kite.
它是蛇的天敌，
It is the enemy of snakes.
它就是这样一种鸟。
It is that kind of bird.
“看到一只金翅鸟
从空中飞下想道：
“He saw a royal supaṇṇa swooping down from the sky
’等看护长老的龙王
出来供粥给他的时候，
我当捕它来吃‘，
intending to seize an attendant royal nāga-serpent as he was getting rice gruel for the Elder.
当时尊者即刻化作一山，
取龙王之臂潜入山中。
The Elder Buddharakkhita created a rock (maybe a mountain) meanwhile, and seizing the royal nāga by the arm,
他和龙王一起钻进石头里
he went into it with the Naga with him
不是他将龙王推到石头里
not he pushed the Naga into the rock
他抓取龙王的胳膊，然后
he took the Naga by the arm and then
他和龙王一起进入岩石。
he entered the rock himself with the nāga.
金翅鸟王仅一击于山而去。
The royal supaṇṇa gave the rock a blow and made off.
所以大长老说：
诸位，如果护长老不在这里，
我们未免要被人轻蔑了‘。”
The Senior Elder remarked: ‘Friends, if Rakkhita had not been there, we should all have been put to shame’.”
虽然当时有很多比丘都有神通，
Although there were many monks who had psychic power,
但是没有人能够将
这头龙从金翅鸟那里救出来。
none of us were able to save the nāga from being taken by the bird (supaṇṇa).
“观察自在同于转向自在所说。
“Mastery in reviewing is described in the same way as mastery in adverting;
即在那里的转向心

以后而易以观察的诸速行心”。
for the reviewing impulsions are in fact those next to the adverting mentioned there.”
观察自在和转向自在
指的是同一件事，
Mastery in reviewing and mastery in adverting mean the same thing
因为它们是
在同一个心路过程里。
because they are in one and the same thought process.
观察自在就是观察
心路过程里的速行心。
Mastery in reviewing are the reviewing of impulsions or javanas that are in the thought process.
所以那个心路过程里的
速行心就是观察自在。
So javanas in that thought process are mastery in reviewing.
所以那个心路过程里的
转向心就是转向自在。
Adverting in that thought process is mastery in adverting.
所以实际上它们没什么不同。
So they are in fact not so different.
“于此等五自在中曾修行自在，
“When he has once acquired mastery in these five ways,
并自熟练的初禅出定，
then on emerging from the now familiar first jhāna,
见此过失已“。
he can regard the flaws in it in this way.”
这里讲到了二禅。
That comes to the approach of the second jhāna.
我们下个星期再讲。
We will take it up next week.
今天讲的是初禅，
This is the first jhāna.
行者努力获得初禅。通过修行
You try to get the first jhāna. You develop it
获得迅速入定、出定。
so that you can get into it quickly and get out of it quickly.
这五个自在同样地
适用于二禅、三禅等等。
These five kinds of mastery are meant for going over to the second jhāna, third jhāna and so on.
没有这五种自在，
你就不能获得二禅、三禅等。
without these five masteries, you cannot get the second jhana, the third jhana and so on
首先要努力获得它，进入禅那，
So first there is trying to get it, then getting it,
保持它，然后
再获得更高的禅那。
keeping it, and then going over to the higher ones.]
学生：禅那一共有多少种？
Student: How many jhānas are there?
尊者：这里提到了四种禅那。
Teacher: Four jhānas will be mentioned here.
大家知道，关于禅那，有四分法
You know there is the fourfold method of the jhānas
和五分法。
and the fivefold method of jhānas.
它们其实是一回事。
They mean the same thing.
在经藏中最常见的是
四种禅那的分法。
Fourfold method of jhānas is mostly mentioned in the Suttas.
在经藏里，禅那的五分法很少见。
We very seldom find five jhānas mentioned in the Suttas.
佛陀介绍禅那的时候，
提到的都是四种禅那。
Whenever the Buddha talked about jhānas, he mentioned four jhānas.
在阿毗达摩里面，
提到了四种禅那，
也提到五种禅那。
In Abhidhamma both four jhānas and five jhānas are mentioned.
根据禅修者克服禅支的能力，

就有四分法和五分法。

There are four or five jhānas depending upon the ability of the person to surmount the jhāna factors.

对于利根行者，

There are persons who have powerful intelligence or knowledge.

他可以同时克服两个禅支

——寻和伺。

Such persons are able to get rid of two factors, vitakka and vicāra at the same time.

对于他们只有四种禅那。

For them there are only four jhānas.

有一些行者每一次

只能克服一个禅支，

There are others who can only get rid of the jhāna factors one at a time.

他们首先克服寻，

First they get rid of vitakka.

然后克服伺。

Then they get rid of vicāra.

对于他们就有五种禅那。

For them there are five jhānas.

谢谢。

Thank you.

学生：要练习

多长时间才能获得初禅？

Student: How long does it take to get first jhāna?

尊者：我不知道。

这取决于行者过去世的经历。

Teacher: I don't know. That depends upon a person's experience in the past.

如果他过去世体验过，

花费的时间可能就不会很长。

If a person has experience in the past, it may not take too long.

大家知道，

You know

如今有些人修习遍禅。

nowadays people practice some kind of kasiṇa meditation.

即使是要获得近行定，

他们也要修六个月，

Even to get access concentration they have to practice about six months,

有时候要更长的时间。

sometimes maybe longer.

也有些人修习色遍。

There are people who practice the color disk meditation.

在洛杉矶，有一位

比丘据说在修色遍。

There is a monk in Los Angeles who said he practiced this meditation.

他已经获得了近行定，

但是没有获得安止定。

He got the access concentration but not the absorption concentration.

当然，这也取决于

你修习的密集程度。

Also it may depend on how intensely you practice.

每天禅修两三个小时

与每天禅修八九个小时，

If you practice two or three hours a day or if you practice eight or nine hours a day,

这是不一样的。

there will be difference.

学生：好像对于一些善法，

也需要舍弃。

例如在初禅里，

有一些好的东西。

Student: It seems like there are good things and then you have to give them up. Like there are good things in the first jhāna.

尊者：是的，

这些实际上被称为“乐”。

Teacher: Yes. These are mentioned as sukha or happiness.

佛陀首先讲人们可以

从感官享受中获得乐。

Buddha first said there is happiness people get from enjoying sense pleasures.

这是某种形式的快乐，

虽然不是究竟之乐。

That is a kind of happiness although it is not in the ultimate sense.

较之于感官之乐，

Compared with the happiness you get from sense objects
从初禅中获得乐质量更好，
the happiness of first jhāna is better
因为它不涉及到感官欲望。
你感到平静和快乐。
because there is no sense desire. You are really calm and happy.
二禅的乐比初禅的乐更好。
Then the second jhāna happiness is better than the first jhāna happiness.
二禅没有寻、伺
来干扰你心的平静。
There is no initial application and sustained application to disturb your equilibrium of mind.
三禅又比二禅更好，以此类推。
Then the third jhāna is better than the second jhāna and so on.
这样一步步地，佛陀
介绍了不同类型的“乐”。
Step by step the Buddha pointed out that there are different kinds of happiness.
即便是最高程度的禅那——
无色界的禅那，
也没有彻底从苦中解脱，
Even the highest jhāna, the arūpāvacara jhāna, is still not all together free from suffering
因为禅那最终也会消失。
because there is the end of the jhāna.
禅那不能永远地持续下去。
The jhāna cannot last forever.
禅那心生起，然后必须消失。
然后再生起，再消失。
Jhāna consciousness arises and then it must disappear. Then it arises and disappears again.
即使是那种很高级的快乐，
也有开始和结束的时候。
Even that very high form of happiness has a beginning and an end.
它也不是究竟之乐。
It is also not ultimate happiness.
究竟之乐是从诸行
之中解脱出来。
Ultimate happiness is freedom from all formations.
所以最高级的快乐
就是涅槃之乐，
So the highest form of happiness is the happiness of Nibbāna,
所有烦恼都被舍弃。
the abandonment of all mental defilements.
佛头向我们介绍了
不同形式的快乐，
一个比一个高级。
Buddha gave us the different kinds of happiness, one above the other.
禅那之乐是很大的快乐，
Jhāna happiness is a great happiness,
但是对于佛陀来说，它还不够。
but still it is not enough for the Buddha.
学生：舍弃所有烦恼的方法
就是通过不断获得禅那？
Student: The attaining of the jhānas in succession is the way to abandoning all the mental defilements?
尊者：这不是绝对的方法。
Teacher: It is not the inevitable path.
如果你阅读经藏，
If you read Suttas,
似乎是这样的。
it seems like that.
你一步步获得这些禅那。
You go through these jhānas stage by stage.
然后你转向内观。
Then you change over to vipassanā.
佛陀在描述自己
的成佛的方法时，
When Buddha described his own attainment of Buddhahood,
他说首先修习安般念，
he said that first he practiced breathing meditation.
然后获得初禅、
二禅、三禅、四禅。
Then he got first, second, third and fourth jhānas.
然后他获得神通，

观察到过去世等等。

Then he attained the supernormal knowledge of seeing his past lives and so on.

他获得了两种神通之后，

Only after getting two kinds of supernormal knowledge

才开始修习观禅。

did he practice vipassanā meditation.

有了这样的成就他才去修观禅。

Only then did he change to vipassanā meditation.

在此之前，他修的是止禅，

通过止禅获得禅那。

Before that he practiced samatha meditation and got the jhānas.

然后在后夜分，

Then during the last part of the night

他转向观禅的修习。

he changed to vipassanā meditation.

学生：这时候他

就观察到缘起法了？

Student: That's when he saw Dependent Origination?

尊者：是的，在成佛之前，

Teacher: Yes. Immediately before attainment of Buddhahood

他观察十二缘起支

和它们之间的关系。

he reflected upon the twelve links of Dependent Origination and their relationships.

学生：观察到过去世

这些事情跟止禅有关吗？

Student: Then seeing past lives and so on is related to samatha?

尊者：是的，

Teacher: Yes.

严格来说这些不属于止禅

Those are not exactly samatha,

但是和止禅相关

but those are related to samatha.

能够观察过去世的能力

是通过修习止禅而获得的。

The ability to see past lives comes from samatha meditation.

实际上是从禅那中获得

actually from the jhanas

只有在获得禅那之后，

行者才能获得这些神通。

Only after getting jhānas can one get these kinds of knowledge.

我们可以称神通

为特殊形式的禅那。

We can call them special kinds of jhāna.

它们实际上是五禅

（或四禅）的不同形式。

Actually they are a variety of fifth jhāna or fourth jhāna.

四分法就是四禅，

五分法就是五禅。

in fourfold it's fourth jhana, in fivefold method, it's fifth jhana

获得五禅之后，

你对其进行特别的修习，

After getting fifth jhāna you have to specially develop it

就可以获得这些神通。

in order to get these kinds of supernormal knowledge.

所以，如果你阅读经藏，

So when you read the Suttas

你就了解到首先要修止禅，

然后转向观禅的修习。

it goes like you first practice samatha meditation and then you change over to vipassanā meditation.

但是后来的论书说

But in the later Commentaries it says that

行者可以直接跳过止禅修观禅。

you can skip samatha and practice vipassanā.

这样修行的人

被称为“干观行者”。

Those who practice in this way are called 'dry vipassanā meditators'.

就是说他们不修止禅。

That means that they don't practice samatha meditation.

11A 说地遍品

今天我们来学习二禅、

三禅和四禅。

Today we come to the second jhāna, third jhāna, and then the fourth jhāna.

我觉得下发资料上的翻译

更容易理解，更清晰。

The translation given on the sheets I think is easier to understand, clearer.

请看这些翻译。

Please look at these translations.

获得初禅以后，

After getting the first jhāna,

行者如果想获得二禅，

when a person wants to get the second jhāna,

首先，他应该找出初禅的过患。

the first thing that he should do is find fault with the first jhāna.

获得初禅之后，

他觉得初禅并不够好。

After getting the first jhāna, he thinks that it is not good enough.

初禅具有五个禅支：

With first jhāna there are five jhāna factors -

寻、伺、喜、乐、心一境性。

initial application, sustained application, pīti, sukha and one-pointedness of mind.

获得初禅之后，

This person after getting the first jhāna

行者看到了离诸盖过近的过患。

sees danger in being close to the hindrances.

通过克服诸盖，

他才能够获得初禅。

By overcoming hindrances he was able to get the first jhāna.

当他获得初禅的时候，

初禅是没有诸盖，

When he gets the first jhāna, it is free from hindrances,

但是还有寻、伺等等。

but it is with initial application and sustained application and so on.

现在，他发现了寻和伺的过患。

Now he finds fault with initial application and sustained application or in Pāḷi vitakka and vicāra.

他想远离这两个禅支，

He tries to be dispassionate towards these two factors.

试图消除它们。

He tries to eliminate them.

当他消除了这两个禅支，

他就获得了二禅。

When he is able to eliminate them, he will get the second jhāna.

获得初禅之后，

So after the first jhāna

获得初禅之后，

他就努力获得五种自在，

After gaining the first jhāna, he tries to get the five kinds of mastery

例如迅速地入定、

迅速地出定等等。

like entering into it quickly, emerging from it and so on.

第 138 段：

In paragraph ‘

“从初禅出定之时，

“When he has emerged from the first jhāna,

寻与伺粗起，

applied thought and sustained thought (vitakka and vicāra) appear gross to him

因他的念与正知的观察禅支”。

as he reviews the jhāna factors with mindfulness and full awareness.”

他进入初禅，

然后从禅那中出来。

He enters into the first jhāna and emerges from that jhāna.

然后他观察初禅的诸禅支。

初禅有五个禅支。

Then he reviews the factors in that jhāna. There are five factors in first jhāna.

当他观察这些禅支的时候，

When he reviews them,

现起的寻、伺是粗糙的，

applied thought and sustained thought appear gross to him

喜、乐、
while happiness and bliss (in Pāḷi pīti and sukha)
心一境性表现的很平和。
and unification of mind (ekaggatā) appear peaceful.
“他于同一的相下
‘地、地’的数数作意”。
“Then he brings the same sign ‘earth, earth’ to mind again and again.”
观察了诸禅支之后，
So after reviewing the jhāna factors,
他住于开始阶段获得的似相。
he dwells upon the counterpart sign that he got during the preliminary stages.
他以此似相作为禅修的所缘，
He takes that counterpart sign as the object of meditation
专注于其上“地、地”数数作意，
and concentrates on it saying ‘earth, earth’ again and again
“此时为了舍断
他的粗支而获得寂静支”。
“with the purpose of abandoning the gross factors and obtaining the peaceful factors.
N“当他想：
‘现在要生起第二禅了’”。
“Knowing now the second jhāna will arise” -
——这里需要更正。
we will have to correct this.
应该是“二禅将要生起了”。
It should say “When second jhāna is about to arise”,
没有“当他想”。
他不知道二禅会生起。
not knowing. He does not know when it will arise.
这是一个巴利语习惯用法。
上一课我也跟你们讲了。
This is a Pāḷi idiom. I have told you about this before.
“二禅将要生起了，
“When the second jhāna is about to arise,
即于那同样的地遍为所缘，
生起意门的转向心，
there arises in him mind-door-adverting with the same earth kasiṇa as its object,
断了有分”。
interrupting the life-continuum.”
如果你们看那个初禅的表格，
If you look at the first jhāna chart,
生起的是同样的心路过程。
the same thought process arises here.
断了有分之后，
生起的是“意门转向心”。
After cutting off bhavaṅga there arises ‘m’ (manodvārāvajjana or mind-door-adverting).
然后是四个刹那的欲界速行，
Then there are four moments of sense-sphere javanas
然后就是第五个禅那刹那。
and the fifth moment is jhāna.
对于利根的人来说，
For a person who has quick intelligence or quick realization
就只有三个欲界的速行，
then there will be only three sense-sphere javanas
第四个刹那就是禅那心。
and the fourth moment is jhāna.
“即于那同样的地遍为所缘，
生起意门的转向心，断了有分，
“There arises in him mind-door-adverting
with the same earth kasiṇa as object,
interrupting the life continuum.
自此以后，即对同样的所缘
速行了四或五的速行心
After that either four or five impulsions (javanas) impel on that same object
（取决于行者是利根还是钝根）。
(depending upon whether the person is of quick intelligence or slow intelligence),
在那些速行心中的
最后一个是色界的第二禅心”。
the last one of which is an impulsion (javana) of the fine-material sphere (rūpāvacara).”
这就是二禅。
Here it is the second jhāna.
“其余的如已述的欲界”。

“The rest are of the sense-sphere of the kinds already stated.”
“其余的”就是
前面的四个或三个。
‘The rest’ means the preceding four or three.
现在来看二禅的描述。
Now comes the translation of the description of the second jhāna.
我重新翻译了一下。
I have made a new translation.
我的译文不是针对所有人的，
在课堂上使用这个就更好。
It cannot be used for all people, but for the class it is better.
“随着止息寻和伺，
“With the stilling (That means overcoming of vitakka and vicāra.) of vitakka and vicāra
行者进入并且住于二禅，
he enters upon and dwells in the second jhāna
此二禅从内心生起并且就是信，
which arises internally and (literally) which is confident
生起心的一境性
and which arouses singleness of mind,
（或者清净内心生起一境性），
or which clarifies the mind and arouses singleness
无寻、无伺，
which is without vitakka and vicāra,
定生喜乐”。
and which is born of concentration with pīti and sukha or which is with pīti and sukha born of concentration.”
这就是对二禅的描述。
This is the description of the second jhāna.
当描述二禅的时候，
Whenever there is a description of the second jhāna,
经藏和论藏中总是
不断地重复同样的句子。
the same stock sentences are repeated many times in the Suttas and in Abhidhamma.
第一句就是：“寻伺止息”。
“止息”就是克服寻和伺。
The first phrase is “with the stilling of vitakka and vicāra”. ‘Stilling’ means the overcoming of vitakka and vicāra.
行者如果想获得二禅，
When a person wants to attain the second jhāna,
他就要克服或者舍弃寻和伺。
he has to overcome or abandon vitakka and vicāra.
因为克服了寻和伺，
Because of the overcoming of vitakka and vicāra
“他进入并且住于
内心生起的二禅”。
“he enters upon and dwells in the second jhāna which arises internally.”
这时候他的心里就生起了禅那。
Jhāna arises in one’s mind.
禅那不是在别人心里生起，
也不是生起于外部事物。
所以是从内生起的。
So it does not arise in other persons or outside things. So it is internal.
“就是信，
“Which is confidence
生起心一境性”——
and which arouses singleness of mind” -
在 142 段你可以找到这句。
you will find this in paragraph 142.
这里的的巴利语是
意思就是“净信”。
In Pāḷi the word used is sampasādanam. It means confidence or saddhā.
“sampasādanam”。
大家记得“saddhā”，
You may remember saddhā.
它是五十二个心所之一。
It is one of the 52 cetasikas.
“saddhā”就是信。
Saddhā is confidence or faith.
在这里禅那本身被称为“信”。
Here the jhāna itself is called confidence or faith.
这是从象征的意义上讲。

It is figuratively speaking.
但是这里的意思
就是伴随着“信”。
But the meaning is which is accompanied by confidence or which is accompanied by faith.
我在跟大家说的时候
是说“就是信”，
For this class we would say ‘which is confidence’,
但是通常，
我们会说“具有信”，
but for general purposes we should say ‘which has confidence’,
意思就是说
禅那和信一起生起。
that is which arises together with confidence or faith (saddhā).
“信”的作用就是清除
内心的疑惑等。
The function of faith or confidence is to clear the mind of doubt and others.
“生起心一境性”，
“心一境性”意思就是定。
“And which arouses singleness of mind” -
‘singleness of mind’ really means concentration.
还有一种解释。
就是清净心，生起定。
There is another explanation. That is which clarifies the mind and arouses singleness.
在脚注 41 里给出了巴利语。
The Pāḷi words are given in footnote #41.
巴利语是“sampasādanaṃ cetaso ekodibhāvam”。
The Pāḷi phrase is sampasādanaṃ cetaso ekodibhāvam.
“cetaso”意思是属于心的。
‘Cetaso’ means of mind.
“cetaso”放在
和“ekodibhāvam”
两个单词之间。
That comes between the two words ‘sampasādanaṃ’ and ‘ekodibhāvam’.
“sampasādanaṃ”
“cetaso”可以和
“sampasādanaṃ”相关，
The word ‘cetaso’ can be connected with sampasādanaṃ
也可以和“ekodibhāvam”相关。
or with ekodibhāvam.
所以论师就是解释这个
so the commentary or the path of purification is explaining this
当它和前者相关的时候，
When it is connected with the first one, then that means
意思就是使心清净或者清净心。
clarifying the mind or which clarifies the mind.
当它和后者相关的时候，
When it is connected with the other word ‘ekodibhāvam’,
意思就是生起心的专一。
it means arouses singleness
‘ekodibhāvam’意思是专一，
“cetaso”意思是“心的”。
‘ekodibhāvam’ means singleness and
‘cetaso’ means of mind.
“cetaso”可以
和任意一个相关。
So cetaso can be connected with the previous word or the following word.
这就是第
和 143 段解释的内容。
That is what is being explained in paragraphs 142 and 143.
“无寻无伺，
“Which is without vitakka and vicāra
从定而生”——
and which is born of concentration” -
意思就是获得初禅以后，
that means after getting the first jhāna,
他通过禅修获得二禅。
he practices meditation and gets second jhāna.
二禅据称是由
初禅中的定促成的。
The second jhāna is said to be conditioned by or caused by the concentration in the first jhāna.

或者说当它生起的时候，
它是伴随定的。
Or it is accompanied by concentration when it arises.
这里的“定”可以
被认为是伴随初禅，
Here ‘concentration’ can be taken as that which is with first jhāna
也可以是伴随二禅。
or that which is with second jhāna.
任意一种说法都可以。
Either can be taken.
“从定而生，伴随喜乐”，
“Which is born of concentration and which is accompanied by pīti and sukha”
这是一种解释。
is one explanation.
另一个就是
“伴随着定中生起的喜乐”。
That is “which is with pīti and sukha born of concentration.”
这里的喜乐是由定促成的，
所以说它们从定而生。
Pīti and sukha are here conditioned by concentration and so they are said to be born of concentration.
这就是对二禅的描述。
So this is the explanation of the second jhāna.
舍弃寻和伺后，
行者就获得了二禅。
A person gets the second jhāna after removing, after abandoning vitakka and vicāra.
禅那是从内心生起的。
这个禅那使心清净，
生起心的一境性。
That jhāna is internal. That jhāna clarifies the mind and arouses singleness of mind.
这个禅那没有寻和伺。
That jhāna is without vitakka and vicāra.
这个禅那生于定，
伴随着喜和乐，
That jhāna is born of concentration and accompanied by pīti and sukha
或者它伴随着
从定中生起的喜乐。
or it is accompanied by pīti and sukha born of concentration.
这里有一些问题。
Then there are some problems.
这里都进行了解释。
They are all explained here.
这里讲到二禅具有信。
Here it is said that the second jhāna has confidence.
意思就是二禅
伴随着信心所。
That means the second jhāna is accompanied by the cetasika saddhā (confidence).
信心所也伴随着初禅。
This cetasika saddhā also accompanies the first jhāna.
请看第 144 段。
Please look at paragraph 144.
“有人可能会问：
在初禅岂不是也有此‘信’
“it might be asked: but does not this faith exist in the first jhāna too,
和‘一境性’而名为定？”
and also this concentration with the name of the ‘single [thing]’?”
伴随初禅生起的
也有一系列的心所，
In the first jhāna there arise a number of cetasikas
其中有信，
and among them is saddhā or faith
也有心一境性。
and also unification of mind or one-pointedness of mind.
那为什么只说二禅
具有信和心一境性。
Then why is only this second jhāna said to have confidence and singleness of mind?
它们也存在于初禅。
They are in the first jhāna also.
《清净道论》的论师在此
解决了这个问题。

That problem the Commentator or The Path of Purification solves here.
为什么这里说只有二禅
才具有信和心一境性？
then why is only this second jhana said to have confidence and singleness of mind?
“答道：
“It may be replied as follows:
因为初禅不是完全的净信
It is because that first jhāna is not fully confident
为寻伺所扰乱”。
owing to the disturbance created by applied thought and sustained thought.”
如果存在寻和伺，
When there is vitakka and vicāra,
它们就将心推向
这个所缘或那个所缘。
they take the mind pushing it to this object and that object.
就会给心造成干扰。
They tend to distract the mind.
如果禅那伴随着寻和伺，
When there is vitakka and vicāra with the jhāna,
那么“信”就不够好。
saddhā or confidence is not good enough.
它就没有得到完全的净化，
不是完全的信。
It does not fully clarify. It is not fully confident.
“犹如给波浪所动乱的水，
不是很净的，
“It is like water ruffled by ripples and wavelets.
所以初禅虽也有信，
但不名为‘净信’。
That is why, although faith does exist in it (the first jhāna), it is not called ‘confidence’.
三摩地亦不甚明了，
所以亦不名为专一。
And there too concentration is not fully evident because of the lack of full confidence.”
”如果信不是很强固，
When saddhā is not strong,
定也不会强固。
then concentration is also not strong there.
所以初禅就不说“生起定”
或者“生起一境性”。
That is why it is not called ‘arousing concentration’ or ‘arousing singleness’.
但是在二禅，没有寻伺的干扰
In this second jhāna there is no vitakka and vicāra to disturb them,
所以这个禅那的信很强固
so faith is strong in this jhana
当信强固时，定也很强固
and when faith is strong, concentration also becomes strong
所以只有这个禅那
被描述成“具信和心一境性”。
That is why only this jhāna is described as “having confidence and arousing singleness of mind”.
学生：这是最高形式的定吗？
Student: Is that the highest form of concentration?
尊者：不，还不是。
这只是第二个层次的定。
Teacher: No, not yet. This is just the second stage or level of concentration.
我们还有第三、第四个层次的定。
We will have the third and fourth stages.
在后面的章节里，我们
还要介绍无色界禅那。
In later chapters we will go to the formless jhānas also.
这里只是第二个层次的定。
This is only the second stage of concentration.
“故知仅于二禅作这样说。
“That may be understood as the reason why only this jhāna is described in this way.
在《分别论》中亦只这样
说：‘净即信’”等等。
But that much is actually stated in the Vibhaṅga too with the words ‘Confidence is faith’.” And so on.
虽然初禅里也有信、定，

Although confidence and concentration are present in the first jhāna,
但是形容初禅的时候
不说具有信、定，
因为初禅里的信、定
还不是很强固。
the first jhāna is not described as having confidence and concentration because they are not strong enough there.
它们为什么不强固呢？
因为有寻、伺的干扰。
Why are they not strong enough? Because there is the disturbance of vitakka and vicāra.
在二禅里没有寻和伺的干扰，
In this second jhāna there is no vitakka and vicāra to disturb them,
所以它们就变得强固。
so they become strong.
所以只有这个禅那被描述成
“具有信，生起了心的一境性”。
That is why only this jhāna ‘arousing concentration’ or ‘arousing singleness’.
学生：这是不是说生起
定和信不需要寻和伺？
Student: So that means you don’t need vitakka and vicāra to create concentration and confidence?
尊者：实际上寻和伺
并不是盖，不是障碍。
Teacher: Actually vitakka and vicāra are not really hindrances or obstacles.
姑且说它们是强固之定
的某种形式的干扰。
They are some kind of disturbance to strong concentration let us say.
初禅也有很强固的定，
The first jhāna also has strong concentration
但是较之于二禅，
就没有那么强固了。
but compared to second jhāna it is not so strong.
学生：需要通过寻、伺获得初禅。
尊者：是的，
Student: You need vitakka and vicāra to get first jhāna?
Teacher: Yes.
获得初禅之后，你就要
通过消除寻、伺获得二禅。
Then after you get first jhāna, you eliminate them in order to get second jhāna.
大家知道，
You know at first
如果定不够强固，
when concentration is not strong,
你就需要寻
来支持心安住于所缘。
you need vitakka to support the mind being on the object.
获得二禅之后，
After getting the second jhāna
心就不需要凭借
寻和伺缘取所缘。
the mind does not need vitakka to take it to the object.
二禅消除或者对治了寻和伺。
The second jhāna eliminates or gets rid of vitakka and vicāra.
我们解决了一个问题。
We have solved one problem.
另外一个问题就是
Another problem is
二禅的描述就是无寻无伺。
that the second jhāna is described as without vitakka and vicāra.
第一句里意思
也是说无寻无伺。
The first sentence also means that it is without vitakka and vicāra.
为什么这里要重复？
Why is there repetition?
我们在第一句里
有“止息寻伺”，
We have “with the stilling (or overcoming) of vitakka and vicāra”
第二句里有“无寻无伺”。
in the first instance and here “the second jhāna is without vitakka and vicāra.”
论师在两三个地方
解释了这个重复。

The commentator explains this repetition by giving two or three explanations.
第一个就是第 146 段。
The first one is in paragraph 146.
第一个解释就是
The first explanation is that
为了获得更高的禅那，
in order to get higher jhānas
你需要消除粗的禅支。
you have to eliminate the grosser factors.
为了让你明白此点，
就进行了重复。
In order to let you understand this the phrase is repeated here.
所以就有了“止息寻伺”
和“无寻无伺”这样的重复。
So the phrases ‘with the stilling of vitakka and vicāra’ and ‘it is without vitakka and vicāra’ are repeated.
这是一个原因。
That is one reason.
之所以重复，是为了表明
只有通过清除
低级禅那里的粗禅支，
It is repeated in order to show that only by eliminating the grosser factors in the lower jhānas
你才能获得更高的禅那。
do you attain the higher jhānas.
这是一种解释。
That is one explanation.
另外一个解释就是
Another explanation is
在“止息寻和伺”
that the phrase ‘with the stilling of vitakka and vicāra’
就是这个具有
信和心一境性禅支的原因。
is the cause of this jhāna having confidence and singleness of mind.
这里就是这个意思。
It shows that.
它并不是说仅仅
是由于寻、伺的缺失，
It does not show the mere absence of vitakka and vicāra,
而是说因为止息了寻和伺，
but it shows that because of the stilling of vitakka and vicāra
这个禅那就被称为“信”，
this jhāna comes to be called ‘confidence
这个禅那就生起了心一境性。
and this jhāna arouses singleness of mind’.
为了表明这种因果关系，
To show this relationship as cause and effect
这里就重复进行了说明。
two phrases are given here.
学生：这是自动发生的吗？
听起来就像是说
Student: Is this voluntary? It sounds like you are saying that
行者为了获得更高的禅那，
自动放弃了寻和伺。
one drops vitakka and vicāra voluntarily in order to obtain the higher jhāna.
尊者：是的，
Teacher: Yes.
学生：这怎么会自然而然
地生起呢？
Student: But does that just naturally arise?
尊者：是的，它是
自然而然地生起的。
Teacher: Yes, when it arises, it arises naturally.
但是在禅那生起之前，
你必须禅修。
But before the jhāna arises, you have to meditate.
当你禅修的时候，
你有对治寻、伺的意图。
While you meditate you have the intention to get rid of vitakka and vicāra.
如果你不能消除寻、伺，
你就无法获得二禅。
If you cannot eliminate vitakka and vicāra, you cannot get the second jhāna.
学生：你通过更强大的定
来消除它们吗？

Student: You eliminate them through more concentration?
尊者：没错。
Teacher: That's right.
你生起对寻和伺的远离之心。
You arouse dispassion towards vitakka and vicāra.
这是通过思虑完成的。
It is just by thinking.
你从禅那中出来之后，
After you emerge from jhāna,
观察或者专注于
这个禅那的诸禅支。
you review or concentrate on the jhāna factors.
因为你发现了寻和伺的过患，
Since you find fault with vitakka and vicāra,
它们显得很粗糙。
they appear to be gross.
其他的就很细微。
The others appear to be subtle.
这两个就是粗糙的禅支
These two gross factors
你进入二禅的时候，
就要消除它们
you eliminate when you get the second jhāna.
寻伺的消除是因，
The elimination of vitakka and vicāra is the cause.
产生的结果就是生起了
具有信和专一的二禅。
The second jhāna being with confidence and arousing singleness of mind is the effect.
第一句就是为了
展示这样的因果关系。
To show this cause and effect relationship the first phrase is given here.
接着给出了另外一个原因。
Then there is another reason given.
第二句“无寻无伺”
The second phrase 'without vitakka and vicāra'
意思就是寻和伺的缺失，
means just the absence of vitakka and vicāra,
仅此而已。
nothing more.
第一句
The first phrase means
不仅仅是说无寻无伺，
not only without vitakka and vicāra
还有因为寻伺被克服了，
所以就没有寻伺的意思。
but also it is without vitakka and vicāra because they have been overcome.
这样讲，第一句就是
第二句的原因。
So in this case the first phrase is the cause of the second phrase.
因为止息了寻和伺，
Because vitakka and vicāra are stilled
因为它们被消除了，
or because they are eliminated
所以在第二禅里
就是“无寻无伺”。
there are no vitakka and vicāra in the second jhāna.
为了表明这点，
In order to show that
所以用两句来描述二禅。
these two phrases are given or stated in the description of the second jhāna.
然后是“定生”。
喜和乐是一样的，
与初禅里具有类似的意思。
Then it is born of concentration. Pīti and sukha are the same, are to be understood similarly as in the first jhāna.
“定生”——
“Born of concentration” -
这里也有一个问题。
here also there is a problem.
初禅也是“定生”。
The first jhāna is also born of concentration.
如果你没有定，你就无法
获得禅那，你甚至无法
获得禅那之前的近行定。
If you do not have concentration, you cannot get the jhāna, or you cannot get even access concentration preceding jhāna.
如果你没有定，你就

不能获得任何禅那，
甚至不能获得近行定。
If you do not have concentration, you cannot get any of these jhāna or even the stage of access.
那么为什么二禅
被描述成“定生”呢？
So why is this second jhāna described as ‘born of concentration’?
同样地，初禅的定
没有二禅的定那么强。
Again here concentration in the first jhāna is not so strong as concentration in the second jhāna.
原因一样，因为它
受到寻伺的干扰。
for the same reason that it is disturbed by vitakka and vicāra.
所以，当有寻伺的会后，
定就不会很强固
so there is vitakka and vivāra, concentration is not so strong, because
因为有寻、伺的干扰
there is disturbance of vitakka and vicāra
当寻和伺被消除之后，
When vitakka and vicāra are eliminated,
定变得非常强固，
心变得非常清明。
concentration becomes very strong and the mind becomes very clear.
为了赞叹二禅，
In order to praise the second jhāna
所以它被描述成“定生”。
it is described as ‘born of concentration’.
我们要知道，
不仅二禅是定生，
初禅也是定生。
We are to understand that not only the second jhāna is born of concentration but also the first jhāna.
在第 148 段中间位置：
In paragraph 148　about the middle of the paragraph
“但只有此（第二禅）定
值得说为定，
因其是完全的信”。
“still it is only this concentration that is quite worthy to be called ‘concentration’ because of its complete confidence.”
“信”在此指的是
“彻底的清净”。
‘Confidence’ here means complete clarifying, complete clarification.
“极安定”
“And extreme immobility” -
——大家是怎么理解
“immobility”的？
what do you understand by immobility?
学生：静止。
尊者：静止，对。不动。
Student: Something that is still.
Teacher: Still, yes. Not moving.
我觉得这里用
“极度静止”（extreme stillness）可能会更好一点。
I think ‘extreme stillness’ may be better here.
这里的巴利语是“acala”，
它的意思就是不动。
The Pāḷi word is ‘acala’. ‘Acala’ means not moving.
译者在这里
可能是想忠实于原文，
The translator I think wanted to be literal
所以用“immobility”，
so he used immobility,
但是可能不仅仅
是指心的“静止”。
but that may mean some other thing than stillness of mind.
所以寻伺缺失之后的心
是“极安定”的。
So there is extreme stillness due to the absence of vitakka and vicāra.
第 147 段：
In paragraph
“而且这是
由于寻伺的止息而净，

“Besides, this confidence comes about with the stilling,
不是止息烦恼的
染污（darkness）而净”。
not the darkness of defilement” -
——实际上这里的意思不是
英译的“dharkness”。
actually the word does not mean darkness.
这个巴利词的意思
是心的“染污”。
The word means turbidness, muddiness, cloudiness of the mind.
不是“黑暗”。
It is not darkness.
心永远清明。
The mind is always clear.
所以它是“烦恼的染污”。
So it is the turbidness of defilement.
二禅有多少禅支？
In the second jhāna how many factors are there?
三个禅支
Three factors -
——喜、乐和一境性。
pīti, sukha and ekaggatā (unification of mind).
它舍弃了两个禅支——寻和伺。
It abandons two factors - vitakka and vicāra.
接下来我们看三禅。
Then we go to the third jhāna.
现在行者找出喜的过患。
Now you find fault with pīti.
这样一个个来消除禅支。
One by one you are going to eliminate the factors.
第 151 段：“如是证得第二禅时，
Paragraph 151 “Once this has been obtained in this way,
已于如前所述的
五行相中而习行自在，
从熟练的第二禅出定，
and he has mastery in the five ways already described, then on emerging from the now familiar second jhāna
学得此定依然是
近于敌对的寻与伺”。
he can regard the flaws in it thus: This attainment is threatened by the nearness of applied thought and sustained thought.”
虽然二禅没有寻和伺，
Although vitakka and vicāra are not in the second jhāna,
但是它是近于
具有寻伺的初禅。
it is close to the first jhāna which does have vitakka and vicāra.
所以二禅是近于寻伺的。
So it (this second jhāna) is close to applied thought and sustained thought.
“仍有喜心的激动，
故称他的喜为粗，因为喜粗”。
“Whatever there is in it of happiness, of mental excitement, proclaims its grossness.”
意思是
That means
因为喜粗，它的禅支是弱的，
its factors are weak because of the grossness of pīti
在经中是这样说的：
which is described thus in the Sutta:
“因为仍有喜心的激动，
故称二禅为粗”。
“This second jhāna is declared to be gross with that very pīti because it is mental excitement.”
当你感受到喜的时候，
When you are feeling pīti,
你就像是漂浮在表面。
you are something like floating on the surface.
喜具有激动内心的功能。
Pīti has the function of exciting the mind.
现在行者希望
心非常平静、安详。
Now this person wants his mind to be very calm and serene.
现他就找出喜的过患。
He finds fault with pīti now.
“因为喜粗，故支亦弱，
“Its factors are weakened by the grossness of happiness (pīti) so expressed.

于第三禅寂静作意，

He can bring the third jhāna to mind as quieter

取消了对二禅的希求，

and so end his attachment to the second jhāna

为了证得第三禅，

为修瑜伽行”。

and set about doing what is needed for attaining the third.”

“当自第二禅出定时，

“When he has emerged from the second jhāna,

因他的念与正知的

观察禅支而喜粗起，

pīti appears gross to him as he review the jhāna factors with mindfulness and full awareness,

乐与一境性寂静现起。

while sukha and ekaggatā (bliss and unification) appear peaceful.

此时为了舍断粗支及为获得

寂静支，他于同一的相

“地、地”的数数作意，

Then as he brings that same sign to mind as ‘earth, earth’ again and again, with the purpose of abandoning the gross factor and obtaining the peaceful factors,

当第三禅要生起的时候

（删掉‘他想’），

when the third jhāna is about to arise (not ‘knowing’)

断了有分，即于那同样的地遍

作所缘，生起意门的转向心”。

剩下的都是一样的。

there arises in him mind-door adverting with that same earth kasiṇa as its object, interrupting the life-continuum.” The rest is the same.

接下来我们看三禅。

Now we come to the third jhāna.

三禅的描述还是固定的句子。

The third jhāna is described in set phrases or set sentences.

我们在下发资料上有新的翻译。

We have the translation on the sheet.

“与由离喜故，

“With the fading away of pīti as well

而住于舍、念与正知”等等。

he dwells in equanimity, and is mindful and fully aware” and so on.

这里的“as well”（与）

The words ‘as well’ here

具有的是连词的作用。

are said to have the meaning of conjunction.

但是通过“与”我们

可以连接其他的内容。

By ‘as well’ we can conjoin some others.

这在括号里有说明。

“由厌离喜故”

——就是喜的消失。

They are described in the brackets. “With the distaste for” - that is fading away.

“离喜之故而更止息于喜故”，

“With the fading away and stilling of pīti as well”

这里的“as well”（而更）

连结于“止息”之句；

so here in the first case ‘as well’ conjoins stilling.

括号里有说明

so they are described in the brackets

喜的厌离，

意思就是“喜的消失”，

with the distaste for that is fading away, with the fading away and stilling of pīti

在第一个里面

so here in the first case

as well 连接“止息”

as well conjoins the stilling

此句则当作如是解释：

“With the fading away and stilling of pīti as well” means

“离喜之故而更止息于喜故”，

with the fading away and stilling of pīti.

“止息”在二禅里提到过。

‘Stilling’ is mentioned in the second jhāna.

这里也用来解释三禅。

That is something like taken over to the passage explaining the third jhāna.
这里的意思是
“随着喜的消失和止息”。
“With the fading away as well” means with the fading away and stilling of pīti.
它也传递了其他的意思。可以是
It may also convey some other thing. In that case
随着克服喜，
with the surmounting (That is fading away.) of pīti
止息寻和伺。
and the stilling of vitakka and vicāra.
可以是这两种解释的任一种。
It can mean one of these two things.
这句的意思可以是
“厌离喜和止息喜”，
“With the fading away of pīti as well” simply means with the distaste for and stilling of pīti
也可以是“克服喜，止息寻伺”。
or the surmounting of pīti and stilling of vitakka and vicāra.
“以上的修行者：与由离喜故，
而住于舍、念与正知及乐
“He dwells in equanimity and is mindful and fully aware and experiences sukha
（这里的乐是身乐和心乐）
(Here sukha is both bodily and mental.)
以意身——
with his mental body,
诸圣者说（针对于获得三禅者）：
he enters upon and dwells in the third jhāna, on account of which the Noble Ones announce (with regard to the person who has attained the third jhāna):
‘成就舍念乐住’”。
he has equanimity, he is mindful and dwells in sukha.”
这是三禅。
This is the third jhāna.
学生：他用意身
体验到身乐和心乐。
Student: he experiences sukha both bodily and mental with his mental body?
尊者：我稍后解释。
Teacher: I will explain later.
止息了寻和伺。
二禅没有寻和伺。
Vitakka and vicāra are stilled. They do not arise with the second jhāna.
为了赞叹了三禅，这里再次
提到“止息了寻和伺”。
“With the stilling of vitakka and vicāra” is said once again to praise the third jhāna.
为了赞叹三禅，对于其他
禅那的解释在这里也重复了。
In praise of the third jhāna some of the descriptions of the other jhānas are repeated here.
这就是论师的解释。
This is what the Commentary explains.
实际上二禅就没有寻、伺，
更不要说三禅了。
Actually there are no vitakka or vicāra in second jhāna much less third jhāna.
为了介绍更高禅那的方法，
为了赞叹三禅，这里再次说明。
In order to show the way to get to higher jhānas and in order to praise the third jhāna it is said here also.
这里止息寻伺是
获得三禅的方法或条件。
The stilling of vitakka and vicāra is the way or condition for gaining the third jhāna.
“住于舍”——
“He dwells in equanimity” -
关于“舍”，
论师给出了十种“舍”。
in connection with the word ‘equanimity’ the Commentator gave us ten kinds of (Let us use Pāḷi.) upekkhā.
当你看到巴利语“舍”的时候，
理解它的意思很重要。
It is very important when you see the word ‘upekkhā’ in Pāḷi
大家至少要知道
that you understand what is meant.
“舍”是“感受”，

At least you should know that ‘upekkhā’ means feeling
或者中舍，中舍不是受。
or it means equanimity. Equanimity is not feeling here.
“中舍”在这里指“不偏不倚”，
Equanimity is impartiality.
它是五十二个心所之一。
Impartiality is one of the cetasikas.
受也是五十二个心所之一。
Feeling is also one of the cetasikas.
舍受是与
不偏不倚的“中舍”不同。
Feeling upekkhā is different from equanimity upekkhā.
大家要知道这点。
This much you have to understand.
当你发现“舍”
这个词的时候，
Whenever you find the word ‘upekkhā’,
你要了解它是舍受
还是不偏不倚的中舍。
you have to see whether it means feeling upekkhā or equanimity upekkhā.
upekkhā这个词
来自“upa”和“ekkha”。
Upekkhā comes from ‘upa’ and ‘ekkha’.
这在第 156 段有解释。
That is explained in paragraph 156.
“见其生起故为舍。
“It watches [things] as they arise (UPApattito IKKHATI), thus it is equanimity (upekkhā or on looking);
即平等而见，不偏见是见义。”
it sees fairly, sees without partiality (a-pakkhapatita), is the meaning.”
舍有十种：
There are ten kinds of upekkhā.
第一个是六支舍，
The first is called ‘six factored equanimity’.
这是阿罗汉心里出现的“舍”。
It is the equanimity found in the minds of Arahants.
“兹有漏尽比丘（即阿罗汉），
“Here a bhikkhu whose cankers are destroyed (That is an Arahant.)
眼见色无喜亦无忧，
is neither glad nor sad on seeing a visible object with the eye:
住于舍、念、正知”。
he dwells in equanimity, mindful and fully aware.”
阿罗汉不管是看到
可意的所缘还是不可意的所缘，
Whether an Arahant sees a good object or a bad object
他都不会对这个所缘
感到高兴或者难过。
he does not feel glad or sad with regard to that object.
他对这些所缘持中正的态度。
He is impartial to these objects.
面对这些可意不可意的所缘时，
他可以保持中正的态度。
He can keep that impartiality in the face of objects desirable and undesirable.
这就是阿罗汉的一个特质。
That is one of the qualities of the Arahants.
因为阿罗汉已经
断除了一切的烦恼。
This is because Arahants have eradicated all mental defilements.
所以他们不会
对事物产生执着从而高兴，
也不会对不可意的事物产生排斥。
And so they are not glad with attachment to things nor are they repulsed by things which are undesirable.
下一个是梵住舍，
The next one is equanimity as a divine abiding.
“舍”也是四个梵住之一。
Equanimity is one of the four divine abidings.
“与舍俱的心，
遍满一方而住”。
“He dwells intent upon one quarter with his heart endued with equanimity.”
就是说不憎恨也不喜爱。
That is not hating and not loving.

他以中正的态度观察。
It is viewing with impartiality.
下一个是觉支舍，
The next one is equanimity as an enlightenment factor.
觉悟有七支，
舍就是其中的一个。
There are seven factors of enlightenment and equanimity is one of them.
“以远离修习舍觉支”。
“He develops the equanimity enlightenment factor depending on relinquishment.”
如是说则为对
俱生法的中立行相为舍。
So it is neutrality “in conascent states”.
实际上它是
俱生法中的中立性。
Actually it is neutrality among conascent states.
中立性也是一个俱生法。
Neutrality is also a conascent state.
在伴随心生起的俱生法之中
Among the conascent states arising with consciousness
的中立行相。
this is neutrality, this is the mode of neutrality.
这就是觉支中的一个。
This is one of the factors of enlightenment.
下一个是精进舍。
The next one is the equanimity of energy.
“精进”在这里被称为“舍”。
‘Energy’ is called ‘equanimity’ here.
精进应该不多也不少。
Energy should not be too much nor too little.
必须中正，
It must be in the middle,
所以它在这里被称为“舍”。
实际上它就是
so it is called ‘equanimity’ here. Actually it is energy or vīriya -
“称不过急不过缓的精进为舍”。
“neither over-strenuous nor over-lax in energy.
下一个是行舍。
The next one is equanimity about formations.
是在观禅的过程中生起的。
That arises during vipassanā meditation.
当行者修习内观的时候，
达到了观智的高级阶段，
When a person practices vipassanā meditation and reaches the higher stages of vipassanā knowledge,
他就获得了“行舍”。
then he gains this equanimity about formations.
“如是说则称对诸盖等
的考虑沉思安静而中立为舍，
是名“行舍”。
There is “neutrality about apprehending reflection and composure regarding the hindrances, etc., described thus.”
意思就是他不需要努力
That means he doesn’t have to make effort
将心放在所缘上。
to keep his mind on the object.
在那个时候，是自然而然的观察。
It is effortless observation at that moment.
对于自己的所见，
他不执着，也不排斥。
He is neither attached to nor repulsed by what he sees.
“有几多行舍于定生起？
有几多行舍于观生起？
“How many kinds of equanimity about formations arise through concentration? How many kinds of equanimity about formations arise through insight?
有八行舍于定（止禅）生起，
禅那有八种。
Eight kinds of equanimity about formations arise through concentration (through samatha). These are the eight kinds of jhāna.
有十行舍于观生起”。
Ten kinds of equanimity about formations arise through insight.”
当行者修观禅的时候，
就要经历十种舍。
When you practice vipassanā meditation, then you go through ten kinds of equanimity.

脚注 44 也给出了这十种和八种。
Those ten and the eight also are given in footnote 44.
“八种就是与八种禅那相关的。
“The ‘eight kinds’ are those connected with the eight jhāna attainments.
十种就是与四道、
The ‘ten kinds’ are connected with the four Paths,
四果、空解脱
和无相解脱相关的”。
the four Fruitions, the void liberation, and the signless liberation.”
实际上论师没有
使用“解脱”这个词。
Actually the word ‘liberation’ is not used in the Commentary.
不是“空解脱”，
而是“住于空”，
“住于无相”。
It is not ‘void liberation’ but ‘dwelling in voidness’, ‘dwelling in signlessness’.
“住于空”意思就是
‘Dwelling in voidness’ means
审察诸行之空。
contemplating on the voidness of formations.
他还在内观阶段，还没有觉悟，
He is still in the stage of vipassanā. He is not yet at the stage of enlightenment,
不在道和果阶段。
not at the stage of Path and Fruition.
所以这里的“住于空”
意思就是“住在空上”。
So here ‘dwelling in voidness’ means dwelling on voidness.
“住于无相”就是
“住在无相行”上。
‘Dwelling in signlessness’ means dwelling on the signless formations.
当行者修习内观禅修时，
他以诸行为所缘。
When he practices vipassanā meditation, he takes the formations as object.
他审察诸行的空性。
These formations he contemplates on as void.
意思就是常的空、
乐的空、我的空。
That means void of permanency, void of satisfactoriness and void of soul or self.
“无相”的意思是一样的。
‘Signlessness’ means the same thing.
这些是十舍。
These are the ten.
当行者达到这个阶段，
When a person reaches that stage,
他获得诸行的“舍”。
he gains equanimity about formations.
下一个是受舍，
The next one is equanimity as feeling.

11B 说地遍品

“‘受舍’则是称不苦不乐为舍
“Equanimity as a feeling, is a name for the equanimity known as neither pain nor pleasure described thus:
在与舍俱的欲界善心生起之时”。
‘On the occasion on which a sense-sphere profitable consciousness has arisen accompanied by equanimity'.”
我认为不应该用
“equanimity”来翻译“受”。
I don't think we should use the word ‘equanimity' for feeling.
我想翻译成
“中性感受”会更好。
‘Neutral feeling' I think is a better word.
“如是说则称关于考察的
中立为舍，是名观舍”。
“Equanimity about insight is a name for the equanimity consisting in neutrality about investigation described thus.”
这个多多少少跟行舍差不多。
It is more or less the same as equanimity about formations.
行舍是跟观禅有关的，
这个观舍也是如此。

Equanimity about formations has to do with vipassanā meditation just as this equanimity about insight.
“舍其现存的与已成的
而他获得舍”。
“what exists, what has become, that he abandons, and he obtains equanimity.”
作为一种特殊中立性的舍，
这是一个心所，
是真正的“不偏不倚”。
Equanimity as specific neutrality, this is the real equanimity which is one of the mental factors.
巴利语称为“中舍性”。
In Pāḷi it is called ‘tatramajjhattatā'.
“如是说则称对最上乐
亦不生偏向为舍，是名禅舍”。
“Equanimity of jhāna is a name for equanimity producing impartiality towards (them).”
这也不是舍受，这是禅舍，
This also is not feeling upekkhā. It is jhāna upekkhā.
是一种特殊的舍。
It is a specific equanimity.
下一个——“如是说则称
遍净一切障碍亦不从事于
止息障碍为舍，是名遍净舍”。
The next one - “Purifying equanimity is a name for the equanimity purified of all opposition described thus.”
因为它已经遍净了
一切的障碍，
Since it is purified of all opposition,
就再不需要想着去止息它们，
there is no interest in stilling them
因为行者已经
成功止息了一切的障碍。
because the yogi has succeeded in stilling the opposition.
获得这样的成就之后，他就
不需要再想着止息这些障碍，
After this achievement he no longer has interest in stilling them
因为这些障碍已经被止息。
because they are already stilled.
这被称为“遍净舍”。
This is called ‘purifying equanimity'.
这也是一种特殊的舍。
This also is a specific equanimity.
“此中的六支舍、
“Herein, six factored equanimity,
梵住舍、
equanimity as a divine abiding,
觉支舍、中舍、
equanimity as an enlightenment factor, equanimity as specific neutrality,
禅舍、
equanimity of jhāna,
遍净舍的意义为一，
and purifying equanimity are one in meaning (‘One in meaning' means one in reality, one in essence.),
便是中舍。”
that is equanimity as specific neutrality.”
“然依照其各别的
位置而有差别：
“Their difference, however is one of position (or occasion),
譬如虽然是同一有情，
但有少年、青年、长老、
将军、国王等的差别，
like the difference in a single being as a boy, a youth, an adult, a general, a king, and so on.
故于彼等之中的六支舍处，
Therefore of these it should be understood that equanimity as an enlightenment factor, etc., are not found
不是觉支舍等之处，
where there is six factored equanimity (They are mutually exclusive.);
而觉支舍处当知
亦非六支舍等之处”。
or that six factored equanimity, etc., are not found where there is equanimity as enlightenment factor.”
“正如此等同一性质的意义，
“And just as these have one meaning (That means just as these are the same in essence or reality.),

如是行舍与观舍之义也是同性，
so also equanimity about formations and equanimity about insight have one meaning too;
即根据彼等的慧的
功用差别而分为二。”
for they are simply understanding (paññā).”
所以此两者不是特别的中立性，
So these two are not specific neutrality,
但是它们实际是慧，
but they are really understanding or paññā
因为它们都在观禅时生起。
because they arise during vipassanā meditation.
即根据彼等的慧的
功用差别而分为二。
"for they are simply
understanding classed in these two ways according to function."
在第 170 段结尾：
At the bottom of paragraph
“精进舍与受舍
“Equanimity of energy and equanimity as feeling
是互相差别以及
其余的意义也是不同的”。
are different both from each other and from the rest.”
“精进舍”就是精进。
‘Equanimity of energy' just means energy.
“舍受”是一种中性的感受。
‘Equanimity of feeling' is neutral feeling.
在究竟法里我们有多少种舍？
How many kinds of equanimity do we get in essence or in reality?
四个——中舍性、
Four - specific neutrality,
慧、精进和舍受。
understanding, energy, and neutral feeling.
从究竟上讲，有四种舍。
In essence there are four kinds of upekkhā.
展开来讲有十种舍。
In detail there are ten kinds of upekkhā.
我们看到“舍”这个词的时候，
我们就要知道，
它到底指哪一种。
Whenever we see the word ‘upekkhā', we have to understand what kind of upekkhā is meant here.
在“他住于舍”这句里，
Then in the phrase “He dwells in equanimity”
是哪种舍？
what upekkhā is meant?
中舍。
Specific neutrality.
它不是受舍，
It is not feeling upekkhā
因为他还是处在三禅之中。
because we are still in the third jhāna.
在三禅中，他存在“乐”，
这不是中性的感受。
In the third jhāna there is still sukha which is not neutral feeling.
“乐”是乐受。
Sukha is pleasurable feeling.
这里的“舍”是指“中舍”。
Here ‘equanimity' means specific neutrality or impartiality.
“他处于念，正知，以意身
（身受和心受）体验到乐”。
“He is mindful and fully aware, and he
experiences sukha, both bodily and mental with his mental body.”
第 176 段
Paragraph
这里翻译出来就比
巴利原文好理解。
It is better in translation than in the original Pāḷi.
这句巴利原文非常复杂。
In the original Pāḷi the sentences are very involved.
论师也使用了很多关系代词，
Also the Commentator used many relative pronouns,
一个代词套另外一个代词，
one relative of another,
没完没了。

and then other relative of that and so it goes on and on.
所以非常难理解。
It is very difficult to understand.
我也不知道为什么要这样写。
I don't know why he wrote that way.
译文比较好理解。
我们可以理解。
In the translation it is better. We can understand.
“他感受”意思是
他感受到“乐”。
“He feels' means he experiences sukha.
这里的“乐”指身乐和心乐。
Here ‘sukha' means both bodily sukha and mental sukha.
当这个禅那生起时，
When this jhāna arises,
就有这样的“乐”。
there is this sukha (pleasurable feeling).
乐受生起的时候，
When there is pleasurable feeling,
他就自然而然地体验到它，
he cannot help but experience it,
虽然他并没有
although he has no intention
享受乐的意图。
that he will experience or will enjoy this sukha.
因为乐受是伴随禅那的，
Since that sukha feeling is accompanying the jhāna,
他就体验到它。
he just experiences it.
“意身”意思是其他的心所。
“With his mental body' means other mental states.
当第三禅那生起的时候，
When the third jhāna arises,
伴随着其他心所。
there are other cetasikas arising with it.
第三禅那心
There is third jhāna citta
和它伴随的心所。
and there are cetasikas.
这些心所中包括：
喜、乐、心一境性。
Among these cetasikas there are pīti, sukha and ekaggatā.
这是三个禅支。
These are three jhāna factors.
实际上它们被称为“禅那”。
Actually they are called ‘jhānas'.
其他的心所被称为“意身”。
The other concomitants are here called ‘mental body'.
一个心，伴随着三十三个心所。
There is one consciousness and 33 cetasikas.
一个第三禅那心，
伴随着三十三个心所。
So there is one third jhāna citta and 33 cetasikas.
其中有乐受。
Among them there is pleasurable feeling which is sukha.
因为乐受是和
其他心所一起生起的，
Since sukha arises together with other mental concomitants,
所以行者体验到乐的时候，
也体验到其他心所。
the person is said to experience sukha with the mental concomitants.
心所在这里被称为“意身”。
The mental concomitants are here called ‘the mental body'.
这里的的巴利语是“kāya”。
In Pāḷi the word ‘kāya' is used.
当三禅生起的时候，
Then when this third jhāna arises
会促成色法的生起。
it causes material properties to arise.
色法包括业生色法、心生色法、
Some matter is caused by kamma, some by consciousness (citta),
时节生色法、食生色法。
some by climate, and some by food.
当三禅那心生起的时候，
When the third jhāna citta arises,
会促成色法的生起。

it causes material properties to arise too.
因为它是非常精细的心，
Since it is a very refined state of mind, state of consciousness,
它所产生的色法
也非常精细、微细。
the material properties it produces are also very fine, very subtle.
体验到禅那的行者的
触所缘就是这些微细的色法。
Those very fine and very subtle material properties, that tangible object the meditator or the one who has jhāna experiences.
行者通过身体接触其他的
触所缘，例如柔软的坐垫
之类的，生起感受。
That feeling arises through contact of his body with other tangible things, other tangible objects, like sitting on a soft cushion, something like that.
当第三禅那生起的时候，
During the time when the third jhāna arises,
行者以意身体验到心乐和身乐。
he is said to experience mental sukha with his mental body and physical sukha with his mental body.
这是因为心里生起了“受”。
This is because what we call ‘vedanā' (feeling) is in the mind.
我们称之为受的
What we call feeling or sensations
就是身体里的色法。
are the material properties in the body.
假设身体疼痛。
Suppose there is pain here.
疼痛只是一系列色法的集合。
Pain is a collection of material properties here.
我们感受到疼痛。
这种感受出现在我们心里。
We feel that pain. That feeling of pain is in our mind.
如果我们触摸
很舒服的东西，这也是受。
When we have a good touch, there is feeling.
这种舒服的触摸也是色法，
That good touch is material properties
而我们心里
感受到的就是“乐”。
and that we feel in our mind as sukha (pleasurable feeling).
这里也是如此，
当行者获得三禅，
Here also when the person gets third jhāna,
他的心非常微细，
his mind is so refined
产生了非常精细的色法。
that it produces very refined material properties.
这些色法都散布在全身各处。
These material properties are all scattered throughout his body or pervade his body.
他就通过心体验到
非常美妙的感受。
Therefore he feels very pleasant sensations in the body through his mind.
所以，这里就说
“以意身（身受和心受）
体验到乐”。
That is why it is described here as “experiencing sukha bodily and mental with his mental body.”
“意身”指的是一组心所。
And ‘mental body' means a group of mental concomitants or a group of mental factors.
“诸圣者说：‘成就舍念乐住’
——为第三禅具足住”。
“He enters upon and dwells in the third jhāna on account of which the Noble Ones announce (with regard to a person who has attained the third jhāna) he has equanimity, he is mindful, and he dwells in sukha.”
为什么圣者要赞叹？
Why do the Noble Ones recommend?
我觉得这里英译用“praise”
比“recommend”好。
I think ‘praise' is better than the word ‘recommend' here.
你说某些话赞叹某事。
You say something in praise of something.

圣者在这里赞叹
The Noble Ones praise here this person
这位获得三禅的行者，
who has attained the third jhāna
因为他保持自己的中正。
because he can keep himself impartial.
即使是最高级的乐，
他也不执着。
He is not attached to even the very high form of sukha.
他具念，不让“喜”生起。
He is so mindful that he can keep pīti from arising.
在三禅的时候，
“喜”是不会生起的。
At that time in the third jhāna pīti does not arise.
所以这样的人值得赞叹。
Therefore this person is worthy of praise.
他可以保持中正，
He can keep impartiality
可以通过具念远离喜。
and he can keep away pīti by being very mindful.
他住于乐，这种乐
所有的圣者都体验过。
He dwells in sukha which is experienced by all Noble Persons.
所以这样的人就值得赞叹。
That is why he is worthy of praise.
为了赞叹他，
In order to praise him
诸圣者说：此人
“成就舍、具念、住乐”。
they say “this person has equanimity. This person is mindful. This person dwells in sukha.”
这个禅那有多少个禅支？
In this jhāna there are how many factors?
三个
three?
几个？
what?
两个还是三个？
three or two?
这里按照四分法来讲
you have to ... this is fourfold method
不按五分法
not fivefold method
只有两个。
so only two factors.
乐和一境性。
Sukha and ekaggatā.
只有这两个禅支。
There are only these two jhāna factors.
这是三禅。
This is the third jhāna.
三禅之后，就进入四禅。
After third jhāna we go to the fourth jhāna.
学生：这里说
“成就舍念乐住”。
Student: It says here “He has equanimity, is mindful, and dwells in sukha.”
这里难道没有第三个
禅支——念禅支吗？
Isn't there a third factor of mindfulness?
尊者：所有的禅那
都具有“念”。
Teacher: Mindfulness is with all jhānas.
禅那不可能没有“念”。
Jhānas can never be without mindfulness.
这里行者“念”
的质量很高，
Here his mindfulness is so good that
不让“喜”生起。
it can keep pīti from arising.
当你对当下保持
密切的关注力时，
When you pay close attention to what is happening at the moment,
你甚至可以
让心里不生起“喜”。
you can keep even pīti away from you, from arising in your mind.
这就是“念”
值得赞扬的原因。
That is why his mindfulness is praised.
这里并不是
仅仅指普通的“念”，

It is not just ordinary mindfulness.
这是非常强大、精细的“念”。
It is a very powerful and refined mindfulness.
他住于“乐”。
这不是普通的“乐”。
He dwells in sukha. This is not an ordinary sukha.
它是不夹杂、无染污的“乐”。
It is unmixed or unsullied sukha.
这就是圣者所享受到的“乐”。
It is the one enjoyed by Noble Persons.
接下来我们看四禅。
Now we go to the fourth jhāna.
行者需要做相同的事情。
The meditator has to do the same thing.
他要找出“乐”的过患。
He has to find fault with sukha.
现在他要走向“舍”。
He is going to neutral feeling now.
看 181 段中间的位置，
In about the middle of paragraph
这里不应该有
“当他想”，
‘knowing' should not be there
应该说
“当四禅将要生起了”。
but instead it should say “When the fourth jhāna is about to arise.”
“生起意门转向”等等
“there arises in him mind-door adverting”
and so on
四禅和其他禅那不同，
Fourth jhāna is different from the others
因为伴随四禅的是“舍受”。
because it is accompanied by neutral feeling.
初禅、二禅、三禅
First jhāna, second jhāna and third jhāna
伴随的是“乐受”。
are accompanied by pleasurable feeling.
我们在发趣论里
谈到不同的缘时，
When we talk about the different conditions in Paṭṭhāna
（发趣论里讲到了 24 缘）
(There are 24 causal relations in Paṭṭhāna.),
当我们谈到重复缘时
when we talk about repetition condition,
重复缘的构成因素
必须具有相同的性质。
the constituents must be of the same nature.
意思就是说
That means
当不同的心识剎那
一个接一个生起的时候，
when moments of consciousness arise one after the other,
前一个心的心所
the concomitants arising together with the previous consciousness
要想作为后一个心的重复缘，
can be a condition as repetition condition of the succeeding consciousness
这两者必须具有相同的性质。
only when they are of the same nature.
“乐”必须跟随着“乐”。
Pleasurable must be followed by pleasurable.
“舍”必须跟随着“舍”。
Neutral must be followed by neutral.
如果“乐”之后是“舍”，
If neutral followed pleasurable,
那么就不会是重复缘了。
there would be no relationship as repetition.
所以第四禅：“乐受
不能作不苦不乐受的
习行缘[重复缘]之缘，
So in this fourth jhāna “pleasant feeling is not a condition, as repetition condition, for neither-pain-nor-pleasant feeling,
于第四禅
and [the preliminary work] must be aroused in the case of the fourth jhāna
必须生起不苦不乐受，
是故彼等（速行心）
with neither-pain-nor-pleasant feeling, consequently these [consciousnesses of the preliminary-work]
是与舍受相应的，
are associated with neither-painful-nor-pleasant feeling,

因与舍受相应，
故于此亦得舍离于喜。”
and here happiness vanishes simply owing to their association with equanimity.”
这是什么意思？
What is that?
这里论师的意思是
What the Commentator is saying is
乐受不能作为舍受
的重复缘（习行缘）。
the pleasurable feeling cannot be a repetition condition for neutral feeling.
在四禅里，
In the fourth jhāna
只有舍受，没有乐受。
there is neutral feeling and not pleasurable feeling.
如果你们看心路过程，
If you look at the thought process,
禅那心之前是四个
或者三个欲界速行心。
the jhāna consciousness is preceded by four or three sense-sphere javanas or impulsions.
因为在第一个心路过程里，
Since in the first thought process
第五个刹那（禅那刹那）
伴随的是舍受，
the fifth moment, the jhāna moment, is accompanied by neutral feeling,
其他的也必须是伴随舍受。
the others also must be accompanied by neutral feeling.
这就是论师在这里的意思。
That is what the Commentator is saying.
这就是它们唯一的区别。
That is the difference.
而伴随初禅、二禅和三禅
的速行心的是乐受。
In the first, second and third jhānas the javanas are accompanied by pleasurable feeling.
在四禅的心路过程里，
In this thought process for fourth jhāna,
因为四禅必须伴随着舍受，
since fourth jhāna must be accompanied by neutral feeling,
所以之前的欲界速行
也必须伴随舍受。
the preceding kāmāvacara javanas must also be accompanied by neutral feeling.
这就是它们唯一的不同。
That is the only difference.
这就是论师在这里的意思。
That is what the Commentator is saying.
这里的英译有一个错误。
Here in the translation there is some error.
我读一读。
“但有其次的差别：
I will read it. “But there is this difference:
（第三禅的）乐受不能作
（第四禅的）不苦不乐受
的习行缘之缘，
blissful (pleasant) feeling is not a condition, as repetition condition, for neither-painful-nor-pleasant feeling,
并且
and
在四禅里，必须生起伴随
不苦不乐受的[预备]。”
[the preliminary-work] must be aroused in the case of the fourth jhāna with neither-painful-nor-pleasant feeling.”
实际上英译应该改为：
“在四禅里，
Actually it should say: “In the fourth jhāna
必须生起不苦不乐受。”
neither-painful-nor-pleasant must arise.”
并不是在预备阶段里生起
不苦不乐受，而是在
第四禅里生起不苦不乐受。
It is not in the preliminary-work but it is in the fourth jhāna
这里必须有舍受。
that neutral feeling must arise. Neutral feeling must be there.
“是故彼等（预备阶段的心，
“Therefore these [consciousnesses of the preliminary-work]
即色界速行之前的欲界速行心）

(That means the kāmāvacara javanas preceding the rūpāvacara javanas.)
是与舍受相应的，
must be accompanied by neither-painful-nor-pleasant feeling,
因与舍受相应，故于此
（第四禅的近行定）
亦得舍离于喜。”
and here happiness vanishes simply owing to their association with equanimity.”
“舍”这里的意思是“舍受”。
‘Equanimity' here means neutral feeling.
舍受是受，乐也是受。
Neutral feeling is feeling and sukha or happiness is feeling.
如果是舍，就不能是乐，
如果是乐，就不能是舍。
If it is neutral it cannot be happiness, and if it is happiness it cannot be neutral.
因为四禅是伴随舍受的，
Since the fourth jhāna is accompanied by neutral feeling,
所以就不能有乐受。
它不能有愉悦的感受。
there can be no sukha feeling there. There can be no pleasant feeling.
“故于此亦得舍离于喜。”
“Here happiness vanishes simply owing to their association with equanimity.”
很多人可能对此很沮丧，
It may be a ‘turn-off' for many people because
如果“乐”消失了，
我们该怎么办？
if happiness vanishes, what are we to do?
“乐”是乐受。
Happiness is pleasurable feeling.
“舍受”应比“乐受”更高级。
Neutral feeling is said to be higher than pleasurable feeling.
所以在四禅里，
So in this fourth jhāna
乐受消失，
pleasurable feeling vanishes
生起了舍受。
and in its place neutral feeling arises.
这种舍受是如此精细，
This neutral feeling is so refined
几乎可以算作某种类型的乐受。
that it is almost a kind of sukha.
虽然严格上来说，它不是乐，
Although it is not technically sukha,
但是它也算是行者
享受到的某种“乐”。
it is the kind of ‘sukha' that such people enjoy.
四禅——
The fourth jhāna -
“由断乐及由断苦故，
“With the abandoning of sukha and dukkha
并先已灭喜忧故，
and with the previous disappearance of somanassa and domanassa,
不苦不乐故，舍念清净，
第四禅具足住”。
he enters upon and dwells in the fourth jhāna, which has neither-pain-nor-pleasure and which has purity of mindfulness caused by equanimity.”
“由断乐及由断苦故，
“With the abandoning of sukha and dukkha
并先已灭喜忧故，
and with the previous disappearance of somanassa and domanassa,
大家知道
You know
“受”分五种——
there are five kinds of feelings -
乐受、苦受、忧受、
喜受、舍受。
sukha feeling, dukkha feeling, somanassa feeling, domanassa feeling, and upekkhā feeling.
乐受和苦受是和身体相关的。
Sukha feeling and dukkha feeling are connected with the body.
虽然是被心体验到的，
It is experienced in the mind,
但是依赖于肉体。

but it depends upon the physical thing or the body.
这些身体的感受
被称为乐和苦。
These bodily feelings are called sukha and dukkha.
喜和忧是心理感受，
Somanassa and domanassa are mental feelings,
就是指心里的愉悦和难过。
the feeling of pleasure in the mind and the feeling of anguish in the mind.
如果你的手受伤了，
When you hit your finger with something,
手指就会痛。
there is pain there.
你的心里就会
体验到痛苦的感受，
You have the experience or feeling of that pain in your mind,
这就是苦受。
the dukkha feeling.
如果你回想起某事，感到难过，
When you think of something and you are sad,
这就是忧受。
that is domanassa feeling.
或者当你愤怒的时候，
伴随愤怒的就是忧受。
Or when you are angry, that is domanassa feeling that you get with your anger.
诸如此类。
It is like that.
“由断乐及由断苦故，
并先已灭喜忧故”
“with the abandoning of sukha and dukkha and with the previous disappearance of somanassa and domanassa” -
这句让我们相信
when we read this it would lead us to believe that
乐、苦、喜、忧在接近
四禅的时候被被舍弃了。
sukha, dukkha, somanassa, and domanassa are abandoned close to the moment of fourth jhāna.
在四禅的初级阶段，
就会舍弃这四者
（乐、苦、喜、忧）。
The abandonment of these four (sukha, dukkha, somanassa, domanassa) occurs during the preliminary stage of the fourth jhāna it would seem.
在四禅的初级阶段，
During the preliminary stage of the fourth jhāna
悦被舍弃。
somanassa is abandoned.
在初禅的初级阶段，
During the preliminary stage of the first jhāna
苦被舍弃。
dukkha is abandoned.
在二禅的初级阶段，忧被舍弃。
At the preliminary stage of the second jhāna domanassa is abandoned.
在三禅的初级阶段，
喜被舍弃。
At the preliminary stage of the third jhāna pīti is abandoned.
他们都是在这些禅那
的初级阶段被舍弃。
They are all abandoned at the preliminary stages of these four jhānas.
所以这里说：
“并先已灭喜忧故”。
That is why it says “with the previous disappearance of somanassa and domanassa.”
乐、苦、
Sukha, dukkha,
喜和忧
somanassa, and domanassa
在进入四禅之前
已经被舍弃了。
are abandoned or eliminated before the moment of fourth jhāna.
在进入四禅之前，
是它的前行阶段。

Before reaching the fourth jhāna there are preliminary stages.
在这些前行阶段，
也就是初禅、二禅、三禅
和四禅的初级阶段，
During these preliminary stages, that is the preliminary stages of first, second, third and fourth jhānas,
舍弃了这些受。
these feelings are abandoned.
在经文里有一段
There is one passage in the Suttas
也讲到在禅那阶段，
这些受被舍弃。
where it is said that they are abandoned during the jhāna stage.
所以论师在这里
展示了这段，并进行了解释。
So the Commentator points to that passage and tries to explain it.
证实了在前行阶段舍弃这些受。
It is true that they are abandoned in the preliminary stages.
但是它们的舍弃并不强。
But their abandonment there is not intensive.
在初级阶段的灭除不是很强大。
Their cessation in the preliminary stages is not strong or reinforced.
但是在禅那阶段，
But at the moment of jhāna
对这些受的灭除进一步强化。
there is reinforced cessation or reinforced abandonment of these things, these feelings.
论师这里指出的经文，
In the Sutta passage pointed out by the Commentator
只是指加强阶段的灭除，
only the reinforced cessation is meant
并不仅仅是灭除。
and not just cessation.
所以在经文里说的是
在禅那阶段对受的舍弃。
That is why these are said to be abandoned at the stage of jhāna in the Sutta.
所以，这两种说法并不矛盾。
Therefore these two statements do not contradict one another.
第 187 段：
In paragraph
“（未达安止定）而在种种
转向的初禅近行中。”
“For accordingly, during the first jhāna
access, which has multiple adverting” -
——我不喜欢这里的
英译“multiple”。
I don't like the word ‘multiple'.
实际上它指的是“不同的转向”，
不是说“多种转向”。
Actually it is ‘different adverting', not multiple.
在一个心路过程里，
In a thought process
只有一个转向，
there is only one adverting,
不管是五门转向
either five-sense-door adverting
还是意门转向。
只能是一个转向。
or mind-door adverting. There can only be one adverting.
所以这里的
So here
“种种转向的初禅”
‘jhāna access which has different adverting'
意思就是在进入禅那
心路过程之前的前行阶段。
means the preliminary stage before reaching the jhāna thought process.
行者要想获得禅那，
必须禅修。
When a person tries to get jhāna he practices meditation.
他首先进入禅定的前行，
He gains first the preliminary concentration
然后进入进行定。
and then access concentration.
在近行定阶段，
During the stage of access concentration
有这种前行的心刹那阶段。
there are moments of this preliminary work.

这些刹那包含
一系列的心路过程。
These moments consist of a series of thought processes.
在每个心路过程里，
只有一个转向。
In each thought process there is only one adverting.
“种种转向的初禅”意思是
‘First jhāna access which has different adverting' means
当行者努力获得初禅，
while a person is trying to attain the first jhāna,
但是还没有进入
初禅心路过程的时候，
but who has not yet reached the first jhāna thought process,
这些阶段被称为“不同转向
的禅那近行”的阶段。
then those stages are called the jhāna access with different adverting.
如果是“相同的转向”，
那就是指初禅心路过程本身。
If it is said with the ‘same adverting', it would mean the first jhāna thought process itself.
这里指的不是禅那心路过程，
Jhāna thought process is not meant,
而是禅那心路过程
之前的多个心路过程。
but those occurring before the jhāna thought process.
每一个心路过程
都有一个转向，
Each of those thought processes has one adverting,
但是它们是处于
不同的心路过程里。
but they are in different thought processes.
在禅那心路过程之前可以
存在很多近行定的心路过程。
There can be many thought processes of access concentration before the jhāna thought process.
这里的巴利词是“nānā”，
意思可以是“多种”，
也可以指“不同的”。
The Pāḷi word ‘nānā' can mean many or different.
这里指的是“不同的”。
Here it means different.
所以这里的意思是具有不同的转向。
So ‘which has different adverting' is what is meant here.
“若遇为蚊虻等所啮或为不安
的住所所痛苦，则苦根
（这里的苦根意思就是身体
的痛苦）可能现起的。”——
“There could be rearising of [bodily] pain faculty (‘Bodily pain faculty' simply means bodily pain.) due to contact with gadflies, flies etc.”
第 188 段
In paragraph
英译的“multiple”（种种）
也应该改成“不同的”转向。
‘multiple' should be replaced with ‘different adverting'.
如果这些受
在初级阶段都被舍弃了，
If these feelings are abandoned in the preliminary stages,
为什么这里还提到它们？
why are they mentioned here?
在这段描述四禅的时候，
所有四个都提到了。
All four of them are mentioned in this passage describing the fourth jhāna.
论师解释说，
The Commentator explains that
之所以这样，是因为
择句昂它们就很容易被理解。
it is done so that they can be easily understood or easily grasped.
第 190 段：
In paragraph
“为了容易了解之故”。
“It is done so that they can be readily grasped.”

英译的“Readily grasped”
意思是“容易了解”。
‘Readily grasped' means easily understood.
“因为这里的‘不苦不乐’
即是说不苦不乐受，
“For neither-painful-nor- pleasant feeling
described here by the words ‘which has neither-pain-nor-pleasure' is subtle,
深微难知，不易了解。”
hard to recognize and not readily grasped (not readily understood).”
在所有的受中，
Among the feelings
舍受是最难以观察和理解的。
the neutral feeling is the most difficult to see or to understand.
苦受是很明显的。
乐受也是明显的。
Pain is obvious. Sukha or good feeling is also obvious.
但是舍受非常难以观察。
But the neutral feeling is difficult to see.
虽然人能够体验到舍受，
Although one experiences neutral feeling,
但是他觉察不到那是舍受。
one is not aware that that is neutral feeling.
这个很难理解、深微难知。
It is so difficult to understand, so subtle.
这里
Here
佛陀想通过与其他受的比较，
让我们理解舍受。
the Buddha wants us to understand neutral feeling in comparison with other feelings.
所以他列出了所有的受，
So he gives all the feelings here
解释说舍受是最难以理解的。
and explains that this feeling is the most difficult to understand.
“譬如用了种种方法向此向彼亦
不能去捕捉的凶悍的牛，
牧者为了易于捕捉，
“Just as, when a cattle-herd wants to catch a refractory ox that cannot be caught at all by approaching it,
把整群的牛都集合到牛栏里去，
he collects all the cattle into one pen
然后一一的放出，
and lets them out one by one and then
等此（凶悍的牛）亦依次出来时，
他便喊道：‘捉住它！’”
(I would say ‘saying') saying ‘That is it; catch it' -
我会把“and so”给删掉。
I would strike out ‘and so'.
这里英译错了，
不是“它被捉住了”，
而是“捉住它”。
It is not ‘it gets caught' but ‘gets it caught'. - gets it caught.”
也就是说让别人捉住牛。
That means let other people catch the ox.
这只就是我想要
捉住的，捉住它。
This is the one I want to catch. Catch it.
所以别人就捉住了它。
So the other people catch it.
这句应该这样翻译：
The sentence should run like this:
“等此（凶悍的牛）
亦依次出来时，
“He lets them out one by one,
他便喊道：“捉住它！”
这便捉住了。
and then saying ‘that is it; catch it; gets it caught as well,
世尊亦然，为令易于了解，
把一切受总合的说出。
so too the Blessed One has collected all these [five kinds of feeling] together so that they can be readily grasped;
即是总合的指示诸受之后
for when they are shown collected together in this way,
而说非乐非苦非喜非忧，
此即不苦不乐受，

于是便甚容易了解。”

then what is not [bodily] pleasure (bliss) or [bodily] or [mental] joy or [mental] grief can still be grasped in this way.”

不是乐、苦、喜、忧

的感受，就是舍了。

What is not sukha, dukkha, somanassa, domanassa is upekkhā.

伴随四禅的非苦非乐，是舍受。

The fourth jhāna is accompanied by neither pain nor pleasure but neutral feeling.

“舍念清净”。

“It has the purity of mindfulness caused by equanimity.”

这是一种独特的舍。

That is specific neutrality.

实际上不只是“念”，

这个禅那的所有心所都清净。

Actually not only mindfulness but all mental concomitants, all mental factors are purified in this jhāna.

所以这里说：“但只

以念的题目而说。”

So it is stated: “The teaching is given under the heading of mindfulness.”

只有“念”被提到，

Only mindfulness is mentioned,

但是我们必须知道这里

指的是以念为首的所有心所。

but we must understand that all the others are meant headed by mindfulness.

英语有没有这样的表达方式？

Is there an expression for that?

你们明白我的意思吗？

Do you know what I mean?

有时候我们并不

一一列出我们想要说的。

Sometimes we do not say all of what we want to say.

而是让人们听出

我所说的言外之意。

But we let people know by saying something different from what we really want to say.

我想让你们知道念

和其他心所都被舍所清净。

I want you to understand that sati (mindfulness) and others are purified by equanimity.

但是我在这只是说

“念”被舍所清净。

But all that I say is that mindfulness is purified by equanimity.

我只是提到“念”，但是我

的意思是“念”和其他心所。

I name mindfulness only, but I mean mindfulness and others.

英语里是怎么表达的？

How do you say that in English?

英语有没有这样的表达方式？

Is there a way of expressing that in English?

这在英语里是什么修饰手法？

Is there a figure of speech for that?

学生：可能是“省略法”。

Student: Maybe ‘and so on'.

尊者：我只是说“念”，

Teacher: But I just say ‘mindfulness',

但是你们要知道

是“念”和其他心所。

but you must understand mindfulness and others.

有时候我们说：

“总统来了”。

Sometimes we say “The president comes.”

实际上，他不是一个人来的，

In reality he does not come alone,

但是我们不需要提其他人。

but we do not mention the others.

诸如此类的东西。

It is something like that.

学生：有时候我们用“略说”。

只是说一点，

剩下的意思不言自明。

Student: Sometimes we say ‘shorthand'. We just say a little bit and the rest is understood.

尊者：这样我们就应该

将“舍念清净”理解成

Teacher: In that way we should understand that

不仅仅是“念”心所的清净。

‘purity of mindfulness' is not purity of mindfulness only.
是“念”和其他心所都清净。
It is purity of mindfulness and other concomitants.
所以，你只要在翻译里看到
“以……题目而说”，
So whenever you find in this translation the expression ‘under the heading of'
就是这样的意思。
所以“以念的题目”
it means this. So ‘under the heading of mindfulness'
意思就是以念为首，
means taking mindfulness as the head of something,
但是你要理解成念和其他心所。
but you have to understand mindfulness and others as well.
这是四禅。
This is the fourth jhāna.
四禅里有多少禅支？
How many jhāna factors are there in fourth jhāna?
两个禅支，因为
用“舍”取代了“乐”。
Two factors because instead of sukha there is upekkhā.
这两个禅支是
“舍”和“一境性”。
The two factors are upekkhā and ekaggatā (unification of mind).
三禅和四禅都具有两个禅支。
The third jhāna has two jhāna factors and the fourth jhāna also has two jhāna factors.
这是用四分法。
This is the fourfold method.
根据四分法，
一共有四个禅那。
There are four jhānas according to this method.
但是如果采用五分法，
But if you want to experience five jhānas,
寻和伺就是逐个舍弃。
you eliminate vitakka and vicāra separately.
你先舍弃寻禅支，
First you try to eliminate vitakka
这样就获得二禅。
and then you get the second jhāna.
然后才舍弃伺禅支，
Then you try to eliminate vicāra.
这样就获得三禅，诸如此类。
Then you get the third jhāna and so on.
如果按照这个方法，
就有五个禅那，不是四个。
In that way there are five jhānas, not four.
实际上，
这两种分法都是一样的，
But actually they are the same
取决于行者是同时舍弃寻、伺，
depending upon whether a person eliminates vitakka and vicāra at the same time
还是一个个舍弃。
or whether a person eliminates them one at a time.
我们假设左边是四分法，
Let us say there are four jhānas on the left hand side
右边的五分法。
and five jhānas on the right hand side.
四分法的初禅
和五分法的初禅是一样的。
The first in the fourfold method is the same as the first in the fivefold method.
五分法的二禅和三禅
和四分法的二禅是一样的。
The second and third in fivefold method is the same as the second in the fourfold method.
五分法的四禅和
四分法的三禅是一样的。
The fourth in the fivefold method is the same as the third in the fourfold method.
五分法的五禅和
四分法的四禅是一样的。
The fifth in the fivefold method is the same as the fourth in the fourfold method.
经教中几乎都是四分法。
You will find four jhānas mostly in the Suttas.
在经藏里，
禅那的五分法很少见。

Very rarely will you find five jhānas mentioned in the Suttas.
在许多经文里，
只提到过四种禅那的分法。
Only four jhānas are mentioned in many, many Suttas.
但是在阿毗达摩里，
But in Abhidhamma
提到了四分法，
也提到了五分法。
the fourfold method as well as the fivefold method is mentioned.
第四章到此结束。
That is the end of chapter 4.
下个星期不上课
And there will be a break next week.
下下周我们继续
so the week after next we will continue
and let's see
how many pages

12A 说余遍品

今天我们要学习两章——
Today we will do two chapters,
第五章和第六章，
chapter five and chapter six
因为这两章都很短，
because both chapters are small chapters,
不像第四章。第四章很长。
not like the fourth chapter. The fourth chapter is a long chapter.
在第四章结束的时候，
Up to the end of the fourth chapter
我们学习了行者如何
修习第一个禅修的业处。
we have studied how a person practices the first of the kasiṇa meditation subjects.
就是通过修习地遍获得禅那。
That is the earth kasiṇa meditation up to the attainment of jhānas.
然后，我们将学习行者
以禅那为基础修习观禅，
Then we will look at the person who makes the jhānas a basis for vipassanā and practices vipassanā meditation on them
通过观禅证得阿罗汉。
and becomes an Arahant.
此章只提到禅那，
没有提到内观。
Only the jhānas are mentioned here, not vipassanā in this chapter.
四禅：初、二、三、四禅，
在第四章得到了详尽的解释。
The four jhānas - first, second, third, fourth - are explained in detail in the fourth chapter.
此章介绍了通过修习地遍
获得四个或者五个禅那。
That is the four jhānas or five jhānas that are attained through the practice of earth kasiṇa meditation are explained.
你们可能还记得，在前面
第四章提到了遍禅的十个所缘。
You may remember that there are ten kasiṇa objects for meditation mentioned earlier at the beginning of chapter four.
第五章将讨论剩下的遍禅所缘。
Chapter five deals with the remaining kasiṇa objects of meditation.
我们在第四章讨论了地遍。
We have the earth kasiṇa in chapter four.
在第五章，我们要
讲剩下的九个遍相。
In chapter five we will have the remaining nine kasiṇas.
接下来就是水遍。
The next kasiṇa is the water kasiṇa.
“遍”这个词无法
翻译成英语。非常难。
The word'kasiṇa' cannot be translated into English. It is very difficult.
为了方便起见，我们将之
翻译成圆盘禅修。
For the sake of convenience we translate it as disk meditation.
但是，并不是所有的
遍禅所缘都是圆盘形状的。
Not all the kasiṇa objects are disks however.
所以，我们还是不要翻译，
用巴利语原文“kasiṇa”。
So we will just leave it untranslated and use the word'kasiṇa’.

“Kasiṇa”的意思是“整个的”。

‘Kasiṇa' means whole or all.

当你修遍禅的时候，

When you practice with the kasiṇa,

你缘取整个所缘，

而不是所缘的一部分。

you take the whole of the object, not just part of the object.

所以，它就被称为“遍”。

That is why it is called'kasiṇa’.

巴利语“kasiṇa”的

意思是“整个的”。

In Pāḷi'kasiṇa' means whole or all.

我们接下来讨论水遍的修法。

我们该如何做呢？

Now we want to practice water kasiṇa. What should we do?

“犹如地遍，希望修习水遍之人，

“One who wants to develop the water kasiṇa

should, as in the case of the earth kasiṇa,

当安坐而把取水相。

seat himself comfortably and apprehend the sign in water

（把取水相）有人为的

及自然的一切应当辨别。”

that is'either made up or not made up’.”

水相的遍相可以不是人为的。

Water kasiṇa can be practiced without a made up kasiṇa.

行者可以看着水，

然后以之修习水遍。

One may just look at water and practice water kasiṇa meditation on it.

这种修法是针对那些过去

（特别是过去世）

具有这种禅修经验的人。

That is for those who had experience in the past, especially in past lives.

对于过去没有经验的人，

他们就要人为地

建立一个水遍之相。

For those who have not had previous experience, they will have to make a water kasiṇa.

在这里

And here

“若无前世的经验者，

除去四种遍的过失。”

“Someone with no such previous practice

should guard against the four faults of a kasiṇa.”

意思就是说水必须是

清澈透明的，不能有颜色。

That means the water should be clear water or colorless.

不能是红色或黄色，

必须是清澈的水。

It should not be red or yellow, but it should be clear water.

“四种遍的过失”意思

就是不要用带颜色的水。

‘The four faults of a kasiṇa' means it should

not be mixed with color.

如果是有颜色的水，

If it is mixed with color,

那么你修的就不是水遍，

而是色遍了。

it will become color kasiṇa and not water kasiṇa.

所以要用清澈干净的水。

The water has to be pure and clean.

不取青黄赤白

及其它任何有色的水，

and not apprehend the water as one of the colours, blue, yellow, red or white.

“当以清净布接取只有空中而未

落地的雨水，装满至钵口或瓮口，

“He should fill a bowl or a four-footed water

pot (something like a kettle) to the brim with water uncontaminated by soil, taken in the open through a clean cloth [strainer],

或其它与此同样清净无浊的水，

or with any other clear unturbid water.

拿去放在已如前述的精舍

的南隅或隐秘的假屋之处，

然后安坐下来，

He should put it in a screened place on the outskirts of the monastery as already described and seat himself comfortably.
不应观察其颜色，
He should neither review its color
亦不应于其特相作意。”
nor bring its characteristic to mind.”
意思就是他不能省思颜色，
That means he should not reflect on its color
因为如果省思颜色，
那所做的就是色遍而不是水遍。
because it will be color kasiṇa and not water kasiṇa.
也不应于水的特相作意。
You should not reflect on the characteristic of water.
水的特相是粘结。
Water has the characteristic of cohesion.
这里你将水作为概念法，
而不是究竟法。
Here you are to take water as a concept, not as a reality.
所以观察水，忆念：
“水、水、水。”
So just look at the water and say: water, water, water.
“不应观察其颜色，
亦不应于其特相作意，
“He should neither review its color nor bring its characteristic to mind,
而将颜色作为其物质的支持。”
apprehending the color as belonging to its physical support.”
透明也是某种颜色。
There may be some color in the water, I mean clear is a kind of color.
虽然行者可以看到透明的颜色，
但是不要于其进行作意。
One should not pay attention to it although one may be seeing it.
就像是地遍。
It is like the earth kasiṇa.
你可能会看到泥土
You may be seeing the earth
或者它的颜色，
or the color of the earth,
但是你不对其作意。
你不将心放置在泥土的颜色上，
but you do not reflect on it. You do not keep your mind on the color of the earth
而是将其放置在地遍本身。
but on the earth itself.
同样地，虽然水也有某种颜色，
In the same way here even though there may be some color in the water,
但是你不要对颜色作意，
你对名为“水”的物质作意。
you do not pay attention to color, but you pay attention to the substance called'water’.
“应以整个无差别的水与色
而置心于假想法（概念）上，
“He should set his mind on the [name]
concept as the most outstanding mental datum,
于安婆，乌达根，梵黎，
萨利楞等的水的名称中，
and using any among the [various] names for water (āpo) such as rain (ambu), liquid (udaka), dew (vāri), fluid (salila),
仅取其最普通的名称
“水、水”的修习。”
he should develop [the kasiṇa] by using [preferably] the obvious'water, water’.”
看脚注：
Then the footnote states:
“英文无法表达
水的五个同义词。”
“English cannot really furnish five words for water.”
巴利语中“水”的同义词很多。
In Pāḷi there are many synonyms for water.
作者告诉我们，
可以用其中的任意一种。
The author tells us you can say any of the words.
学生：在此过程中，
不能变换名称。只是
专注于其中的一个？
尊者：对。

Student: You shouldn’t switch words. You should just focus on one word.
Teacher: that’s right.
学生：必须是非常平静的水？
Student: The water should be very still?
尊者：是的，
Teacher: Yes.
在英文里我们只有“水”
In English we just say'water, water'
或者“液体”等。
or you could say'liquid, liquid' or you could say some other thing.
当我们看到这种东西的时候，
就自然而然地想到“水”这个词。
‘Water' is the word that comes to us
naturally when we see the substance.
学生：这种修法跟持咒类似吧。
Student: so this is similar to mantra practice.
尊者：是有点类似，
Teacher: It is something like that,
但是禅修者并不是专注于
“水”这个词的发音。
but the meditator does not concentrate on the sound'water’.
他专注于这个物质，
专注于概念。
He concentrates on the substance, on the concept.
这就是它们的不同。
That is the difference.
然后他通过观察水
修遍禅，然后他闭上眼，
Then he develops the kasiṇa looking at the water and then closing his eyes
观想它，
trying to visualize it,
然后再不断观察水，
and then he looks at the water again
就像地遍修法一样。
like the meditator did with the earth kasiṇa.
这样，他就像修地遍一样
获得初禅、二禅等。
Then he gets first jhāna, second jhāna and so on as with the earth kasiṇa.
这里看取相和似相——
Here the learning sign and the counterpart sign -
“如果水是和水沫
及水泡混成一起，
“If the water has bubbles of froth mixed with it,
则生取的（取相）
也是同样的。”
the learning sign has the same appearance.”
如果水起了水泡、水沫之类的，
If there are bubbles of water, or froth, or whatever
那么取相也会这样，
the learning sign is the same as that
因为取相是真实
事物的完全复制。
because the learning sign is the exact image of the real thing.
获得了取相之后，
After you get the learning sign or the grasped sign,
你就可以在任何地方坐下，
you may go to any place and sit down
专注于这个忆念中的图像。
and concentrate on that visualized or memorized image.
然后取相的瑕疵就会逐渐消失，
它变得非常澄清。
Then the faults in the learning sign will gradually disappear and it will become very clear.
“则生取的（取相）也是同样的，
便会见得遍的过患。
“The learning sign has the same appearance,
and it is evident as a fault in the kasiṇa.
但是似相是静止的，
But the counterpart sign appears inactive (That means still.),
如置于空中的宝珠扇
like a crystal fan set in space,
及宝石所制的圆镜一样。
like the disk of a looking-glass made of crystal.
由于似相的显现，
则彼行者得证前述的近行禅

With the appearance of that sign he reaches access jhāna (That is neighborhood jhāna.)
四种与五种的安止禅。”
and the jhāna tetrad and pentad in the way already described.”
他不断安住于似相，
获得禅那——
He dwells upon the counterpart sign again and again and gets jhāna -
初禅、二禅、三禅、
四禅或五禅。
first jhāna, second jhāna, third jhāna, fourth jhāna, or five jhānas.
也就是说，如果他同时舍弃
寻、伺，就只有四禅。
That means if he eliminates vitakka and vicāra at the same time, there are four jhānas.
如果每次舍弃一个禅支，
那么就是五禅。
If he eliminates the jhāna factors one at a time, then there are five jhānas.
剩下的遍相都差不多。
The remaining kasiṇas are pretty much the same.
火遍就是观察火。
With fire kasiṇa you look at some fire.
“此中若以有经验而具福者，
可把取其自然的火相，
“Herein, when someone with merit, having had previous practice, is apprehending the sign, it arises in him in any sort of fire, not made up,
如见灯火、灶火、烧钵的火
as he looks at the fiery combustion in a lamp’s flame or in a furnace, or in a place for baking bowls,
及林火得任何的火焰
都得生起于相。如心护长老。”
or in a forest conflagration, as in the Elder Cittagutta’s case.”
“有一天尊者闻法，进入布萨堂
而见灯火之际，即生起于相。
“The sign arose as he was looking at a lamp’s flame while he was in the Uposatha house
就是说法那一天
on the day of preaching the Dhamma.
其它没有经验者必须作遍。”
Anyone else should make one up.”
如果行者此前没有这样的修习，
If a person has no practice previously,
他就要制作火遍。
he will have to make a fire kasiṇa.
他要生火。
One should build a fire.
“再拿一块席子或皮革或布，
穿一个一张手又四指大
的孔放在前面。”
“He should make a hole a span and four fingers wide in a rush mat or a piece of leather or a cloth.”
要穿一个孔洞。
直径约为十英寸。
You make a hole. It may be about ten inches in diameter.
然后从这个孔里观察火。
Then you look at the fire through that hole.
忆念：“火，火，火。”
You say'fire, fire, fire’.
“火”也有不同的同义词。
用任何一个都可以。
There are different synonyms for fire. You may take any of those.
你同样地获得取相和似相。
In the same way the learning sign and the counterpart sign will appear to you.
安住于似相，就会生起禅那。
然后就获得初禅、
二禅、三禅、四禅。
You dwell on the counterpart sign and jhāna will arise. Then first, second, third and fourth jhāna will come.
然后是风遍。风遍如何修？
Then there is the air kasiṇa. How do we practice the air kasiṇa?
行者通过观察某物
或者通过感受修习风遍。
A yogi should practice air kasiṇa by looking at something or by feeling.
当你观察风中摇摆的树，

When you look at a tree shaking in the wind,
你就知道有风。这就是风。
you see that that is wind. That is air.
或者像这本书说的，
你坐在窗户边上，
Or as it is said in this book you may sit near a window
感受风吹拂你的身体。
and feel the wind touching your body.
你可以专注于
被风触摸身体的感觉，
或者观察风摇曳树梢的动作。
You may concentrate on that feeling of air touching your body or the movement of air in the treetops.
这就有两种修习风遍的方法。
There are two ways that you can practice air kasiṇa meditation.
然后，你就可以
念任何一个风的同义词。
Then you can say any one of the synonyms for wind or air.
在英语里，只是“风”。
In English it is just air.
“这里取相显现是动摇的，
“Here the learning sign appears to move like
the swirl of hot [steam]
如从灶上才拿下的粥
所升的热气一样。
on rice gruel just withdrawn from an oven.
似相则静止不动。”
The counterpart sign is quiet and motionless.”
似相永远如此。
更加精细、平滑，
The counterpart sign is always like that. It is more refined, smoother,
可能更光亮，
and maybe more brilliant,
但是取相是所缘的完美复制。
but the learning sign is just the exact image of the object.
下一个是青遍。
Next is the blue kasiṇa.
巴利语的“青”是 nīla。
The Pāḷi word for blue is nīla.
这个词的意思不仅仅是“青”。
This word means more than just blue.
例如，它还可以指黑色。
For example it can mean black,
头发也被称“nīla”。
like the hair. Hair is said to be nīla in color.
应该不是西方人头发的颜色。
Maybe not the color of the hair of Western people.
在座各位的头发颜色多种多样。
I see many hair colors here.
白色，非白色，等等
white and not white and so on
这里指的是东方人
的头发颜色，黑色。
It is like the hair of Eastern people, black.
在缅甸，nīla 不是翻译成“青”，
In Burma we translate nīla not as blue
是翻译成“棕色”。
but as brown.
在棕色和黑色之间，
Between brown and black
我们就说是 nīla。
we translate as nīla.
蓝莲花，在我们缅甸被称为
“棕莲花”，虽然它是蓝色的。
A lotus which is called'blue lotus' in Burmese we call it'brown lotus' although it is blue.
我们不能否认它的蓝色的
we cannot deny that it is blue
蓝莲花
blue lotus
但是我们缅甸语称之为棕莲花
but we call it brown lotus in Burmese
学生：可以指绿色吗？
Student: Could it be green?
尊者：可以，但是要是深绿。
Teacher: Yes, if it is very dark.
所以可以是与蓝色接近的颜色
——蓝色，或者深绿，
So here we have any color bordering on blue - blue, or maybe dark green,
或者某种黑色。
or something like black.

“把取青遍者，即把取于花，或布，

“One who is learning the blue kasiṇa apprehends the sign in blue, whether in a flower, or in a cloth,

或于布颜色的青相。”

or in a color element.”

“布颜色”就是指颜料。

‘Color element' simply means paint.

你可以将板子涂成

蓝颜色，然后修青遍。

You may paint on a board blue color and practice on it.

“则采诸青莲花或

结黎根尼迦（早荣）等花，

“One should take flowers such as blue lotuses, girikaṇṇikā (morning glory) flowers, etc.,

不见其花蕊及花茎，

仅以花瓣放到浅盘或平篮内，

填满至其口而散布开来，

and spread them out to fill a tray or a flat basket completely so that no stamen or stalk shows, or with only their petals.

或以青色的布

结成一束而填满它，

Or he can fill it with blue cloth bunched up together;

在诸（盘篮的）口的周围结成

or he can fasten the cloth over the rim of the tray or basket

如鼓面一样。

like the covering of a drum.

或以青铜、青叶、青染料等任何

一种有色的东西，犹如地遍中说，

作为可以携带的或

仅于壁而作遍的曼陀罗。”

Or he can make a kasiṇa disk, either portable as described under the earth kasiṇa or on a wall, with one of the color elements such as bronze-green, leaf-green, anjana-ointment black.”

青染料就是妇女

用来给眼睛化妆的东西。

Anjana-ointment is the cosmetic women use to decorate their eyes.

这个用英文怎么讲？

What do you call that?

学生：眼影。睫毛膏。

Students: Eye shadow. Mascara.

尊者：对，睫毛膏。

Teacher: Yes, mascara.

可以是任意的颜色吗？

It can be any color?

学生：通常是黑色的。

Student: It’s usually dark.

尊者：是的，应该是黑色。

Teacher: Yes, it must be dark.

所以以上这些颜色都可以，

So any one of these colors will do.

然后用另外一个

不同的颜色围起来。

He surrounds it with a different color.

假如你想做一个青遍。

Let us say you want to make a blue kasiṇa.

圆圈应该是青色，

The circle should be blue

但是边界的颜色不能是红色、

and the bordering color should not be red,

黄色或白色，

yellow or white,

必须是其他一种颜色。

but some other color.

不能与其他色遍混淆。

There should be no confusion with the colors of the other kasiṇas.

“自此如地遍所说的方法

即起‘青、青’的作意。”

“After that he should bring it to mind as'blue, blue’.”

他观察它并忆念“青、青。”

He looks at it and says'blue, blue’.

剩下的与前述的遍相所缘类似。

The rest is similar to the preceding kasiṇa objects.

对于黄遍，行者使用

黄布、黄花或黄颜料。

With the yellow kasiṇa one uses a yellow cloth, yellow flowers or yellow paint.

只是颜色不同。

The only difference is the color.

对于赤遍，使用红颜色——

红花、红布或红颜料。

With the red kasiṇa you use red color - red flowers, red cloth or red paint.

对于白遍，使用白花、

白布或白颜料。

With white kasiṇa you use white flowers, white cloth or white paint.

下一个是光明遍。

Next is the light kasiṇa.

“把取光明遍的人，对于壁隙

“One who is learning the light kasiṇa

apprehends the sign in light in a hole in a wall,

或键孔或窗牖

之间而取光明相。”

or in a keyhole, or in a window opening.”

所以，是孔洞里透出的光。

So it is light coming through a hole.

“若过去有经验而具福者，

“So firstly, when someone has merit,

则看见任何透过壁隙的日光或

月光照到壁上或地上

所现的曼陀罗（圆轮），

having had previous practice, the sign arises in him when he sees the circle thrown on a wall or a floor by sunlight or moonlight entering through a hole in the wall, etc.,

或透过枝叶茂密的树林的空隙和

茂密的树枝所造的假屋而照到地上

所现的曼陀罗，都能生起于相。

or when he sees a circle thrown on the ground by sunlight or moonlight coming through a gap in the branches of a dense-leafed tree or through a gap in a hut made of closely packed branches.

其它无经验者，亦得于

上述的光明的曼陀罗

Anyone else should use that same kind of circle of luminosity just described,

作‘光、光’

或‘光明、光明’的修习。

developing it as'luminosity, luminosity, or'light, light’.

如果不可能对那样的

光明修习，则于瓮中点一灯

If he cannot do so, he can light a lamp inside a pot,

封闭它的口，再把瓮留个孔，

放在那里把孔向到壁上。

close the pot’s mouth, make a hole in it and place it with the hole facing a wall.

这样从瓮孔中透出的灯光

照到壁上便成为曼陀罗。 ”

The lamplight coming out of the hole throws a circle on the wall.”

他对着曼陀罗忆念“光、光”。

He looks at that circle and says'light, light’.

“这灯光比上述的光还可以持久。”

“This lasts longer than the other kinds.”

意思就是日光或

月光可能会发生变化。

That means that sunlight or moonlight may change.

它们持续的时间可能不会很长，

They may not last long,

但是瓮中的灯光照射到墙上，

能够持续更长的时间。

but this light which is put in a pot and that falls on the wall will last longer.

“这里的取相是与壁上

或地上所现的曼陀罗一样的。

“The learning sign is like the circle thrown on the wall or the ground.

似相则如很厚而

净洁的光明积聚一样。

The counterpart sign is like a compact bright cluster of lights.

余者同样。”

The rest is as before.”

最后一个是限定虚空遍。

The last one is the limited space kasiṇa.

这里的“限定虚空”是和

第一个无色界禅那的所缘

“无限虚空”相区别。

Here'limited space' is said to differentiate it from'infinite space' which is the object of the first formless (arūpāvacara) jhāna.

获得五禅或四禅之后，

行者如果想获得无色界禅那，
After getting the fifth or the fourth jhāna, if a person wants to attain arūpāvacara jhāna,
首先就要修习此种遍禅。
first he has to practice the kasiṇa meditation.
然后他让取相小时，
安住于相曾经占据的空间。
Then he makes the sign disappear and he dwells on the space that was taken by the sign.
然后他不断地扩展这个“相”
Then he expands this sign
乃至于世界或宇宙的边缘。
until the end of the world or the end of the universe.
但是此处行者所取的
空间是有限的。
But here the yogi takes the space which is limited.
就像是观察一个圆孔或者类似的。
It is like looking at a round hole or something like that.
“把取虚空遍的人，即于壁隙
或键孔或窗牖之间而取虚空相”。
“One who is learning the space kasiṇa apprehends the sign in a hole in a wall, or in a keyhole, or in a window opening,
若过去有经验而具福者，
看见任何壁孔等都能生起于相。
and so firstly, when someone has merit, having had previous practice, the sign arises in him when he sees any [such gap as a] hole in a wall.
其它无经验者，则于盖得很密
的假屋的壁或任何皮革席子，
穿一个直径一张手即四指大的孔，
Anyone else should make hole a span and four fingers broad in a well thatched hut, or in a piece of leather, or in a rush mat, and so on.
仅于那种壁孔等的孔而作
‘虚空、虚空’的修习。”
He should develop one of these, or a hole such as a hole in a wall, as'space, space'.”
他看着那个孔，
忆念“虚空、虚空”。
So he looks at the hole and says'space, space'.
“这里的取相即同那
以壁等为边际的孔一样。”
“Here the learning sign resembles the hole together with the wall.”
所以，它是有限的。有一个界限。
So there is a limit. There is a boundary to the hole.
所以在这种情况下，
是没办法扩展它的。
That is why in that state attempts to expand it fail.
你不能在心里扩展它，
You cannot expand that in the mind
因为它有一个界限。
because it has a limited boundary.
“似相则仅有虚空曼陀罗显现。”
“The counterpart sign appears only as a circle of space.”
似相没有边界，
只是一个圆形的虚空，
Here there is no boundary, just a circle of space,
所以就可以扩大它。
and so attempts to extend it succeed.
“余者与地遍中所说的一样。”
“The rest should be understood as described under the earth kasiṇa.”
以上是十遍。
These are the ten kasiṇas.
所以这些十遍可以让行者
获得四个禅那或者五个禅那。
All of the ten kasiṇas lead a yogi to attain all four jhānas or all five jhānas.
剩下的是杂论，
The following is general
我想是此章很有意思的部分。
but I think it is the interesting part of this chapter.
我们将会学习到通过
遍禅修习获得禅那之后，
我们会有什么样的成就。

We will learn what results we can get from the jhānas based on the practice of kasiṇa meditation.
大家知道，
You know
在这本书里讲了很多神通，
in the book many miracles are stated
例如在天上飞，
like flying through the air,
钻到地下，
going into the earth,
制造风暴或者火。
creating storms or fire.
这些用现代话讲就是神迹。
They may be called'psychic powers' now.
要想获得这些能力，
In order to get those powers
行者首先需要获得
所有八个或者九个禅那，
first one has to attain all eight or nine jhānas,
不仅要获得色界禅那，
也要获得无色界的禅那。
not only rūpāvacara jhānas but also arūpāvacara jhānas also.
所以是所有八个或者九个禅那，
so all eight or nine jhānas,
然后回到四禅或者五禅，
Then one goes back to the fourth or the fifth jhāna
通过特殊的修习方式
and practices in a special way
就会获得神通。
so that the supernormal power or'direct knowledge' as it is called in this book arises in that person.
当如愿发起神通的时候，
When the direct knowledge arises as that person wishes,
行者就可以看到很远的地方，
也可以听到很遥远的声音，
诸如此类。
he is able to see things far away, he is able to hear sounds far away and so on.
有的僧人会表演他的神通力。
Then there are monks who show their psychic power.
假设你想晃动这栋建筑。
Suppose you want to shake this whole building.
你该如何做？
What must you do?
假如你具有神通力。
Suppose you have power.
如果你方法不正确，
你也不能发动这个神通。
If you go about it in the wrong way, you will not be able to do that.
要想晃动此栋建筑，
In order to shake this building
你必须用水遍来修禅那。
you must practice jhāna taking water kasiṇa as an object.
所缘不能是地遍
not earth kasina as an object
如果你通过地遍来修禅那，
If you develop jhāna on earth kasiṇa,
建筑会变得越来越稳固，
你就没办法晃动它。
it will become stronger and you will not be able to shake it.
要想晃动此栋建筑，
In order to shake this building
你必须修水遍。
you have to practice jhāna on water kasiṇa.
水具有流动性。
Water is fluid.
如果你启动了神通，
你就可以晃动建筑。
If you develop direct knowledge, you will be able to do that.
这类事情在下一章有介绍。
Things like this are mentioned in the following paragraphs.
非常有意思。
They are interesting.
学生：要想获得这些神通力，
行者需要获得所有八个禅那？
尊者：是的。

Student: In order to get those psychic powers one has to attain all eight jhānas?
Teacher: Yes.
学生：获得之后，回到四禅，
Student: Then one comes back to the fourth jhāna
然后用特殊的方式专注于其上。
and concentrates on that in a special way.
尊者：是的，
Teacher: Yes.
这些将在第十三章有解释。
学生：你想晃动这栋建筑？
This will be explained later in chapter 13.
Student: You want to shake this building?
[众笑]
尊者：非常有意思。
Teacher: It is interesting.
这里有一个沙弥的故事。
据说他具有神通力。
There is a story of a novice. It is said that he had psychic powers.
他去天人那里说：
He went up to the world of the gods
“我要让你们见识一下我的神通，
and he said: “I will show my power to you.
我将晃动你们
的天宫，让你们害怕。”
I will shake your buildings, your mansions so that you will become afraid.”
他试着启动神通，
He tried to do that,
但是并没有成功。
他根本没办法晃动天宫。
but he was not successful. He couldn’t shake them at all.
天人们都嘲笑他，他含羞而归。
The celestial nymphs teased him and he went back ashamed.
他回去找他的老师，
Then he returned to his teacher
告诉老师这件事。
and told him that he tried to shake the celestial mansion and he was unable to do that.
他的老师告诉他，
His teacher said to him that
他开启的错误的禅那模式。
he got into the wrong jhāna meditation.
他之前是通过地遍获得禅那。
He had practiced jhāna on the earth kasiṇa.
所以他就不能晃动天宫。
So he could not shake the mansion.
得到老师的指教，他再次前往。
Then he went up again.
天人还是取笑他。
Once again the nymphs teased him.
但是这时候天王发话了：
“不要取笑他了。
But this time their king said: “Do not tease him.
他现在获得了老师的指点。”
Now he has instructions from his teacher.”
所以他就能够晃动天宫了。
So that time he was able to shake the celestial mansion.
这类神通的事情
在下一章有介绍。
These supernormal powers are mentioned in the following paragraphs.
首先是地遍带来的结果。
The first is the results of the earth kasiṇa.
“依于地遍能以
“The earth kasiṇa is the basis for such powers
一成为多等
as the state described as'having become one, he becomes many'
（也就是说可以分身无数）等等”。
(That means you make multiple images of yourself.), etc.”
让我读一读这省略掉的这段：
Let me read about etc.
“能以一成为多等，
“Being one he becomes many,
能从多等又变为一。
or having become many he becomes one again.
或显或隐。
He becomes visible or invisible.
能够无障碍穿墙，穿城堡、穿山，

He goes feeling no obstruction through the further side of a wall, or a rampart, or a hill
如同进入虚空之地。
as if through air.
可以钻进大地，如同潜水。
He penetrates up and down through the solid ground as if through water.
可以行于水上，如履平地。
He walks on water without breaking through as if on solid ground.
可以跏趺如鸟般在空中飞行。
He travels cross-legged in the sky like the birds on wing.
甚至可以用手触碰到日月。
Even the moon and the sun so potent, so mighty though they be, does he touch and feel with his hand.
可以身触梵天。”
He reaches in the body even up to the heaven of Brahma.”
神通可以做到这些事情。
Such things can be done through direct knowledge.
“或于空中，或于水中，变化作地，
以足行走其上及作坐立等，
或以少及无量的方法而获得胜处
“Stepping or standing or sitting on space or on water by creating earth, and the acquisition of the bases of mastery
（这些都是禅那），
(Those are the jhānas again, the developed jhānas.)
有此等的成就。”
by the limited and measureless method.”
“依于水遍，能出没于地中。”
“The water kasiṇa is the basis for such powers as diving in and out of the earth.”
所以如果你想潜入地下，
首先你要进入水遍，
So if you want to dive into the earth, first you enter into water kasiṇa
类似于在心里制造水，
这样你就可以进入水中。
and something like create water in your mind so that you can get into the water.
“降下雨水，
“Causing rain storms,
变化江海等，震动大地
山岳楼阁等，有此等成就。”
creating rivers and seas, making the earth, and rocks, and palaces quake” -
——如果你想阅读参考资料，
我可以告诉你页码。
if you want to read the references I can give you the page numbers.
For D.1,
D.1,
指的是英译
《佛陀的对话》卷一 88 页。
the English translation is Dialogues of the Buddha, volume 1, page 88.
M.2, 13 指的是
For M.2,
《中部》卷二 213 页。
the English translation is Middle length Sayings, volume 2, page 213.
学生：在注释里说：
Student: The footnote says
“虚空因为没有自性，被称为空，
“Sense desires are not called empty (ritta) in the sense that space,
从这个意义上，
贪欲不被称为空。”
which is entirely devoid of individual essence, is called empty.”
所以贪欲不是空？
So sense desires are not empty?
尊者：对。
Teacher: Right.
上座部里的空有所不同。
Emptiness in Theravāda teaching is different.
当我们说“空”的时候，
我们指没有常性、
没有乐、没有自我。
Whenever we say'empty’, we mean it as empty or devoid of permanency, devoid of happiness, devoid of self.
并不是说他们没有自性，
It is not that they do not have an existence of their own

因为贪欲属于究竟法。
because desire is a reality (paramattha).
它是究竟法。
It is an ultimate reality.
贪欲是一个心所。
Desire is a mental factor.
所以它具有自身的存在性。
So it has its own existence or entity.
但是它是没有常性的。
But it is free or void of permanency.
没有乐的，
It is void of happiness (sukha).
没有我的。
It is void of self or ego.
所以被称为空。
So it is called void or suñña.
这是不同的。
It is different.
学生：是从变易、无常的
角度说它是空。
是这个意义上的空。
Student: It is empty in that it is going to change, in that it is not permanent.
老师：是的。
It is empty in that sense.
Teacher: yes.
学生：不是因为它是刹那存在的，
所以说它是空。
Student: It is not empty in that it has momentary existence.
尊者：是的，他是刹那存在的。
Teacher: Yes. It has momentary existence.
学生：虚空并不是刹那存在的。
Student: Space does not even have momentary existence.
尊者：虚空并不被
包括在究竟法里。
Teacher: Space is not included in the realities.
虚空是一个概念法，
虚空和时间。
Space is considered to be a concept, space and time.
学生：你对于贪欲的描述
和大乘佛教不同吗？
Student: Is your description of sense desire different from Mahāyāna?
尊者：我不知道
在大乘里“空”是什么意思。
Teacher: I don’t know what'suñña' means in Mahāyāna.
如果意思是说贪欲完全不存在，
If it means that sense desire has no existence at all,
只是一个概念，那么就不同。
that it is something like a concept, then it is different.
我们理解的空就是没有常性等。
What we understand by suñña is that it is devoid of permanency and so on.
但是它有自身的存在性，
是刹那存在的。
它生起，然后又灭去。
But it has its own existence, momentary existence. It arises and disappears.
在这期间，它是真实的。
所以被称为究竟法，
During that moment it is real. So it is called reality,
但是此种究竟法
没有常性等，没有实性。
but this reality has no quality of permanency and so on, no substance.
“依于火遍，能出烟和燃烧，
“The fire kasiṇa is the basis for such powers as smoking, flaming,
能降炭雨，
以火灭火，欲燃则燃，
causing showers of sparks, countering fire with fire, ability to burn only what one wants to burn,
为了要以天眼见东西而作诸光明，
causing light for the purpose of seeing visible objects with the divine eye,
般涅槃之时能以火界
荼毗其身体，有此等成就。”
burning up the body by means of the fire element at the time of attaining Nibbāna.”
具有随心所欲想烧什么
就烧什么的能力，

The ability to burn only what one wants to burn
可以在相应部尼柯耶找到记载。
is to be found in the Saṃyutta Nikāya.
在英译本里是相应部
In the translation it is to be found in Kindred Sayings,
第四卷 196 页。
volume 4, page 196.
有一个比丘显示了这个神通。
There a monk did that.
“復次，尊者摩訶迦
入於住院，施針楔，
“The Venerable Mahaka went to his lodging and shut the bolt of the door,
由鑰匙孔與門閂之間放出火焰，
performed such a feat of magic power such that a flame came through the keyhole and the parts about and the parts about the door bar,
燃燒草把而不燒鬱多羅僧衣，
行如是神通勝行。
and set the grass on fire, but not the cloak.
復次，質多居士
將鬱多羅僧衣振抖，
感動得身毛豎立，而站於一面。”
Citta the householder in alarm with hair on end shook out his cloak and stood aside.”
这里尊者摩诃迦显示了他的神通。
So here the venerable showed his psychic power.
由鑰匙孔與門閂之間放出火焰，
燃燒草把而不燒鬱多羅僧衣，
a flame came through the keyhole and the parts about and the parts about the door bar, and set the grass on fire, but not the cloak.
僧衣没有燃烧，草把烧着了。
The cloak did not burn but the grass burned.
这里就是这个意思。
That is what is said here.
就是随心所欲，
想烧什么就烧什么。
This is the ability to burn only what one wants to burn.
如果想要通过天眼观察事物，
火遍是非常有用的。
This fire kasiṇa is very useful in trying to see things with the divine eye.
天眼是一种神通。
The divine eye is one kind of direct knowledge.
为了看到很远的事物或者
看到黑暗处的东西，就需要光。
In order to see far away things or to see things in the dark one needs some light.
所以首先行者就要
通过火遍修习禅那。
So first he practices jhāna based on the fire kasiṇa.
这样就获得五禅，诸如此类。
Then he goes to the fifth jhāna and so on.
“般涅槃之时能
以火界荼毗其身体”——
‘Burning up the body by means of the fire element at the time of Nibbāna' -
意思就是说阿罗汉去世的时候
that means when an Arahant dies
具有此等能力，
if he has this power,
他可以决意在自己去世
的时候身体被火荼毗。
he could will that the body be consumed by fire when he dies.
不需要别人帮他荼毗。
身体自己燃烧。
Nobody has to take care of burning his body. It will burn by itself.
为了做到这点，在临死之前，
他通过修火遍进入禅那。
In order to do that before his death he enters into jhāna on the basis of fire kasiṇa.
然后决意：
“希望我的身体在我死时燃烧。”
Then he wills “May my body burn at death.”
佛陀的一个弟子做到了这点。
That was done by one of the disciples of the Buddha.
他的名字是薄拘罗尊者。
His name was Venerable Bakkula.
这位尊者是健康第一。

He was foremost among those that are free from disease.
身体处于完美的健康状态。
He was endowed with perfect health.
在他临终之前他想：
Before he died he thought
“我此生从未给任何人造成负担，
“I have not given any duty or any burden to anybody in my life.
所以，在我死的时候，
也不要别人来帮我荼毗。
So when I die, I will not give them this burden of cremating my body.
让我的身体自己荼毗。”
他这样决意之后就去世了。
Let my body cremate itself.” So he willed that way and then he died.
他死亡之后，
身体随即被大火所烧。
As soon as he died, the body was consumed by fire.
难道不是三天之后才自燃吗？
student: didn't he wait three days?
身体在死亡的时候自燃。
The moment he died the body was burned.
“依于风遍，能速行如风：
能降风雨，有此等成就。
“The air kasiṇa is the basis for such powers as going with the speed of the wind, causing wind storms.
依于青遍，能变化青色，
作诸黑暗，
The blue kasiṇa is the basis for such powers as creating black forms,
依于妙色及丑色的方法
而获得胜处，证净解脱，
有此等成就。
causing darkness, acquisition of the bases of mastery by the method of fairness and ugliness, and attainment of the liberation by the beautiful.
依于黄遍，能变化黄色，
The yellow kasiṇa is the basis for such powers as creating yellow forms,
点石成金。”
resolving that something shall be gold.”
你可以决意让某物变成黄金，
You may resolve that something will be gold
然后它就变成黄金
或者看起来像黄金。
and then it may turn into gold or look like gold.
这里给出的参考是相应部
The reference is Kindred Sayings,
卷一 145 页。
volume 1, page 145.
acquisition of the bases of mastery in the way stated and attainment of the liberation by the beautiful.
“依于赤遍，能变化赤色，
“The red kasiṇa is the basis for such powers as creating red forms,
依前述的方法获得胜处，
证净解脱，有此等成就。
acquisition of the bases of mastery in the way stated and attainment of the liberation by the beautiful.
依于白遍，能变化白色，
离诸昏沉睡眠，
The white kasiṇa is the basis for such powers as creating white forms, banishing stiffness and torpor
(That is banishing sleepiness.),
消灭黑暗，为了要以
天眼看东西而作诸光明，
有此等成就。
dispelling darkness, causing light for the purpose of seeing visible objects with the divine eye.
依于光明遍，能变化辉煌之色，
The light kasiṇa is the basis for such powers as creating luminous forms,
离诸昏沉睡眠，消灭黑暗，
banishing stiffness and torpor, dispelling darkness,
为了要以天眼看东西
而作诸光明，有此等成就。”
causing light for the purpose of seeing visible objects with the divine eye.”
白遍和光明遍几乎是一样的。

The white kasiṇa and the light kasiṇa are almost the same.
“依于虚空遍，能开显于隐蔽，
“The space kasiṇa is the basis for such
powers as revealing the hidden,
在大地中及山岳中亦能变化虚空，
作诸（行住坐卧的）威仪，
maintaining postures inside the earth and rocks by creating space inside them,
可于墙垣上自由步行，
有此等成就。”
traveling unobstructed through walls and so on.”
“一切遍都有上、下、横、
无二、无量各种。”
“The classification'above, below, around,
exclusive, measureless' applies to all kasiṇas.”
这些是遍的不同层面。
They are the different aspects of the kasiṇas.
最后一段
now, the bottom paragraph
“以下有情，
修习任何遍都不能成就：
“No kasiṇa can be developed by any living
being described as follows:
具足业障，
'Beings hindered by kamma,
具足烦恼障，具足异熟障，无信、
by defilement, or by kamma-result, who lack faith,
无愿、恶慧，
zeal, and understanding,
不能入决定正性的善法。”
will be incapable of entering into the certainty of rightness in profitable states.”
“具足业障是具有无间业的。”
“Hindered by bad kamma refers to those
who possess bad kamma entailing immediate effect [rebirth].”
在注释里讲了，
这里指的是五逆重罪——
It is given in the footnote that it is the five kinds of grievous kamma -
杀父、杀母、
killing one’s mother, killing one’s father,
杀阿罗汉、
killing an Arahant,
出佛身血、
causing blood to congeal in the body of the Buddha,
破和合僧。
and causing schism in the Community, in the Saṅgha.
这些都是非常大的罪。
These are said to be very grievous offenses.
犯下以上罪孽的任何一个，
下辈子必定投生到地狱。
A person who has done any one of these cannot escape rebirth in hell in the next existence.
任何人只要犯下以上一个罪行，
It is said here that if anyone has done any of these,
据说就无法证得禅那。
he will not be able to develop jhāna.
第四个很重要。
The fourth one is important.
这里说”有意地出佛身血。”
Here it say'intentional shedding of a Buddha’s blood’.
根据上座部佛教的说法，
我们无法出佛身血。
It is believed in the Theravāda tradition that we cannot wound a Buddha.
我们无法伤害到佛陀。
We cannot injure a Buddha.
我们顶多能伤害他，
让他产生淤血。
The most we can do is hit him and have the blood congeal under the skin.
有时候你伤害到自己，产生淤伤。
Sometimes you hit yourself and there is a bruise.
但是并没有流血。
No blood comes out.
这个用英文怎么说？
What is that?
学生：挫伤。
Student: A contusion.

尊者：这个就是巴利语

‘lohituppāda’的意思，

Teacher: That is what is meant by the Pāḷi word'lohituppāda',

并不能伤害佛陀

not injuring him,

让他流血。

not shedding the Buddha's blood.

佛陀不会流血。

Buddha will not bleed.

具足烦恼障——是决定邪见者，

Then by defilement - that means those who have fixed wrong view

两性者（阴阳人），

黄门（半择迦）。

or who are hermaphrodites or eunuchs.

这些人即使进行禅修，

也无法获得禅那。

These people cannot attain jhāna even though they practice meditation.

“邪见”指无因论、……

'Wrong view' means no cause view,

12B 说不净业处品

无因论是指认为

事物的产生没有原因。

‘No cause view’ means there is no cause for something to happen.

任何事情都可以没有原因

而产生。这被称为“无因论”。

Anything can happen without a cause. That is called ‘no cause view’.

如果你否认原因，

你就否认了结果。

If you deny the cause, you deny the effect.

这三种邪见本质上是一样的。

In reality these three kinds of wrong view are the same.

一种否定了原因，

另外两种否定了结果。

One denies the cause. The others deny the effect.

如果你否定了结果，

你也就否定了原因。

If you deny the effect, you also deny the cause.

第三个是断灭论。

Then third one is the nihilist view.

什么都没有。

There is nothing.

无论你做什么，都不会有业报。

Whatever you do will not constitute a kamma.

第二种认为行为不具道德属性，

The second one is moral inefficacy of action

第三种是断灭论——

and the third one is nihilist view -

没有原因，没有业。

no cause, no doing.

布施不会产生任何果报，

There is no result from the practice of giving;

尊敬长老和父母等没有果报。

there is nothing like respect to the Elders, to parents and so on.

不需要尊重长辈，诸如此类。

You don’t have to pay respect to your elders, something like that.

没有此世，没有他方世界，

There is no this world, no other world;

没有觉悟的圣人，诸如此类。

there are no holy men who have practiced and attained to the spiritual attainments and so on.

这就是“断灭论”。

That is what is called the ‘nihilist view’ here.

如果一个人具有

这些邪见的一个，

If a person has one of these wrong views

或者他是两性者或者黄门，

他就无法获得禅那。

or he is a hermaphrodite or a eunuch, he will not be able to attain jhāna.

“具足异熟障”

“By kamma result:

是由无因、二因而结生者。”

who have had a rebirth-linking with no [profitable] root-cause or with only two [profitable] root-causes.”

意思就是当人结生的时候，

That means when a person takes rebirth,

就会生起这种类型的心。
there is a type of consciousness which arises.
无因或者二因的心就会生起。
With that consciousness roots may arise.
有六因——三个善的，
三个不善的。
There are six roots - three good roots and three evil roots.
不善的三个是贪、嗔、痴。
The roots of evil are attachment, hatred and delusion.
善的就是此三者的反面。
The roots of good are the opposites of these three.
当一个人结生的时候，
When a person takes rebirth,
他的结生心可能没有
三善因的任何一个，
his rebirth consciousness may not be accompanied by any of these roots at all
或者伴随了两个或者三个善因。
or it may be accompanied by two or three of the good roots.
结生心不可能伴随任何不善的因。
There is no rebirth consciousness which is accompanied by any of the evil roots.
如果一个人的结生心
没有以上任何因，
If a person's rebirth consciousness is not accompanied by any of these roots,
他在此生就无法获得禅那。
then he cannot attain jhāna in that life.
或者他的结生心只伴随两善因
or if his rebirth consciousness is accompanied by only two good roots
他在此生也不能获得禅那
in that case too, he cannot attain jhana in that life
“二因”就是无贪、无嗔，没有智。
‘Two roots’ means non-greed and
non-hatred without wisdom or understanding (ñāṇa).
所以要想在此生
获得禅那或者觉悟，
我们的结生心必须伴随智。
So our rebirth consciousness must be accompanied by paññā in order for us to attain jhāna in this life or enlightenment in this life.
否则，我们就无法
获得禅那和觉悟。
Otherwise it is impossible for us to attain jhāna or enlightenment.
这就是“具足异熟障”的解释。
This is called ‘by kamma-result’.
无信即对佛（法僧）等没有信的。
（可能对实践也没信心。）
“Lack faith: are destitute of faith in the
Buddha, Dhamma and Saṅgha.” (Maybe in the practice also.)
“无愿即对非敌对法
及圣道而无有愿。
“Lack of Zeal: are destitute of zeal for the
Unopposed Way.
恶慧即无世间、出世间的正见。”
Lack of Understanding: are destitute of mundane and supramundane right view.”
“正见”意思是对业和业报的理解。
‘Right view’ means understanding of
kamma and its results.
这被称为“正见”。
This is called ‘right view’.
“‘不能入决定正性的善法’
“‘Will be incapable of entering into the
certainty of rightness in profitable states’
是不能入于善法中而称为决定，
称为正性的圣道的意思。”
means that they are incapable of entering into the Noble Path called ‘certainty’ and ‘rightness in profitable states’.”
也就是说
That simply means
这种人无法获得觉悟，
无法获得禅那。
such people are incapable of attaining enlightenment, attaining jhānas.
“像这样的人不但在遍中，
“And this does not apply only to kasiṇas;
就是在一切业处之中一个

也不能修习成就的。

for none of them will succeed in developing any meditation subject at all.

所以必须由于离诸

异熟障的善男子，

So the task of devotion to a meditation subject must be undertaken by a clansman who has no hindrances by kamma-result,

遥远地回避了业障与烦恼障，

闻正法而亲近善人增长其信，

愿与智能，勤行业处瑜伽。”

who shuns hindrance by kamma and by defilement, and who fosters faith, zeal and understanding by listening to the Dhamma, frequenting good men, and so on.”

所以为了修行成功，

So in order to practice successfully

你必须摆脱这些障碍。

you should be free from these defects.

这是第五章。

This is the fifth chapter.

下一个章节不是很赏心悦目。

The next chapter is an unpleasant chapter.

这一章是不净观，

死尸的恶心之处。

It is the chapter on what is foul, what is loathsome about a dead body.

这也是将死尸的状态

应用到我们活人身上。

It is also about applying the state of a dead body to our living body.

这就是关于身体不净的禅修。

This is the foulness of the body meditation or the loathsomeness of the body meditation.

我想西方大多数人

都害怕这种禅修。

Most people in the West I think are afraid of this meditation.

有一位男士曾经问我：

A man asked me:

“我需要告诉我妻子我回家

之后将她想象成尸体吗？”

“Do I have to tell my wife that I imagine her to be a corpse when I go back home?”

如果你是修不净观，

你就需要这样做。

If you practice this kind of meditation, you have to do it.

你该不该要对你妻子说，

这就是另外一回事。

你可以告诉她，

也可以不告诉她。

Whether you tell your wife this, that is another matter. You may or may not do so.

如果你打算进行这种修法，

你必须要知道，不仅你妻子，

所有人，包括你自己

But if you are going to be practicing this, then you have to see not only your wife but anybody including yourself

都是一样的恶心、不净。

as loathsome, as foul.

如果你不喜欢这样，

那就别修不净观。好。

If you don’t like it, don’t practice it. It’s OK.

这种禅修对于移除对身体

和自我的执着非常有力量，

非常有效果。

This meditation is very powerful and effective in removing attachment to bodies, to self.

你一旦观察到了死尸的不同状况，

Once you see the various conditions of a dead body,

你对自己和其他人身体

的兴趣就会减少。

you become less interested in your body or in the body of any other person.

就在今天，我跟

一位洛杉矶的比丘交谈。

Just today I was talking with a monk in Los Angeles.

他曾经在村庄

住过一段时间。

He lived in villages for some time.

所以，他有时候就有机会

火化尸体，荼毗僧人。

So sometimes he had chance to cremate a dead person, a dead monk.

有过两三次这种经历之后，

After doing this two or three times,
他对自己的身体
也生起了厌恶。
he got disgusted with his body too.
学生：对于贪行者，
这样的禅修特别有用，
值得推荐。
Student: This type of meditation is particularly recommended or useful for people of greedy character.
尊者：是的，对于那些执着于自己
和他人身体的人就是这样。
Teacher: Yes, for those who are attached to their bodies or the bodies of others.
学生：对于嗔行者，
就不推荐这种修法。
Student: It is discouraged for those of hateful or angry character.
尊者：对，不推荐。
Teacher: Discouraged, no.
但是对于那些非常执着于
自己身体和生活的人，
就推荐这种修法。
But it is recommended for those who have strong attachment to their bodies, to their lives.
稍后我们再讲这个
we will come to it later
你们已经读过这些，
You have read all this,
所以你们知道这些禅修
的业处是怎么回事。
so you know what these subjects of meditation are.
这些是尸体分解
不同阶段的情况。
These are the different stages of decomposition in a corpse.
两三天之后，尸体就会肿胀。
After two or three days it becomes bloated.
接着，它就进一步
腐败，变得青淤、
Then it deteriorates further becoming livid,
脓烂、断坏等等。
festering, cut up and so on.
我想谈谈第一个，尸体的肿胀。
I want to talk about the first one, the bloated corpse.
“在命终之后渐渐地膨大，
犹如吹满风的皮囊。
所以叫膨胀。
“The bloated: it is bloated (uddhumāta)
because bloated by gradual dilation and swelling after (uddhaṬ) the close of life, as a bellows is with wind.
膨胀即膨胀相。”
What is bloated (uddhumāta) is the same as ‘the bloated’ (uddhumātaka).”
你们理解这句吗？
Do you understand that?
“膨胀即膨胀相。”
“What is bloated is the same as ‘the bloated’.”
请看巴利语。
Please look at the Pāḷi words.
第一个是 uddhumāta。
The first is uddhumāta.
第二个是 uddhumātaka。
The second one is uddhumātaka.
所以，第二个词后面加了 ka。
So ‘ka’ is added to the word.
注释书希望我们理解
What the Commentary wants us to understand is that
“ka”表示“憎恶”。
‘ka’ denotes disgust.
如果你说 uddhumāta，那是“膨胀”。
If you say uddhumāta, it is bloated.
如果你说“膨胀相”，就是
说膨胀的身体是令人憎恶的。
If you say uddhumātaka, then it is a bloated body which is disgusting.
加上后缀“ka”，是为了
表示它是令人憎恶的。
The particle ‘ka’ is added to show that it is disgusting.
这是我们应该理解的。
That is what we should understand.
翻译很难传递这层含义。

It is very difficult to convey this meaning in a translation.
需要用脚注进行说明。
You have to put in a footnote.
所有这十种禅修都
增加“ka”来描述尸体。
All these ten kinds of meditation have added the ‘ka’ to the description of the corpse.
第一种是膨胀相，
第二种是青淤相（vinīlaka），
The first one is uddhumātaka, the second one is vinīlaka,
第三种是
脓烂相（vipubbaka）等等。
the third one is vipubbaka and so on.
为了修不净观，你需要
做很多准备工作。
In order to practice this you have to do a lot of preparation.
这本书将一切都
进行了详细的介绍。
Everything is explained in detail in this book.
例如，
For example
你不要一听到
某地有尸体，就跑过去。
you are not to go to the corpse as soon as you hear that there is a corpse in such and such a place.
你不要直接去那里。
You are not to go there directly.
因为有时候，
尸体旁边可能有野兽，
It is said that sometimes there may be wild animals around the corpse
或者尸体旁边有孤魂野鬼。
or there may be ghosts around the corpse.
你的生命可能处于危险之中。
Your life may be in danger.
你不要立刻直接去那个地方。
You must not go directly to the place.
你需要研究一下去那里的道路。
You have to study the road to and from it.
你需要注意路边的状况。
需要注意所有状况——
You must notice things along the road. Everything is to be noticed -
这里有石头，
stones are here,
这个地方道路向左拐，
in this place the road goes off to the left,
那个地方道路向右拐。
here at another place the road goes off to the right.
你需要注意道路上的任何事情。
You have to take note of everything on the way to the place.
大家知道，这种修法
是非常恐怖的修法。
You know this meditation is a very frightening meditation.
你需要独处。
在这本书里提到两三次
You have to go alone. It says two or three times in this book
“独处、独处。”
“no companion, no companion”.
所以你需要独处。有时候
在独处的时候，人会害怕。
So you have to do it alone. Sometimes when you are alone, you are frightened.
即使是一个枯枝掉下来，
你都会被吓到。
Even when a dead branch drops, you may be frightened.
你可能觉得那是鬼魂之类的。
You may think it is a ghost or something.
所以你需要非常小心。
So you have to be very careful.
你至少需要通知当地寺院的住持，
告诉他你要去那个地方。
You must inform at least the head of the monastery where you live that you are going there.
因为坟墓不像这里的墓地。
在这个国家，墓地是
非常漂亮的地方。
That is because cemeteries are not like here. In this country they are beautiful places.
在东方，小偷或强盗

有时可能会光顾墓地。
In the East sometimes thieves or robbers may frequent a cemetery.
许多人都不愿意去坟墓。
It is a place not many people go to.
坟墓对他们来说是偏僻的处所。
It is secluded for them.
小偷或者强盗可能会去墓地，
有人可能去追赶他们。
所以他们有可能将偷来
的财物丢到比丘身边。
Thieves or robbers may go to that place followed by some people. Then they may drop something that they have stolen near the monk.
追过来的人看到他们的财物，
发现在比丘身边，以为比丘
是强盗或者小偷。
Those who follow them may see their property close to a monk and take the monk to be a robber, to be a thief.
这样，如果他
已经通知了寺院的住持，
那么住持就可以向人们解释。
In that case if he has informed the head monk of the monastery, he can explain to people.
所以，如果你想这样禅修，
需要做许多准备工作。
So you have to do a lot of preparation if you want to do this meditation.
即便是在缅甸，现在去
进行这样的禅修都是不可能的。
It is impossible even in our countries to do this meditation.
尸体不会被丢到露地。
Dead bodies are not left on the ground.
要么被火化了，要么被埋葬了。
They are either cremated or buried.
几乎不可能看到膨胀
的尸体之类的。
It is almost impossible to see a bloated corpse or whatever.
假设有可能。
Let us say it is possible.
你就要进行这样的准备。
so then you have to make this preparation
你不要坐得离尸体太近，
也不要离尸体太远。
You are not to sit too near the corpse or too far away from the corpse.
你也不要坐在下风处。
你必须坐在相反的方向。
You must not sit downwind. You must sit in the other direction.
如果你坐在下风处，
你就会被尸体的气味熏到。
If you sit downwind, you will be offended by the smell.
所以，在你进行这样的禅修前，
你需要详细注意许多事情。
So there are many things in detail which you have to take care of before you go and practice.
学生：你有没有过
这样的禅修经历？
Student: Did you have the opportunity to do that?
尊者：没有，
Teacher: No.
大家知道这种修法
是非常恐怖的修法。
You know it is a very frightening meditation.
并不是有太多的人会这样禅修。
Not many people would do this.
你必须有一定的勇气。
You have to have some kind of courage.
在缅甸，
One thing in our countries is that
家长常常用这样的话来吓唬
小孩：“鬼来了，鬼来了。”
parents used to try to scare their children by saying, “There is a ghost here, there is a ghost there.”
所以我们很怕鬼。
So we are afraid of ghosts.
即便我们现在长大了，
但是在心里还是留下了印记。
Even though we have grown up, there is some kind of residue of it in our minds.
我们无法全部

从自我里清除它的影响。
We cannot shake it all together from our self.
缅甸不像美国。
It is not like people in this country.
美国人不怕鬼。
People in this country are not afraid of ghosts.
他们甚至与鬼交谈。
They may even talk with ghosts.
他们甚至会收留鬼魂，
诸如此类。
They may even adopt ghosts or something like that.
学生：只是一些人会这样！
Student: Some people!
尊者：其一就是，当你受邀
参加葬礼的时候，
Teacher: One thing is that when you are invited to a funeral service,
作为僧人，你需要去墓地。
那个墓地可不像美国的这样好。
then as a monk you have to go to a cemetery. And a cemetery is not a good place like here.
是很恐怖，很肮脏的。
而且气味很重。
It is frightening. It is dirty. And it is smelly.
尸体没有经过防腐处理。
They don’t have embalming.
大多数尸体都
没有经过防腐处理。
Most people don’t have that.
当尸体被抬到墓地的时候，
So when the corpse is carried to the cemetery,
可能就已经腐烂了。
而且有味道。
it may have decomposed. There is that smell.
我有过这样的经历。
I had that experience.
有一次我受邀去墓地。
Once I was invited and I went to the cemetery.
尸体抬到我的面前，
Then the body was put in front of me,
大概离我有半英尺
或一英尺的距离。
about one and a half feet from me.
然后我就闻到了尸体的味道，
并且看到尸水流淌下来。
Then there was the smell and the impurities dripping from the body.
墓地的味道总不那么好。
There is always a not good smell at a cemetery.
有些出家人住的地方
离墓地很近，或者住在墓地。
There are monks who live very close to or in the cemetery.
他们建造了小孤邸，
进行这样的禅修。
They build small huts or kuṭis and practice this kind of meditation.
所以这里说独处
so here it said with no companion
不能用异性的尸体
进行这样的禅修。
The body should not be of the opposite sex.
在这里提到了两三次。
That is mentioned here two or three times.
男人必须用男人的尸体进行禅修。
女人必须用女人的尸体进行禅修。
A man must look at the corpse of a man. A woman must look at the corpse of a woman.
因为，如果人去世没多久，
还没有腐烂，他的尸体也会
让人的心理产生兴奋。
This is because even a dead body can cause some mental excitement if it is not yet dead long enough or has not yet decomposed.
即使是对着尸体，
有些人可能也会产生欲望。
Some people may have thoughts of lust even looking at a corpse.
所以，对于比丘，
不推荐其通过观察女性
的尸体来进行这种禅修。
It is not recommended for a monk to look at the corpse of a woman.
最后一个是骸骨相。
The last one is a skeleton.

你可以通过观察整个骸骨，

或者观察一根骨头

来进行这样的禅修。

You can practice looking at a whole skeleton or you can practice looking at only one bone.

第 85 段：

In paragraph

“依贪行的差别说，即是由于

膨胀相的显示其尸体的坏形，

故适合于贪行的人。

“And individually the bloated suits one who is greedy about shape since it makes evident the disfigurement of the body’s shape.

由于青瘀相的显示其坏色的皮肤，

故适合于贪身色的人。

The livid suits one who is greedy about the body’s color since it makes evident the disfigurement of the skin’s color.

由于脓烂相的显示其与身色连络的

恶臭的状态，故适合贪于由花香等的

装饰而生的身香的人。

The festering suits one who is greedy about the smell of the body aroused by scents, perfumes etc., since it makes evident the evil smells connected with this sore, the body.

由于断坏相的显示其中间的孔隙，

故适合贪于身体坚厚的人。

The cut up suits one who is greedy about the compactness in the body, since it makes evident the hollowness inside it.

由于食残相的显示有肉的

丰满部分的破坏，故适宜贪于

乳房等身体的肉的部分的人。

The gnawed suits one who is greedy about accumulation of flesh in such parts of the body as the breasts since it makes it evident how a fine accumulation of flesh comes to nothing.

由于散乱相的显示

四肢五体的散乱，

故适宜贪于四肢五体的

玩弄之美的人。

The scattered suits one who is greedy about the grace of the limbs since it makes it evident how limbs can be scattered.

由于斩斫离散相的显示

其整个身体的破坏变易，

故适宜贪于身体完整的人。

The hacked and scattered suits one who is greedy about a fine body as a whole since it makes evident the disintegration and alteration of the body as a whole.

由于血涂相的显示血

的涂抹的厌恶状态，

故适宜贪于装饰成美丽的人。

The bleeding suits one who is greedy about elegance produced by ornaments since it makes evident its repulsiveness when smeared with blood.

由于虫聚相的显示普通

都有的身体的无数的蛆虫，

故适宜贪于身为我所有的人。

The worm-infested suits one who is greedy about ownership of the body since it makes it evident how the body is shared with many families of worms.

由于骸骨相的显示

身体的骨头的厌恶，

故适宜于贪完整的牙齿的人。

A skeleton suits one who is greedy about fine teeth since it makes it evident the repulsiveness of the bones in the body.

如是当知依照贪行者的

区别而说十种不净的差别。”

This, it should be understood, is how the classification of foulness comes to be tenfold according to the subdivisions of the greedy temperament.”

当行者进行不净观的修习时，

修习其中的任何一个，

When a person practices the foulness meditation, any one of them,

他只能获得初禅，

不能获得其他禅那。

he can only get first jhāna, not the other jhānas.

这里有一个譬喻。

It is explained here with a simile.

“次于十种不净之中，

“But as regards the tenfold foulness,

由于舵的力量可以停止船只”

我觉得这里“舵”的英译不对。

just as it is only by virtue of its rudder” - I don’t think it is ‘rudder’.

什么是“rudder”？

What is ‘rudder’?

学生：打方向的机械。

尊者：是的，

Student: A steering mechanism.
Teacher: Yes.

这里的巴利语意思是“竹竿”。

In Pāḷi the word is pole.

我们使用一支竹竿

在激流中撑船。

We use a pole to push the boat in a strong stream.

“由于竹竿的力量

“Just as it is only by virtue of a pole

在水不静止而急流的河中

可以停止船只，

that a boat keeps steady in a river with turbulent waters and rapid current,

若无有竹竿

想止住它是不可能的；

and it cannot be steadied without a pole,

如是因所缘的力量弱，

so too [here], owing to the weak hold on the object,

由于寻的力量，

止住于心而成专一，

consciousness when unified only keeps steady by virtue of vitakka (applied thought),

若无有寻想止住他是不可能的；

and it cannot be steadied without vitakka (applied thought),

所以在十不净中只能获初禅，

不能得第二禅等

（第二禅等无寻故）。”

which is why there is only the first jhāna here, not second and the rest.”

行者通过不净观只能获得初禅。

You can only get first jhāna if you practice foulness of the body meditation.

这是因为你需要寻

This is because you need vitakka (initial application of the mind)

来让心安住在所缘上。

for your mind to be on the object.

所缘是粗重的，

The object is coarse or gross

所以你需要通过寻

让心安住在所缘上。

and so you need this vitakka to keep your mind there.

而寻只是在初禅才出现。

Vitakka is only present in the first jhāna.

二禅、三禅等都没有寻。

It is not with second jhāna, third jhāna and so on.

所以通过这种禅修方式，

你只能获得初禅。

So you can only get first jhāna by this kind of meditation.

现在看第 88 段：

Now paragraph

“虽有十种不净

但其特相只是一个；

“This foulness, while of ten kinds, has only one characteristic.

即是十种的不净，

恶臭的厌恶的状态为特相。

For though it is of ten kinds, nevertheless its characteristic is only its impure, stinking, disgusting and repulsive state.

这种不净相不只依于尸体而起，

在活人的身体也是如此

And foulness appears with this characteristic not only in a dead body but also in a living one

(That is the point here.),这就是这里的要点

犹如住在支提山的

摩诃帝须长老的看见齿骨，

as it did to the Elder Mahā-Tissa who lived at Cetiyapabbata,

又如僧护长老的侍者沙弥

看见坐在象背上的国王一样，

and to the novice to the Elder Saṅgharakkhita while he was watching the king riding an elephant.

诚然尸体和生人
的身体是同样不净的，
For a living body is just as foul as a dead one,
但因生人的身体
给外部的装饰所遮蔽，
不认识它的不净相罢了。”
only the characteristic of foulness is not evident in a living body, being hidden by adventitious embellishments.”
我们清洗自身。
We wash ourselves.
我们每天都清洗自身。
We clean ourselves every day.
有些人会使用
化妆品、香水等等。
Some people use cosmetics, perfumes and so on.
所以，在活人身上不净
的特相表现的不是那么明显。
Therefore the characteristic of foulness is not evident in a living person, in a living body.
人死亡后，
不净的特相才显露出来。
When it is dead the characteristic of foulness becomes evident.
你如果想通过
这种修法获得禅那，
If you want to attain jhāna through this practice,
你真的需要去坟场，
去观察尸体进行修习。
you really have to go to a cemetery and look at a corpse and practice meditation on it.
但是如果你只是想把它
作为一种对身体的正念禅修，
But if you just want to practice it as a mindfulness of the body meditation,
你就不需要去坟场。
you don’t have to go to a cemetery.
你可以在头脑里想象一具尸体，
You may imagine a corpse in your mind
将尸体的性质应用
到你自己的身体上。
and apply the nature of that corpse to your own body.
“这具身体是膨胀的，
我的身体将来也不免于此。”
“As this body is bloated, my body also will not escape this state.”
你可以将死尸的性质
应用到活人的身体上。
You apply the nature of the dead body to your living body.
这样，你就可以修习念住禅修。
In that way you can practice Satipaṭṭhāna mindfulness meditation.
这样，你就不需要
去找一具尸体。
In that case you don’t have to look for a corpse or whatever.
但是，如果你想通过
修这种止禅获得禅那，
你就需要去找一具尸体。
But if you want to practice this samatha meditation in order to get jhāna, you have to find a corpse somewhere.
但是在美国这几乎不可能。
It is almost impossible in this country.
但是如果你去医学院，
But if you go to some medical college,
可能会在那里看到尸体。
you may be able to see corpses there.
但是外人是没办法看到的。
Outsiders are not allowed there.
如果你是特邀嘉宾，
他们可能会让你去看尸体。
否则的话，他们就不会让你看了。
If you are a special guest, they may allow you to see the corpses. Otherwise they will not allow you to see.
即便是在缅甸，现在去进行
这样的禅修几乎都是不可能的。
So it is almost impossible nowadays even in our countries to practice this kind of meditation.
学生：我们可以通过
观察动物尸体进行禅修。
Student: We can see these stages in animals.
尊者：即使是观察动物的尸体，

也不那么方便，

因为涉及到健康问题。

Teacher: Even that is not so common because of health standards.

他们不会让动物的尸体

腐烂到那个程度。

They won’t let a corpse be in that stage.

行者可以观察尸体的照片，

One can take pictures of corpses,

但是即使是给

尸体拍照，也很困难。

but it is difficult even to take pictures.

你可以通过观察照片，

进行禅修。

You may look at the picture and develop meditation on it.

这就是观身不净的修法。

This is the foulness of the body meditation.

在缅甸，

In our countries

当人去世的时候，

when a person dies,

会发讣告。

they send out invitation.

在讣告里，

会让大家到某地修习不净观。

In the invitation it says please come to such and such a place to practice asubha meditation.

他们不是邀请

大家去参加葬礼，

They are not invited to come to a funeral service

也不是让大家

去护送死尸去下葬。

or to go along with the dead body to the burial place.

他们邀请人们

一起去修习不净观。

They are invited to practice foulness of the body meditation along with us.

我这次去洛杉矶

I went to Los Angeles this time

主持葬礼。

我的一位信众去世了。

to conduct a funeral service. One of my devotees died.

我说：“大家来这里不是为了

可怜这位去世的女士，

I said “You are invited here not just to say ‘Oh, poor lady’ or whatever,

而是来修不净观

but you are to look at her and practice foulness meditation

和其他方式的禅修，

例如死随念。”

and the other kind of meditation, the recollection of death.”

当人们参加葬礼的时候，

至少要实践此二种禅修。

At least these two kinds of meditation people should practice when they go to a funeral.

佛教徒就应该抱着这样

的态度参加葬礼。

That is the Buddhist way to attend a funeral service.

我们不说我们集合在一起

是为了给亡者致哀，

We don’t say that we are assembled to pay last respects to the person,

而是说我们借此机会禅修，

but we come to practice this meditation

将亡者的际遇应用到自己身上，

and to apply this nature of this person to ourselves

减少自己的执着。

in order to reduce attachment to ourselves.

还有一件事。这就是

将功德回向给亡者。

Then there is one other thing. That is to share merit with the dead person.

这就是人们参加葬礼的目的。

That is the purpose when people go to a funeral service.

大多数人并不知道

自己为什么参加葬礼，

Most people actually don’t know what to do

也不知道该干什么。

and why they are invited.

为了成为真正的佛弟子，
In order to be the real followers of the Buddha
我们应该这样做。
then we ought to do this.
人们应该这样去参加葬礼，
进行禅修，
One should go to a funeral and meditate in this way
然后将功德回向给亡者。
and then share merits with the dead person.
学生：你说的“回向”
指的是什么？
Student: What do you mean by ‘sharing merit’?
尊者：意思就是告诉他：
“我将我的功德与你分享。”
Teacher: That means that I tell that person “I share my merits with you.”
你回向的时候，应该抱着亡者的
灵魂就在你身边某处的态度。
You tell that person with the understanding that he may be somewhere around
处在一个
更低级的生命状态
as a ghost or a lower celestial being.
学生：这就像
某种形式的祝愿吗？
Student: Is it like a blessing?
尊者：不是祝愿。
Teacher: Not a blessing.
我们可以称之
为祝愿吗？不对，
Can we call it a blessing? No.
这是在此生对他进行帮助。
It is helping him in the present life.
根据佛陀的教法，
人可以投生到任何一趣。
A person can be reborn as any being according to the teachings of the Buddha.
虽然亡者一生之中
都在行善积德，
Although a person may be a very good person for the whole life,
但是如果在临终的
时候生起了不善的念头，
if he has bad thoughts at the moment of death,
那么他也可以投生到恶趣。
then he could be reborn in a lower world.
所以通过回向，
这些投生到鬼道
So those who are reborn as ghosts, hungry ghosts,
或其他恶趣的众生
and lower celestial beings
可以获得帮助。
can be helped by those in this life.
这就是上座部佛教葬礼的基础。
That is the basis of a funeral service in Theravāda Buddhism.
当我们对亡者
进行功德回向的时候，
When we share merits with that person,
亡者会随喜我们。
then that person rejoices at the merit.
他通过随喜也就获得了功德。
Then he gets merit himself by rejoicing.
这种功德实际上能给
他当前的生命状态带来助益。
That merit of his actually helps him in his life.
并不是做回向的人直接
导致他产生了这样的结果。
It is not the merit of people here directly giving him results.
佛陀的教法是，你得通过
自己的行为获得果报。
The teaching in Buddhism is that you have to do it yourself to get results.
别人没办法给你带来果报。
Nobody can give you their results.
回向者分享的功德是
接受者获得功德的基础。
The merit of those who share becomes the basis for the merit of those who accept.
所以，当我们参加葬礼的时候，
进行不净观和死随念
的修法就很重要。

So it is important when we go to a funeral to practice foulness of the body meditation and the recollection on death.
好。谢谢。
OK. Thank you.

13A 说六随念品

大家应该松了口气，
It may be a relief
学完了不净观，
to leave the foulness meditation behind
我们要学随念品了。
and to come to the recollection meditations.
此章提到的六种随念形式的禅修
The six kinds of recollection meditations mentioned in this chapter
很具有宗教感。
are something like devotional meditations.
与其他类型的禅修不同。
这些与遍禅、不净观和观禅都不相同。
They are not like the other kinds of meditation. They are unlike the kasiṇa meditation, foulness meditation or vipassanā meditation.
在这些禅修中，要进行很多的内省。
在修习这种禅修时，
你要进行很多的思维。
In these meditations you do a lot of reflection. You do a lot of thinking when you practice this kind of meditation.
虽然一共是十随念，
但分成两章进行讨论。
There are ten recollections. They are divided into two chapters.
本章讨论六个，
Six are treated in this chapter
剩下的下一章讨论。
and the remaining ones will be treated in the next chapter.
所以十随念
so ten recollections
“随念”的巴利语是“anussati”。
The Pāḷi word for recollection is anussati.
当你们阅读《清净道论》
或者其他译文时，
When you read the Visuddhi Magga or other translations
你们可能发现用词奇怪，
不能增加我们的理解。
sometimes you may find the language odd and not adding much to any new understanding.
因为他们在解释巴利语单词。
That is because they are explaining the Pāḷi word.
这里的巴利语单词是
”anu“和”sati“。
Here the Pāḷi words are ‘anu' and ‘sati' .
大家已经学过了“sati”。
“sati”的意思是“正念”或“忆念”。
You already know sati. Sati is mindfulness or remembering.
“anu”是前缀。
所以这个词的意思不止一个。
Anu is a prefix. So it has more than one meaning.
我想这里给出了两个含义。
Here I think two meanings are given.
“数数起念”——所以被称为“随”念。
“Because it arises again and again” - that is one meaning of anu.
“anu”可以被理解为“数数”。
Anu can mean again and again.
或者“随适而念”——
“Or alternatively, the mindfulness (sati) that is proper” -
“anu”也可以被解释为
“正确的，恰当的”。
anu can also mean proper.
“又于应该发生的地方而发生，
故正信而出家的善男子的随适而念”
“It is the proper mindfulness for a clansman who has gone forth out of faith, since it occurs only in those instances where it should occur.”
所以“随念”被定义为“数数而念”
So anussati is defined as mindfulness which arises again and again
或者“出家善男子的随适而念”。

or which is the proper mindfulness for those who have gone forth.
实际上，“随念”适用于所有人。
Actually it is for any person.
学生：善男子是指出家人
或者僧团的成员吗？
Student: A clansman is a monk or a member of the Saṅgha?
尊者：善男子在此书中指比丘。
Teacher: A clansman in this book would mean a monk.
但是这里的巴利语原文是
“kulaputta”，意思是任何人，
But the Pāḷi word ‘kulaputta' means just anybody,
包括出家人和在家人。
a monk or a layman.
第一个是佛随念。
The first one is the recollection of the Buddha.
实际上，它是随念佛陀的功德，
Actually it is the recollection of the attributes or the qualities of the Buddha,
并不是随念佛陀本身。
not the recollection of the Buddha himself.
但是从字面上讲，
这个词意思是随念佛陀本人。
The word literally however does mean recollection of the Buddha.
“以佛德为所缘是念的同义语。”
“This is a term for mindfulness with the Enlightened One' s special qualities as object.”
当你修习此种随念时，
When you practice this meditation,
你专注于或者反思佛陀的功德。
you concentrate or you reflect upon the attributes or special qualities of the Buddha.
这种禅修的所缘是佛陀的功德。
The object of this reflection meditation is the attributes of the Buddha.
接着是法随念。
The next one is the recollection of the Dhamma.
这也是随念法的功德。
Here also it is the recollection of the qualities of the Dhamma.
稍后会进行详细的解释。
They will be treated in detail a little later.
“以善说等法的德
为所缘是念的同义语。”
“This is a term for mindfulness with the special qualities of the Law' s being well proclaimed, etc., as its object.”
“dhamma”被翻译成法。
Dhamma is translated as law.
法将会在相应的地方进行解释。
It will be explained in its proper place.
“法”指的是四道、
‘Dhamma' means the Four Paths,
四果、涅槃和经教。
the Four Fruitions, Nibbāna and also the teachings or the scriptures.
法有十种——
There are ten kinds of Dhamma -
四道、四果、涅槃和教法。
Four Paths, Four Fruitions, Nibbāna, and the teachings.
有些功德与所有十种法都有关系，
Some attributes have to do with all ten
有些不是与十种法都有关系。
and some do not have to do with all ten.
只和八种，四种法相关，等
eight or four or whatever
稍后会进行介绍。
They will be explained later.
第三个是僧随念。
The third is the recollection of the Saṅgha.
“僧”在这里指的是出家人的集合，
‘Saṅgha' here means the community of monks
他们追随佛陀的教法，
最后证得觉悟。
who follow the Buddha' s advice and have attained enlightenment.
“以善行道等僧德
为所缘是念的同义语。”
“This is the term for mindfulness with the Community' s special qualities of being entered on the good way, etc., as its object.'

当你修习此种禅修的时候，
When you practice this meditation,
你专注于“僧”的功德。
you concentrate on the qualities of the Saṅgha.
僧是善行等等。
The Saṅgha is well-behaved and so on.
下一个是戒随念，随念清净的行为。
The next one is the recollection of virtue, recollection of one' s pure moral conduct.
“以我不毁等的戒德
为所缘是念的同义语。”
“This is a term for mindfulness with the special qualities of virtue' s untorness, unblotched, etc., as its object.”
接着是舍随念。
The next one is recollection of generosity.
随念自己的布施
It is reflecting on one' s own generosity
和由此而产生的喜乐。
and getting joy or happiness.
“以施舍等的舍德
为所缘是念的同义语。”
“this is a term for mindfulness with generosity' s special qualities of free generosity, etc., as its object.”
英译的“free generosity”（舍）
是什么意思？
What is ‘free generosity' ?
“Free generosity”意思就是
在布施的时候不带任何期望，
‘Free generosity' means giving without any expectations,
不希望得到回报。
without expecting anything in return.
这就被翻译为“free generosity”。
That is called ‘free generosity' in Pāḷi.
这里的巴利语是“muttassacāga”。
The Pāḷi word is muttassacāga.
“Cāga”意思是“舍”，
‘Cāga' means giving
“mutta”意思是“已解脱”。
and ‘mutta' means free.
当你布施的时候，你只是布施。
你不期望这种布施的行为
能够带来任何回报。
When you give, you just give. You don' t expect any results from this act of giving.
学生：这个“free generosity”
和单纯的“generosity”有什么不同？
Student: How is that different from just generosity?
尊者：我不知道在英语里
“generosity”具体是什么意思。
Teacher: I don' t know what generosity means in English.
它只是说布施吗？
或者期待某种结果，
Is it just giving or may you expect some good results from this giving,
期待未来会获得好名声之类的？
perhaps a good name or something in the future?
这里，你仅仅是布施，
Here you just give
因为布施本身就是善行，
because it is a good thing to do.
你不期待从中获得任何回报。
You do not expect anything from this giving.
接着是天随念，
The next one is recollection of the deities.
就是随念天人的功德。
That means recollection of the qualities of the deities.
在投生为天人之前，他们还是人类。
Before they were reborn as deities they were human beings.
他们具有戒和舍等的功德。
They had qualities of morality, generosity and so on.
通过反思自己身上的这些功德，
One reflects that these qualities are in me.
认为自己和天人一样良善。
So I am as good as they are.
以天人作为自己的见证，
Comparing or taking deities as witness
省思自己身上的良善品质。
one reflects on one' s own good qualities.
这并不是由自我而生起的骄慢，

This is not to be proud of one' s self
这是一种对舍、戒等功德的随喜。
but to rejoice in one' s being generous, in one' s moral conduct and so on.
接着是死随念。
The next one is recollection of death.
“以断绝命根为所缘是念的同义语。”
“This is a term for mindfulness with the termination of the life faculty as its object.”
“断命根”意思就是死亡。
It simply means death.
“断命根”是个专业词汇，
‘Termination of the life faculty' is a technical term.
意思就是死亡。
It really means death.
“身至念”——
Mindfulness occupied with the body -
大家要理解此处的巴利语。
you have to understand the Pāḷi word here.
这里的巴利语是“kāyagatāsati”。
The Pāḷi word is kāyagatāsati.
这个词实际上可以拆分为三个词。
Actually there are three words.
三个词结合之后，
The three words are joined or compounded together
变成了一个词。
so that they become one word.
这三个词分别是：“gata”，
“gata”的意思是“至”，
Among these three words is the word ‘gata' .
‘Gata' means gone
就是到某个地方去。
or ‘gata' means to be somewhere.
在巴利语里，
“到达色身”与
“在色身上”是有区别的。
So in Pāḷi there is a difference between saying ‘gone to the material body' or ‘it is on the material body' .
所以，进行了两种解释。
So it is explained in two ways.
“念到发等色身的”，
“It is gone to the material body that is analyzed into head-hairs etc.”
或者“念到身上的”为身至。
——我不喜欢这个英译。
“Or it is gone into the body” - I don' t like this.
我想，应该是“念在身上”。
I just want to say “It is on the body.”
意思就是说当你在进行这种修习时，
你的念位于身体的各个不同部位。
That means your mind is on the different parts of the body when you practice this meditation.
从词源上来讲，“gata”的
意思是“抵达某个地方”。
Etymologically the word ‘gata' means gone to something.
它还有另外一个意思，就是“成为”。
It has another meaning which is to be.
所以，就是念抵达身体的各个部位，
So it is the mindfulness gone to the parts of the body
或者说念在身体的各个部位上。
它们其实是一回事。
or mindfulness which is on the parts of the body. They mean the same thing.
学生：“Tathāgata”里的
“gata”意思是不是一样的呢？
Student: So ‘gata' is the same as that which is in Tathāgata?
尊者：是的，没错。
Teacher: Yes. That' s right.
学生：所以它的意思
也可以是“善逝”？
Student: So it could be ‘well-gone' ?
尊者：这里只是“到达”。
Teacher: Here it is gone to.
巴利语原词是“kāyagatāsati”，
The word is ‘kāyagatāsati' ,
意思就是至于身的念，
sati which is gone to kāya (the body)
或者位于身的念。
or sati which is on the body (kāya).
学生：“Tathāgata”是什么意思？
Student: What does ‘Tathāgata' mean?

尊者：“Tathā”意思是

“如”、“如此”。

“gata”意思是“来”或“存在”。

Teacher: ‘Tathā' means thus, in that way. ‘Gata' means come or be.

学生：所以它的意思是

“如来”或“如去”？

Student: So it could be thus come or thus gone?

尊者：是的，

Teacher: Yes.

大家要知道，注释家对这些名词

都有超级强的想象能力。

You know with these words the Commentators are very fanciful.

他们能赋予一个词很多意义。

今天你就会见识到。

They give many meanings to one word. You will find this today.

有时候，人们说对于同一个词，

注释家之所以给出了七八个意义，

是因为不肯定哪个意义是正确的。

Sometimes people say that the Commentator is not sure which is the correct meaning of the word because he gives seven or eight meanings for just one word.

他们有能力将同一个词

拆分解释成许多意义。

This is their ability to divide words into different parts and explain them.

虽然显得不自然，

They may not be natural,

但是他们还是喜欢这样做，

but still they are fond of doing this

特别是在解释佛陀的名号，

especially when it comes to finding or explaining names for the Buddha

或者有关佛陀的描述性文字时。

or words which describe the Buddha.

再稍微往下看： 依巴利文法“’身至‘加’念‘应读短音的’身至念‘，

但这里不读短音而说长音的’身至念‘。”

A little further down “But instead of shortening [the vowel] thus in the usual way, ‘body-gone mindfulness' (kāyagatā sati)” ——意思是根据巴利语文法，

that means according to Pāḷi grammar

复合词中间的原因可以变短。

the vowel in the middle of the compound can be shortened.

如果变短了，就是“kāyagatasati”，

不是“kāyagatā sati”。

If it is shortened, it will be kāyagatāsati and not kāyagatāsati.

注释者就是在解释这个。

The Commentator is explaining this.

在这里的长元音并没有变短。

Here the long vowel is not shortened.

所以是“kāyagatā sati”，

So it is kāyagatāsati

不是“kāyagatasati”。

and not kāyagatāsati.

接着是出入息随念。

这个意思很明显。

The next one is mindfulness of breathing. This is plain.

最后一个“寂止随念”。

The last one is “the recollection arisen inspired by peace is the recollection of peace.”

这个实际上就是随念涅槃的功德。

This really means the recollection of the attributes of Nibbāna.

这个并非将涅槃作为直接的所缘，

It is not taking Nibbāna as the direct object,

只是安住于涅槃的功德上。

but dwelling on the attributes of Nibbāna.

此章会讨论六个随念。

There are six recollections that will be treated in this chapter.

在进入第一个随念之前，

我们要理解对佛陀进行描述的固定格式。

Before going to the first one, we have to understand the formula or the words descriptive of the Buddha.

最近，迈克给我看了《法华经》，

Just recently Michael showed me the Lotus Sutra.

实际上大乘经典是脱胎自巴利语经典。

Actually the Mahāyāna Sutras are fashioned the Pāḷi Suttas.

此两者所使用的语言

风格有很多相似之处，

There are many similarities in the style of the language

不过大乘佛教用的是梵文。

although Mahāyāna Buddhism used and still uses Sanskrit language.

巴利语和梵文非常相似。

Pāḷi and Sanskrit are very close to each other.

佛陀的这套名号，

在上座部和大乘佛教里都有。

This set of names or epithets for the Buddha are found both in Theravāda and Mahāyāna.

这套名号在上座部

佛教徒中非常流行。

This set of attributes is very popular with Theravāda Buddhists.

我希望在大乘佛教徒里也是如此。

I hope it is also with Mahāyāna Buddhists.

从虔诚的一面讲，我们希望专注于佛陀

On the devotional side we want to concentrate on the Buddha

并专注于佛陀的名号。

and dwell on his attributes.

这就像基督徒向上帝祈祷，

忆念上帝，类似于此。

It is like Christians praying to God or thinking God. It is something like that.

几乎每一位佛教徒都熟悉这套名号。

This set of attributes is well-known to almost every Buddhist.

巴利语是“Itipi so Bhagavā”之类。

The Pāḷi is “Itipi so Bhagavā” and so on.

在第二段里有介绍。

It is given in paragraph 2, the second paragraph.

“彼世尊亦即是因

其成就了某某”等等。

“That Blessed One is such since he is accomplished” and so on.

但是翻译不应该是这样的。

But the translation should not run like this.

“彼世尊之所以成就”

“The Blessed One is accomplished”

是因为某某的原因。

for such and such a reason.

应该是这样的。

It should go like this.

这里给出了佛陀的九个

或者十个功德。

There are nine or ten attributes of the Buddha given here.

佛陀因某某而成就。

Buddha is accomplished for such and such a reason.

佛陀因某某而觉悟。

Buddha is enlightened for such and such a reason and so on.

原因将被详细地解释。

The reasons will be explained in detail.

虽然“因某某”在这个

格式里没有反复出现，

Although ‘for such and such a reason' is not again mentioned in the formula,

但是当你修习此种禅修时，

你应该这样去忆念，

when you practice this meditation, you have to say this

因为有时候你不会

专注于所有的九个或十个功德。

because sometimes you do not concentrate on all nine or ten attributes.

你选择一个你最喜欢的。

You pick up only one which you like best.

然后你专注于这个功德，

然后不断在心里忆念。

Then you concentrate on that one attribute and say it again and again in your mind.

佛陀因某某而成就等等。

So Buddha is accomplished for such and such a reason

and so on.

在解释里会列出这个原因。

Such and such a reason will be given in the exposition.

第三段，也应该是：

In paragraph 3 also it should say

“世尊有此成就是因某某原因。

“That Blessed One is accomplished for such and such a reason.

”他为正等觉是因某某的原因。
He is fully enlightened for such and such a reason.
然后是省略号。
and then dots
他为世尊是因某某的原因。
应该是这样的。
He is blessed for such and such a reason.” It should go like this.
这个词会出现两次
yes the word appears twice
世尊这个词第一次出现
the first occurrence of the blessed one
指的是佛陀
refers to the buddha
第二次出现指他的功德
and the second occurrence refers to his attributes, his quality
世尊之所以被尊崇
so the blessed one is blessed
是因为如此如此原因
because he is so and so, something like this
第一个
now the first one
对于第一个，
应该理解这个巴利语单词。
For the first one you have to understand the Pāḷi word.
这个巴利语单词是
“araha”或“arahant”。
The Pāḷi word is araha or arahant.
这个词被以不同的方式拆分，
This word is divided in different ways
然后进行解释。以五种方式
给出了此词的意义。一个词，
给出了五种意义。
and then explained. The meaning of this word is given in five ways. Five meanings are given for this one word.
我们看看是怎样拆分这个词的。
Now let us look at how this word is cut up.
第一个是 ara
the first one is ara
and ha
+ha
整个单词是 araha
the full word is araha
但是我们要将其拆分成 ara+ha
but we have to divide it into ara and ha
这是第一个拆分法
that is for the first meaning
第一个是“araha”。
The first word is just araha.
我们不需要从词源上来看它的意义。
We don' t have to look to etymology for this meaning.
这个词的意义就是“远离”。
This word just means far away or remote.
所以，根据此意义，
So according to this meaning
佛陀被称为阿罗汉，
Buddha is called araha
因为他远离一切烦恼习气。
because he is far away from all trace of mental defilements.
“他已经远离一切烦恼，
即是说对烦恼已经站得很远了，
已由于道而完全断了
一切烦恼和习气，
所以说’远离故‘为阿罗汉。”
“He stands utterly remote and far away from all defilement because he has expunged all defilements.”
学生：书上写的是“āraka”。
Student: It is called ‘āraka' here in the book.
是书上写错了吗？
尊者：不是。
Is that a mistake?
Teacher: No.
原来就是“āraka”。
Originally it was āraka.
后来变成了“araha”。
It was changed to araha.
有时候，人们随心所欲地发音，
并不是根据原始词源来发音。
Sometimes people pronounce words as they like, not according to etymology.
所以可能是发音变了，
就变成了“araha”。

So the pronunciation may change and it becomes araha.
“araha”这个词，在有时候
与“āraka”的意义是一样的。
Sometimes the word ‘araha' has the same meaning as the word ‘āraka' .
“āraka”的意思就是“远离”。
‘âraka' means to be far away.
这具有很大的迷惑性。
It is very confusing.
这个词也有“距离近”的意思。
幸亏这里没列出这个义项。
It can also mean to be close to. It is not given here fortunately.
但是在复注里，给出了这个意义。
But in the Sub-Commentary it is given.
所以，第一个意思就是“远离”。
So the first one is to be far away from, to be remote.
意思就是佛陀远离各种烦恼。
That means the Buddha is remote from the mental defilements.
在这里也是远离各种烦恼习气。
“各种习气”很重要。
And here it is from all trace of mental defilements. ‘All trace' is important.
当佛陀断除了所有烦恼的时候，
When Buddhas abandon mental defilements,
他也断除了所有的习气。
all trace of them is abandoned.
佛陀的心里一丝一毫的烦恼习气也没有。
There is not even a trace of mental defilements in the minds of the Buddhas.
但是阿罗汉就不同。
Arahants are different.
阿罗汉也断除了烦恼，
Arahants also eradicate mental defilements,
但是他们不能断除所有的烦恼习气。
but they do not or cannot eradicate all traces of mental defilements.
虽然他们没有烦恼，
但是还是有一些烦恼带来的影响，
Although they are not the mental defilements themselves, they are some results of mental defilements,
例如坏习惯。
like a bad habit.
有一位阿罗汉，
There was an Arahant
无论对谁都是称呼“小婢”，
或者类似的蔑称。
who addressed any person, anybody he met as ‘wicked person' or something like that.
他曾经五百世
都投生到高级的婆罗门种姓。
He was reborn as a high caste Brahmin for 500 consecutive lives. and so he was used to that
所以他就习惯这样称呼别人。
form of address
他经常会这样说话：
So he would say
“小婢，你要到哪里去？”类似的话。
“Oh wicked person where are you going?”
or something like that.
他是一位阿罗汉。
他没有烦恼，没有嗔恨心。
He was an Arahant. He had no mental defilements, no dosa, no ill will.
但是他还没有改掉这样的坏习惯。
Still he could not give up this habit.
佛陀是不同的。
Buddhas are different.
佛陀断除了所欲的烦恼，
也断除了所有的烦恼习气。
When Buddhas eradicate mental defilements, they eradicate with all traces.
佛陀身上一丝一毫的习气都没有。
Not even a little trace remains with a Buddha.
所以，所有烦恼习气，这个很重要
so all trace of mental defilements, this is important
所以这就是佛陀和阿罗汉不同的地方。
That is what makes Buddhas different from Arahants.
佛陀和阿罗汉都断除了所有的烦恼。
Both of them eradicate all mental defilements.
佛陀断除了所有的习气，
Buddhas eradicate with all traces.
阿罗汉没有断除。

The Arahants do not.
阿罗汉身上还残留着一些烦恼习气。
They have some kind of traces of mental defilements remaining with them.
根据第二种解释，
According to the second meaning
“阿罗汉”可以这样拆分：ari+ha。
the division of the word is ‘ari' and ‘ha' .
“hata”意思是“杀死”，
‘hata' means destroyed or killed.
“ha”也是同样的意思。
‘Ha' also means that.
“ari”的意思是“敌人”，
“ha”的意思是“杀害”。
‘Ari' means enemies and ‘ha' means kill.
所以阿罗汉的意思就是“杀敌”。
So one who has killed the enemies is called ‘araha' .
应该是“ariha”，
但是“i”变成了“a”，
所以，就成为了“araha”。
It could be called ‘ariha' , but the ‘i' is changed to ‘a' and so it becomes araha.
这就是这个词的构词法。
That is how the formation of the word is explained.
“ari”在这里指的是“敌人“，
也指”烦恼“。
‘Ari' means enemies which again are the mental defilements.
所以，一个断除了烦恼的人，
就被称为阿罗汉。
So one who has eradicated mental defilements is called an Arahant.
第三种解释是：ara+ha。
The third meaning is ‘ara' and ‘ha' .
“ara”在这里的意思是“辐”，
‘Ara' here means spokes
“ha”的意思是“毁坏”。
and ‘ha' means to destroy.
所以阿罗汉的意思
就是“破坏车辐”。
The one who has destroyed the spokes is called an araha.
“以无明与有爱作成的毂，
“This wheel of the round of rebirths with its hub made of ignorance and craving,
由福行等所成的辐，
with its spokes consisting of formations of merit and the rest,
老与死的辋，
with its rim of aging and death,
贯以诸漏集成的轴，
连接于三有的车的这个
无始以来辗转轮回的车轮。”
which is joined to the chariot of the triple becoming by piercing it with the axle made of the origin of cankers.”
“诸漏集成”意思就是“诸漏”是原因，
‘The origin of cankers' means cankers which are the origin,
并不一定要像英文翻译
的这样：诸漏的原因。
not necessarily the origin of cankers.
诸漏本身就是原因。
Cankers themselves are origin.
它们是其他一些烦恼的原因。
They are origin for some other mental defilements.
“……无始以来辗转轮回的车轮，
“...has been revolving throughout time that has no beginning.
世尊于菩提树下，
All this wheel' s spokes (ara) were destroyed (hata) by him at the place of Enlightenment (That is under the Bodhi Tree.)
以精进的两足，站在戒的地上，
as he stood firm with the feet of energy on the ground of virtue,
以信的手，执业尽智的斧，
wielding with the hand of faith the ax of knowledge that destroys kamma -
破一切辐，所以说
'破辐故'为阿罗汉。“
because the spokes are thus destroyed he is accomplished also.”
要理解这一段，大家需要看这个表，
In order to understand this passage you have to look at the chart here

因为这里涉及到缘起法。
because it refers to the Dependent Origination.
这里说
It is said here that
“以无明与有爱作成的毂”。
it is a hub made up of ignorance and craving.
缘起法被视为一个车轮。
The whole Paṭicca Samuppāda is viewed as a wheel.
这个车轮的毂就是无明和有爱——
In this wheel the hub is ignorance and craving -
第 1 个是无明，第 8 个是有爱。
number one is ignorance and number eight is craving.
它们被譬喻为车的毂。
They are compared to the hub of a wheel.
“由福行等所成的辐”——
“With its spokes consisting of formations of merit and the rest” -
这指第 2、第 3、第 4、第 5 等。
that means numbers two, three, four, five and so on.
它们被比喻成辐。
They are compared to spokes.
如果你们有谁会画画，
If there is someone who can draw,
我希望他能画出这个车轮。
I want him to draw this wheel.
“老与死的辋”——
“With its rim of aging and death”
老和死被比喻成辋，
so aging and death are compared to the rim
因为它们是最后一个。老死是第 12 个。
because they come last. Aging and death are number twelve.
“连接于三有的车”——意思是
“Which is joined to the chariot of the triple becoming” means
三个生存地——
the triple existence -
欲界、色界、无色界。
existence in the sense-sphere, existence in the form-sphere, existence in the formless-sphere.
“贯以诸漏集成的轴”——
“Piercing it with the axle made of the origin of cankers” -
所以诸漏被比喻成轴。
so the cankers are compared to the axle.
我们有毂、辐、辋、轴，
Now we have the hub, the spokes, the rim, the axle,
以及上面的车。
and above the wheel is the chariot.
如果辐被摧毁了，
整个车都被毁坏了。
When the spokes are destroyed, then the whole thing is destroyed.
所以佛陀被称为阿罗汉，
So Buddha was called ‘araha' ,
他摧毁了辐，
one who destroys the spokes
因为他摧毁了有的车轮，
摧毁了缘起之轮。
because he destroyed the wheel of existence, the wheel of Dependent origination.
“或者轮回的轮是
说无始以来的轮回流转”。
“Or alternatively, it is the beginningless round of rebirths that is called the ‘Wheel of the Round of Rebirths' .”
这里的解释也跟缘起有关。
The explanation here also has to do with Dependent Origination.
缘起里面有十二支。
In Dependent origination there are what we call twelve links, twelve factors.
第 1 支是第 2 支的缘，
第 2 支是第 3 支的缘，以此类推。
Number one is condition for number two, number two is condition for number three and so on.
我说的是“缘”，
并没有说是“因”，
I say ‘condition' not the cause
因为有时候它们是“因”，

有时候不是，

because sometimes they are the cause and sometimes they are not,

但是它们都是“缘”。

but they are all conditions.

1 是 2 的缘，2 是 3 的缘，

3 是 4 的缘，以此类推。

One is condition for two, two is condition for three, three is condition for four and so on.

如果你脑子里有这个概念，

你就明白下面的段落。

If you have this in mind, you understand the following paragraph.

如果你不明白，

If you don' t understand,

你就去查阅阿毗达摩，

阅读关于缘起的内容。

you have to go to Abhidhamma and read about Dependent Origination.

第 16 段解释了执着是如何

成为业有和结生的缘。

Paragraph 16 explains how clinging is condition for kamma-becoming process and rebirth process.

我觉得这是很有意思的。

I think that is interesting.

“’我要享受诸欲‘，

“‘I shall enjoy sense desires' ,

以此欲取为缘，

身行恶行，口行恶行，意行恶行。”

and with sense-desire clinging as condition he misconducts himself in body, speech, and mind.”

取是善业和恶业的缘。

Clinging is a condition for good or bad kamma.

因为我想获得感官

欲望的享受，姑且说善趣

Because I want to enjoy sense desires let us say in a better existence

（我希望投生到更好的处所，

我希望投生到天界。）

(I want to be reborn in a better existence. I want to be reborn as a celestial being.)

我就要做一些能够投生到那里的事情。

I will do something so that I will be reborn there.

有时候，我们会做一些

身语意的恶行，

Sometimes I happen to do something that is wrong in body, speech, or mind.

我们可能会遇到恶知识。

Perhaps we meet with bad teachers.

他们可能会教导

我们通过杀人祭祀就可以

投生到天界，诸如此类。

Maybe they tell us if you sacrifice a human being, you will be reborn as a deva or something like that.

因为这样的“取”，

我们为善、为恶。

Because of that clinging we do good or bad deeds.

这里的恶行就是身语意的恶行。

Here he misconducts himself in body, speech, or mind.

“恶行满足，便生恶趣。”

“Owing to the fulfillment of his misconduct he reappears in a state of loss.”

意思就是说他投生到四恶道

——畜生、地狱、饿鬼等等。

That means he is reborn in the four woeful states - as an animal, or in hell, or as a ghost and so on.

“这里他的生的因的业为业有。”

“The kamma that is the cause of his reappearance there is kamma-process becoming.”

这里属于缘起支第 10 个（有）。

That belongs here to number ten in the links.

“由业而生的五蕴为生有。”

“The aggregate generated by the kamma are rebirth-process becoming.”

这也是第 10 项。第 10 项的有分两种。

That also is number ten. There are two kinds of number ten.

一种是业有，一种是生有。

One is action and the other is becoming.

“业”实际上指的是善业和恶业。

“有”意思是善业和恶业的果报。

‘Action' really means good or bad kamma.
‘Becoming' means the result of good or bad kamma.
实际上第 10 项的“有”
与第 11 项的“生”是一样的。
Actually becoming in number ten and number eleven are the same.
“五蕴的生为生。”
“The generating of the aggregates is birth.”
意思就是在结生的时候五蕴出现了。
That means coming into being of the aggregates at the moment of conception or at the moment of rebirth.
这就是生
that is birth
“蕴的成熟为老，蕴的破坏为死。”
“Their maturing is aging, their dissolution is death.”
所以有“取”。
“取”是“业”和“有”的缘。
So there is clinging. Clinging is a condition for action or becoming.
“有”是“生”、“老死”的缘。
Becoming is a condition for birth, decay, and death.
“’我要享受天福‘，
“ ‘I shall enjoy the delights of heaven' ,
同样的（以身语意）行诸善行。”
and in the parallel manner he conducts himself well.”
这里他做的是正确的事情。
Here he does the right thing.
“善行满足，便得生（六欲）天。
“Owing to the fulfillment of his good conduct he reappears in a [sensual-sphere] heaven.
这里他的生的因的业
为业有，以下同前所说。”
The kamma that is the cause of his reappearance there is kamma-process becoming, and the rest as before.”
意思就是：由业而生的五蕴
That means the aggregates generated by the kamma
为生有。五蕴的生为生，
are rebirth-process becoming, the generating of the aggregates is birth,
蕴的成熟为老，蕴的破坏为死。
你们要这样去理解。
their maturing is aging, their dissolution is death. You have to understand that way.
有时候你想投生到更高级的梵天界。
Sometimes you want to be reborn as a Brahmā, a higher celestial being.
你也得有所行动。
“修习圆满，便生梵天。”
Then you do something. “Owing to the fulfillment of the meditative development he is reborn in the Brahmā World.”
第 20 段：“如是
Paragraph 20 “So, ‘Understanding of discernment conditions thus:
这无明是因，行是因的生起，
把握这两者的因与生起
的缘的慧是’法住智‘”。
Ignorance is a cause, formations are causally arisen, and both these states are causally arisen' .”
无明是因，但是它也依赖于一个缘。
Ignorance is a cause but it is also dependent upon a condition.
无明和行都是由因而生。
So ignorance as well as formations are causally arisen.
此二者都是由因而生。
Both are causally arisen.
“过去世和未来世亦以无明为因，
行为因的生起，把握这两
者的因与生起的慧是’法住智’”。
“This is the knowledge of the causal relationship of states Understanding of discernment of conditions thus: ‘In the past and in the future ignorance is a cause, ……' ”
“于此十二支之中，
无明与行为一类。”
“Herein, ignorance and formations are one summarization.”
在缅语里，我们翻译成“一层”，
两层、三层等等。

In Burmese we translate it as layer - two layers, three layers and so on.
这里的巴利语是 saṅkhepa”。
“saṅkhepa”实际上意思是
“简略”或“总结”。
The Pāḷi word is saṅkhepa. ‘Saṅkhepa' really means in short or summarization.
在缅语里，我们将之翻译成“层”。
一共是四层。
In Burmese we translate it as layer. There are four layers.
“无明与行为一类”，
“Ignorance and formations are one summarization”
在这个表里，就是第 1 和第 2 项。
So in this chart number one and number two.
“识，名色，六入，
触与受为一类。”
“Consciousness, mentality-materiality, the sixfold base, contact and feeling are another.”
这里指的是第 3、第 4、
第 5、第 6、第 7 项。
That means three, four, five, six, seven.
他们是一类。
They are one layer or summarization.
“爱，取与有为一类。”
“Craving, clinging, and becoming are another.”
就是第 8、第 9 和第 10 项。
That is eight, nine and ten.
“生与老死为一类。”
这就是第 11 和 12 项。
“And birth, and aging and death are another.” That is eleven and twelve.
所以，一共是四类。
So there are four summarizations or four layers.
第一类是过去，
The first summarization is past.
所以第 1 和第 2 项是属于过去。
So one and two belong to past time.
中间的两类是现在。这里指的
是第 3、第 4、第 5、第 6、第 7、
The two middle ones are present. That means three, four, five, six, seven,
第 8 和第 9 项，这些属于现在。
eight, and nine. These are present.
生、老死属于未来。
Then birth, aging and death are future
所以我们说缘起通三世
——过去、现在、未来。
That is why we say Dependent Origination covers three lives - the past life, the present life and the future life.
“在十二支中，当你说无明与行的时候，
则也包括了爱、取、有三支的意思，
所以这五法为过去的业转。”
“When ignorance and formations are mentioned, then also craving, clinging and becoming are included too, so these five states are the round of kamma in the past.”
过去只包含了两支——第 1 和第 2。
Now in the past there are only two links, number one and number two.
当你提到第 1 项时，
你实际也包括了
When you mention number one, you virtually mention
大家看这个表
you look at this chart
当你提到第 1 项时，
你实际也包括了
when you mention one you virtually mention
第 8、第 9，
number eight and number nine
因为它们属于烦恼轮转。
because they belong to the kilesa round.
所以，当我们说第 1 项的时候，
我们指 1、8 和 9。
So when we say one, we mean one, eight and nine.
当我们说 2 的时候，
我们指第 2 和第 10。
When we say number two, we mean both number two and number ten.
所以，当我们说第 1 和第 2 的时候，
我们指 1、2、8、9、10。

So when we say number one and number two, we mean numbers one, two, eight, nine and ten.
所以第一类有五项。
That is why there are five in the first layer, in the first summarization.
虽然只是提到两个，
但是实际上有五项。
Actually there are five although only two are mentioned.
第二类没问题。第三类，
The second is all right. In the third summarization
当我们说第 8 和第 9 项，
when we say eight and nine,
我们也是指第 1 项，
then we also mean number one.
这是相反的。
This is the reverse.
当我们说第 10 项的时候，
我们也指第 2 项。
And when we say number ten, we also mean number two.
所以，当我们说第 8、9、10 的时候，
我们实际指 1、2、8、9、10。
So when we say numbers eight, nine and ten, we virtually mean one, two, eight, nine and ten.
我们就有二十个缘。
We get twenty conditions.
“所以这五法为现在的业转，
生与老死一句即表示识等，
“And because [the five] beginning with consciousness, are described under the heading of birth, aging and death
故此五法为未来的异熟转。
these five states are the round of kamma-result in the future.
这便是依十二支行相而成为二十种。”
这些被称为“种”。
These make twenty aspects in this way.” These are called ‘aspects' .
十二支中的行与识之间是一个连接，
There is one link between formations and consciousness.
一共是三个连接。
There are three links all together.
第一个连接是
第 2 项的行和第 3 项的识。
The first link is between two and three.
第二个连接是
第 7 项的受和第 8 项的爱。
The second link is between seven and eight.
第三个连接是
第 10 项的有和第 11 项的生。
The third link is between ten and eleven.
佛陀了知这一切，
所以他被称为“阿罗汉“。
The Buddha know all this so he is called ‘araha' .
第 22 段：
In paragraph
“智是知的意思。”
“Knowledge is in the sense of that being known.”
实际上这里的英文
应该翻译成“智是知（which knows）的意思”。
Actually it should be “in the sense of that which knows.”
这里的巴利语
原文看起来像是“被知”，
It looks like ‘being known' in Pāḷi,
但是在复注里解释了
它实际上是“能知”，
but the Sub-Commentary explains that it means ‘that which knows'
不是“被知”。
and not ‘that which is known' .
所以这里的英译应该改成主动语态。
So ‘being known' should be changed to ‘which knows' .
要想完全了解，
大家应该具有缘起的知识。
In order to fully understand it, you should have a knowledge of Dependent Origination.
下一个是“araha”。
“araha”意思是“应供”。
The next one is araha. ‘Araha' means worthy.

佛陀是值得领受供养的人，
Buddha is worthy of accepting offerings
所以被称为阿罗汉。
and so he is called ‘araha' .
“因为他是最胜应供的人，
值得领受衣服等资具及其它的供养。”
“He is worthy (arahati) of the requisites of robes etc., and of the distinction of being accorded homage.”
这里意思是特别的恭敬。
Actually it just means special honor.
佛陀值得领受衣服等资具。
Buddha is worthy of the requisites of robes and so on.
他也值得其他众生给予他特别的恭敬。
Also he is worthy of special honor offered to him by other beings.
这段解释了
This paragraph explains that
他在生前就受到了恭敬。
he was honored when he was alive.
即使他去世了，人们还是
Even when he was dead people continued to honor him
继续通过花钱盖庙等来恭敬他。
by spending a lot of money and by building monasteries and so on.
“甚至对于般涅槃之后的世尊。
“And after the Blessed One had finally attained Nibbāna
如阿育大王曾费了九十六俱胝的财产，
于全阎浮洲造了八万四千的塔寺。”
King Asoka renounced wealth to the amount of 96 million for his sake and founded 84,000 monasteries.”
意思就是
That means
花了九十六俱胝的钱财
the renouncing of 96 million
和造了八万四千的塔寺
是一样的意思。
and the founding of 84,000 monasteries are the same.
意思是他为了造了
八万四千的塔寺花了很多钱。
That means he spent much money to build 84,000 monasteries.
这是为了纪念佛陀。
That was just to dedicate to the memory of the Buddha.
在第 24 段，
In paragraph
提到“自以为智”。
it says ‘vaunt their cleverness' .
这里的英译是什么意思？
What is ‘vaunt their cleverness' ?
学生：就是炫耀。
Students: To show off.
尊者：这里的巴利语意思是
“虽然不聪明，但是自以为聪明。”
Teacher: The Pāḷi word means ‘those who think they are wise although they are not really so.
这里的英译是这个意思吗？
Do these words convey the same meaning?
学生：是类似的。
Students: It is similar.
尊者：所以，
有些人觉得自己很聪明，
Teacher: So there are people who think they are clever,
但是却私下里干坏事。
but they do evil in secret.
佛陀不是这样。
Buddha is not like that.
佛陀没有秘密。
Buddha has no secrets.
这里对该词的拆分是 a+rahā。
Here the division of the word is ‘a' plus ‘rahā' .
“a”的意思是否定，
“rahā”的意思是秘密。
‘A' means no and ‘rahā' means secret.
佛陀没有秘密。
佛陀不会偷偷地干坏事。
Buddha has no secrets. Buddha did not do any wrong-doing secretly.
so he is called araha
所以，阿罗汉
可以被拆分为 ara+ha，

So the word araha can be divided as ara and ha,
也可以拆分为 ari+ha，
or as ari and ha,
还可以拆分为 a+rahā。
or as a and rahā.
这就是拆解文字的游戏。
So it is play with words.
学生：你跳过了“业尽智”。
Student: You skipped over ‘the knowledge that destroys kamma' .
尊者：觉悟第四个阶段的智慧断除了业。
Teacher: The knowledge of the fourth stage of enlightenment destroys kamma.
当人获得了第四个阶段的觉悟，
When a person reaches the fourth stage of enlightenment,
或者换言之，当他称为阿罗汉时
or in another word, when a person becomes an arahat
他就不再造业，
he no longer accumulates any kamma,
不再造善业，也不再造恶业。
good or bad kamma.
所以，就被称为“业尽”。
That is why he is called the extinguisher of kamma.
大家知道，如果成为阿罗汉，
You know when a person becomes an Arahant,
即使他做好事，
even though he may do good things,
他也不造业。
he does not acquire kamma.
因为他在此时没有善心。
This is because he does not have kusala consciousness at that time.
他的心是唯作心。
His consciousness is functional (kiriya).
这里就是这个意思。
That is what is meant here.
学生：讲到哪里了？
Student: Where is that?
尊者：第 7 段。
Teacher: It is in paragraph 7.
“以信的手，执业尽智的斧”——
“Wielding with the hand of faith the ax of knowledge that destroys kamma” -
意思是当你获得这种智慧
that means when you get this knowledge
（意思就是成为阿罗汉），
你就不再造业。
(That means when you become an Arahant.), you never acquire any kamma.
你可能依然会行善，
You may do meritorious deeds still,
但是不称为“善”。
它们是唯作。
but they are not called ‘kusala' . They become kiriya (functional).
佛陀和阿罗汉没有善，也没有不善。
Buddhas and Arahants are said to have no kusala and akusala.
它们不造善业，也不造恶业。
They have neither wholesome nor unwholesome actions.
阿罗汉没有不善的行为。
Arahants may not do any unwholesome acts.
他们虽然还可能有善的行为，
They may do wholesome acts,
但是这些行为不再被认为是善业，
but these acts are no longer considered kusala (wholesome),
它们是唯作的，
but they are functional (kiriya)
因为它们不带来任何果报。
because they do not give any results.
所以这里的“业尽智”
So here ‘the knowledge that destroys kamma'
意思是第四个阶段的觉悟。
means the fourth stage of enlightenment.
换言之，它是第四道智，
伴随着第四道心而生起。
In other words it is the fourth Magga knowledge which accompanies or arises with the fourth Magga consciousness.
学生：我们美国有老师说
他们已经不造业了。
Student: We have teachers here in America who say that they do not create kamma.

他们觉得自己是阿罗汉。
They are assuming that they are Arahants.
尊者：如果他们是阿罗汉，
他们就不会造新的业。
Teacher: If they are, they do not create fresh kamma.
阿罗汉不再造新的善业或不善业，
The Arahants do not accumulate either fresh kusala kamma or akusala kamma
因为他们的行为是没有果报的，
because their actions are all fruitless,
不带来任何果报。
not producing any fruit, not producing any results.

13B 说六随念品

大家知道，在佛教里，
持戒、戒行清净是非常重要的。
You know in Buddhism the keeping of sīla, the purity of virtue is very important.
这里说“站在戒的地上”。
It is said here “on the firm ground of virtue”.
“戒”被比喻成地。
Sīla is compared to the ground.
“精进”被比喻成双足。
Energy is compared to the feet.
“信”被比喻成手。
Faith or confidence is compared to the hand.
这是因为如果你有手，
你就可以拿起东西，
This is because if you have a hand, you can pick up things,
如果没有手，你就无法拿起东西。
but if you do not have a hand, you cannot pick up things.
如果你没有信，
If you do not have confidence,
你就无法拿起善。
you cannot pick up kusala or good things.
所以，“信”被比喻成手。
So confidence or faith is compared to a hand.
第四道被比喻为斧头，
可以砍断所有的烦恼。
And the fourth Magga is compared to an ax which cuts all together the mental defilements.
学生：所以，如果你的
戒行如果不清净，
Student: So if your conduct is not clearly virtuous,
你就没办法不造业。
there is no way that you are going to be involved with not creating kamma.
尊者：是的，没错。
Teacher: Yes. That’s right.
学生：唯作有什么例子吗？
Student: What is an example of ‘functional’?
尊者：唯作就像是一棵
不结果子的树木。
Teacher: ‘Functional’ is something like a tree that does not bear fruit.
树木还是活的，他还有枝叶，
It is still living. It still has branches and leaves,
但是它不结果子。
but it does not bear fruit.
诸如此类的东西。
It is something like that.
成为阿罗汉之后，依然会行善——
People after becoming Arahants still do good things -
教导人们，禅修，
still teach people, still practice meditation,
帮别人。
still help others.
所有这些行为都不造业，
All their actions do not constitute kamma
因为他们断除了有之根
——爱和无明。
because they have eradicated the roots of existence, that is craving and ignorance.
他们的行为仅仅是行为。
Their actions are just actions.
他们的行为不导致结果。
Their actions do not bring results.
在缅甸庆祝新年的时候，
In Burma at the New Year ceremony
会放炮。
the cannons are fired.

如果有些东西只是制造噪声，
没有实质性的内容，
When something is just noise and has no substance,
我们就说它是新年的炮仗。
we say this is a New Year cannon.
唯作就是类似于此，
Functional is something like that
或者说唯作就是不结果实的树木。
or the trees bearing no fruit.
正等觉——
Sammāsambuddha -
我们用佛陀这个词来称呼他，
we use the word ‘Buddha’ to refer to him,
但是全称是“正等觉”。
but his full epithet is Sammāsambuddha.
“正”和“等”都是前缀。
两个前缀加上“觉”（佛）。
‘Sammā’ is one prefix and ‘sam’ is another prefix. There are two prefixes here and Buddha.
“正”意思是“正确的”，
‘Sammā’ means rightly
“等”意思是“靠自己”。
and ‘sam’ means by himself.
“觉”意思是“觉悟”。
佛陀正确地了知并依靠
自己发现了四圣谛，
没有依靠别人的帮助。
‘Buddha’ means to know. He knows or discovers the Four Noble Truths rightly and without assistance from any person, by himself.
我们在谈到佛陀的时候，
会强调这点。
We emphasize this when we talk about Buddha.
佛陀是不需要任何老师的。
Buddhas are those persons who do not need any teachers.
佛陀在成佛前拜过两个老师。
The Bodhisatta went to two teachers before he became the Buddha.
但是他不是通过遵循
他们的教导而成佛。
He did not follow their advice up to the attainment of Buddhahood.
佛陀抛弃了他们的教导，
He discarded their practice
然后独自修行。
and went to a place and practiced by himself.
从这个意义上，
我们说佛陀没有老师。
So we say that the Buddha has no teachers.
这就是“正等觉“所强调的。
This is emphasized by this ‘Sambuddha’.
“等觉”意思是自我觉悟。
‘Sambuddha’ means self-enlightened.
“正觉”意思是正确的觉悟。
‘Sammābuddha’ means rightly enlightened.
“正等觉”意思是正确的自我觉悟。
So ‘Sammāsambuddha’ means rightly self-enlightened.
这里的“觉”意思就是了知四圣谛。
Here ‘to know’ means to know the Four Noble Truths.
第 28 段，
In paragraph
作者给出了佛陀觉悟的内容。
the author gives the things which the Buddha knew.
六处、六识等等。
They are six bases, six groups of consciousness, and so on.
这些都是阿毗达摩里介绍的主题。
These are topics taught in Abhidhamma.
实际上，这些内容在经藏里也有，
Actually they are found in Sutta Piṭaka too,
但是阿毗达摩
对这些进行了详细的论述。
but their treatment in full can be found in Abhidhamma.
有时候，人们将阿毗达摩单独提出，
Sometimes people take Abhidhamma to be a separate thing,
并不将之与经藏联系起来。
not connected with the Suttas.
实际上，在阿毗达摩里出现的内容，
大多数也可以在经藏里找到。

Actually those things found in Abhidhamma, most of them, are found in Sutta Piṭaka.
我已我们需要阿毗达摩的知识
才能理解经藏。
That is why we need a knowledge of Abhidhamma to understand the Suttas.
不能将它们分开对待。
We should not treat them as separate things.
没有阿毗达摩的知识，
我们就无法对经藏
We cannot study Suttas without a knowledge of Abhidhamma
有彻底和正确的理解。
if we are to understand fully and correctly.
这些都是阿毗达摩
和经藏里讨论的主题。
So these are topics taught in Abhidhamma Piṭaka and Sutta Piṭaka also.
佛陀对四圣谛的洞彻和发现，
Buddha's penetration into the Four Noble Truths or his discovery of the Four Noble Truths
这就是他的第二个功德正等觉。
is meant by the second attribute Sammāsambuddha.
学生：阿罗汉还是辟支佛
是靠自己觉悟的？
Student: An Arahant is enlightened by himself or a Pacceka -
尊者：辟支佛是靠自己觉悟的。
Teacher: A Pacceka Buddha is enlightened by himself.
学生：这通常跟完全靠
自己觉悟的佛陀不同。
Student: That's usually distinguished from a Buddha that is totally enlightened by himself.
尊者：辟支佛不能成为“正等觉”。
Teacher: The Pacceka Buddhas are not called 'Sammāsambuddha'.
他们只是被称为“等觉”
或者“辟支佛”，
但是不能被称为“正等觉”。
They are just called 'Sambuddha' or 'Pacceka Buddha', but not 'Sammāsambuddha'.
学生：不能称为“正觉”？
Student: And 'rightly'?
尊者：“正觉”意思是
对法的各个方面都有觉悟。
Teacher: 'Rightly' means in all aspects they understand the Dhamma.
辟支佛是自我觉悟的，
The Pacceka Buddhas are self-enlightened persons,
但是他们的智慧没有佛陀这样全面。
but their knowledge may not be as wide or comprehensive as that of the Buddhas.
所以，有时候，
他们也被称为“沉默的佛陀”。
Also sometimes they are called 'silent Buddhas'.
因为他们不经常教化别人。
That comes from the fact that they do not teach much.
虽然有时候他们会教化别人，但是
大多数时候，他们还是不教化别人的。
他们想远离人群，独自住在森林。
Although sometimes they teach, but mostly they seldom teach. They want to be away from people and live in the forest.
所以，他们也被称为
“沉默的佛陀”。
So they are called 'silent Buddhas'.
学生：可能是因为他们没有老师，
所以教化别人很困难。
Student: Perhaps because they were not taught it is hard for them to teach.
这就是他跟佛陀的区别。
That is in contradistinction to the Buddha.
尊者：他们也只是在
无佛的时候才出现。
Teacher: Also they appear only when there are no Buddhas.
他们在诸佛出世的空窗期出现。
They appear between periods of Buddhas.
我希望你们看看脚注。
这个脚注非常好。
I hope you have read the footnotes. The footnotes are very good.
我们来看第三条傍边的。

We will go next to the third one.
他具有清晰的明和清净的行。”
“He is endowed with [clear] vision and [virtuous] conduct.”“
这里有两个巴利语词——
“vijjā”（明）和“caraṇa”（行）。
There are two words here - vijjā and caraṇa.
“明”的意思是智慧和见地，
‘Vijjā’ means understanding or vision
“行”的意思是行为。
and ‘caraṇa’ means conduct.
佛陀的明和行都具足。
So Buddha is endowed both with clear vision and conduct.
明分三种。即：
There are three kinds of clear vision.
宿命明、
That means remembering past lives,
天眼明
the divine eye,
和漏尽明。
and destruction of defilements.
统称为“三明”。
They are called ‘three clear visions’.
当提到三明的时候，
就是指这三个
Whenever three is mentioned, these are meant -
——宿命明、
remembering past lives,
天眼明和漏尽明。
divine eye, and destruction of defilements.
这些被称为三明
these are called three clear visions
有时候，会提到八明。
Sometimes eight kinds of clear vision are mentioned.
这样的话，就要再加几个
so in that case, there are some more
“在《阿摩昼经》里提到了八明，
“The eight kinds as stated in the Ambaṭṭha Sutta, for there eight kinds of clear vision are stated,
包括六种神通、
made up of the six kinds of direct knowledge together with insight and the supernormal power of the mind-made [body].”
这部经里提到了八种明。
There are eight kinds of clear vision mentioned in that Sutta.
但是，如果你找到那部经，
你也不能清晰地找到这些，
However if you go to that Sutta, you will not find them clearly stated
因为在巴利语里，
如果出现重复的内容，
because in Pāḷi when they don’t want to repeat,
就会用符号代替。
they just put a sign there.
就像是英文里用三个点作为省略号。
It is like using three or four dots in English.
在巴利语里，他们使用“PA”
In Pāḷi they use the letters ‘PA’
或者有时候使用“LA’来表示省略。
or sometimes ‘LA’.
当你看到这个符号的时候，
就知道他们是省略的重复的内容。
When you see this, you understand there are some things which they do not want to repeat.
这样你们就要知道这些
省略掉的文字第一次出现在哪里。
So you have to know where they first occur.
如果你不知道到哪里去找，
那么你就会很困惑了。
If you do not know where to find them, you are lost.
今天我查看这条
（长部 1 经，100），
Today I looked up this reference (D,1,100)
书里没有印刷这个内容，
and they were not printed in the book
因为在第二经里提到了，
但是《阿摩昼经》是第三经。
because they were mentioned in the second sutta, the Ambaṭṭha Sutta is the third sutta.
对于现代人而言，这是个问题。
This is one problem with us modern people.

这些书应该是从头读到尾，
These books are meant to be read from the beginning until the end,
并不是单单从中间拿出一部经来读。
not just to pick up a Sutta in the middle and read it.
所以，应该从头学习到尾。
So they are meant to be studied from the beginning.
我可以告诉你们英译本的页码。
I can give you the page numbers of the English translation.
八明包括六种神通。
The eight are the six kinds of direct knowledge.
意思就是：
That means
神足通、
performing miracles,
天耳通、
divine ear,
他心通、
reading other people's minds,
宿命通、
remembering past lives,
天眼通
divine eye,
和漏尽通。
and destruction of mental defilements.
还包括观智和意所成神变。
Two are mentioned here - vipassanā insight and supernormal power of the mind-made body.
意思就是你修禅那，就能够分身。
That means you practice jhāna and you are able to multiply yourself.
这些就是经里提到的八种明。
These are the eight kinds of clear vision stated in that Sutta.
“行”共为十五法
By conduct 15 things are meant here:
即戒律仪，
防护诸根之门，食物知量，
restraint by virtue, guarding the doors of the sense faculties, knowledge of the right amount in eating,
努力醒觉，七种妙法
（在注脚里有说明），
devotion to wakefulness, the seven good states (They are given in the footnote),
色界四种禅。“
and the four jhānas of the fine-material sphere.
因为依此十五法行，圣弟子得行于
“For it is precisely by means of these 15
things that a noble disciple conducts himself,
不死的方向，所以说‘行’。”
so that he goes towards the deathless. That is why it is called ‘[virtuous] conduct’, according as it is said.”
大家需要通过理解
巴利语“caraṇa”（行），
You have to understand the Pāḷi word ‘caraṇa’
来理解这个解释。
to understand this explanation.
“caraṇa”来自于字根“cara”。
Caraṇa comes from the root ‘cara’.
“cara”的意思是行走。
‘Cara’ means to walk. to go.
所以“caraṇa”意思是
某种形式的“行走”。
So ‘caraṇa’ means some means of going.
此此十五法行是导向涅槃的方法。
These 15 are the means of going in the direction of Nibbāna.
所以，这里就是如此说：
That is why it says here:
“因为依此十五法行，
圣弟子得行于不死的方向”。
“It is precisely by means of these 15 things
that a noble disciple conducts himself, that he goes towards the deathless.”
所以，它在巴利语
里被称为“caraṇa”。
That is why it is called in Pāḷi ‘caraṇa’.
让我们看看第 33 段的下一个。
Let us go to the next one in paragraph 33.
请记住这里的巴利语“sugata”。
Please remember here the Pāḷi word ‘sugata’.

这里英译成“sublime”
可能就不对了。
The English translation ‘sublime’ may not make much sense here.
第一部分的“su”意思是“好的”。
The first meaning of ‘su’ is good.
“su”的意思是“好”，
“gata”的意思是“走”。
“Su’ means good and ‘gata’ means going.
“sugata”的意思是“善逝”。
‘Sugata’ means good going.
佛陀就是善逝。
佛陀之所以被称为“善逝”，
Buddha has good going. That is why Buddha is called ‘sugata’
是因为他的行是遍净而没有污点的。
because his going is purified and blameless.
什么是善行？就是圣道。
What is the good going? That is the Noble Path.
八圣道被称为“善行”。
The Noble Eightfold Path is called ‘good going’.
这就是善逝的第一个意义。
That is the first meaning of sugata.
第二个意义就是趋向殊胜之地。
The second meaning is gone to an excellent place.
这里的“gata”就是“抵达”，
Here ‘gata’ means gone,
但是不同于第一个意义。
but not like in the first meaning.
“gata”的第一个意义是“行”。
In the first meaning ‘gata’ means going.
“gata”的第二个意义是“抵达”。
In the second meaning ‘gata’ means gone to.
“su”意思是殊胜之地。
‘Su’ means an excellent place.
所以已经抵达殊胜之地
的人就被称为“善逝”。
So one who has gone to an excellent place is called ‘sugata’.
这里的殊胜之地即是“涅槃”。
Here the excellent place is Nibbāna.
第三个意义
The third meaning
是“正行”。
is of having gone rightly.
“su”的意思也可以是“正确的“。
‘Su’ can also mean rightly.
所以正行之人就被称为“善逝”。
One who has gone rightly is called ‘sugata’.
“正”在这里的意思就是不走极端，
‘Rightly’ here means not approaching the extremes,
走的是中道。
but following the Middle Path.
第四个意义是正语。
The fourth meaning is because of enunciating rightly.
这里的原始用词是“sugada”。
Here the original word is ‘sugada’.
这里的“d”变成了“t”。
The ‘D’ is changed to ‘T’.
这里是巴利语语法的解释。
This is the Pāḷi grammatical explanation.
“gada”意思是说话。
‘Gada’ means speaking or saying.
”su“意思是”正确的“。
‘Su’ means rightly.
所以正语之人就被称为“善逝”。
One who speaks rightly is called ‘sugada’.
所以这个词就有四种意思。
So there are four meanings with regard to this word.
对于第四种意义，
With regard to the fourth meaning
这里引用了一部经文，
a Sutta is quoted here
看第 35 段。
in paragraph 35.
“如来知道那些是不实不真
无有利益的话，且为他人不喜而不适意的，
如来便不说那样的话。”诸如此类。
“Such speech as the Perfect One knows to be untrue and incorrect, conducive to harm, and displeasing and unwelcome to others, that he does not speak.” and so on.

根据这部经，一共有六种语言。
According to this Sutta there are six kinds of speech.
佛陀只使用六种语言中的两种。
Only two of these six kinds of speech do Buddhas use.
在这部经的译文里提到了这六种语。
Those six are mentioned here in the translation of the Sutta.
简而言之，如下。
第一种语言是不实不真无有利益，
且为他人不喜而不适意的。
In brief they are the following. The first is speech which is untrue, harmful and displeasing.
佛陀不使用这样的语言。
Buddhas do not use such speech.
第二种语言是真实，
The second is speech which is true,
但是无有利益，
且为他人不喜而不适意的。
but harmful and displeasing to the listeners.
佛陀不使用这样的语言。
Buddhas do not use such speech.
第三种语言是真实的，有利益，
The third kind of speech is true, beneficial or not harmful,
但为他人不喜而不适意的。
but displeasing to the listeners.
佛陀使用这种语言。
The Buddhas use such speech.
这里的译文说：
Here in the translation it says,
“如来知道时节因缘
成熟才说那样的话”。
“The Perfect One knows the time to expound.”
意思就是如果时机成熟了，
佛陀就会使用这样的语言。
That means if it is time to say such speech, the Buddha will use such speech.
虽然别人不喜欢这样的话，
但是如果是对他有利益，
也是真实的，
在时机恰当的情况下，
佛陀就会说这样的话。
It may not be pleasing to the listener, but if it is beneficial and it is true, and it is timely, the Buddha will say it.
学生：什么是有利益和没有利益的？
Student: What is the meaning of ‘harmful’ and ‘not harmful’?
尊者：意思就是如果你遵循他的话，
Teacher: That means if you follow his words
你就会获得利益。
you will get benefits.
如果你不遵循他的话，你就会失败。
If you do not follow his words you will come to failure.
有时候，人们跟别人讲话，
Sometimes people talk to other people,
向别人提建议。
give advice to other people.
有时候，他的意见并不一定
能有利于别人的成功。
Sometimes that advice may not be conducive to success.
所以，真实、有利益，但是别人
不喜欢的话，佛陀也会使用。
So that which is true, beneficial and displeasing such speech Buddhas use.
第四种语言是不真不实的，
无有利益，但是他人喜欢且适意。
Then the fourth one is speech that is untrue, harmful, but pleasing to other people.
佛陀从来不使用这样的语言。
Buddha never uses this kind of speech.
第五种语言是真实的，无有利益，
但是他人喜欢且适意。
Then the fifth one is speech that is true, harmful and pleasing.
佛陀从来不使用这样的语言。
Buddha never uses this speech.
最后一种语言是真实，有利益，
且为他人喜欢和适意。
The last one is speech that is true, beneficial and pleasing to the listeners.
佛陀使用这样的语言。
所以佛陀只使用两类语言：

The Buddha uses this kind of speech. So Buddha only uses two kinds of speech,
真实、有利益但是不让人欢喜；
that which is true, beneficial and displeasing
或者真实、有利益且让人欢喜。
or that which is true, beneficial and pleasing.
其他类型的语言佛陀不使用。
The others the Buddha did not use.
所以佛陀就被称为“善逝”，
That is why Buddha is described as ‘sugata’,
亦他是正语者。
one who speaks rightly.
然后佛陀是“世间解”（lokavidū）。
Then the Buddha is the knower of the worlds, lokavidū.
你们可能读到这个。
You may have read this.
这就是注释书里所写的佛教的宇宙观。
It is something in the Commentary like Buddhist cosmology.
这些并不是都能在经文里找到。
Not all of them can actually be found in the Suttas.
有一些可以找到，
Some can be found
但是另外一些是佛陀去世
之后才发展出来的。
and others may have been developed later after the death of the Buddha.
我们现在以现代科学
知识来看这个世界，
If we look at the world right now with the knowledge of modern science,
佛陀的宇宙观是非常不同的。
then these accounts are very different.
西方人说印度人爱用数字
Indians are, the western people say Indians are fond of using numbers
例如八万四千之类的
say eighty four thousand something like that
这里也是，世间解
so here also knower of the world
这里提到三种世间——
There are three kinds of worlds mentioned here -
行世间，有情世间，空间世间。
the world of formations, the world of beings and the world of location.
大家可以看第 37 段。
You will find that in paragraph 37.
“行世间”实际上指的是
有情和无情的事物。
‘The world of formations’ really means the world of both animate and inanimate things, both beings and inanimate things.
“有情世间”指的仅仅就是有情。
“空间世间”意思就是外部世界。
‘The world of beings’ means just beings.
‘The world of location’ means the outside world.
学生：外部世界？
尊者：就是无情世间，
例如大地、河流和高山等等。
Student: Outside world? Teacher: That is the inanimate world like the earth, the rivers, the mountains and so on.
如果你能画图，画出这里提到的世间，
你就能画出佛教世界的草图：
If you can draw a diagram of what is mentioned here, you can get a rough picture of the Buddhist conception of the world,
日月和宇宙。
the sun, the moon, the universe.
在第 38 段，我觉得英译里的
“likewise”应该去掉。
In paragraph 38 I think the word ‘likewise’ should go.
应该换成“for”
It should be ‘for’
或者“in detail“，
or maybe ‘in detail’
因为第 38 段和以下的段落
是对佛陀所理解的世界的详细说明。
because paragraph 38 and the following paragraphs are the detailed description of how the Buddha knows the world.
第 39 段里“其次他知道一切
有情的意欲”。这非常重要。
In paragraph 39 “But he knows all beings’ habits.” This is important.

“其次他知道一切有情的意欲，

“But he knows all beings’ habits,

知其随眠，知其习性，知其胜解，

knows their inherent tendencies, knows their temperaments, knows their bents,

及知诸有情的少垢，多垢，

knows them as with little dust on their eyes and with much dust on their eyes,

利根，钝根，善的行相，

恶的行相，易教化的，难教化的，

with keen faculties and with dull faculties, with good behavior and with bad behavior, easy to teach and hard to teach,

有能力的，无能力的。

他对所有的有情世间亦完全知解。”

capable and incapable [of achievement], therefore this world of beings was known to him in all ways.”

只有佛陀才有能力完全了知

有情的意欲和随眠等等。

Only Buddhas have this ability of knowing exactly beings’ habits, inherent tendencies and so on.

即使是阿罗汉也不具备这样的能力。

Even the Arahants do not possess this ability.

接下来就是佛陀对物质世界的理解。

Then there is the Buddha’s understanding of the physical world.

这里有一些对物质世界的说明，

There are some statements about the physical world

可能都是后来发展出来的。

and then maybe they are developed later on.

这些都是根据佛教徒对世界的描述。

This is the description of the world according to the Buddhists.

同样地，脚注也非常有帮助，

提供了一些信息。

Also the footnote is very helpful and informative.

大家就会对佛教的宇宙有所了解。

You will get a view of the Buddhist universe.

大家知道，佛教徒的宇宙是圆形的，

并不是球形的，而是圆形的，

You know the Buddhist universe is a round thing, not like a globe, but it is round

被群山所环绕，称为轮围山。

and it is surrounded by what we call the ‘world-cycle mountains’.

所以周围都是山。

So there are mountains around it.

在这个圆内，有水，

In this circle there is water

也有四大洲。

and also four great islands.

我们称之为四大洲。

We call them four great islands, maybe the continents.

根据书上的记载，不管大家行不信，

每个大洲包含五百个岛屿。

It is said in the books, believe it or not, that each island has 500 small islands.

在这个宇宙的中心就是须弥山。

In the middle of the universe there is Mount Sineru or Mount Meru.

人类是看不到这座山的。

It is not visible to human beings.

须弥山周围，

还有七层形成同心圆

的小山（轮围山）。

Surrounding Mount Meru there are seven sets of concentric circles of lower mountains.

在这些群山之间是水。

In between these there is water.

这些被称为“内海”。

These are called ‘inner oceans’.

有外海，以及这七个内海。

There is the outer ocean and these seven inner oceans.

据说须弥山有四千由旬高。

Mount Meru is said to be 4000 leagues high.

第一层轮围山有两千由旬高。

The first surrounding group of mountains is 2000 leagues high.

第二层轮围山

是第一层的一半高度。

The next one is half of that and so on.

如果你想按照比例

画出来，非常困难。

If you make a drawing to scale it is very difficult.
我曾经试过，但是没有成功。
这个图得画很大，
I have tried it but I cannot. You have to make a big drawing,
不是一张小纸能够画得下的，
因为轮围山的高度依次减半。
not on small paper because it is half the height, half the height and so on.
这被称为一个世界。
That is called one universe.
据说日月都
围绕着中间山峰的山腰运行。
The sun and moon are said to go around the middle mountain at half its height.
日月距离大地的高度
只是四万二千由旬。
The sun and moon are only 42,000 leagues from the earth.
太阳的大小是五十由旬，
月亮的大小是四十九由旬。
The size of the sun is 50 leagues and the size of the moon is 49 leagues.
月亮和太阳的大小只相差一个由旬。
There is only one league difference between the size of the moon and the size of the sun.
星星和其他星球都围绕着它们旋转。
And then the stars and planets go round them.
据说当太阳围绕着
须弥山旋转的时候，
It is said that when the sun goes round Mount Meru
会投下阴影。
it throws a shadow.
其中有三个大洲处于阳光之下，
一个大洲处于黑暗之下。
When three continents are light, one continent is dark.
这就是夜晚，其他三个大洲是白天。
That is night. The others are day.
所以，在同一时间，
只有四分之一的宇宙是夜晚，
So only one quarter of the universe is dark
另外四分之三的宇宙处于光明之下。
and the other three parts are light at one time.
一共是四大洲。
There are four great islands.
南方的叫做阎浮洲。
The southern island is called ‘Jambudīpa’.
这是佛陀和其他圣贤
以及善人出生的地方。
It is the place where Buddha and all wise men and pure people are born.
这片土地一边很宽大，
That land is described as wide at one end
一边很狭窄。
这跟印度的地貌符合。
and becoming small at the other end. That fits with India.
所以，印度是南阎浮洲。
So India is Jambudīpa, the southern island.
如果印度是南阎浮洲，
If India is the southern island,
那么欧洲就是西牛货洲，
then Europe should be the western island,
中国和日本就是东胜身洲。
China and Japan should be the eastern island.
我想美国应该是北俱卢洲，
And I think America should be the northern island
因为亚洲是白天的时候，
because when it is day in Asia,
美国就是晚上。
it is night here.
美国在北方，应该是北俱卢洲。
America could be the northern great island which is called ‘Uttarakuru’.
这就是佛教的宇宙观。
This is the cosmology of Buddhism.
在第 43 段，
In paragraph
前五行放错了位置。
the first five lines are misplaced.
“轮围山，围住全世界，深入海底和
超出水面的相同，各有八万二千由旬。”
“The World-Sphere Mountains line of summits plunges down into the sea just two

and eighty thousand leagues, and towers up in like degree, enringing one world-element all around in its entirety."
这段应该在第 44 段上面。
These lines should be just above paragraph 44.
不是在这个位置
and not here
我也不知道为什么要放在这里。
可能搞错了。
I don't know why he put these here. Perhaps it was a mistake.
这段应该和第 44 段紧邻。
So these lines should be next to paragraph 44.
"在世界之中的月轮，四十九由旬，
日轮五十由旬。"
"Herein the moon's disk is 49 leagues [across] and the sun's disk is 50 leagues."
"因为他这样完全了解空间世间，
所以说'遍知世间为世间解'。
"Therefore this world of location was known to him in all ways too. So he is 'Knower of worlds' because he has seen the world in all ways.'
佛陀被称为世间解，
知道有情世间、器世间，
Buddha is called a 'lokavidū', knower of the worlds, knower of the world of beings and the physical world,"
也知道行世间。
and knower of the world of formations or the world of conditioned things.
所以，佛陀被称为"世间解"。
That is why Buddha is called 'Knower of the worlds'.
如果我们去阅读复注，
我们能发现更多这样的描述。
When we read the Sub-Commentaries, we find more of these descriptions.
我不知道这些知识从何而来。
I don't know where they come from.
实际上，这些并不是来自于佛经。
可能是从印度教的一些书籍里获得的，
Actually they don't come from the Suttas. They may have gotten them from some writings of the Hindus
因为印度教里有这样的书。
可能是这样来的。
because there are such books in Hinduism. They may have gotten them from there.
实际上，这些并不重要。
They are not important actually.
在这本书里说喜马拉雅山是五百由旬。
In this book they say that the Himalayas are 500 leagues high.
一由旬大概是八英里。
One league is about eight miles.
所以大概是四千英里高。
So that is about 4000 miles high.
有时候，
Sometimes
他们度量山峰并不是按照高度，
they measure not by height
而是按照路程。
but by path.
可能是需要行走这么多
的路程才到达山顶。
Perhaps to reach the summit you have to climb a number of miles.
所以塔玛尔巴斯山是一或两英里高，
So Mount Tamalpais is one or two miles high,
不是从海平面测量，
是通过道路测量。
not measuring from sea level but by path.
学生：在英文里我们说直线距离。
Student: We say 'as the crow flies' for direct.
这不是直线距离。
This is not 'as the crow flies'.
尊者：不是。所以，他们就说
喜马拉雅山是五百由旬等等。
Teacher: No. Maybe that is why it is said that the Himalayas are 500 leagues high and so on.
埃非勒斯峰大概是
五英里高，对吧？
Mount Everest is about five miles high, right?
学生：对。因为须弥山
不能被人的肉眼看到，

Student: Right. Since Mount Meru cannot be seen by human beings,
所以，这可能是一种象征性的说法。
perhaps this is some kind of symbolic tale.
尊者：要知道，
这里的说法相互就有矛盾。
Teacher: You know one statement contradicts another.
这里说三大洲是白天，
另外一个大洲就是晚上。
It is said that when three islands are light, one island is dark.
根据这个说法，这个
世界就是我们书中所说的世界，
Following this, this world is what is meant by loka in our books
因为这个世界一部分处于夜晚的时候，
另外的部分就是白天。
because one part of the world is dark when the others are light.
虽然不是四分之一，
但是大概就是这样子。
It is not exactly one quarter, but it is something like that.
可能在当时人们的地理知识非常有限。
Maybe their knowledge of geography was very limited in those days.
可能是当时的一些圣贤
通过静思想出来然后告诉大家，
There may have been sages who contemplated and just talked about these things
然后人们就接受了。
and then they came to be accepted.
当时没有人会想到
去实地测量喜马拉雅山的高度。
Nobody seemed to bother about measuring the height of the Himalayas or Mount Everest.
在当时，人们也无法
测量这些山峰的高度。
They had no means of measuring the height of mountains in those days.
所以，他们只能通过路程来测量。
So they may be measuring by path.
这些实际上都不重要。
They are not really important things.
好。下次，
OK. Next time
我们再学习接下来的二十页。
read about another twenty pages.

14 说六随念品

此集无录音
(Tape 14 / Ps: 45-100)
Today I want you to go back to the second paragraph of paragraph 2.
今天，大家回到第二段。
In that paragraph the qualities of the Buddha are given.
这段里给出了佛陀的功德。
How many qualities are there?
一共有多少种功德？
Accomplished is the first quality.
阿罗汉、
Fully enlightened is the second quality.
等正觉、
Endowed with clear vision and virtuous conduct, that is the third.
明行具足、
Sublime is the fourth.
善逝、
Knower of the worlds is the fifth.
世间解，
We have gone through these five qualities.
我们已经讲了这五种功德。
The next one is the incomparable leader of men to be tamed.
下一个是无上士、调御丈夫。
The Commentator breaks this into two qualities.
注释书里将此分成了两项。
The first is just incomparable one and the second is the leader of men to be tamed.
第一个是无上士，第二个是调御丈夫。
So this can be taken as only one quality - incomparable leader of men to be tamed - or as two qualities - as incomparable and as leader of men to be tamed.
所以，这个也可以当成一个——调御众生的无上士，也可以当成两个——无上士和调御丈夫。

So according to this division the Commentator is going to give us an explanation.
注释书的这种分法会给我们进一步解释。

Let us go to paragraph 46.
我们现在看第 46 段。

“In the absence of anyone more distinguished for special qualities than himself there is no one to compare with him, thus he is incomparable.”
“因为他自己的德更无超胜之人，故以无过于他之上者为无上士。”

So incomparable is taken as one.
这样，无上士就被当成一个功德。

“For in this way he surpasses the whole world in the special quality of virtue, and also in the special qualities of concentration, understanding, deliverance and knowledge and vision of deliverance.”
“即是他的戒德为一切世间最胜，而定、慧、解脱及解脱知见之德亦然。”

‘Knowledge and vision of deliverance’ means the reflection after enlightenment.
“解脱知见”指的是他在觉悟之后省察而来的知见。

When a person gains enlightenment, first there is the Path moment, the realization moment.
当修行者获得觉悟的时候，首先是一个道心的刹那，然后是觉悟的刹那。

Then follows the Fruit moment, two or three moments of Fruit or Fruition consciousness.
接着就是果心的刹那，两个或者三个刹那的果心。

Then after that there are some bhavaṅgas.
然后，就是一些有分。

Then there is reflection - reflection on the Path, reflection on Fruition, reflection on Nibbāna, reflection on defilements eradicated, and reflection on defilements remaining.
然后就是省察——省察道、省察果、省察涅槃、省察烦恼的断灭、省察残余的烦恼。

These are called ‘the five reflections’.
这些被称为“五省察”。

Among these the first three are always done by a person who has gained enlightenment.
这五个之中，获得觉悟的人总会做前三个省察工作。

The last two may or may not be done by the enlightened person.
后两个，觉悟者可做可不做。

These are called here ‘knowledge and vision of deliverance’.
这些被称为“解脱知见”。

Buddha is the best of all beings, not only the best of human beings, but the best of all beings including deities, Māras, Brahmas and all.
佛陀是众生中最尊贵的，不仅是人中之尊，在所有众生，包括天人、魔、梵天等众生中都是最尊贵的。

When the Buddha looked at the world, he did not see any more perfect in virtue than himself.
当佛陀检视这个世界的时候，他找不到比他德行更完美的人。

The next part of this quality is ‘tamer of men who are to be tamed’ or ‘leader of men who are to be tamed’.
另外一部分就是“调御丈夫”。

Paragraph 47 “He guides (sāreti) men to be tamed (purisa-damme) thus he is leader of men to be tamed (purisadammasārathi); he tames, he disciplines, is what is meant.
第 47 段：“（调御丈夫）他能御其应调御的丈夫为调御丈夫，调御即调伏的意思。

Herein, animal males (purisā) and human males and non-human males that are not tamed but fit to be tamed (dametum yuttā) are ‘men to be tamed (purisadammā)’.”
应调御的丈夫是说未调御而当调御的畜生丈夫、人类丈夫及非人类的丈夫。”

That is the definition of ‘men to be tamed’.
这就是“调御丈夫”的定义。

“For the animal males, namely, the Royal Nāga (Serpent) Apalāla, Cūḷodara” and all these are given.
“即如世尊曾经调伏阿钵罗（无苗）龙王，周罗达罗（小腹）龙王”给出了这些畜生的名字。

The references are given in the footnote.

脚注里进行了解释，

There are too many.
名字太多了。

If you try to find out the story of each one, you have to go to many books and you have to read a lot.
如果你想了解每一个名称后面的故事，你需要查找很多书，要看很多书。

These are the instances where the Buddha tamed or taught them, or in some cases defeated them and made them see the truth.
这些都是佛陀调伏众生的例子，在有些情况下，还要击败他们，让他们见到真理。

He made them become his disciples.
佛陀让这些众生成为自己的弟子。

“The Royal Nāga Apalāla, Cūḷodara, Mahodara (They are the names of serpents.), Aggisikha, Dhūmasikha, the Royal Nāga âravāla, the elephant Dhanapālaka (That was the elephant set by Ajātasattu to kill the Buddha.), and so on, were tamed by the Blessed One, freed from the poison [of defilement] and established in the refuges and the precepts of virtue.”
“即如世尊曾经调伏阿钵罗龙王，周罗达罗龙王，摩诃达罗龙王，阿伽西柯龙王，陀摩西柯龙王，阿罗梵楼龙王及达那波罗象（阿阇世王曾经让这头象去杀佛）等的畜生，令他们无毒而皈依住戒。”

“And also the human males, namely Saccaka the Nigaṇṭhas’ son” - he was a Jain.
“又以种种的调御方便而调伏萨遮尼干子”——这个是耆那教徒。

The Jain religion was contemporary with the Buddha or maybe a little older.
耆那教和佛陀是同时代的，可能还要早一点。

Mahāvīra was their leader.
大雄是他们的领袖。

Mahāvīra was like the Buddha is to Buddhists for the Jains.
如同佛陀是佛教的教主，大雄是耆那教的教主。

They are called ‘Nigaṇṭhas’ in the Pāḷi Texts.
他们也被称为“尼干子”。

“The Brahmin student Ambaṭṭha” - he was a proud man.
“庵跋吒学童”——这是位骄傲的人。

He went to the Buddha arrogantly and so the Buddha tamed him.
他非常傲慢地去佛陀那里，所以佛陀就调伏了他。

“Pokkharasāti (That was Ambaṭṭha’s teacher.), Soṇadaṇḍa (a Brahmin), Kūṭadanta (a Brahmin), and so on, and also the non-human males, namely the spirits (‘Spirits’ here means giants.
“波伽罗娑帝（庵跋吒学童的老师），沙那滕达（种德婆罗门），俱答滕答（婆罗门）等的人类，还有一些非人，

It is a very powerful ogre.)
即一些夜叉。

Ālāvaka, Sūciloma and Kharaloma, Sakka Ruler of the Gods, etc., were tamed and disciplined by various means.”
及阿罗婆迦夜叉，苏吉罗曼（针毛）夜叉，客勒罗曼（粗毛）夜叉，帝释天王等的非人。”

Buddha tamed all these.
佛陀调伏了所有这些众生。

And so the Buddha came to be known as ‘leader of men to be tamed’ or ‘tamer of men to be tamed’.
所以佛陀被称为调御丈夫。

Then the Commentator gives us a reference or a quotation from the Suttas about Kesi, the horse-trainer.
接着，论师又给出了依处关于鸡尸（训马者）的经文参考。

That Sutta is a very good one.
这部经非常好。

Let me read from the Sutta.
我来读一下。

“Now Kesi, the horse-trainer, came to visit the Exalted One and on coming to him saluted the Exalted One and sat down to one side.
又如“只尸，我以柔调伏诸丈夫，亦以刚调伏及以柔与刚而调伏”等的经文亦可引例于此。

As he thus sat down, the Exalted One said to Kesi, the horse-trainer:
世尊告訴坐於一面之應調馬之騎御師只尸曰：

‘You yourself, Kesi, are a trained man, a trainer of horses for driving.
「只尸！汝名應調馬之騎御者，
Now, Kesi, pray how do you train a tamable horse’?”
然，只尸！汝云何調伏應調之馬耶？」
How do you train a horse?
你如何调御一匹马？
Then he said:
然后，他说：
“As for me, your honor, I train a horse by mildness, also by harshness, also by both mildness and harshness.”
「大德！我或柔軟調伏應調之馬，或麤澀調伏，或柔軟麤澀調伏。」
In three ways he tamed horses.
他以三法调伏马。
“But suppose, Kesi, that a tamable horse does not submit to your training by mildness, nor to the training by harshness, not to the training by both methods, what do you do?”
「只尸！汝若於應調之馬，以柔軟調伏無其效，麤澀調伏亦無其效，柔軟麤澀調伏，亦無其效時，汝將如何？」
If a horse cannot be tamed by any of these means, what do you do?
如果所有这三种方法都无效，你该怎么办？
“In such a case, your honor, I destroy him.”
「大德！我若於應調之馬，以柔軟調伏無其效，麤澀調伏亦無其效，柔軟麤澀調伏仍無其效時，大德！我將殺之。」
He just kills him.
他要杀掉它。
“Why so?”
「何以故？」
“With the idea: Let him not be a discredit to my teacher’s clan.”
「因於莫恥辱我師家。」
If I cannot tame this horse, I will be discredited.
如果我无法调伏这匹马，我的声誉就会受到损毁。
Instead of getting discredited, I will kill the horse.
为了不让声誉受到损毁，我就要杀掉这匹马。
“In such a case I destroy it with the idea: Let him not be a discredit to my teacher’s clan.”
「因於莫恥辱我師家，我將殺之。」
“However, your honor, the Exalted One is unsurpassed as a trainer of men for driving.
「大德！世尊亦為無上士調御丈夫；
How, your honor, does the Exalted One train a tamable man?”
復次，大德！世尊是如何調伏應調丈夫？」
He asks the Buddha the same question.
他也问了佛陀同样的问题。
The Buddha said:
佛陀说：
“For my part, Kesi, I do train a tamable man by mildness, also by harshness, also by both together.
「只尸！我亦以柔軟調伏應調丈夫，亦以麤澀調伏，亦以柔軟麤澀調伏。
Kesi, this is the way by mildness:
只尸！此中，以柔軟者，當如次之謂：
This is good conduct in body, thus is the result of good conduct in body; this is good conduct in speech, thus is the result of good conduct in speech; this is good conduct in thought, thus is the result of good conduct in thought.
此是身妙行〔導致〕此為身妙行之異熟；此是語妙行，〔導致〕此為語妙行之異熟；此是意妙行，〔導致〕此為意妙行之異熟；
Thus are devas. Thus are men.”
謂天與人是。」
That means by mildness he shows them the benefits of keeping the precepts.
意思就是以柔软来显示持戒的利益。
By showing the benefits of having good moral conduct that is said to be taming by mildness, making the people want to practice.
通过显示持戒的利益就是以柔软来调伏，促使人们去修行。
“And Kesi, this is the way by harshness:
「只尸！此中，以麤澀者，當如次之謂：
This is bad conduct in body, thus is the result of bad conduct in body; this is bad conduct in

speech, thus is the result of bad conduct in speech.
此是身惡行，此為身惡行之異熟；此是語惡行，此為語惡行之異熟；
This is bad conduct in thought, thus is the result of bad conduct in thought."
此是意惡行，此為意惡行之異熟。」
This is showing them the bad results of bad conduct.
這是介紹惡行產生的惡的果報。
This is taming by harshness according to the Buddha.
這是根據麤澀來調伏。
"And Kesi, this is the way by both mildness and harshness:
「只尸！此中，以柔軟麤澀者，當如次之謂：
Good conduct in body, speech and mind is like this, and its results like this; bad conduct in body, speech and mind is like this, and its results like this."
此是身妙行，此為身妙行之異熟；此是身惡行，此為身惡行之異熟；此是語妙行，此為語妙行之異熟；此是語惡行，此為語惡行之異熟；此為意妙行，此為意妙行之異熟；此是意惡行，此為意惡行之異熟。」
In this case the Buddha shows both the benefits of good conduct and the disadvantages of bad conduct.
在这种情况下，佛陀显示了妙行的益处和恶行的坏处。
That is Buddha's way of taming people by both mildness and harshness.
这就是佛陀利用柔软和粗涩两种方式来调伏众生的方式。
"But, your honor, if the man for training won't submit to training by mildness, nor by harshness, nor by the two together, pray what does the Exalted One do?"
「大德！仁者，若以柔軟調伏應調丈夫無效，麤澀調伏亦無效，柔軟麤澀仍無效時，對彼將如何？」
"In such case, Kesi, I destroy him."
「只尸！我應殺之。」
That is the Buddha's reply.
这就是佛陀的回答。
"But surely, the Exalted One does not take life!
「大德！世尊！莫非不應殺生耶？
And yet the Exalted One spoke thus:
縱然如是，世尊則曰：
'I destroy him, Kesi'."
『我須殺彼！』」
"True, Kesi, taking life does not become a Tathāgata.
「只尸！實則如來不應殺生，
('Tathāgata' means the Buddha.)
（'如来'指佛陀。）
Yet if the man to be trained does not submit to the training by mildness, by harshness, or by both together, then the Tathāgata thinks it is not worthwhile to admonish that man, nor do his wise fellows in the pure life think it worthwhile to admonish that man."
但若一切應調丈夫，以柔軟調伏無效，以麤澀調伏無效，以柔軟麤澀調伏無效時，如來於彼，不認作是應說示者、應教誡者。又，有智同梵行者，亦〔於彼〕不認作是應說示者、應教誡者。」
That means we just leave him alone.
意思就是不再理睬那个人，
I don't give admonishment to him.
不再对他进行教导，
I do not say anything to him.
不再跟他讲任何话。
"This, Kesi, is destruction for a man in the discipline of the Ariyan when both the Tathāgata and his fellows in the holy life think it not worthwhile to admonish him."
「只尸！聖者於律中，不認作是如來應語，應教誡。又，有智同梵行者，亦不認作是應語，應教誡，此即是殺。」
Then Kesi said:
然后，只尸说：
"Destroyed indeed, your honor, is a man's welfare when both the Tathāgata and his fellows in the holy life think it not worthwhile to admonish him.

「大德！如來不認作是應說示、應教誡；有智同梵行者，亦不認作是應說示、應教誡，其實於彼，誡然即如同被殺。

It is wonderful your honor.

大德！奇哉，

It is marvelous.

大德！奇哉！

May the

惟願世尊

Exalted One accept me as a follower from this time forth, for as long as life lasts, as one who has taken refuge with him."

容納吾自今日起，終生歸依為信男。」

So Buddha's way of taming people is by mildness, by harshness, or by both together.

这就是佛陀以柔软调伏、以粗涩调伏、以柔软和粗涩调伏的方法。

If anybody cannot be tamed by any of these, he just leaves them alone.

对于此三种方法都不管用的人，佛陀就置之不理。

This is his way of destroying.

这就是“杀之”的意思。

You can find this Sutta in The Gradual Sayings, volume 2, page 116.

大家可以在增支部卷二第 116 页找到这部经。

“Then the Blessed One moreover further tames those already tamed (He tamed not only those who were untamed, but he also tamed those who were already tamed.), doing so by announcing the first jhāna, etc., respectively to those whose virtue is purified, etc., and also the way to the higher path to Stream-Enterers, and so on."

“世尊对于戒清净之人等，初禅等，须陀洹等已经调御的人（他不仅调伏那些没有被调伏的人，对于已经调伏的人，他进一步进行调伏），亦为说向上之道的行道而更调御之。”

He tamed or taught people who were already good, who had already kept their precepts.

对于已经持戒的人，他还进一步进行教导。

He instructed them to practice meditation and get jhānas and also attainments.

他教导他们禅修，证得禅那，获得觉悟。

This is his way of taming.

这就是佛陀调伏的方法。

“Or alternatively the words 'incomparable leader of men to be tamed' can be taken together as one clause."

“或者以‘无上士调御丈夫’为一句的意义。”

Here it is only one quality of the Buddha.

这里就是佛陀的一个功德。

“For the Blessed One so guides men to be tamed that in a single session they may go in the eight directions (That means the eight jhānas.) [by the eight liberations] without hesitation.

“因为世尊的调御一切丈夫，能使于一跏趺坐趋向八方（指八个禅那）而不执着，

Thus he is called 'the incomparable leader of men to be tamed'."

所以说‘无上士调御丈夫’。”

So this quality can be two or one as you wish.

所以这个功德可以分为两个，也可以当成一个。

Traditionally in our countries the qualities of the Buddha are taken to be nine.

按照我们国家的传统，佛陀的功德被认为是九个。

Therefore this quality is taken as one when we practice recollection of the Buddha meditation.

所以在随念佛陀的功德时，这两个功德被看成一个。

When we practice this meditation, we use beads, counting beads.

当我们修习这种禅修时，我们使用念珠，

There are 108 beads.

念珠是一百零八颗。

So that means you get twelve times in one round for the attributes of the Buddha.

所以你念一圈，就随念了十二次佛陀的功德。

That gives you one round.

一圈就是这么多。

It is something like a timing device.

这是一种计数工具。

So when we use the 'rosary' (mala), we take 'the incomparable leader of men to be tamed' as only one attribute.

当我们使用念珠的时候，我们将“无上士调御丈夫”当成一个功德。

Maybe people like the number nine.
可能是因为大家喜欢九这个数字。
It is supposed to be a lucky number.
这是一个幸运数字。
The next one is ‘teacher of gods and men’.
下一个是“天人师”。
“He teaches by means of the here and now, of the life to come, and of the ultimate goal.”
“以现世，来世（here and now）及第一义谛而适应的教诲，故为‘师’。”
Actually we should insert one word.
这里的英译应该插一个单词。
“He teaches by means of the benefits here and now.”
“以现世，来世（here and now）的利益而教诲。”
That means he shows us the benefits here and now.
意思就是他向我们展现当下的利益。
He shows us the benefits in the life to come, in the next life.
他向我们展示来世的利益。
He shows us the benefits of the ultimate goal.
他向我们展示第一义谛的利益，
That means Nibbāna.
这个指的是涅槃。
“According as befits the case, thus he is the Teacher (satthar).”
“故为‘师’（satthar）”
The Pāḷi word ‘satthar’ - when explaining such words, such things, the Commentators make recourse to play of words when there are similar but not identical words.
巴利语这里是“satthar”，当论师在解释这样的单词时，就会玩弄文字游戏，就会把类似的词放在一起讨论。
The word ‘satthar’ comes from one root.
“satthar”这个词来自于一个词根。
Then there is another word ‘satthā’, the leader of a caravan.
还有一个单词是“satthā”，商队的首领。
In the next paragraph that meaning is taken.
下一段就讲到这个意思。
“So too the Blessed One is a caravan leader, who brings home the caravans, he gets them across a wilderness, gets them across the wilderness of birth.”
“如是令度种种难处得达安稳的地方；世尊为师！为商队之主，令诸有情度诸难所，度生的难所等的意义，可为这里的解释。”
You may add any more meanings to this if you can think of some.
如果你有能力，你还可以继续增加他的义项。
They may be fanciful, but to the devotees it is a way of making their mind calm and happy.
这真是想象力丰富的做法，但是对于信众而言，这种方法能让他们心灵获得平静和喜悦。
Paragraph 50 “Of gods and men:
第 50 段：“‘天人’即天与人。
This is said in order to denote those who are the best and also to denote those persons capable of progress.”
这仅限于最超胜的诸天及最有才能的人而说。”
In this attribute it is said ‘teacher of gods and men’.
这个功德就是“天人师”。
What about animals?
那畜生呢？
Was he not the leader of animals also?
佛陀难道不是畜生的老师吗？
It says here just deva (gods) and manussa (men) because those are the best of the beings and also to denote those capable of progress.
这里说只是天和人，因为他们才是超胜和有能力的。
That means those capable of attaining enlightenment.
这些才是能够获得觉悟的。
Only human beings and deities are capable of attaining enlightenment, but not the animals.
只有人类和天人才能够获得觉悟，畜生不能。
They may be capable of being reborn as a human being or being reborn as a deva.
畜生有可能投生为人，也有可能投生为天人。
However in their life as animals they cannot get attainment.
但是以畜生之身是没办法获得成就的。
Here the Commentator mentions only those capable of attaining enlightenment.
这里，论师只是提到能够获得觉悟的众生，

That is why only devas and manussa (gods and men) are mentioned.
所以只是提到天和人。
We must take it that the Buddha is also the teacher of animals.
但是我们要知道，佛陀也是动物的老师。
“For the Blessed One as a teacher bestowed his teaching upon animals as well.
“然世尊亦能教诲诸畜生故为师。
For even animals can, through listening to the Blessed One’s Law (That means preaching), acquire the benefit of a [suitable rebirth as] support [for progress].”
他们因闻世尊说法为成就道果的近依因，由于这有力的因缘成就，在第二生或第三生便有证得道果之分。”
That means that animals will not get enlightenment even though they listen to the Buddha.
意思是说动物即使听闻了佛陀说法，也没办法获得觉悟。
However this meritorious deed of listening to the Dhamma will help them to be reborn as human beings or as devas.
但是，听闻佛法的善行将会帮助他们投生为人或者天人。
As human beings or as devas they are capable of getting attainment.
作为人或者天人，他们就能够获得成就。
The story of a frog is given.
这里给出了一个青蛙的故事。
“Maṇḍūka the deity’s son” - actually it is just a deity, not a deity’s son, although in Pāḷi it is called Devaputta.
“蛙天子”（Maṇḍūka the deity’s son）——实际上它是一个天人，所以英译成天人的儿子不对。
That just means a deity.
这只是说他是一个天人。
Every deity is a deity’s son.
每一个天人都是天人的儿子。
‘Maṇḍūka’ is the Pāḷi word for frog.
“Maṇḍūka”的意思是“青蛙”。
The frog was listening to the Buddha, but he did not understand what Buddha was saying.
青蛙虽然能聆听佛陀说法，但是并不能理解佛陀的话。
He may have thought this some kind of sound to be listened to.
他可能觉得他是在聆听某种声音。
He was listening to the Buddha when a cowherd came and accidentally killed him.
他在听闻佛法的时候，一个牧牛的人不小心杀死了他。
Because he was killed when he was listening to the Buddha preaching, he was reborn as a deity.
因为他是在听闻佛陀讲法的时候被杀死的，他就投生为天人。
“He found himself there, as if waking up from sleep, amidst a host of celestial nymphs, and he exclaimed ‘So I have actually been reborn here.
“它好像从梦中醒来一样，看见那里的一群天女围绕着自己，‘喂！我也生到这里吗？
What deed did I do?’
我曾做些什么善业呢？’
When he sought for the reason, he found it was none other than his apprehension of the sign in the Blessed One’s voice.”
这样审察之后，除了听取世尊的声相以外，没有看见别的德业。”
Student:
学生：
What does ‘apprehension of the sign’ mean?
什么是“听取世尊的声相”？
Teacher:
尊者：
It just means that he took the voice to be a good thing to listen to.
意思就是他觉得佛陀的声音很好听。
It may not even know that it is a Dhamma talk.
他甚至都不知道佛陀是在说法。
He paid attention to the sound, so his mind became calm.
他专注地聆听，他的心变得平静。
As a result he was reborn as a deity.
这样，他就投生为天人。

That story is given in Vimānavatthu, the Book of Mansions.
这个故事出自于《天宫事 》（Vimānavatthu）。
The next one is the Pāḷi word ‘buddha’ (enlightened).
下一个是“佛”（buddha）。
“He is enlightened (buddha) with the knowledge that belongs to the fruit of liberation, since everything that can be known has been discovered by him.”
“（佛）以他的解脱究竟智业已觉悟一切所应知的，故为‘佛’。”
What is the meaning of the word ‘buddha’?
“佛”（buddha）这个词是什么意思？
Student:
学生：
To wake up.
觉醒。
Teacher:
尊者：
There are at least two meanings.
这个词至少有两个意思。
There are actually three meanings for the root here.
这个词根实际上有三个意义。
The root is ‘budh’.
词根是“budh”。
It means to know or it means to wake up.
意思是“了知”或“觉醒”。
It also means to bloom or open up like a flower.
它还有“开放”的意思，例如花儿开放。
Here the meaning ‘to know’ is taken.
这里用的是“了知”的意义。
“Since everything that can be known has been discovered (That means known.) by him.”
“已觉悟一切所应知的。”
“With the knowledge that belongs to the fruit of liberation’ - what does that mean?
“解脱究竟智”（With the knowledge that belongs to the fruit of liberation）——这是什么意思？
‘That belongs’ really means that he attained after liberation.
“That belongs”实际上指他获得解脱后所证得的。
You know immediately after becoming the Buddha or almost simultaneously he gained omniscience.
大家知道，在佛陀成佛之后，几乎同时他就获得正遍知的能力。
Here that gaining of omniscience is meant by ‘the knowledge that belongs to the fruit of liberation’.
这里所获得的正遍知就是“解脱究竟智”。
You know at the moment of liberation there is Path consciousness.
大家知道，在解脱的刹那，生起了道心。
Immediately following it, there is Fruit consciousness.
随即就会生起果心。
Here ‘the fruit of liberation’ means Fruit consciousness.
这里的“the fruit of liberation”指的就是果心。
After that comes the all-knowing wisdom, omniscience.
随后佛陀就具有正遍知的能力。
Since he possessed omniscience (That means since everything that can be known has been discovered by him or has been known by him.), he was called ‘the Buddha’.
因为他具有正遍知的能力（意思就是他已觉悟一切所应知的），所以他被称为“佛陀”。
“or alternatively, he discovered the Four Truths by himself and awakened others to them.”
“或者以自己觉悟四谛，亦令其它有情觉悟。”
Sometimes the causative meaning is put into the word.
有时候，“buddha”这个词被解释成致使的意思。
Normally the word ‘buddha’ means one who knows.
通常这个词的意思是“觉者”。
We can make it to mean one who makes others know.
但是，我们也可以将之解释成“觉他者”。
The causative meaning is inherent in that.
这里面也有致使的意思。

Buddha is the one who knows and who makes others know.
佛陀是自觉、觉他者。
So here “He discovered the Four Truths by himself and awakened others to them.”
所以这里说：“以自己觉悟四谛，亦令其它有情觉悟。”
He made others discover the Four Noble Truths.
他也让其他人觉悟到四圣谛。
“And for other such reasons he is enlightened.
“以此等理由故称为‘佛’。
And in order to explain this meaning the whole passage in the Niddesa (Mahā Niddesa is another book.) beginning thus ‘He is discoverer of the Truths’.”
又曾示知此义：‘觉谛故为佛，令人觉故为佛’，这样的说法，在一切义疏及《无碍解道》的解说相同”
And so on.
等等。
This is quoted.
这里引用了此句。
So Buddha is the one who knows the Four Noble Truths and who makes others know the Four Noble Truths.
所以，佛陀就是觉悟了四圣谛并且让别人也觉悟到四圣谛的人。
He is the discoverer and also makes others discover them.
他是发现者，也让其他人发现了四圣谛。
Here actually it is not only the Four Noble Truths, but anything that can be known or everything that is to be known is known by him.
这里，实际上并不是仅仅指四圣谛，这里指的是所有可以被知道的，佛陀发现的所有真理。
What is the second quality of the Buddha?
佛陀的第二个功德是什么？
What is the difference between the second quality and this quality?
佛陀的第二个功德和这个功德有什么区别？
The second quality is ‘fully enlightened’ and this quality is ‘enlightened’.
第二个功德是“等正觉”，这个功德是“佛”。
The second quality just means he is the discoverer or he knows everything there is to know.
第二个功德只是说他是发现者，他觉知了一切应知者。
His power of penetration or his power of knowledge is emphasized.
强调的是他洞彻和觉知的能力。
In this quality not only his power of penetration but his power of making others penetrate is emphasized.
在这个功德里，不仅强调了他洞彻真理的能力，还强调了他令他人洞彻真理的能力。
Not only his knowledge, but his ability to make that knowledge attainable to others is stressed.
不仅强调了他自己的知识，还强调了他让别人获得知识的能力。
This is the difference between the second quality and this eighth quality.
这就是第二个功德和第八个功德的区别。
The next one is the last one.
下一个是最后一个，
The Pāḷi word is ‘bhagavā’.
巴利语是“bhagavā”（世尊）。
Here there is a lot of word play.
这里的文字游戏更多。
“Blessed (bhagavant) is a term signifying the respect and veneration accorded to him as the highest of all beings and distinguished by his special qualities.”
“（世尊）这是与德之最胜，一切有情之最上，尊敬之师是同义语。”
I would say here “It is a term or a designation given with respect to the one who is respected and who is distinguished by his special qualities and so is the highest of all beings.”
我如果翻译就会说：“世尊这个词是对人的尊称，此人受人尊敬，具有最好的德行，众生之中最尊贵。”
He is distinguished by special qualities and so he is the highest of all beings, that is the Buddha.
具有最好的德行，众生之中最尊贵，这就是佛陀。

The name bhagavā or bhagavant is given to him with respect or to show him respect.
称其为“世尊”，是为了体现对他的尊敬。
Therefore he is given the name ‘bhagavant’.
所以称之为“世尊”。
It is translated as blessed.
翻译成英文是“blessed”。
Paragraph 54 “Or alternatively, names (or nouns) are of four kinds: denoting a period of life (That means names given with reference to a period in one’s life.), describing a particular mark (That means given with reference to a particular mark.), signifying a particular acquirement (That means names given with reference to some reason or some cause, here attainment or something.), and fortuitously arisen (That means it is just a name.
第 54 段：“或有四种名：即依位的（指生命中的某个阶段），依特相的，依原因的（这里指修行成就），随意而起的（就是名称而已，
It may not accord with the real meaning.).”
可以不具有真正的意义）。”
There are four kinds of nouns or four kinds of names mentioned here.
这里提到了四种名。
“Which last in the current usage of the world is called ‘capricious’.”
最后一个“依世间的名言随意（capricious）取名的。”
I don’t know what that means - capricious.
我不知道这里英译“capricious”是什么意思。
We will understand later.
等一下再来理解。
Student:
学生：
It means the same thing as ‘fortuitously arisen’.
这个意思就是“偶然而起的”（fortuitously arisen）。
Teacher: it may be the same.
尊者：可能是一个意思。
“Herein, names denoting a period of life are those such as ‘yearling calf (vaccha)’, ‘steer to be trained (damma)’, ‘yoke ox (balivaddha)’ and the like.”
“如说犊子（vaccha），应调御的牛（damma，青年牛）、耕牛（balivaddha，成年牛），此等是依位为名的。”
One and the same animal is called a ‘vaccha’ when he is young.
同一个动物，在年轻时称为“犊子”，
Then when he is a little older, he is called ‘damma’, that is fit to be tamed.
稍微长大以后，被称为“应调御的牛”，
Then when he has grown up, he is called a ‘yoke ox (balivaddha)’.
再长大以后，就被称为“耕牛”。
One and the same animal is called by different names in different periods of life.
同一动物，在生命的不同时期，被赋予不同的名称。
The same is true for human beings - baby, child, boy, man, old man.
人类也是如此——婴儿、儿童、少年、青年、老年。
These are names noting a period of life.
这些名称表示生命的某个阶段。
“Names describing a particular mark are those such as ‘staff-bearer (daṇḍin)’.”
“如说有杖的，此等是依特相为名的。”
Since he always carries a staff, he is called ‘staff-bearer’.
因为他经常拿着一个拐杖，所以被称为“持杖者”。
The staff is a sign or mark by which we recognize him.
“杖”是我们认识他的一个特相。
This is called ‘a name denoting a particular mark’.
这就是依特相为名。
Other names denoting a particular mark are umbrella-bearer.
其他依特相为名的有持伞者，
He always carries an umbrella.
他总是带着一把伞。
And then there is topknot-wearer.
还有有髻的，
You can see topknots of hair on Burmese ladies or Eastern ladies.
你可以看到缅甸或者东方一些女士挽着发髻。

One does not see topknots much on American ladies.
美国女子不喜欢这样的装扮。
Since he or she has a topknot, that person is called ‘topknot-wearer’.
因为她总是挽着发髻，所以被称为有髻的。
Then there is hand-possessor.
然后是有手的，
An elephant is called ‘hand-possessor’ because it has a hand, the trunk.
大象是被称为有手的，因为他有一只手，那就是他的鼻子。
The trunk is like a hand to the elephant.
鼻子就是大象的手。
It is called in Pāḷi ‘karin’, hand but here the trunk.
巴利语是“karin”，但是在这里指的是大象的鼻子。
“Names signifying a particular acquirement” - that means actually just the name given with reference to the cause or reason of that name.
“依原因为名”，实际上就是指这个名称的原因。
For example ‘possessor of the three clear visions’ is such a name.
例如“三明者”，就是这样的名称。
A person who really has the three clear visions is called in Pāḷi ‘tevijja’.
具有三明的人，巴利语称之为“三明者”（tevijja）。
The three clear visions are the reason or cause which causes this man to be called ‘possessor of the three clear visions’.
三明就是此人被称为拥有三明的人的原因。
Another example is given - ‘the possessor of the six direct knowledges (chaḷabhiññā).
这里给出的另外一个例子是“六通者”（chaḷabhiññā）。
It is the same thing.
这是同样的。
It is like we have here now with BA, MA, PhD.
就像我们说的 BA, MA, PhD。
These are names denoting the acquirement.
这些都是表示原因的名称。
The last one is just a name that is given to a person, regardless of whether it meets the meaning of the word.
最后一个一个是随意的，不管它是否符合这个词的意义。
‘Sirivaḍḍhaka’ means augmenter of luster.
“Sirivaḍḍhaka”意思是幸运者。
So a beggar may be called ‘Sirivaḍḍhaka’.
乞丐可能会被称为“幸运者”。
It is just a name.
只是一个名称而已。
Or a poor man may be called ‘Dhanavaḍḍhaka’.
一个穷人可能被称为“Dhanavaḍḍhaka”（多财者）。
Such a name is called a ‘fortuitous name’.
这样的名称被称为“随意起”。
There is no reference to the word’s meaning.
这个跟名称的意义无关。
In Pāḷi most names have meanings.
巴利语中大多数的名词都有意义。
I don’t know whether English names have meanings too.
我不知道英语名词是不是也都有意义。
Student:
学生：
Some do. I know when I had to name my child, I saw a book with the meaning of names.
有些有。当我给我的小孩起名字的时候，我会找书参考，书里都会介绍名字的意义。
They may not be commonly known.
但是一般人可能不知道这些名字的意义。
Teacher:
尊者：
Most Pāḷi names have meanings.
巴利语中大多数的名词都有意义。
For example my name ‘Sīlānanda’ means one who likes sīla or who is fond of sīla.
例如我的名字是“Sīlānanda”，意思就是喜欢戒律的人。
There are four kinds of names given here.
这里介绍了四种名。

The name ‘Bhagavā’ given to the Buddha is the third of these four, that is name given with reference to the acquirement of the Buddha.
“世尊”这个名称属于第三种，依原因的。
“The name, Blessed, is one signifying a particular acquirement; it is not made by Mahā-Māyā (his mother), or by king Suddhodhana (his father), or by the 80,000 kinsmen,” and so on.
“而此世尊的名是依据原因的，所以说此名不是摩诃摩耶夫人，不是净饭大王，不是八万亲戚所作”等等。
Actually this name was not given to him by his mother, or his father, or any of his relatives, or the king of gods, or whatever.
实际上，这个名字不是他父母，也不是他亲戚或者帝释天所作。
He was called ‘Bhagavā’ because he has these attributes.
他之所以被称为“世尊”，因为他具有这些功德。
“And this is said by the General of the Law” - ‘General of the law’ means Venerable Sāriputta.
“法将曾经这样说”，“法将”这里指舍利弗尊者。
Venerable Sāriputta was called ‘General of the Law’.
舍利弗尊者被称为“法将”。
Venerable ânanda was called ‘Custodian of the Law’.
阿难尊者被称为“法护”。
That is because Venerable ânanda had learned all of his teachings.
这是因为阿难尊者记住了佛陀的所有教法。
Student:
学生：
Who is Venerable Sāriputta?
舍利弗尊者是谁？
Teacher:
尊者：
Venerable Sāriputta is Buddha’s chief disciple.
舍利弗尊者是佛陀的主要弟子，
He was chief among those who have wisdom.
他是智慧第一。
There are two chief disciples of the Buddha, Venerable Sāriputta and Venerable Moggallāna.
佛陀的主要弟子有两个，舍利弗尊者和目犍连尊者。
Venerable Sāriputta was chief among those with wisdom.
舍利弗是智慧第一，
Venerable Moggallāna was chief among those with psychic powers.
目犍连是神通第一。
When there was an occasion to tame someone by psychic power the Buddha allowed Venerable Moggallāna to do that.
如果需要用神通来调伏某人，佛陀就会让目犍连去做。
Student:
学生：
Venerable Sāriputta was in charge of Abhidhamma?
舍利弗尊者负责管理论藏？
Teacher:
尊者：
Yes.
是的，
He was the human pioneer of Abhidhamma.
他是论藏的先驱。
It was he who taught 500 of his disciples the Abhidhamma.
传说他把阿毗达摩教授给五百名弟子，
His version of Abhidhamma is what we have now.
我们现在所拥有的阿毗达摩就是来自他。
The version of Abhidhamma that Buddha taught to the devas was too large, too long and the version that Buddha taught to Venerable Sāriputta was too short.
佛陀教授给天人的阿毗达摩太长，篇幅太大，佛陀教授给舍利弗的版本又太简短。
Venerable Sāriputta taught just enough for a human mind to accept.
舍利弗尊者教授给人类的长度刚刚好。
“Now in order to explain also the special qualities signified by this name they cite the following stanzas.”

“而此世尊之名是依诸功德的原因，为说明此等功德而说此颂。”

These are just play upon the words.
这里又是文字游戏。

“Bhagī bhajī bhāgī vibhattavā” and so on - if you don’t know Pāḷi, they may not be interesting.

“Bhagī bhajī bhāgī vibhattavā”等等，如果你不懂巴利语，可能不会觉得有意思。

The first one is bhagī.
第一个是“bhagī”。

‘Bhagī’ is changed to bhagavā.

“bhagī”变成了“bhagavā”。

‘Bhajī’ is changed to bhagavā.

“bhagī”变成了“bhagavā”。

This is the explanation that the ancient Commentators give.
这是古代论师作出的解释。

“The meaning of these words should be understood according to the method of explanation given in the Niddesa.”
“以上各句的意义，当知以《义释》中所说的方法来解释。”

That is in the book, the Mahā Niddesa.
也就是根据《大义释》来解释。

The commentator does not give us any more details about the explanation and he refers us to the Mahā Niddesa.
论师没有给出更详细的解释，而是提到了《大义释》。

However they are given in the footnote.
但是，在脚注里进行了解释。

The next may be his own explanation.
接下来可能是他自己的解释。

Paragraph 57 “There is the other way:
在第 57 段，有如下的话：

‘Bhāgyavā bhaggavā yutto bhagehi ca vibhattavā.

‘Bhāgyavā bhaggavā yutto bhagehi ca vibhattavā.
Bhattavā vanta-gamano bhavesu: bhagavā tato.’
Bhattavā vanta-gamano bhavesu: bhagavā tato.’

(He is fortunate, possessed of abolishment, associated with blessings, and as possessor of what has been analyzed.
（具足吉祥，破（了恶），万德相应，而分别，
He has frequented, and he has rejected going in the kinds of becoming.)”
修习，而不在有中徘徊，故名为世尊。）

“Herein, by using the Characteristic of Language beginning with Vowel augmentation of syllable, or by using the Characteristic of Insertion beginning with [the example] Pisodara, etc., (see Pāṇinī Gaṇapāṭha) it may be known that he [can also] be called Blessed (Bhagavā).”
“在这里应用增加一个字母和更换字母等的语源学的特相，并采取萨陀那耶或比沙陀罗的文法之故，所以虽然说他具有生起世间出世间之乐而得达彼岸的施戒等的吉祥之德，本应说为‘具吉祥’的，但说他为‘世尊’”

And so on.
等等。

What do you understand?
你们是如何理解的？

What is ‘the Characteristic of Language’?
语源学的特相是什么？

Here the word ‘lakkhaṇa’ is used.
这里的的巴利语是“lakkhaṇa”。

The usual meaning of lakkhaṇa is characteristic.
“lakkhaṇa”的常见意思是“相”。

In such cases as when referring to grammatical things the word ‘lakkhaṇa’ means a rule in grammar or an aphorism.
当我们用这个词指语法现象时，它的意思就是语法规则或者格言。

So here ‘Characteristic of Language’ means a rule of grammar.
所以这里语源学的特相指头的就是语法规则。

Ancient grammarians have made these rules.
古代的语法学家制定了这些规则，

They are called ‘rules’.
它们被称为“规则”。

They are short sentences, aphorisms.
他们是以短句格言的形式出现。

Actually these short aphorisms were learned by heart.

实际上，人们要背诵这些短的格言。

The teacher would say it aloud and the pupils would repeat it.
老师会大声讲出来，学生会进行重复。

So they learned it by heart.
所以需要背诵。

Then the teacher would give explanations and examples.
然后老师就会举例进行解释。

When we study Pāḷi grammar, we can memorize only the aphorisms, or we can memorize the aphorisms, the explanations of the aphorisms and the examples.
当我们学习巴利语语言的时候，我们可以记住这些格言，或者同时记住解释和例子。

If you have the ability to memorize much, then you memorize all.
如果你能够背诵很多东西，那么就全部背诵下来。

If you don’t want to memorize all, at least you have to memorize the aphorisms.
如果你不想全部背诵，那么至少要背下格言。

These aphorisms are called ‘laksuttas’.
这些格言被称为“laksuttas”，

In some places they are described as lakkhaṇa in Pāḷi.
在有些地方被称为“相”（lakkhaṇa）。

Lakkhaṇa and Sutta come to be synonymous.
lakkhaṇa 和 sutta 成为了同义词。

Here ‘Characteristic of Language’ just means a grammatical rule.
这里“语源学的特相”指的就是语法规则。

“By using a certain grammatical rule or a set of grammatical rules beginning with vowel augmentation of syllable” - this is not vowel augmentation of syllable, but just augmentation of syllable.
“在这里应用增加一个字母和更换字母等的语源学的特相”——这里并不是英译的增加元音字母，仅仅是增加一个字母。

That means inserting a syllable, a consonant, or maybe sometimes inserting a vowel.
就是增加一个音节，一个辅音，有时候可能是一个元音。

Mostly a consonant is inserted.
大多数时候，是增加一个辅音。

This insertion of consonants here is not according to the usual grammatical rules.
这里并不是按照通常的语法规则增加辅音。

This is a special grammatical rule.
这里是特殊的语法规则。

By such grammatical rules bhāgyavā can become bhaggavā.
根据这样的语法规则，bhāgyavā就变成了bhaggavā。

Bhaggavā can become bhagavā.
Bhaggavā 可以变为 bhagavā，

It is something like that.
类似于此。

“Elision of syllable’ - what is that?
“更换字母”（Elision of syllable）——这里的英译是什么意思？

Student:
学生：

Sliding together.
融合。

It is where one word joins another.
就是两个音节融合起来。

It’s where you make two syllables into one.
就是两个音节变成了一个。

Teacher:
尊者：

That is not what is meant.
这里不是这个意思。

What is meant is transposition of consonants.
这里指的是辅音的变化。

It is transposition of syllables or letters, mostly consonants.
音节的改变，大多数时候是辅音的变化。

A Noble Person is called ‘Ariya’.
圣人被称为“ariya”。

A non-noble person is called ‘anāriya’.
非圣人被称为“anāriya”。

The word ‘anāriya’ is a combination of ‘na’ and ‘ariya’.
“anāriya”是由“na”和“ariya”构成的。

In the word ‘anāriya’ the letters ‘A’ and ‘N’ are transposed.
在“anāriya”这个词里，”A“和”N“都发生了改变。

Instead of calling a non-noble person ‘nāriya’, such a person is called ‘anāriya’.
非圣人，我们不称之为“nāriya”，而是称为“anāriya”，
That is transposition.
就是这种改变。
It is something like that which is meant here.
这里就是这个意思。
I don’t know if the word ‘elision’ means that.
我不知道英译的“elision”是不是这个意思。
There are other rules.
还有其他的规则。
“Or by using the Characteristic of Insertion beginning with [the example of] Pisodara” that is another kind of rule.
“比沙陀罗的文法之故”，这里指的是另外一条规则。
I don’t think ‘insertion’ is a good word here.
我不认为这里英译的“insertion”翻译的正确。
I would say “including in the group of words beginning with Pisodara.”
我会翻译成：“including in the group of words beginning with Pisodara”。
These words are not formed according to the usual grammatical rules.
这些单词不是按照常见的语法规则构成的。
They are specially formed words.
它们是特殊形式的构词法。
We cannot explain them according to the usual grammatical rules, the ordinary grammatical rules.
我们不能按照常规的语法规则来对它们进行解释。
They are special words.
它们是特殊的词。
Following these rules you can say anything.
根据这些规则，你可以任意构词。
Bhāgyavā can become bhagavā.
Bhaggavā 可以变为 bhagavā。
The last one is very funny.
最后一个非常有意思。
Bhavesu vanta-gamana becomes bhagavā.
Bhavesu vanta-gamana 变成了 bhagavā。
The references are given.
这里给出了解释。
The first one, Kasikā, is a Sanskrit grammar.
第一个是 Kasikā，是梵文文法。
It is difficult to get that book in this country.
在美国很难获得这本书。
The next one, Pāṇinī Gaṇapāṭha is a very famous Sanskrit grammar written about the beginning of the Christian era.
下一个是 Pāṇinī Gaṇapāṭha，这是非常有名的发文文法书，是在西元时期写成的。
This is the standard Sanskrit grammar.
这是一本标准的梵文文法书。
Later on people wrote commentaries on it.
后来人们写了很多注释书。
One of the commentaries is Kasikā.
其中一本注释书就是 Kasikā。
They are written in Sanskrit.
它们都是用梵文写成的。
Pāṇinī is very much respected by all grammarians.
所有的文法学家都非常尊重波你尼。
Sanskrit grammars were written later by other grammarians or authors, but none of them is so respected as that written by Pāṇinī.
后人也写了许多梵文文法著作，但是都没有波你尼写的文法书这么受推崇。
“It may be known that he [can also] be called ‘Blessed (Bhagavā)’ when he can be called ‘fortunate (bhāgyavā)’.”
“本应说为具吉祥的（bhāgyavā），但说他为世尊（Bhagavā）”。
So bhāgyavā becomes bhagavā.
所以“吉祥”变成了“世尊”。
You don’t have to explain in the usual way.
这里不需要按照常规来解释，
It is something like arbitrary.
解释的很随意。
“Owing to the fortunateness (bhāgya) to have reached the further shore [of the ocean of perfection] of giving, virtue, etc., which produce mundane and supramundane bliss.
“所以虽然说他具有生起世间出世间之乐而得达彼岸的施戒等的吉祥之德。”
Similarly he [can also] be called ‘blessed (bhagavā)’ when he can be called ‘bhaggavā (‘Bhaggavā’ means one who has broken or

abolished.) possessed of abolishment' owing to the following menaces having been abolished."

"所以虽然因他已经破了此等一切危险，本应说为'破坏的'，但是说他为'世尊'。"

So you go on and on.

如此等等。

In paragraph 60 "And by his fortunateness (bhagyavatā) is indicated the excellence of his material body which bears a hundred characteristics of merit."

第 60 段："以'具吉祥'是说明他的百福特相的色身成就。"

Actually it means "which bears characteristics produced by hundreds of merits.

这里的英译应该是"由白福产生的特相"（characteristics produced by hundreds of merits）。

Buddha possessed different characteristics not shared by other human beings.

佛陀具有与其他众生不共的特相。

They are produced by lots of meritorious deeds that he did as a Bodhisatta.

这是他在作为菩萨时所修的许多功德成就的。

So it should say "body which bears characteristics produced by hundreds of merits."

这里的英译应该是"由白福产生的特相"。

"Likewise [by his fortunateness is indicated] the esteem of worldly [people (That means ordinary people.): and by his having abolished defects (kilesas), the esteem of] those who resemble him."

"如是（具吉祥与破恶）是说明为世人及巧智人之所尊敬，为在家及出家者之所亲近，能令亲近他的人除去身心的痛苦。"

What is that?

这段英译说的是啥？

Buddha was incomparable.

佛陀是无上的。

Nobody resembles the Buddha.

没有人跟佛陀类似（resembles）。

Sometimes the scribes, the people who wrote the Suttas on palm-leaves, made mistakes when they wrote.

有时候，当人们抄写佛经的时候，会抄写错误。

In some scripts certain letters are similar to one another.

在手写抄本里，有些字母看起来很像。

So instead of writing one letter, they wrote another letter.

有时候把这个字母写成了那个字母。

Here is such a case.

这里就是这个例子。

The Pāḷi word here is 'sarika', 'SA'.

这里的巴利语单词是"sarika"，

It should be the word 'parika', not 'sarika'.

这里应该是"parika"，不是"sarika"。

'Sarika' means resembling.

"sarika"意思是类似的，

'Parika' means discriminating or critical-minded.

"parika"意思是"分辨"、"批判性思维"。

The Pāḷi word should not be 'sarika', but it is 'parika'.

这里的巴利语不是"sarika"，而是"parika"。

'S' and 'P' are similar in some of the ancient scripts.

在有些古代字体里"S"和"P"很类似。

In paragraph 72 " It is 'with meaning' since it inspires confidence in persons of discretion."

第 72 段："为考察者所欣喜故'有义'，可信故，"

That is the word 'parika' (where it was written correctly).

这里用的是巴利语词"parika"，这里写的是正确的。

So here in paragraph 60 we may also say those who are discriminating or who are critical-minded.

所以，在第 60 段，我们可以说，这些人是考察者。

It is contrasted with the worldly, ordinary people who do not have much wisdom and who just accept things.

这些人不同于世间没有智慧、轻易相信的普通人。

Here 'who resemble' should go.

所以这段里的 who resemble"应该删掉。

‘Who have discretion’, it should be something like that.
应该写成具有分辨能力的人（who have discretion）。
Bhagehi yuttattā/bhagavā is according to the ordinary rules of grammar.
Bhagehi yuttattā/bhagavā 是根据正规的语法规则。
A little further in paragraph 61 there is mention of iddhi (psychic powers).
稍微往后，第 61 段，这里提到了“神通”（iddhi）。
It says ‘minuteness, lightness, etc.’ and then there is footnote 27.
它提到了“变小、变大等”（minuteness, lightness, etc.），然后有脚注 27。
In that footnote other psychic powers are mentioned.
在脚注里，提到了其他的神通。
Those are found in Yogabhāśya.
这些都是出自《瑜伽颂》（Yogabhāśya）。
So I think the practice of samatha meditation, the jhānas, and the psychic powers are not the sole property of Buddhism.
所以，我觉得修习止禅，获得禅那，获得神通，这并不是佛教所独有的。
They are shared by people of other religions too, especially Hindu yogis.
这些都是其他宗教所共有的，特别是印度瑜伽士。
So ‘minuteness’, ‘lightness’ and so on are found in the book called ‘Yoga Sutra’.
所以变大、变小这些神通在《瑜伽经》里也有介绍。
They are explained in the Yogabhāśya.
这在《瑜伽颂》里有说明。
‘Bhāśya’ means commentary.
“Bhāśya”指的是注释书，
It is a commentary on the Yoga Sutra.
是《瑜伽经》的注释书。
If you have the book, you may read it.
如果你有这本书，你可以看看。
“He has supreme lordship over his own mind either of the kind reckoned as mundane and consisting in minuteness, lightness, etc., or that complete in all aspects, and likewise the supramundane Dhamma.”
“于世尊的自心中有最胜的‘自在’，或者有变小变大等（八自在）为世间所称许的一切行相圆满。”
These are the reasons the Buddha was called ‘bhagavā’.
这就是佛陀被称为“世尊”的原因。
He had the blessed qualities - dhamma, fame, glory, wish and endeavor.
他具有为世所尊崇的功德——法、名声、福严、欲、精勤。
Then in paragraph 62 “[He can also] be called ‘blessed (bhagavā)’ when he can be called ‘a possessor of what has been analyzed (vibhattavā)’.”
然后是第 62 段：“所以虽应说‘分别的’（vibhattavā），但是说‘世尊’（bhagavā）。”
Instead of saying vibhattavā, we just say bhagavā.
我们不说“分别”，说“世尊”。
We strike out ‘vi’ and then change ‘tta’ to ‘ga’ and so on.
将“vi”去掉，然后将“tta”变成“ga”，诸如此类。
We may do anything we like if we have recourse to these special grammatical rules.
借助于这些特殊的语法规则，我们可以随心所欲地进行解释。
That is the way the Commentators explain if they want to play with words and if they know the legitimate grammatical rules.
如果论师知道恰当的语法规则，想玩文字游戏，他们就会这样解释。
He can also be called ‘bhagavā’ because he is bhattavā.
所以应说“修习的”（bhattavā），但是说“世尊”（bhagavā）。
It is the same thing here.
这里是同样的。
The last one in paragraph 64 is very unusual.
第 64 段的最后一个非常不同寻常。
“He [can also] be called ‘blessed (bhagavā)’ when he can be called one who ‘has rejected

going in the kinds of becoming (vantagamano bhavesu)'."

"所以本应说"有中舍离旅行者"(bhavesuvantagamana)，而被称为世尊。"

Here there are 'bhavesu', 'vanta', and 'gamana'.

这里有"bhavesu"、"vanta"、"gamana"。

"Because in the three kinds of becoming (That means in the three kinds of existences) [bhava], the going [gamana] (In other words craving, it really means craving.), in other words, craving, has been rejected [vanta] by him."

"佛陀曾经舍离（vanta）于三有（bhava，三界）中而称为爱的旅行（gamana）。"

'Vanta' really means vomited.

"vanta"实际指的是"呕吐"。

Buddha vomited going.

佛陀吐出爱的旅行。

Buddha has vomited craving for the three existences.

佛陀已经吐出了对三有的欲爱。

That's why he is not going to be reborn.

所以，他就不再投生。

From these words some syllables are taken to form the word 'bhagavā'.

从这些词汇从抽出一些词构成了"世尊"（bhagavā）。

Please look at bhavesu vantagamano.

请看"bhavesu vantagamano"，

From bhavesu we take only 'bha'.

从"bhavesu"里我们抽出"bha"。

'Ga' comes from gamana and 'va' from vanta.

"ga"来自于"gamana"，"va"来自于"vanta"。

Then we have bhagava.

这样，我们就得到了"bhagava"。

The letter 'A' is made long, so that we do not have bhagava but bhagavā.

"a"变成了长音，所以就得到了"bhagavā"而不是"bhagava"。

Then the Commentator shows us another word which is 'known in the world'.

然后论师写出了另外一个"为世所知"的词汇。

"Make the word 'bhagava', just as is done in the world."

"故称'世尊'。正如世间中本应说"——

- that means as is done in the grammatical books with the word 'mekhalā'.

意思是按照语法书中对"mekhalā"的解释。

"Since 'Mehanassa Khassa mālā' can be said" - mekhalā comes from mehanassa, khassa and mālā.

"女子隐(mehanassa)处(khassa)的花环(mālā)，

From mehanassa we take 'me', and from khassa we take 'kha' and from mālā we take 'lā'.

但是（取 me+kha+lā）

So we get mekhalā.

说金腰带(mekhalā)。"

It is very strange.

这非常奇怪。

'Mekhalā' means a girdle or a belt.

"mekhalā"的意思是"腰带"。

It says in the footnote that 'Mehana' is not in P.T.S. dictionary.

在脚注里说"Mehana"在 P.T.S 字典里查不到。

The literal meaning of mehana is private part, private organ.

但是 Mehana 的字面意思是生殖器。

'Kha' means a place.

"kha"意思是"处所"，

'Mālā' means a garland.

"mālā"的意思是"花环"。

I think it is to cover the private parts that they use the girdle.

这是女性生殖器的隐语。

So it is called 'mekhalā' in Pāḷi or in Sanskrit.

所以在巴利语或者梵文里称为"mekhalā"。

This word is to be derived from mehanassa khassa mālā.

这个词是从 mehanassa、khassa 和 mālā里来。

You just take one syllable from each word and form into one word.

从每一个单词里抽取一个音节，合成一个单词。

So we have mekhalā.

这样就得到了"mekhalā"。

Now let us look at the benefits of the recollection of the attributes of the Buddha.

现在，我们来看看随念佛陀功德的利益。

“As long as [the meditator] recollects the special qualities of the Buddha in this way ‘For this reason the Blessed One is accomplished.

“依照此等理由而世尊为阿罗汉……

For this and this reason he is blessed’, then on that occasion his mind is not obsessed by greed, or obsessed by hatred, or obsessed by delusion.”

乃至依此等理由为世尊，（瑜伽者）像这样的随念佛陀之德，此时则无被贪所缠之心，无被瞋所缠之心，及无被痴所缠之心。”

When he is contemplating on the qualities of the Buddha, there is no greed in his mind, there is no anger in his mind, there is no delusion in his mind.

当瑜伽者省察佛陀的功德时，他的心里就没有贪、嗔、痴。

“His mind has rectitude (That means his mind is straight.) on that occasion, being inspired by the Perfect One.”

“他的心是只缘如来而正直的。”

“So when he has suppressed the hindrances by preventing obsession by greed, etc., and his mind faces the meditation subject with rectitude, then his applied thought (vitakka) and sustained thought (vicāra) occur with a tendency towards the Enlightened One’s special qualities.”

“因他这样没有了贪等所缠，故镇伏五盖，因向于业处，故他的心正直，而起寻伺倾于佛德。”

Vitakka takes the mind to the special qualities of the Enlightened One and so on.

寻将心置于佛陀的功德上。

This meditation cannot help us to get jhāna.

这种禅修无法帮助我们获得禅那。

You will not get jhāna by practicing this meditation.

通过这种禅修，你不能获得禅那。

In the middle of paragraph 66 “When he is blissful, his mind, with the Enlightened One’s special qualities for its object becomes concentrated.”

在 66 段的中间：“有乐者以佛德为所缘而得心定（心一境性）。”

So he gets good concentration dwelling on the attributes of the Buddha.

所以通过安住于佛陀的功德，他就能获得很好的禅定。

“And so the jhāna factors eventually arise in a single moment.”

“在这样次第的一剎那中生起了五禅支”。

‘Jhāna factors’ really mean vitakka, vicāra and so on, but they do not reach the stage of jhāna or they do not reach the stage of rūpāvacara jhāna.

“五禅支”实际指的是寻、伺等等，但是他不能达到禅那的阶段，或者他不能达到色界禅那的阶段。

They reach the stage of neighborhood jhāna.

他们能获得近行定阶段。

There are two kinds of jhānas or two kinds of concentration, neighborhood concentration and jhāna concentration.

定分两种近行定和禅那定。

Student:

学生：

This sentence, “But owing to the profundity of the Enlightened One’s qualities, or else owing to his being occupied in recollecting special qualities” and so on - the one seems to say it may be even better than jhāna and the other seems to say it is not as good as jhāna.

这一句：“因为佛德甚深或因倾向于种种佛德的随念”等等——这里似乎是说它比禅那更好，但是另外一个似乎是说没有禅那好。

Is that just the grasping mind trying to measure?

是不是说这里他需要在心里计量？

Is it just different?

这是两者的区别吗？

Teacher:

尊者：

You know Buddha’s qualities are profound.

大家知道佛陀的功德甚深。

Buddha has many qualities.

佛陀有许多功德。

Even one quality is difficult to perceive, difficult to understand.

即使其中的一个功德都很难领受，很难理解。

When mind has to be occupied with such profound things, it cannot get strong enough concentration to get jhāna.
如果心里省察这样深奥的东西，就没有办法专注获得禅那。
Also there are many qualities.
同时，还有其他很多功德。
You have to go from one quality to another.
你需要从一个功德到另外一个功德。
You have to take many objects as the object of meditation.
你需要缘取许多禅修的所缘。
There is not only one object.
并不是只有一个所缘，
So you are sort of distracted.
这样就对你起了干扰。
Therefore you cannot get strong concentration to reach the jhāna stage.
这样你就不能获得足够的专注，不能获得禅那。
Student:
学生：
The first one seems a good reason to do it and the second one seems a hindrance.
从第一点来说，似乎是有一个优点，但是从第二点来看，似乎又是一个障碍。
In the second one it seems you are distracted and in the first one it seems like it is even better than jhāna.
从第二点来说，在随念佛陀功德的时候，似乎给你带来干扰，但是从第一点来说，他甚至比禅那更好。
Teacher:
尊者：
That's right.
没错。
It is better to be dwelling on the attributes of the Buddha than getting into jhāna in the first part - it is something like that.
是的，在第一点来说，审察佛陀的功德似乎比进入禅那更好，看起来似乎是这样的。
The second part says that if you have to take many qualities, you don't get good concentration.
从第二点来说，你如果审察过多的佛陀功德，就无法获得很好的定。
"When a bhikkhu is devoted to this recollection of the Buddha, he is respectful and deferential towards the Master.
"其次勤于佛随念的比丘，尊敬于师，顺从于师，
He attains fullness of faith, mindfulness, understanding and merit.
得至于信广大、念广大、慧广大及福广大，
He has much happiness and gladness.
并得多喜悦，
He conquers fear and dread.
克服怖畏恐惧，
He is able to endure pain.
而安忍于苦痛，
He comes to feel as if he were living in the Master's presence.
及得与师共住之想，
And his body, when the recollection of the Buddha's special qualities dwells in it, becomes as worthy of veneration as a shrine room."
且因他的身中常存佛德随念，所以他的身体亦如塔庙一样的值得供养。"
I like that very much.
我很喜欢这个。
So whenever people bow down before me, I always think of the Buddha so that I become a shrine room or something like that.
所以当人们在我面前礼敬，我总是会想到佛陀，这样我就成为了一个塔庙，诸如此类。
When you think of the Buddha, that means the Buddha dwells in your heart.
当你常存佛随念的时候，就意味着佛陀住在你的心里。
So you are like a shrine room, you are like a shrine.
所以你就像一个塔庙，就就像佛龛。
That is what I always do because if I am thinking of some other thing and people are paying respect, then that is a bad thing for me.
这就是我经常做的，如果人们对我致敬，而我想的是别的事情，这对我就不好。
I am not worthy of accepting their respect if I am thinking of some other thing or something akusala.

如果别人礼敬我的时候，我想别的事情，或者心中生起不善法，那么就不值得接受他们的恭敬。

So I try to recollect the Buddha whenever people pay respect to me.

所以当人们礼拜我的时候，我就努力随念佛陀的功德。

That way my conscience is clear.

这样我的良心就会坦荡荡。

I am sort of worthy of their respect because I am like a house where the Buddha dwells.

如果我把自己想想成一座塔庙，佛陀住在这座塔庙里，那么我就值得他们的恭敬。

“His mind tends towards the plane of the Buddhas.

“又因他的心向佛地（plane of the Buddhas），

When he encounters -

纵有关于犯罪的对象现前……”

Student:

学生：

What does the ‘plane of the Buddhas’ mean?

“佛地”是什么意思？

Teacher:

尊者：

It is just towards the Buddha.

也就是说一心向佛。

Sometimes the Commentators say Buddha bhūmi.

有时候论师说“佛地（bhūmi）”。

Bhūmi can be a plane.

bhūmi 就是指地。

Actually that just means Buddha’s attributes.

实际上，指的就是佛陀的功德。

His mind is inclined towards the Buddha and his attributes.

他的心向于佛陀和佛陀的功德。

Since he practices this meditation, his mind is naturally inclined towards these attributes.

因为他修佛随念，他的心就自然倾向于佛陀的这些功德。

“When he encounters an opportunity for transgression, he has awareness of conscience and shame as vivid as though he were face to face with the Master.”

“纵有关于犯罪的对象现前，而他亦能如见师而生惭愧。”

When such occasion arises, he would be ashamed to break rules because he always has the Buddha in mind, so he is as good as face to face with the Buddha.

当出现这样的情况时，他就会羞于犯戒，因为他的心中常常随念佛陀，这样就如同面对佛陀一样一心向善。

“And if he penetrates no higher (if he does not get any attainment), he is at least headed for a happy destiny.”

“他虽然不通达上位（近行以上），但来世亦得善趣。”

That means he will be reborn in a happy rebirth as a human being or as a deva.

这句的意思是他就会投生到善趣，投生为人或者天人。

“Now when a man is truly wise,

“真实的善慧者，

His constant task will surely be

应对于如是

This recollection of the Buddha

有大威力的

Blessed with such mighty potency.

佛随念，

This, firstly, is the section dealing with the Recollection of the Enlightened One in the detailed explanation.”

常作不放逸之行。先详论佛随念一门。”

These are the nine or ten attributes or qualities of the Buddha.

这些就是佛陀的九个或者十个功德。

The next ones are Recollection of the Dhamma and Recollection of the Saṅgha.

下一个是法随念和僧随念。

I think that I will have to go very fast.

我想我们要把进度加快。

There are six qualities of the Dhamma.

法有六个功德。

The first one is ‘well-proclaimed’.

第一个就是“善说”。

In paragraph 70 I want to make some alteration.

第 70 段，我想做一些修改。

“Also the entire Dhamma of the Dispensation (That means the scriptures here.
“全部教法（这里指的是经教）自己的要义
‘Dhamma of the Dispensation’ is the scriptures.) is good in the beginning with virtue as one’s own well-being.”
的戒为初善。”
It should be “with virtue as its meaning”.
这里的英译应该是“with virtue as its meaning”（戒作为其要义）。
Student:
学生：
This passage is very famous.
这段很有名。
Teacher: yes.
老师：是的。
Student:
学生：
Did it originate here or are they quoting from somewhere else?
就是出自这里，还是从别的地方引用的？
Teacher:
尊者：
It is in the Suttas.
是从经里引述的。
References are given in paragraph 68 - Majjhima Nikāya,1, 37, and Aṅguttara Nikāya, 3, 285.
在第 68 段提到了出处——中部尼柯耶 1, 37 和增支部尼柯耶 3, 285。
And there are many more places where you can find this.
你还可以在其他许多地方找到这段。
“It is good in the middle with serenity and insight and with Path and Fruition.
“止、观、道、果为中善，
It is good in the end with Nibbāna.” and so on.
涅槃为后善”等等。
In paragraph 72 about the fifth line ‘with detail’ is not correct.
第 72 段大概在第五行“with detail”（有文）不对。
Here what the Commentator is explaining is that the Buddha’s teaching is with meaning (That means meaningful.) and also it is beautiful in wording.
这里论师想说的是佛陀的教法有义、有文。
It should not be ‘with detail’.
英译的“with detail”是错误的。
So Buddha’s teachings, Buddha’s utterances are beautiful in words as well as in meaning.
所以，佛陀的教法不仅意义丰富，而且文辞优美。
I think he is confused with the word ‘anubyañjana’ when Buddha said “When you see something, do not take the sign of it, do not take the particulars, do not take the details.”
我想这里他是和“anubyañjana”混淆了。佛陀说：“彼人眼见色已，不取于相，不取细相（details）。”
For example when a monk sees a person, especially a woman, he must not take the particulars.
例如，当比丘看到某人，特别是女性，他就不能取细相。
Student:
学生：
We might say ‘in meaning and presentation’.
我们英文可能会说：“in meaning and presentation”（有义、有文）。
Teacher:
尊者：
That’s good.
这个不错。
I.B. Horner translates this as ‘spirit and letter’.
I.B. Horner 将之翻译成“spirit and letter”（有义、有文）。
The meaning of spirit is different.
但是“spirit”（精神）的意思是不同的。
When you say you follow the spirit of this rule, that is one thing.
当你说你遵守戒律的精神（spirit），这是一种意思。
But here it just means the meaning, not necessarily the spirit.
但是在这里，只是说“义”，并不一定指“精神”。

The meaning and the presentation of the words are what is meant.
用“meaning and the presentation of the words ”（有义、有文）就能表达这个意思。
Student:
学生：
The style or how it is said.
就是风格或者言说的方式。
Teacher:
尊者：
That’s right.
没错。
So all ‘with detail’ needs to be changed to ‘with words’ or ‘presentation’ or something.
所以所有的“with detail”都要换成“with words”或者“presentation”，或者换成其他的译法。
Buddha’s teachings are with meaning and -
佛陀的教法有义，并且——
Student:
学生：
Elegance.
文辞优美（elegance）。
Teacher:
尊者：
Something like that.
就是这个意思。
There are many ‘with details’ in this paragraph.
这段里有许多“with details”。
Paragraph 76 “Visible here and now’ - did you really find that meaning in the explanation?
第 76 段：“自见”——你们在解释里能找到它的意思吗？
Let us read.
我们读读看。
“Firstly the Noble Path is ‘visible here and now’ since it can be seen by a Noble Person himself when he has done away with greed, etc., in his own continuity according as it is said.”
“‘自见’这里先于圣道自己的相续而令无贪，故由圣者自见为‘自见’。”
That means what?
这是什么意思？
Seen by a Noble Person himself, seen by himself.
圣者自见，
Right?
对吧？
The Pāḷi word means seen by himself, seen by oneself.
这里巴利语的意思是自己所看见的。
Now the next meaning in paragraph 77.
77 段：
“Furthermore, the ninefold supramundane Dhamma is also visible here and now, since when any one has attained it, it is visible to him through reviewing knowledge without his having to rely on faith in another.”
“ 其次依证得（四向四果及涅槃）九种出世间法的人，他们不是依照别人的信而行，而是各各依其观察智自见的，故为‘自见’。”
That also means seeing by himself.
这也是说自己亲自所见。
So there is no ‘visible here and now’.
这里没有“visible here and now”。
The first meaning is what?
第一个是什么意思？
Seeing by himself.
就是自己看见。
And the second meaning is seeing by himself.
第二个意思是自己看见。
The explanation is just a little different.
解释有一点不同。
Let us see the third meaning.
我们来看第三个意思。
“Or alternatively, the view that is recommended is ‘proper view’.
“或以值得赞叹的见为见；
It conquers by means of proper view, thus it has proper view (in Pāḷi sandiṭṭhika).”
依见而征服烦恼，故为‘见’。”
We don’t find ‘visible here and now’, right?
我们看不到英译的“visible here and now”，对不对？
The third explanation is that Dhamma is called ‘sandiṭṭhika’ because it conquers by means of proper view.

第三个解释的意思是法被称为“见”（sandiṭṭhika），是因为通过正见征服烦恼。

What about the fourth one?
第四个应该是怎样的？

Paragraph 79 “Or alternatively, it is seeing (dassana) that is called the seen (diṭṭha); then diṭṭha and sandiṭṭha are identical in meaning as ‘seeing’.
第 79 段：“或者即以见（dassana）为见（diṭṭha）义，

It is worthy of being seen (diṭṭha), thus it is ‘sandiṭṭhika’.”
因值得见（diṭṭha）故为‘见’（sandiṭṭhika）”。

Here also we actually do not have ‘here and now’ in Pāḷi in the Visuddhi Magga.
这里，我们实际上也找不到《清净道论》里有这个英译“here and now”的巴利语。

So I think it is confusing when you say ‘visible here and now’.
所以，我觉得这里英文一直用“visible here and now”让人很困惑。

Four explanations are given here, but in none of these do we find ‘visible here and now’.
因为解释都放在这里，但是没有任何解释里有“visible here and now”。

We can take any one of these four because we cannot give all four at a time.
我们可以看看这四段里的任何一段，因为我们不能同时看四段。

The next one is ‘not delayed’.
下一个是“无时的”（not delayed）。

“It has no delay in the matter of giving its own fruit, thus it is ‘without delay’.
“关于（学人）给与自己的果位之时为无时，无时即为‘无时的’（without delay）”。

‘Without delay’ is the same as ‘not delayed’.
“Without delay”和“not delayed”是一个意思。

What is meant is that instead of giving its fruit after creating a delay (using up time), say, five days, seven days, it gives its fruit immediately next to its own occurrence.”
“不是要经过五天七天的时间，（圣道）才给圣果的，就是说在自己发生之后便得与果之意。”

You have to understand the supramundane thought process.
大家需要了解出世间的心路过程。

The moment of Fruition consciousness immediately follows the Path moment.
果心是紧跟着道心刹那的。

The moments of Fruition consciousness are the results of Path consciousness.
果心刹那是道心的结果。

Path gives its Fruit immediately, not after some moments, not after three days, not after five days.
道立刻会产生果，并不需要任何时间间隔，不需要三天或五天。

The Fruition consciousness must follow immediately Path consciousness.
果心紧跟着道心立刻生起。

That is why Path consciousness is called ‘akālika’ (no time).
所以道心被称为“无时的”（akālika）。

‘Akālika’ means no time.
“akālika”的意思是不需要时间。

There is no delay in giving results.
产生果报不需要时间间隔，

It gives results instantly.
立刻产生结果。

Student:
学生：

This only applies to supramundane consciousness, not any other types of consciousness?
这只是适用于出世间的心吗？其他类型的心是不是如此？

Teacher:
尊者：

That’s right.
没错。

It applies only to Path.
只适用于道心。

Student:
学生：

When you are listening to the Dhamma, you don't get fruit?
当你聆听佛法的时候，你不会获得果？
Do you understand what I am saying?
你明白我的意思吗？
Teacher:
尊者：
Other dhammas no. For example in kāmāvacara kusala you do meritorious deeds here and the fruit may be in the next life, or after some years, or some months.
对于其他的法，不能。例如，对于欲界善心，你现在做善事，果报可能在下世产生，或者要等几年，或者等几个月。
So there is a delay in giving results in mundane merit.
所以在世间功德上，果报的产生需要世间间隔。
Student:
学生：
There is always delay?
总是会有这种延迟吗？
Teacher:
尊者：
Almost always.
几乎都是这样的。
Actually we can say always.
实际上，我们可以说总是会延迟。
If you look at the thought process, there are seven moments of javana.
大家看心路过程，有七个速行刹那。
They are followed by tadārammaṇa or bhavaṅga.
它们之后就是彼所缘或者有分。
Only after that will fruit come if they are to come that quickly.
最快的情况下，只有在此之后，才会产生果报。
Even then there is some delay.
即使是这样，也是有延迟的。
Mundane wholesome kamma gives results with delay but not the supramundane.
时间善业产生果报会有延迟，但是出世间的不会。
This is because supramundane Path is immediately followed by its Fruit.
这是因为出世间的道心之后，立刻就会生起果心。
Student:
学生：
But the delay may be less than a finger-snap?
但是这种延迟可能比弹指的时间间隔还小。
Teacher:
尊者：
That's right.
没错。
Here we are speaking in terms of microseconds.
这里我们谈到的是非常微观的时间间隔。
The next one is 'inviting of inspection'.
接下来是“这是来见之法”。
That is 'come and see'.
这就是“来见”（come and see）。
The next one in paragraph 83 is 'onward leading'.
下一个第 83 段是“引导的”。
That means worthy of inducing in one's mind, inducing in one's continuity.
意思就是值得引导出世法于自心中，引导其进入自己的相续里。
Here it is said "This applies to the [above-mentioned eight] formed supramundane states."
这里它说：“这是说从事于有为的出世间法（四向与四果）”。
'Formed' means conditioned.
英译里的“formed”在这里指“有为的”。

15A 说六随念品

今天讲戒随念
so today's recollections are recollection of virtue
舍随念、天随念
recollection of generosity, recollection of deities
然后
and then
下一章
next chapter
死随念
mindfulness of death or recollection of death

看戒随念
so recollection of virtue
“欲修戒随念的人，
101. "One who wants to develop the recollection of virtue
独居静处，当以如是不毁等之德
而随念于自己的戒，
should go into solitary retreat and recollect his own different kinds of virtue in their special qualities of being untorn, etc.,
即：”
as follows: "
佛陀的教法非常强调戒行
in the teachings of the Buddha, the virtue or moral conduct is much emphasized, and the
强调戒律的清净
are instructed or advised to keep these precepts, very pure
这里讲到：
“无毁、无穿、无点、无杂、
so it is said that they should be untorn, unrent, unblotched, unmottled,
自在、智者所赞、无所触、令起于定”。
liberating, praised by the wise, not adhered to, and conducive to concentration", they are described
佛陀总是用这些词来描述善持戒律。
whenever a good sila is described, Buddha used these words
包括《清净道论》在内的注释书解释了
and the Commentaries including the Path of Purification explained
戒是如何无毁、无穿、无点、无杂。
how the Sila or the precepts are untorn, unrent, unblotched and unmottled,
所以，
so
对于在家信众，
for lay devotees,
佛陀制定了五戒，
Buddha prescribed five precepts
这些被称为在家戒：
and these are called precepts of a lay devotee
戒杀、戒盗、戒邪淫、戒妄语、
not killing, not stealing, no sexual misconduct, no tell lies
戒饮酒。
and no intoxicants
这五条戒律被称为在家戒，
有时候被称为常戒，
and these five precepts are called householders' precepts, or sometimes they are called nicca sila permanent precepts
意思是常常要持守的戒，
that means to be kept always by the devotees or by those
或者说皈依了三宝的人
一定要持守这些戒。
who take refuge in the Buddha, Dhamma and the Sangha.
因为戒行的极度清净很重要，
这里佛陀说：“无毁、无穿”等等。
And since utmost purity is important here, Buddha said they must be untorn, unrent and so on
现在，
now
什么是“毁”？
what is torn
戒之毁、穿、点、杂，
virtue or torn sila, say rent sila, blotched sila, mottled sila.
要想理解这些，你们可以阅读 102 段，
So in order to understand you can read the paragraph
now
请记住，这些戒条，
please keep in mind just these precepts
一二三四五，
1, 2, 3, 4,
如果第一条破了，被称为毁戒，
now if number 1 one is broken, then the virtue is called torn virtue,
或者第五条戒破了，被称为毁戒。
or if number 5 is broken it is called torn,
如果第二条或第三条戒破了，
but if number 2 is broken or number 3 is broken
或者第四条戒破了，就被称为“穿”，
or number 4 is broken, it is calle rent,

如果不是这样的，那就被称为无穿。
if they are not broken like that, they are called unrent.
这些词稍微有点差别，
So there is a little difference between these words.
但是实际上，
but in reality,
每条戒都要完整地持守好。
every precept is to be kept to be kept intact.
学生：[提问]
Student: So killing [??] sense more serious?
第一句说……
this first sentence said
老师：不是，
Teacher: oh, no
不是那样，因为这里注释书解释
not that way, because here the commentaries explaining
“无毁、无穿、无点、无杂”，
the untorn, unrent, unblotched and unmottled,
解释了它们之间有什么不同。
how they are different when they are described in that way
如果第一条和第五条戒破了，
就称为“毁”。
so when number 1 is broken or number 5 is broken, it is called torn.
如果二或三或四破了，就是“穿”。
But if number 2, or number 3, or number 4 is broken and it is rent
如果第一条和第二条，
and if number 1 and
或者一二三条，
or 1, 2 and
或者第二和第三条，
or 2 and
或者二三四条破了，就被称为“点”。
or 2, 3, 4 are broken, they are called blotched
如果第一、第三或者第二、第四破了，
and then if number 1 and 3 are broken, or 2 and 4 are broken
这就被称为“杂”。
every other precepts, when it is called mottled
学生：同时吗？
Student: simultaneously
破戒？
broken... breaking precepts?
老师：或许不是同时，
但是是同一个场合，
Teacher: may be not simultaneously, but on one occasion
或者在同一天。
or maybe in a day
“若以无差别而总说一切戒，
无毁、无穿、无点、无杂，
and in general, they are untorn, unrent, unblotched and unmottled when they are
不为七种淫相应法……“
undamaged by the seven bonds of sexuality
这在第 144 段进行了解释。
and they are described in paragraph
在缅甸，它们被称为“细淫”，
in Burma they are called minor sex or something like that
并不是真正的淫行，
not actually indulging in sexual act, but
就是在看到美丽事物时生起的愉悦，
taking delight in looking at pleasurable, looking at beautiful things
听到悦耳声音时生起的愉悦，如此之类。
taking delight in listening to the voice or sound of one who you love and so on
这些被称为“细淫”。
so they are called small or minor sexual acts
这里被称为七种淫相应法。
so here they are called seven bonds of sexuality
然后，
and then
“不为忿恨等的恶法所毁害。”
they are not to be damaged by "anger and enmity and the other evil things".
戒应该是自在的。
and the virtue should be liberating
“因脱离了爱等的支配而
成自由的状态”，意思是，
"liberate by freeing from the slavery of craving." that means

当你持戒的时候，
when you practice sila, you practice sila
为了持戒而持戒，而不是
想通过持戒获得什么，等等
for sila sake not　for the sake of something in order to get results and so on
为佛陀等的智者所赞叹，
故为“智者所赞”。
They are praised by the wise because they are praised by such wise men as Enlightened Ones. Because they are praised by Buddhas and others
“不为爱与见等所触”，
“所触”在这里的意思是
and they are not adhered to, "adhere to" here means
并不是因为贪爱或者
邪见这样的不善心所驱动而持戒，
they are not kept motivated by craving or other unwholesome mental states like wrong view
“或不可能为任何人所责难说”：
and because of the impossibility of misapprehending that
“这是你于诸戒中的过失”
“There is this flaw in your virtues.”
这里的英译用的
misapprehending 不太准确，
that means not really misapprehending
实际是不可能为任何人所责难，
“这是你于诸戒中的过失”。
but impossibility of being accused or being criticized that “There is this flaw in your virtues.”
你的戒持的很清净，
you keep the sila so pure
没有瑕疵，没有人说你有过失。
so flawless that no body can say there is flaw here there is flaw there
所以，这里实际上不是英译的
“误解”（misapprehending）。
so it is not actually misapprehending
这里的巴利语是“parāmaṭṭhuṃ”，
and the Pali word is given here "parāmaṭṭhuṃ"
这个巴利词，
now this word
有时候，有些词的词根相同，
sometimes the word derived from the same root, the word parāmāsa
parāmāsa 在经典里出现过，
意思是邪见，
is used in suttas, parāmāsa means somethings like wrong view
parāmāsa 的字面意思，怎么说？
parāmāsa the literal meaning of parāmāsa is to, what do you call this?
“摩擦”之类的意思。
to rub, something like that
学生：抚摩？
to stroke
抚摩，是的。
to stroke, yeah
它还有“把握”的意思。
it can also mean to take hold of
通常它指持有邪见。
mostly it is used for wrong taking hold, I mean wrong view
但是在后来的解释里，
but in the later explanation
从“不可能为任何人所责难”开始，
beginning with "because of the impossibility of misapprehending"
这里，
here
巴利语的“parāmaṭṭhuṃ”意思是，
the Pali word　"parāmaṭṭhuṃ" means
责难、被责难，
to accuse or to be accused
找出过错，这里并不是指“误解”。
to be found fault with, so not misapprehending here
“你的戒行里有过失”。
there is this flaw in your virtue
"能令近行定与安止定，或道定
与果定生起，故名'令起于定'”。
"They are conducive to concentration since they conduce to access concentration and absorption concentration, or to path concentration and fruition concentration."

这就是为什么戒行清净很重要。

so that is why virtue, pure virtue or pure moral conduct is important

特别是当我们禅修的时候

especially when we practice meditation

因为，当我们禅修的时候，

我们希望得定。

because when we practice meditation we try to get concentration

因为，如果没有定，

because without concentration, without unification or stillness of mind

我们就不能看到实相，或者

我们就不能洞见诸法的本性。

we cannot hope to see the real thing, or we cannot hope to penetrate into the nature of things

所以，为了能够洞见诸法本性，

so in order to be able to penetrate into the nature of things

我们需要三摩地，需要定。

we need sammadhi, we need unification of mind

想要获得定，

and in order to get unification of mind or concentration of mind

我们需要“令起于定”的戒行。

we need what conducive to concentration which is sila or virtue

所以，持守好戒，就能令起于定。

so the virtue well kept is conducive to concentration

因为当我们守戒的时候，

because when we keep our precepts

我们就不会有罪恶感，不会恶作，

we do not have any guilt feelings, we do not have any remorse

如果我犯了一条戒，不断想到它，

if I have broken a rule and I think about it again and again and this remorse

这个恶作就不断生起，

特别是在禅修的时候。

comes to me again and again, especially when I practice meditation say

我希望持戒清净，

但是现在却有过失，诸如此类。

I expected to be very pure and now I have done something wrong and so on

当这种罪恶感不断生起的时候，

so when this thought of guilt comes to us again and again

我们就不能获得心的安宁。

we cannot hope to get peacefulness of mind

所以，特别是在禅修的时候，

戒行的清净很重要。

so that is why the pure virtue or moral conduct is important especially when we practice meditation

所以，这里佛弟子持戒无毁、无穿等等。

now here the Buddha's disciples kept those precepts untorn, unrent and so on

“如是以不毁等的德而随念于自己的戒，

As long as he recollects his own virtues in their special qualities of being untorn, etc., in this way,

那时则无被贪所缠之心，

无瞋及无痴所缠之心”，

而他的心是随念清净的戒行，

then: “On that occasion his mind is not obsessed by greed and so on, so when he collects on his purity of sila, purity of virtue

他的心里就没有贪嗔痴，

there can be no greed in his mind, no anger and hatred in his mind, there can be no delusion in his mind

他的心就变得正直。

and his mind has rectitude, that means

意思是通过戒而得来的正直。

straightness on that occasion being inspired by virtue

“关于戒亦如前述的同样方法

而镇伏了五盖，

及于同一剎那中生起了五禅支。”

So when he has suppressed the hindrances in the way already described, the jhāna factors arise in a single conscious moment.

意思是，在一个剎那，生起诸禅支。

that means at one moment the jhāna factors arise, that means they

意思是，禅支变得越来越强，越成熟，

因为在我们禅修的时候，总是有禅支。

become stronger, they become more mature, because jhāna factors are always with us when we practice meditation
寻、伺等等。
initial application of mind, the sustained application of mind and so on
我们有时体验到这些禅支，
so we experience these jhāna factors from time to time
有些是有时体验到，
而寻和伺几乎总是能体验到。
some of them from time to time and the first and second factors almost always
当你的禅修不断进展的时候，
它们也变得越来越强大。
but they become stronger and stronger as you progress
在某个时候，它们变得非常强，
and so at one time, they become very very strong
但是因为它们……
but since they are
“因为戒德甚深，
又因倾向于种种戒德的随念，
But owing to the profundity of the virtues' special qualities, or owing to his being occupied in recollecting special qualities of many sorts,
故不证安止定，只得近行之禅”。
the jhāna is only access and does not reach absorption.
通过这样的禅修，
行者无法获得真正的禅那。
one cannot reach real jhāna through this practice of meditation
这里的禅那实际上是近行定，
不是真正的禅那。
the jhāna here is the neighborhood concentration actually not the real jhāna
但是寻等被称为禅支，
but the initial application and so on are called jhāna factors
不管它们是与禅那心一起生起，
还是与其他心一起生起。
whether they arise with the jhāna consciousness or arise with other types of consciousness
所以，这里它们被称为禅支，
但是这里指的并不是真正的禅那。
so that is why they are called jhāna factors but we are not to take that this means the real jhāna, because
真正的禅那不能
通过此种随念而获得，
real jhāna cannot be obtained through the practice of this recollection meditation, simply because
因为所缘是甚深的，
the object is profound and also
当你想到许多事情的时候，
不能获得真正强大的定。
when you are thinking of many things, you do not get real strong concentration
不像安般念和其他禅修，
not like say breathing meditation or other kinds of meditation
你的心长期专注于一个所缘，
where you put your mind on one object only and keep it there as long as you can, and here you have
但是，这里你要思维许多事情。
you are actually recollecting or thinking of many things
所以，这里的三摩地不能很强。
so sammadhi cannot be too strong here
此近行定是依于随念戒德而生起的，
故称“戒随念”。
and that access jhāna itself is known as “recollection of virtue” too because it arises with the virtues' special qualities as the means.
有时候，我们说“戒随念”
实际上意思是禅定，
so sometimes we say recollection of virtue but actually we mean the concentration
我们指近行定。
we mean the access jhāna that means neighborhood concentration
“其次勤于戒随念的比丘，
尊敬顺从于戒学，

And when a bhikkhu is devoted to this recollection of virtue, he has respect for the training.
与具戒者同样的生活，
He lives in communion [with his fellows in the life of purity].
殷勤不放逸，无自责等的怖畏”等。
He is sedulous in welcoming. He is devoid of the fear of self-reproach and so on.
这里的“怖畏”实际上指的
是“危险”，“自责的危险”。
"fear" here it really means "danger", danger of self-reproach.
如果一个人的戒行不清净，
when one's moral conduct is not pure
就有五种危险，
there are five dangers
自责、他责，
self reproach, reproach of others
惩罚，
punishment
自责，还有……
punishment and then
恶趣，
unhappy destiny
还差一个，对吧？
one more, right?
应该有五个。
there will be five
自责，
sefl-approach
他责，
and reproach of others
惩罚，
and punishment
然后……
and then
恶趣，还有一个，我没想起来。
unhappy destiny, one more, I couldn't remember this
稍后再说。
we will come later
这些都是通过随念来禅修的利益。
so these are the benefits of the practice of recollection meditation
下一个是舍随念，自己的布施。
next is recollection of generosity, that's one's own generosity
“欲修舍随念的人，
当倾心于施舍的天性，
One who wants to develop the recollection of generosity should be naturally devoted to generosity
及常常慷慨的颁与所施之物。
and the constant practice of giving and sharing.
或者初修的人，先如是发愿受持：
Or alternatively, if he is one who is starting the development of it, he should make the resolution:
“从此以后，若有受者，如果未曾给
他最少一口的所施之物，我决不食”。
From now on, when there is anyone present to receive, I shall not eat even a single mouthful without having given a gift.”
就是没有布施一些自己的食物，
Without having given some of some portion of his food
他就不会吃饭，诸如此类。
he will not eat, something like that
“于是从那天起，即于德胜的受者之中，
依其能力给与所施之物”。
And that very day he should give a gift by sharing according to his means and his ability with those who have distinguished qualities.
“德胜”就是有道德的。
that means who are virtuous
“取彼施舍之相”，
When he has apprehended the sign in that, that means in giving
意思就是，当他心里生起布施的想法，
that means he when he has taken into his mind or puts his mind on the act of giving
他应该独居静处禅思，
he should go into solitary retreat and recollect
”如是以离垢悭等德而随念于自己的舍：
his own generosity in its special qualities of being free from the stain of avarice, etc., as follows:
我实有利，我实善得，

“It is gain for me, it is great gain for me,
我于悭垢所缠的世人中，
that in a generation obsessed by the stain of avarice
离垢悭心而住，
I abide with my heart free from stain by avarice,
是放舍者，净手者，喜舍与者，
and am freely generous and open-handed, that I delight in relinquishing,
有求必应者，喜分施者”，
expect to be asked, and rejoice in giving and sharing”, that is how you practice
这就是修习舍随念的方法。
recollection of generosity
此中“我实有利”
是说对我实在有利。
Herein, it is gain for me: it is my gain, advantage.
“像此等表示，都是
佛陀赞叹施者的利益，即是说
我必得彼等利益之分的意思”。
The intention is: I surely partake of those kinds of gain for a giver that have been commended by the Blessed One as follows.
佛陀经常赞叹布施的利益。
Buddha often talked about the benefit of giving
如果我修布施，我就会获得这些利益。
so if I practice generosity I will get the advantages
“给他人的寿，则天人的寿而他有分”。
“A man who gives life [by giving food] shall have life either divine or human”.
在某部佛经里，佛陀讲过，
布施食物的人，实际上布施了五法。
In one sutta, Buddha said a person who offers food actually offers five things
寿命，
life,
美貌，
beauty
幸福，
happiness
力量，
strength
智慧。
and intelligence
因为如果你没东西吃，就会饿死。
because if you don't have to eat, you will die and so on so
所以，通过布施食物，
人就是在布施此五法。
in fact by giving food, a person gives these five things
因为他布施此五法，
and since he gives these five things
他此生就能够获得长寿，
he will get result in being having a long life in this life
获得幸福，等等。
and happiness and so on
然后：“爱施者为众人敬爱”。
and then “A giver is loved and frequented by many”
布施的人，大家都喜欢，
都愿意亲近他。
so a donor is loved and many people want to approach him
“爱施者，得达善人之法”
and: “One who gives is ever loved, according to the wise man’s law”
实际上，这里的意思是，
in fact what is meant here is
爱施者，成就善人的修行。
这里的“法”意思是修行。
a person who gets into the wise man's practice, "law" here means just pracitce
大家知道，“法”这个词很难理解。
you know the word "dhamma" is very difficult
如果你只执着于
某一个意义，你就会搞错。
if you stick to only word translation, you will miss the point
所以，每次看到“法”这个词，
so every time you find the word dhamma you have to be
你都要仔细分辨，它到底是什么意思。
discriminating, which kind of dhamma it is meant, we cannot translate

我们不能看到“法”
就总是翻译成“law”。
the word dhamma as by the word law always
有时候，它指的是“法律”，
有时候指的是“修行”，
sometimes, it means law, sometimes it means practice sometimes it means
有时候指的是善、不善心所，等等。
wholesome states and unwholesome states and so on
这里，“爱施者为众人敬爱”；
so here one who gives is ever loved
因为他成就了善人的修行。
because gets into the practice of practice of of wise man
“我实善得”，
It is great gain for me:
"于悭垢所缠"，指人们很悭吝，
"obsessed by the stain of avarice" that means people are stingy and
“我于悭垢所缠的世人中
……是喜分施者”
so in this among these people who are stingy and not stingy, practice generosity and so on
“世人中”即是说依（自业）
而生的有情。
Generation means beings so called owing to the fact of their being generated.
这里的巴利语是“paja”。
now the pali word is paja
智髻尊者总是
将其翻译成 generation。
nanamoli always translates paja as generation
巴利语的 paja 与众生是同义词。
the pali word paja is a synonym for satta a being
所以，paja 意思是“众生”，
so paja means just being
但是在巴利语中是单数，
but in pali it is used in singular number
但是意思是指许多人，
although it means many people
我想就像英文单词中的
people 或 group。
I think like the English word people or group
我不知道英译中的 generation
会让人产生如何的理解。
I don't know what people understand by the word generation
翻译成 generation，
we say generation
你们觉得可以指所有的众生吗？
do you understand it to mean the whole all beings or
学生：英文的
generation 有许多意思。
Student: generation has several meanings
生小孩，就是“generating”，
giving birth is being generating it sometimes means
一般我们说 generation，
是以十年为期，
we say people of the generation that means ten years span that's called generation
这里面包含了“时间”的内涵。
it also has a time measure in generation
老师：所以，我觉得人们可能
Teacher: so I am afraid people might
用这个词指某个世代的人。
take that to mean one generation two generation of mankind and so on
但是这里，
but here
巴利语的 paja 意思就是“众生”。
generation or the pali word paja means simply beings
所以我们可以翻译成“世人”。
so we can translate it as people or beings
所以，这里的意思：
“悭垢所战胜的有情之中”，
generation beings, So the meaning here is this: among beings who are overwhelmed by the stain of avarice,
“黑业之一”，
which is one of the dark states
这里指的是不善心所。
that means akusala I mean unwholesome states
“污秽自心的光辉”，

that corrupt the [natural] transparency of consciousness
“于不忍将自己所得的
与他人共有为特相”。
and which has the characteristic of inability to bear sharing one’s own good fortune with others.
所以悭垢就是不忍将
自己所得的与他人共有。
so avarice is intolerance of one's own good being shared by others
就像我有这本书，
that means I have this book, I cannot bear
我不能忍受将其与其他人分享。
如果别人过来
使用此书，我就不高兴。
to share this book with other person, if other person come to use this boo, I don't like it
这就是在阿毗达摩中，
巴利语“悭垢”的意思。
that is what is called avarice in Pali in abhidhamma
它并不是小气。
it is not really stinginess
这其中有很微妙的区别，
there is very subtle difference
因为巴利语的 macchariya
在这里被翻译成悭垢。
because the pali word macchariya is translated here as avarice
悭垢是伴随着嗔恚，而不是伴随贪的。
and macchariya is accompanied by dosa anger not by lobha
所以，小气的意思是
so stinginess means
什么是小气？
oh, what is stinginess?
你不想将你的东西给别人，你执着于它。
you don't want to give your thing to other person, you are attached to it
所以它可能是由贪造成的
so it may be caused by attachment, but
但是悭吝并不伴随着贪。
it does not accompany attachment, macchariya
所以，悭吝出现的时候，
when there is macchariya there is something like
可能出现沮丧，
upset, being upset, I don't like
我不喜欢我的东西被他人使用。
my things to be used by others
Student: for a particular person it may be angry generating greed [??]
老师：作为出家人，我们依赖在家众，
Teacher: as a monk, say, we depend on people, so
我不希望我的护法居士护持其他僧人，
I don't want my supporter to become the supporter of some other monk
诸如此类，
something like that, that is also
这也是悭吝。
macchariya in pali
学生：[？？]
Student:[]
老师：是的，差不多是那样。
Teacher: something like that,
假设，
then say,
我获得了一个学位，我不希望
其他人也获得学位，这也是悭吝。
say I have a degree, then I don't want others to get degree, that's also macchariya
希望只有我才获得这样的成功，
别人不能获得这样的成功，诸如此类。
may this success happened only to me and not to others, something like that
英文的悭吝翻译成“avarice”。
that's translated as avarice here
然后
and then
论师在这里提到经文，
the commentator brings in the sutta
在经文里，佛陀说：
“我心自在而住家。”
and in the sutta, Buddha said, “I live the home life with my heart free”
这是为了回应在家居士曾经
询问关于依止住的方法。

that is in response to a householder asking Buddha say what to do what kind of abiding he has to keep
所以佛陀这样说，
that's why Buddha says
“我住家。”
live the home life
这句话不是讲出家人的，
因为出家人无家。
so it is not meant that sentence is not meant for monks, because monks live homeless life
论师在这里这样解释。
so the commentator they are explaining just that
佛陀说，
Buddha said
在这部经里讲“住家”，
因为他是对在家人讲，
不是对出家人讲。
live home life in this sutta, because he was talking to a lay person not to monks
对于出家人，佛陀说……
for monks, Buddha say
对于出家人，注释书只是说：“他住”。
for monks the commentator just say he lives
不是“住家”，只是“住”。
not live the not live the home life, but just lives
在这一段的最后一句，
“那里是说我征服而住的意思。”
then at the end of the that paragraph, There the meaning is “I live overcoming …”
我想这里应该是……
I think it should be over-
“征服”？
overcoming
假设你是一家之主，
say, you are a head of a family
你掌管整个家庭，
so you live governing the family
或者是一家的家长，
这里的巴利语是这个意思。
or being the leader of the family that is what it is meant in pali here
压倒？
overpowering
学生：支持？
Student: supporting?
老师：
Teacher:
不是支持，你是在家庭之上，诸如此类。
not supporting, but you're above the family, something like that
学生：领导？
老师：领导，是的。
Student: leading? Leading, yeah
第 112 段，
and then paragraph
大概往下六七行。
about 6, 7 lines down
这里有一个：
亦可读作供应（yācayoga），
the sentence, yācayoga is a reading
即以供献相应之义。
in which case the meaning is: devoted (yutta) to and so on
亦可读作供应，
now yācayoga is another reading
英文要加上 another，
有时候，我们有异读。
not a reading, it is another reading, sometimes we have different readings
因为经文是通过口耳传授，
后来又是靠书写。
since they are carried down by word of mouth and also by writing
所以，我们有一些异读。
we have some variant readings
所以这是一个异读：yajāyoga。
so this is another reading of the word, pali word yajāyoga
如果这里的字母是 j 而不是 c，
so if the reading is with j instead of c
意思就有一点区别。
the meaning is a litte different
因为如果是 j，就是 yāja，
意思就是供献。
because yāja with j means sacrifice
这里的供献就是给予，实际上是一回事。
we are sacrificing means just giving, so actually it means the same thing

“喜分施者”等等。
And rejoice in sharing and so on
剩下的部分就不难理解。
so the others are not difficult to understand
所以这种禅修不证安止定，
只得近行之禅。
this meditation also leads to only acess concentration and not to jhāna real jhāna concentration
然后是天随念。
then the recollection of deities
对于天随念，
now in the recollection of deities
给出了不同的生存地，
我们称之为六个欲界天。
they are given different realms, they are what we call the six realms of devas
第一个是四大天王天，
the first is the realm of four kings
这是第一个。
that is the first realm
第二个是三十三天，
the second is tāvatiṃsā, the realm of the thirty three
下一个是焰摩天，
and the next is yāma deities who are gone to divine bliss
下一个是兜率天，
and the next is tusitā deities who are contented
下一个是化乐天，
and next is nimmānarati, those who delight in creating things for themselves and enjoy them
下一个是他化自在天，
the next is paranimmitavasavatti who wield power over others' creations, actually
实际上，他们不为自己创造事物，
they do not create things for themselves
他让其他天人创造，而他们享受。
but they have other deities create things for them and enjoy them
所以，这两个天界的区别，
so the difference between the two
化乐天是自己创造自己享受，
is nimmānarati, the first ones, create things for themselves for their enjoyment
但是他化自在天，可能更懒惰，
but the next one, may be more lazy
他们自己不创造，
让其他人为他们创造。
they don't create things for themselves, but they have others create for them
就像现代社会的人们，
like people nowadays
人们不想做事，
people don't want to do things
他们让其他人给他们制作东西，
他们自己享用。
but they have other people make things for them, and then they use them
梵辅天，
there are deities of brahma's retinue, that means they are
他们是更高的天人，梵天，
higher celestial beings, brahma, there are deities higher than that
梵天分四个等级，
you know, there are brahmas of the first plane, second plane, third plane and fourth plane
至少有四个层级的梵天，
so at least there are four planes of the brahamas
“彼等诸天，因具备那样的信，
And those deities were possessed of faith such that
故死后得生彼处”。我也具有这样的信。
on dying here they were reborn there, and such faith is present in me too.
实际上，天随念是随念自己的功德。
actually this recollection is recollection of one's own qualities actually
是将自己的功德与天人的功德进行比较，
but comparing one's own qualities with the qualities the deities have
这些众生，
so these people, these beings
在他们投生为天人之前，也是人类，
before they are reborn as deities, they were human beings and

当他们是人的时候，具有信等功德，
when they were human beings, they have such qualities as faith
还有什么？
and what?
戒，
virtue
闻、舍、慧，
learning, generosity, and understanding or paññā
这些功德也是需要的，
these qualities are in need too
诸如此类。
something like that
论书和经文之间
的说法也是有点分歧的。
there are also there is a kind of the discrepancy between what the commentary say and what it is said in the text
但是论书在这里
很坚决地说，就是这个意思。
but the commentary here arbitrarily said this is what is meant
当佛陀教诫摩诃男的时候，
when Buddha taught to Mahānāma actually
Mahānāma is his [cousin？]
当佛陀教诫摩诃男的时候，他说：
when Buddha taught to Mahānāma, Buddha said
“圣弟子随念于自己及彼等诸天
的信、戒、闻、舍及慧”，
the noble disciple recollects the faith, the virtue, the learning, the generosity, and the understanding that are both his own and of those deities,
如果我们从字面进行理解，
so if we take that literally, then
它的意思是，你要随念天的功德，
it means that you must recollect on the qualities of the deities
然后随念自己的功德，
and then on the qualities in yourself
所以，你要随念天和自己两者的功德，
so you must reflect on both qualities of both yourself and the deities
但是论书说，重要的是，
but the commentary said that it is important that
你只是将天人的功德作为榜样，
you just take the qualities of the deities as an example
而实际上，你必须做的
是随念自己的功德，
but actually what we must do is dwell on the qualities of yourself
所以，他们具有这样的功德，
他们投生为天人，我也有这样的功德，
so their qualities those who possessed these qualities are reborn as devas and brahmas, and those qualities are in me, and so
我也会获得如此的投生。
I will be reborn there something like that
所以，他随念自己的特殊功德，
so he recollects his own special qualities
让天人作为见证。
making the deities stand as witnesses
也就是以天人为榜样。
that means just taking them as an example
学生：[评论]。
Student:
quite different thing,
recollecting the three treasures and generosity and virtue
those are...
they will be very effecacious very useful objects of meditation
the deities or gods
in other places
question whether gods not further
question for decision
yet
this is as an object
as
老师：
Teacher:
根据经文，有不同种类的众生，
according to the text, there are different kinds of persons beings
例如，人类，
say, human beings
比人类更低级的众生，畜生、地狱道，
lower than them, animals, beings in hell

还有天人，
beings in celestial realms also
所以，
so
这里，我们随念自己的功德，
here we recollect on our own good qualities
实际上不是随念天人的功德，
actually, not on their qualities but
他们具有这样的功德，所以投生为天人，
they have these qualities and they are reborn there and so
我也有这样的功德，
these qualities are in me too
所以，你随念自己的功德。
and so you dwell on your own good qualities
学生：
Student: so
随念天人具有，你也具有的功德，
would be dwelling on highest qualities that you perceive where there will be deities on yourslef
将它作为禅修的所缘。
that would be an object of meditation
老师：但是这里，
Teacher: but here
随念自己的功德，
dwelling on one's own qualities
如果你随念别人的功德，
because if you dwell on the other's qualities, then it
就像是佛随念、法随念、僧随念。
will be something like recollection of the qualities of the Buddha, Dhamma and Sangha
但是这里，
but here
当你随念自己的戒德，
just as you dwell on your own virtue sila so it
学生：是不是像是戒随念。
Student: recollection of virtue
老师：戒随念、舍随念，
Teacher: recollection of virtue, recollection of generosity
还有这个。
and this one
开始的时候，
你可能随念一点天人的功德，
so first you may dwell a little on the qualities of the devas and then principally
然后主要随念自己的功德。
you dwell on your own qualities
同样，这里也不能获得安止定，
here also you cannot get jhāna concentration
只能获得近行定。
just the acess or neighborhood concentration
然后看“杂论”。
then in the general statement
245 页。
oh, on page
第一行，
first lines
“悦者而得生喜”，
"When he is glad, happiness is born in him", Herein,
“这里依彼世尊亦即是阿罗汉
等义而生满足”，
the meaning inspires him should be understood as said of contentment inspired by the meaning beginning, “This Blessed One is such since he is …”
这里的巴利语是 tuṭṭhi，
英译用 contentment 不是很好。
now contentment is not a good translation for the Pali word tuṭṭhi here
在《吉祥经》里有
一个巴利词叫：santuṭṭhi
in the Mangala Sutta there is a word and that is santuṭṭhi
santuṭṭhi 才是 contenment。
contentment. santuṭṭhi
这里没有 san，只有 tuṭṭhi。
now here there is no san, just tuṭṭhi
tuṭṭhi 在论书里被解释成幸福。
and tuṭṭhi is explained in the commentary as something like happiness
这里的意思是愉悦。
so here what is meant is pleasure or joy
由其义而激发生起的愉悦。
inspired by the meaning
不是“满足”。

not contentment
“依圣典而生满足，
是说关于得法受”。
and The law inspires him is said of contentment inspired by the text.
这里也是由圣典激发而生的愉悦。
here also joy inspired by the text.
“依于两者，当知是说得法伴悦”。
The application of the law makes him glad is said of both.
我想，这里应该说，
here I think we should say
他获得与法相应的喜悦，
he gets joy connected with dhamma
并不是英译的“应用法使他们开心”
not application of the law makes him glad, actually
（application of the law makes him glad）。
当行者修习随念的时候，
when he practices recollection meditation
他变得愉悦。
he becomes joyful
他思维这些词句本身，
he thinks of the words themselves
思维其中的义理，
and he thinks of the meaning of the word
不管他是思维文字，还是义理，
and whether he keeps his mind on the word or the meanings he gets
他都能从其中获得愉悦。
joy from recollection of these
而这种愉悦是和修行、法相应的。
and that joy is connected with the practice, connected with dhamma
所以，最后一句的英语不妥，
so the last one is to be translated not as the The application of the law makes him glad...
应该是他获得与法相应的愉悦。
something like he gets satisfaction or he gets joy connected with dhamma
人们可以通过追求
世俗的东西获得快乐，
you can get happiness or joy by say going after worldly pleasures,
而这里，行者是通过禅修获得愉悦。
but here he joy you get is from the practice of meditation.
学生：
我们可以说把法付诸实践是愉悦的吗？
Student: we can say application of the law is joyful.
老师：将法付诸实践是愉悦的，
Teacher: the application of the law is joyful
如果我们按照字面翻译这里的巴利语，
if we translate pali literally
应该是：他依靠义理获得愉悦，
他依靠圣典获得愉悦，
we should say, he gets joy depending on the meaning, he gets joy depending on the text.
他获得与法或修行相应的愉悦。
he gets joy which is connected with dhamma or practice
论书说，只有觉悟者才能
将这个随念修行至完美。
and then the commentary said that this recollection can be pracitced to perfection only by those who have gained enlightenment
没有获得觉悟的人，也可以修天随念，
但是不能达到最高、最完美的境地。
those who have not yet gained enlightenment can practice deities recollection but they cannot practice to the highest level of perfection
接下来引用了不同的经典。
and the different suttas are quoted here
最后一段，圣弟子……
the last paragraph, That venerable one, it seems,
让我看看，
let me see
“但具有清净的戒等之德
的凡夫亦应作意随念”，
127. Still, though this is so, they can be brought to mind by an ordinary man too,
凡夫指没有觉悟的人。
ordinary man means those who has not yet enlightenment
“但具有清净的戒等之德”，
if he possesses the special qualities of purified virtue, and the rest.
“由于随念佛陀等的功德，

即使是听到传言”，
For when he is recollecting the special qualities of the Buddha, etc., even only according to hearsay,
这里的意思是二手知识，
that means the second hand knowledge
“则随念者的心欣净，
以欣净的心力，即得镇伏诸盖，
his consciousness settles down, by virtue of which the hindrances are suppressed.
成大和悦，可修毗钵舍那（观），
In his supreme gladness he initiates insight,
而证阿罗汉。例如住在
迦多根达迦罗的颇率特梵长老。”
and he even attains to Arahantship, like the Elder Phussadeva who dwelt at Kaþakandhakāra.
迦多根达迦罗是个地名
it's a name of a place
“有一天尊者看见了魔所化作的佛相”，
That venerable one, it seems, saw a figure of the Enlightened One created by Māra.
在佛教里的魔就如同基督教的撒旦。
you now in Buddhism there is Māra which is like satan in Christianity
有时候魔被当成众生之一，
so sometimes Māra is considered to be a person
但是，许多人认为魔只是
不善心所的人格化表示。
but many people think that it is personalified the unwholesome state
这里将其人格化，这个比丘遇到魔，
but here it is taken as a person, so this monk met the Māra
这个比丘对佛陀很虔诚，
and then this monk was very devoted to the Buddha although
虽然他并不是出生在佛世，
he was not born at the time of the Buddha
所以
so
他想与佛陀见面，
he wanted to see the Buddha
佛陀的形象，
say the likeness of the Buddha
当佛陀在世的时候，魔也在世，
and Māra was alive when Buddha was living
所以他请求魔变出佛陀的形象。
and so he asked Māra to assume a form of the Buddha
这样他就可以看到佛陀，
so that he could look at him
所以，魔就化作佛陀的形象，
看到佛陀的形象，
so the Māra assumed the form of the Buddha, so looking at the form of the Buddha, he thought
他想：“这个具足贪瞋痴的假相，
尚有如此庄严“，
how could this appears, he is having greed hate and delusion that means
意思就是这个魔具有贪嗔痴，
this Māra has greed, hatred and delusion in him
即使如此，当他化作佛陀的形象，
也是非常庄严的，
even then when he assumes the form of the Buddha it is very beautiful very inspiring
“那离了一切贪瞋痴的世尊，
怎不更庄严光辉呢？”
What can the Blessed One’s goodness have been like?
真正的佛陀，真正的佛像，
the real Buddha, the real appearance of the Buddha
肯定比这个幻像庄严几千倍。
like the thousands of time better than this
“因为佛陀是远离了贪嗔痴的。”
For he was quite without greed, hate and delusion!”
于是以佛陀为所缘而获得了喜悦，
He acquired happiness with the Blessed One as object,
增长了他的毗钵舍那观，
得证阿罗汉果。
and by augmenting his insight--that means developing his vipassana, he reached Arahantship.
所以，在修习随念之后，
so after practicing recollection meditations

可以转向内观，修习观禅。
one can go over or change to vipassana and practice vipassana meditation
所以观禅就是要观察
诸法的无常、苦、无我。
so vipassana meditation is trying to see impermanence suffering and soul-lessness of things
所以观禅可以将任何法作为所缘，
and so it can take any any state, anything as a object
有时候他以随念获得
的喜悦作为所缘，
sometimes they just take the joy they got from recollection so
他们观察喜悦的无常等，以此修习观禅，
they look upon joy as impermanent and so on and practice vipassana meditation and develop it and
获得觉悟。
get enlightenment
下一个禅修是死随念。
The next meditation is mindfulness of death.
死亡在这里被定义为一期
生命中命根的中断。
Death is defined as the interruption of the life faculty included within the limits of a single becoming or a single existence.
一期生命——
人的生命，动物等的生命。
It is one life - a human life, an animal life or whatever.
“中断”实际上指停止。
‘Interruption’ really means cessation or being cut off.
所以是命根的中断。
So it is stoppage or cessation of the life faculty.
大家知道命根，巴利语是 jīvita。
You are familiar with the life faculty. It is jīvita.
命根保持我们身体的存活，
It is something which keeps our bodies alive
同样还有名命根。
and also there is life faculty of mind.
命根有两种：色命根，名命根。
So there are two life faculties - physical and mental.

15B 说随念业处品

第一个定义的意思就是这样。
The first definition is what is meant here.
还有其他类型的“死”。
There are other kinds of death.
“诸阿罗汉断除轮回之苦，
称为正断死，不是这里的意思”。
“But death as termination (cutting off), in other words, the Arahant’s termination of the suffering of the round, is not intended here.”
当阿罗汉死去的时候，他不会再投生。
When an Arahant dies, he dies and there is no more rebirth for him.
这里的“死”不包括这种死。
That kind of death is not meant here.
“也不是刹那死”——
“刹那死”指的是刹那的灭。
“Nor is momentary death” - that means at every moment there is death.
某个刹那生起念头，然后灭去，
然后下一个刹那又有念头，诸如此类。
There is one moment of thought and then it dies and then there is another moment of thought and so on.
我们每时每刻都在死去，也在重生。
We are dying and being reborn every moment.
此种“死”被称为“刹那死”。
That kind of death is called ‘momentary death’.
“诸行的刹那灭，称为‘刹那死’。
“In other words, the momentary dissolution of formations,
这些‘通俗死’不是这里的意思。
nor the ‘death’ of conventional (metaphorical) usage in such expressions
树的死，金属的死等。”
as ‘dead tree’, ‘dead metal’ and so on (is not meant here).”
在《清净道论》里，
实际上写的是“铁的死”，
并不是说“金属”。

应该是“死的铁”。

In the Visuddhi Magga it actually says “the iron is dead”, not metal. It should be dead iron.

东方跟西方一样，也有炼金术。

There is alchemy in the East as well as in the West.

这些术士想通过金属利益人们。

These people tried to do something to metal to make it beneficial for people.

在缅甸有一句话说：

“如果你能杀死铁，

你就能养活整个国家。”

There is a saying in Burmese “If you can kill the iron, you can feed the whole country.”

我不知道这句话是什么意思。

I don’t know what that means.

还有一个说法：“如果你能杀死铁，

你就能将铅变为金。”

There is another saying “If you can kill the iron, you can turn lead into gold.”

同时还说你能治疗疾病。

It is also said that you can cure diseases.

这些人试图烧炼这些金属，

让它们变成灰。

They tried to burn these metals and make them into ashes.

然后再拌上蜂蜜，治疗疾病。

Then they would mix them with honey and so on and treat people.

很多人相信这种灰能够治疗许多疾病。

Many people believe such ashes can treat many kinds of diseases.

所以，当我们说：

“铁死了，铜死了”，

这是一种通俗的说法。

So when we say ‘The iron is dead; the copper is dead.”, we are using conventional usage.

这里的“死”不包括这种死。

That kind of death is not meant here.

在这里，“死”的意思只是生命的终结。

What is meant here is just the end of one life.

此处是指‘时死’、‘非时死’两种。

“As intended here it is of two kinds, that is to say, timely death and untimely death.

‘时死’——由于福尽，

或寿尽，或两者俱尽所发生。

Herein, timely death comes about with the exhaustion of merit, or with the exhaustion of a life span, or with both.

‘非时死’——

（生存）业为‘断业’所毁。”

Untimely death comes about through kamma that interrupts [other, life-producing] kamma.”

“因福尽而死”——

因令其结生的业的成熟故死。

‘Death through the exhaustion of merit’ - that means death through the exhaustion of the force of kamma.

假设现代的生命长度是一百年。

Let us suppose that the life span is now one hundred years.

但是，某个人的业不能支持他

活到一百岁，他就会提前死去。

However a person whose kamma cannot give him one hundred years may die before he reaches that age.

他可能会在五十岁的时候死去，

甚至更年轻的时候就死了。

He may die at the age of fifty, forty, or even younger.

如果是这样死去，

When he dies in that way, he is said to die

就说他是福尽而死，或者说业尽而死。

through the exhaustion of merit or through the exhaustion of the force of kamma.

所以，有很多人寿命没到就死了。

That is why many people die now before reaching the end of the life span.

有时候，人的业非常强大。

Sometimes people have very strong kamma.

他们的业可以让他们活到

一百岁，甚至几百岁。

Their kamma could make them live for one thousand years, many hundreds of years.

如果他们生活在人寿一百岁的时候，

If they live at a time when humans only live for one hundred years,

他们活到了一百岁，然后死了。

then they would die at the end of that span

这就被称为“寿尽而死”。

such death is called ‘exhaustion of a life span’.

他们的业可能让他们活到一百多岁，

They may have kamma which can make them live for more than one hundred years,

因为投生到人寿一百岁的时代，

他们也必须在一百岁的时候死去。

but since they are reborn at a time when people live for only one hundred years, they have to die at the age of one hundred years.

这就被称为“寿尽而死”。

That is called ‘exhaustion of a life span’.

两者俱尽而死：

The death through the exhaustion of both is when a person

人的业能够让他活到一百岁，

has a kamma which will cause him to live for one hundred years,

他投生到一个人寿一百岁的时代，

他活到一百岁，然后死去了。

and he is reborn at a time when people live for one hundred years, and he dies at the age of one hundred years.

这就叫两者俱尽而死。

That is death through both.

最后一个是非时死。

这大多数是悲剧性的死亡。

The last one is untimely death. That is mostly tragic death.

“非时死即是由于可令死没的业，

即在那剎那地断绝其生命的延续，

“Untimely death is a term for the death of

those whose continuity is interrupted by kamma capable of causing them to fall (cāvana)

如度使魔及迦蓝浮王等，

from their place at that very moment, as in the case of Dūsi-Māra, Kalāburājā, etc.,

或由于宿业关系，用刀剑等

的方法断其生命延续而取死者。”

or for the death of those whose [life’s] continuity is interrupted by assaults with weapons, etc., due to previous kamma.”

有时候，人们作了非常大的恶，

例如杀死阿罗汉。

Sometimes people do a very heinous offense or crime like killing an Arahant.

这样的人会立刻死亡。

Such people sometimes die immediately.

这里给出了度使魔的例子。

Here the example of Dūsi-Māra is given.

他曾经想杀死舍利弗尊者。

He tried to kill Venerable Sāriputta.

有一天舍利弗尊者在剃头。

One day Venerable Sāriputta shaved his head.

他的头非常光滑，耀目。

So his head was very smooth and shining.

度使魔想击打他。

度使魔击打他的头。

Dūsi-Māra wanted to hit him. He hit him on the head.

舍利弗尊者当时处在禅定中。

Venerable Sāriputta was in jhāna, in samāpatti.

舍利弗尊者毫发无损。

Nothing happened to Venerable Sāriputta.

因为这个极大的恶业，

度使魔立刻死亡。

Because of that kamma Dūsi-Māra died immediately.

迦蓝浮王他曾经杀死了

一个修忍辱的仙人。

Kalāburājā was a king who killed a sage who practiced patience.

这个仙人就是忍辱仙人。

There was a sage named Khantivara.

这位仙人非常著名，

有一天他来到城里，

在国王的花园里打坐。

He was very famous and once he came to the city and sat in the garden or pleasure grove of the king.

国王在睡觉。

The king was asleep.

皇后和许多的嫔妃来到

仙人的精舍听闻仙人讲法。

So his queens and concubines went to the hermit in order to listen to the Dhamma.

当国王醒过来的时候，

他看不到他的嫔妃。于是他四处寻找。

When the king woke up, he did not see his wives. So he looked around.

当他来到仙人的住处时，

他问：“你是谁？”

When he reached the hermit, he asked “What are you?”

仙人说：“我是隐士。”

The sage replied “I am a hermit.”

国王问：“你修什么？”

仙人说：“我修忍辱。”

The king asked “What do you practice?” The sage replied “I practice patience.”

国王问：“忍辱是什么？”

仙人就说，无论别人

对他做什么，他都会忍耐。

The king asked “What is patience?” The hermit said that it was having forbearance with regard to whatever people may do to you.

国王然后说：

“让我们看看你的忍辱。”

Then the king said “Let us see your patience.”

他召集了他的刽子手，

He called his executioners

砍下了仙人的双手。

and had them cut off the hands of that sage.

国王问他：“你还能忍辱吗？”

Then he asked him “Are you still patient?”

仙人说：“我的忍辱

不依赖于我的双手。”

The sage replied “Patience does not lie in the hands.”

国王又让人砍下仙人

的双脚，继续问他。

Then the king had the feet of the sage cut off and questioned him again.

仙人说他不嗔恨，也不沮丧。

The sage said he was not angry with him and that he was not upset.

忍耐依然伴随着他。

国王踢了仙人一脚，

He said that patience was here. The king kicked him

然后走了。

and went away.

当国王离开后，一位将军听说了这件事。

When the king went away, a general heard about what happened.

他匆忙来到仙人的精舍，

He rushed to the sage and asked him

让他对国王生气。

将军说：“请对国王发怒吧，

to be angry with the king. He said “Please be angry with the king

因为如果你发怒，

他受的痛苦就会减少。”

because if you get angry with the king you will suffer less.”

仙人说：

The sage said

“像我这样的人，不会发怒，

“People like me do not get angry.

我希望国王长命百岁。”

Let him live long.”

国王因为作了如此的大恶，

被大地所吞没。大地裂开，吞了他。

Because of that offense the king was swallowed by the earth. He was consumed by the earth.

这样的“死”被称为“非时死”。

Such death is called ‘untimely death’.

他们有过去的业，他们也有寿命，

但是他们造的恶太大，必须立刻死。

They have past kamma and they have life span, but their crime is so bad that they have to die.

有时候，人们死于事故。

Sometimes they die in accidents.

这些被称为“非时死”。

These are called ‘untimely death’.

学生：关于“不生气”，

为什么仙人发怒，国王的业就变轻？

Student: About not getting angry, how would his kamma be less because somebody got angry?

尊者：如同

Teacher: It is like

善行在肥沃的土地和

贫瘠的土地收获的果实不同一样。

with regard to wholesome acts sowing seeds in a field which is fertile and in a field which is not fertile.

杀生的果报

The effect or result of killing

根据被杀对象的不同而不同。

differs with the being who is killed.

如果被杀的人品德高尚，恶业就更重。

If the being that is killed is virtuous, there is more akusala.

如果被杀的动物体积更大，

恶业就更重，诸如此类。

If the being that is killed is larger, then there is more akusala and so on.

根据被杀掉的人的品行的等级

There are variations in degree of offense with regard to the virtue of the person being killed

和杀生时所付出的努力，

所受的果报也不同。

and also whether there is more effort needed to kill.

杀死一只蚂蚁和杀死一只大象是不同的；

Killing an ant and killing an elephant are not the same;

这两个恶的程度是不同的。

they do not have the same degree of akusala or unwholesomeness.

为了杀死一只大象，

你需要付出更多的努力。

To kill an elephant you have to make much effort.

付出的努力越大，所造的恶就越多。

The more effort there is, the more akusala there is.

学生：所以，你所说的

是将军对此的误解？

Student: So what you are saying is the general misunderstood about this thing.

尊者：不对。将军对此并没有误解。

将军希望国王的罪过更小。

Teacher: No. The general did not misunderstand. The general wanted to make the offense less damaging for the king.

如果仙人生气了，就说明

他的品行并没有那么高洁。

If the hermit becomes angry, he will be less virtuous.

学生：这是个很有意思的例子。

这与大乘不同。

Student: This is a funny example. This is different from Mahāyāna.

大乘的方法可能去说服仙人，

从而帮助国王。

The Mahāyāna approach might be to convince and help the king.

仙人应该生气。

如果仙人生气了，就是利用德行。

The sage should get angry. That is in a sense a play for virtue.

如果他希望国王的惩罚变轻，

If he wants the king’s punishment not to be so bad,

他可能会“生气”，

但是那不是真正的生气。

he might get ‘angry’, but it would not be out of actual anger. I don’t know.

尊者：但是如果仙人生气了，

Teacher: But when he gets angry,

他可能就打破了他的誓言，

it will amount to breaking some vows or something.

他可能曾经发誓：

“不管人们对我做出什么事情，

我都会忍耐。”

He might have made the vow “I will be patient whatever people do to me.”

他坚守这个誓言，直至死亡。

So he kept it until his death.

学生：你提到有些人的业

可以支持他活一千年，

但是当时的寿命期限是一百年。

那么还剩下九百年的生命，

Student: You mentioned that some people may have the kamma to live for one thousand years, but the life span is only a hundred years.

这剩下的可以作为功德的结余吗？

With the nine hundred years remaining do you have some kind of credit?

尊者：我希望如此。

Teacher: I wish we could.

不。为了让业成熟，

No. In order for kamma to ripen and give results

我们需要不同的条件——

we need different conditions -

业成熟的时间、业成熟的处所，

业成熟的因缘，等等。

the time for the ripening of the kamma, the place for the ripening of the kamma, the condition of the ripening of the kamma and so on.

业的成熟依赖于这些条件。

When kamma gives results, it depends on these conditions.

马哈希西亚多在一次开示中讲过：

Mahāsi Sayādaw in one of his talks said

“我觉得很多缅甸人将来会投生到美国。

“I am afraid that many Burmese people will

be reborn in the United States.

为什么？因为他们积了很多功德，

Why? Because they do a lot of meritorious deeds, especially dāna.

特别是布施的功德。

这些功德会带来很大的果报。

缅甸是个穷国家。

These meritorious deeds will give them great results. Burma is a poor country.

如果布施者的果报

是成为一个亿万富翁，

So when the kamma is able to make him a billionaire,

而缅甸却没有这样的环境。”

类似于此。

Burma will not have enough.” It was something like that.

为了让业产生完全的结果，

In order for the kamma to give full results,

需要有利的条件——

it needs favorable conditions -

人所作出的有利的

努力、时机，以及其他事情。

favorable effort made by the person, then time, many things.

学生：有没有这样的可能，

人在很年轻的时候死去，是善业的果报？

Student: Is it possible when a person dies young, that it is ever taken as a sign of good kamma?

就是说他早点死了之后，

可以投生到更好的地方。

He might have a more favorable rebirth having died young.

尊者：早死并不是什么好的业报。

Teacher: To die young is the result of not so good kamma.

学生：假设

Student: Let us say

这个人的人生很痛苦。

他出生在贫民窟，

their life is miserable. They are born in the ghetto,

又生了病，没办法接触佛法，

他很早就死了。

have disease, never have contact with the Dharma, and they die young.

这样，他投生到更好环境的机会就更大。

Then they might have a better chance in another environment.

尊者：投生为人是善业的果报。

Teacher: People are reborn as human beings as the result of wholesome kamma.

善业具有不同的能力。

This wholesome kamma has different capabilities, different abilities, different power.

有些善业只能让你有十年的寿命。

Some wholesome kamma can only give ten years.

另外一些善业可能会

给你二十、三十年等等。

Other wholesome kamma may give twenty years, thirty years and so on.

当投生为人的时候，

我们就说这是善业的结果。

Whenever a person is reborn as a human being, he is said to be reborn as the result of good kamma.

但是善业各种各样。

But that good kamma varies.

那个人并不是因为恶业早死，
That person does not die as the result of bad kamma,
而是因为善业的强度不够，
不能让他活的更长。
but as the result of good kamma that is not strong enough to make him live longer.
学生：换言之，
刚出生没多久就死了的孩子，
他的善业没有活到八九十岁
才死的人那样强？
Student: In other words children that die young do not have as much good kamma as someone who lives to be eighty five or ninety?
尊者：没错。
Teacher: That's right.
我想，死随念不难理解。
The recollection on death I think is not so difficult.
《清净道论》告诉我们如何
以不同的方式随念死。
The Visuddhi Magga tells us how to reflect on death in different ways.
第七段：“如是作意之时
（即死亡将发生，死亡将到来，
我有一天将死），
In paragraph 7 “When some exercise it merely in this way (That means death will take place, death will come, I will die one day.),
有人即得镇伏诸盖，
住于念死的所缘，
生起得证近行定的业处。”
their hindrances get suppressed, their mindfulness becomes established with death as its object, and the meditation subject reaches access.”
这些是利根的人。
Those are gifted people.
“像上面的修习，
如果依然不能现起业处之人，
“But one who finds that it does not get so far
则另有八种修法：
（一）以杀戮者追近，
（二）以兴盛衰落
should do his recollecting of death in eight ways, that is to say: (1) as having the appearance of a murderer, (2) as the ruin of success” -
（英译的 ruin of success 不对，应该是 success and failure），
not the ‘ruin of success’ but success and failure - “
（三）以比较，（四）以身多共同者
(3) by comparison, (4) as to sharing the body with many
（意思是我们将与昆虫、
细菌等共享我们的身体），
(That means we have to share our body with worms, insects, germs and all these things.)
（五）以寿命无力，（六）以无相故，
（七）以生命时间的限制，
（八）以剎那短促等八种行相而念于死。
(5) as to the frailty of life, (6) as signless, (7) as to limitedness of the extent, (8) as to the shortness of the moment.”
我们可以通过不同方式省思死。
We can reflect on death in different ways.
在死随念的结尾部分，
有一个很长的脚注讨论“概念”。
Towards the end of the recollection of death there is a large footnote discussing paññatti.
我们下个星期再讲。
We will discuss it next week.
这里举了许多例子，
我们不能一一列举。
There are many examples given and we cannot go to every reference.
在脚注 6 中，列出了許多人名，
In footnote 6 many references are given -
如摩訶三摩多、大善見王、堅念、
尼弥、薰钵、结发外道、郁伽等。
Mahāsammata, Mandhātu, Mahāsudassana, Daḷhanemi, Nimi, Jotika, Jaṭila, Ugga and so on.
有一些人名主要在本生故事里出现，
同时也在其他佛典里出现。
Some of the persons mentioned are found mostly in Jātaka tales and also in the Suttas.

第 19 段的毘瑟挐、大力神等

主要来自印度教的典籍。

Then in paragraph 19 Vāsudeva, Baladeva, and so on are mostly taken from Hindu books.

在《摩诃婆罗多》里，

出现了这些名字，

in the Mahabharata, these names appear

在印度教的故事和

佛教故事之间有某种联系。

There is some kind of relationship between Hindu stories and Buddhist stories.

有些印度教的故事

在本生故事里被当做佛教故事。

Some Hindu stories are told as Buddhist stories in the Jātakas.

毘瑟挐、大力神、怖军、坚战.

和甘尼拉都在本生故事里被提到，

Vāsudeva, Baladeva, Bhīmasena, Yuddhiṭṭhila and Cāṇura are mentioned in the Jātakas,

但是我觉得他们

最初都是来自印度教的资料。

but I think they originally came from Hindu sources.

摩诃婆罗多里的五兄弟……

In Mahābhārata there are five brothers...

这里的要点是在说明

有大功德、大力量的人、

The main point here is that persons who are of great merit, who are of great strength,

具有神通的人，

甚至佛陀，都必定会死亡。

who possess supernormal powers and even the Buddha had to die.

所以说我们不会死是没有意义的。

There is no point in saying we will not die.

我们将自己与这些人比较，

随念死亡，

死亡终将会降临到我们身上。

Comparing ourselves with these persons, we reflect on death, that death will come to us one day.

此种随念必须带着智慧完成。

This recollection has to be done with wisdom, has to be done with understanding.

第 5 段：“如果念喜爱者的死则生悲，

Paragraph 5 “If he exercises his attention unwisely in recollecting the [possible] death of an agreeable person, sorrow arises,

如生母念爱子之死；

as in a mother on recollecting the death of her beloved child she bore;

若念憎恶者的死则生欢喜，

and gladness arises in recollecting the death of a disagreeable person,

如怨敌念他的仇人之死；

as in enemies on recollecting the death of their enemies;

若念全无关心者的死则不起感动，

and no sense of urgency arises on recollecting the death of a neutral person,

如烧尸者见死骸；

as happens in a corpse-burner on seeing a dead body;

若念自己的死，如畏怯者

见屠杀者之举剑则起战栗，

and anxiety arises on recollecting one’s own death, as happens in a timid person on seeing a murderer with a poised dagger.”

以上的一切都是不如理作意，

因为不起忆念感动及智的。”

“In all that there is neither mindfulness nor sense of urgency nor knowledge.

“所以在各处见了被杀或死的有情，

So he should look here and there at beings that have been killed or have died, and advert to the death of beings already dead

思虑他们过去曾是知名之士

的死而生忆念感动及智之后，

but formerly seen enjoying good things, doing so with mindfulness, with a sense of urgency and with knowledge,

当起’死将来临‘等的方法作意。

这样作意为起如理作意——

即起方便作意之义。 ”

after which he can exercise his attention in the way beginning ''Death will take place'.”

如果你是如此禅修，

你就需要非常小心。

So when you practice this kind of meditation, you have to be very careful.

思维死亡会让你不那么恐惧死亡，

这是一件很奇妙的事情。

It is amazing that thinking of death makes you less afraid of death.

同时，随念死亡会很大程度地

减少你的傲慢和贪着。

Also the recollection on death can reduce to a very great degree your pride or attachment.

你可能曾经病得很严重，

认为你将会死去。

You may have experienced being very sick or very ill. You may have thought that you were going to die.

这样，你就不会有

贪着或者嗔恚等等。

In that case you don't have any attachment, or any anger or whatever.

你不会有傲慢。你会非常谦逊。

You do not have any pride in yourself. You are very humble.

你在那时候就会像是一个阿罗汉，

因为你不需要任何东西。

你在那时候，就不会贪着任何东西。

You are like an Arahant at that time because you don't want anything. You are not attached to anything at that time.

所以死随念是一件很好的武器，

可以用来对付贪、嗔、慢等。

So recollection on death is a very good weapon in fighting against attachment, hatred, pride and others.

当死亡真正来临的时候，

And when death really comes, you will be able to face it

较之于那些没有这样去修行的人，

你就能更加平静地去面对它。

with more calmness than those who do not practice this kind of meditation.

所以，佛陀说比丘应该修习死随念。

That is why the Buddha said that monks must practice this meditation.

每天，比丘们都必须修佛随念、

Everyday monks must practice recollection of the Buddha,

慈心、不净观和死随念。

loving-kindness meditation, foulness of the body meditation and recollection of death.

佛随念

recollection of the buddha

慈心

loving-kindness

不净观

foulness of the body meditation

死随念

recollection of death

关于第三十五段，我想说一下。

One thing I want to say in paragraph 35 it says

“’以生命时间的限制‘——

“As to the limitedness of the extent:

现在人的生命的时间是很有限的。

the extent of human life is short now.

如果长寿者，亦不过百岁上下。”

One who lives long lives a hundred years, more or less.”

这里佛陀的的意思：

“如果长寿者，亦不过百岁，

或者多一点。”

What the Buddha meant here is “One who lives long lives a hundred years, or a little more.”

这里不是“上下”。这句的意思是，

他可能活到 120 岁，150 岁，160 岁，

It is not ‘more or less’. That means he may live to be 120 years, 150 years, 160 years,

并不是“上下”。

not ‘more or less’.

所以是：“如果长寿者，

亦不过百岁，或者多一点。”

So “One who lives long lives a hundred years, or a little more.”

有两个句子都是如此。

There are two sentences like that.

我们下个星期将讨论“概念”，

然后讨论“身至念”

We will discuss paññatti next week and go into the section on mindfulness of the body

——到 270 页，并没有很多。

up to page 270, not many pages.

16A 说随念业处品

上个星期我们结束了死随念的学习：

Last week we came to the end of the section on the recollection of death:

在《清净道论》上有一个脚注，

给出了关于“概念”的信息。

There is a footnote in The Path of purification giving information about concept or paññatti.

这是与第 39 段的偈颂相关的。

It is in connection with the verses in paragraph 39.

最后一句偈颂是：

The last verse reads:

“以（心）未生故不生，

“ No [world is] born if[consciousness is]

not Produced;

依现存（心）而生存，

when that is present, then it lives;

由心灭故世间灭，

When consciousness dissolves, the world is dead:

此依第一义施设。“

The highest sense this concept will allow,”

实际上，最后一句的意思是

Actually the last line means that

“施设”（概念）是最高意义的究竟法。

here concept is virtually reality in the ultimate sense or in the highest sense.

对应的巴利语是“paññatti paramatthiyā”。

The Pāḷi words for this line is paññatti paramatthiyā.

也就是说“概念”就是“究竟法”。

That means here paññatti is paramattha.

因为当我们说某人活着

或者某人死亡的时候，

That is because when we say someone lives or someone dies

我们实际上是说他的心生起、灭去。

we really are talking about consciousness arising and disappearing.

当我们讨论心识的时候，

When we talk about consciousness,

我们就是在讨论究竟法。

we are talking about an ultimate reality.

这里“概念”实际上就是究竟法。

Here concept is virtually ultimate reality.

因此，

In connection with that

译者给出了“概念”的一些信息。

the translator gives information about paññatti or concept.

这些信息都来自于

《人施设论》的注释书。

He took this information from the commentary on the Puggalapaññatti one of the books in Abhidhamma.

阿毗达摩有七部论书，

《人施设论》是其中一部。

There are 7 books in Abhidhamma. This Puggalapaññatti is one of them.

这是阿毗达摩里面不像

是阿毗达摩的一部论书。

It is the one book in Abhidhamma that does not look like Abhidhamma.

实际上，它是源自经藏，

It is in fact taken from Sutta Piṭaka

因为它描述了不同类型

的众生，不同的人类。

because it describes different types of beings, different types of human beings.

这本书被称为《人施设论》

（关于不同人的概念）。

The book is called Puggalapaññatti (Concept of Persons).

“paññatti”这个词

在巴利语里有两个意义。

The word ‘paññatti in Pāḷi has two meanings.

第一个意义就是让事物

被知晓，或者赋予事物名称。

The first meaning is that which makes known or that which designates.

这个被知晓或者被赋予的

就是“名字概念”，

英文是“name-concept”，

That which makes known or that which designates is called ‘nāma paññatti’. We will call it ‘name-concept’.

意思是表示事物的词。

That means the words which denote the things.
表示事物的词，或者赋予不同
事物的名称被称为“名字概念”。
The words denoting the things or the names we give to different things are called ‘nāma paññatti’.
因为它们使人知晓事物。
This is because they make things known.
当我说“桌子”的时候，
你们就知道这个事物，桌子。
When I say “table”, you know the thing, a table.
当我说“男人”的时候，
你们就知道这类人，男人。
When I say “man”, you know the being, man.
这个名字或者词语
在这里被称为“概念”。
The names or the words are called ‘paññatti’ here.
第二个意义就是被知道的，
或者被赋予名字的。
The second meaning is that which is made known, that which is designated.
这被称为“意义概念”。
That is called ‘attha paññatti’, thing concept.
所以，“概念”分两种，
名字概念和意义概念。
So there are two kinds of concepts - name-concept and thing-concept.
“男人”这个词语
或者名称就是”名字概念“。
The word or the name ‘man’ is the name-concept.
男人本身就是意义概念。
The person, the man himself, is thing-concept.
男人是通过“男人”
这个名称被人知晓。
The being, man, is designated by or made known by the word or the name ‘man’.
我们可以想出很多此类的例子。
We can think of many examples of this.
当我们说“汽车”的时候，
“汽车”这个名称就是名字概念，
When we say ‘car’, the word ‘car’ is name-concept
被我们称为汽车的事物就是意义概念。
and the thing which we call a car is thing-concept.
今天，我们主要是学习名字概念。
Mostly today we are going to learn about name-concepts.
在阿毗达李里，首先给出了六种概念。
In that book of Abhidhamma first the six kinds of concepts or designations are given.
我给你们下发的资料与
这本书上的印刷小字是一样的。
The notes I have given you are the same as the small print in this book.
这本书里的印刷小字体
阅读起来很困难。
It is difficult to read the small print in this book.
为了便于阅读，
我就做了这些下发资料。
In order to facilitate reading I made these notes.
它们并不是不同的内容。
They are not new.
里面有蕴的概念、处的概念、
界的概念、谛的概念、
根的概念和人的概念。
There are concept of aggregates, concept of bases, concept of elements, concept of truths, concept of faculties and concept of persons.
这就是《人施设论》里面的六种概念。
These are the six kinds of concepts dealt with in that book of Abhidhamma, Puggalapaññatti.
蕴概念的例子就是
色蕴、受蕴、想蕴等等。
The examples for concept of aggregates would be aggregate of matter, or aggregate of feeling, aggregate of perception and so on.
处概念的例子就是眼处、耳处等等。
Examples for concept of bases would be eye-base, ear-base and so on.
界概念的例子就是
眼界、耳界等等。

Examples of concept of elements are eye-element, ear-element and so on.
谛概念的是苦圣谛、集圣谛等等。
Concept of Truth is Noble Truth of Suffering, Noble Truth of Origin of Suffering and so on.
根概念的例子是眼根、耳根等等。
Concept of faculties are exemplified by eye faculty, ear faculty and so on.
至于人概念，
For the concept of persons
这本书里提到了很多种类的人。
there are many kinds of persons mentioned in that book.
“时解脱”只是其中的一种。
One who is ‘free from defilements at appropriate times’ is only one of them.
在阿毗达摩里提到了不同种类的人。
There are different kinds of persons mentioned in that book of Abhidhamma.
对这些名词的解释
Explanation of these names
这些概念都是根据圣典而来的。
These are the concepts according to the Texts.
除了圣典里提到的概念，
还有其他论书里提到的概念。
Apart from the concepts mentioned in the Texts there are other kinds of concepts mentioned in the Commentaries.
“真实的概念”、“不真实的概念”等等。
They are ‘concept of the existent’, ‘concept of the non-existent’ and so on.
这六种很重要。
These six are important.
《阿毗达摩概要精解》
里也提到了这六种概念。
These six are also mentioned in The Manual of Abhidhamma.
在《阿毗达摩概要精解》的第八章，
列出了这六种概念。
In the eighth chapter of The Manual of Abhidhamma these six are given.
这里的“真实”意思是
具有三个存在阶段的事物——
Here ‘existent’ means something which has three phases of existence -
生、住、灭。
arising, continuing and disappearing or dissolution.
这三个阶段或者说这三个小刹那
被称为所有有为法的共相。
These three phases or these three submoments are called the common characteristics of all conditioned phenomena.
所有有为法都必须具有这三个特相
Anything that is conditioned must have these three characteristics -
——生、住、灭。
arising, continuing for some time, and then disappearing.
任何具有此存在三阶段
的事物都被称为“真实”。
Anything that has these three phases of existence is called ‘existent’.
不具有此三阶段的
事物被称为“不真实”。
Anything that does not have these three phases is called ‘non-existent’.
根据阿毗达摩的教法，
According to the teachings of Abhidhamma
只有阿毗达摩里提到的心、
心所、色法和涅槃都是真实的。
only those that are mentioned in Abhidhamma like consciousness, mental states, material properties and Nibbāna are existent.
其他的都是非真实的。
所以概念实际上是不真实的。
The others are non-existent. So paññatti is actually non-existent.
只有究竟法是真实的。
Only the ultimate truths are existent.
所以真实的概念就是真实事物的名称。
So the concept of the existent is the name of something which is said to be existent.
善或者不善，这些是善或不善心的名称。
Kusala or akusala, these are the terms for wholesome or unwholesome consciousness.
这些名称是真实事物的概念。
These names are the concepts of the existent.
不真实的概念意思是根据阿毗达摩，

赋予不真实的人或者事物的名称。

The concept of the non-existent means names given to things or beings that are non-existent according to Abhidhamma.

男人、女人、房子、桌子等，

根据究竟意义，都是不真实的。

A man, a woman, a house, a table, or whatever is supposed to be non-existent according to the ultimate sense.

这是因为离开五蕴，就没有女人，

离开五蕴，也没有男人，

This is because there is no woman apart from the aggregates, no man apart from the aggregates,

离开不同的构件，

如屋顶、墙、门等，就没有房子。

no house apart from the different parts like roof, walls, doors and so on.

所以，这些都是不真实的。

Therefore they are called ‘non-existent’.

“女人”、“男人”、“房子”

这些名称都是不真实事物的名称。

The name ‘woman’, or the name ‘man’, or the name ‘house’ are the names of non-existent beings or the name of a non-existent thing.

有时候我们将“真实”

和“不真实”结合起来。

Sometimes we combine these two, existent and non-existent.

这样我们获得四个更多的概念。

Then we get four more of these concepts.

第三个就是

“通过真实的不真实概念”。

The third is ‘the concept of the non-existent by the existent’,

“通过真实的不真实概念”。

concept of the non-existent by or with what is existent.

“拥有三明的人”就是一个例子。

你们必须理解巴利语“tivijjā”。

‘One with the three clear visions’ is an example. You must understand the Pāḷi word ‘tivijjā’.

这里“人”是不真实的。

Here ‘one’ is non-existent.

“人”是不存在的。

“三明”意思是知识，

The person is non-existent. ‘The three clear visions’ means knowledge,

巴利语被称为“abhiññā”。

in Pāḷi abhiññā.

三明是真实的，因为它们是“智”，

是 52 心所之一。

The three clear visions are existent because they are ñāṇa, one of the 52 mental states.

这个就是“通过真实的不真实概念”。

This is a concept or designation of the non-existent by the existent.

下一个是“通过不真实的真实概念”。

The next one is the designation of the existent by the non-existent.

“女相”是这样的例子。

‘Form of a female’ is the example.

这里的“相”就是“色”，

并不是形状之类的。

‘Form’ means rūpa here, not a shape or something.

色是真实的，

Rūpa is existent

因为它具有生、住、灭三个阶段。

because it has its own three phases of existence - arising, continuing and disappearing.

“女”是不真实的。

‘Female’ or ‘woman’ is non-existent.

所以“女相”这个名称就是

“通过不真实的真实概念”。

Therefore ‘form of a female’, this name, this designation is a designation of the existent by the non-existent.

下一个是“通过真实的真实概念”。

The next one is the concept of the existent by the existent.

两个都必须在阿毗达摩里找到。

Both must be found in the Abhidhamma.

眼触就是这个例子。

“眼”这里指的是眼净色。

Eye-contact is the example.‘Eye’ here means the eye sensitivity.

它是属于 28 色法之一，

It is among the 28 material properties.
是真实的。
It is existent.
触（phassa）是 52 个心所之一。
Contact (phassa) is one of the 52 mental states.
它是真实的。
So it is existent.
“眼触”就是“通过真实的真实概念”。
Eye-contact is a concept of the existent by the existent.
最后一个是“通过不真实
的不真实概念”。
The last one is the concept of the non-existent by the non-existent.
根据究竟法，两个都必须是不真实的。
Both must be non-existent according to ultimate reality.
银行家的儿子就是这样的例子。
“儿子”是不真实的，
“银行家”也是不真实的。
A banker’s son is the example. A son is non-existent and a banker is also non-existent.
这个就是“通过不真实的不真实概念”。
This is the designation of the non-existent by the non-existent.
这些就是注释书里提到的六种概念。
These are the six kinds of concepts mentioned in the Commentaries.
你可以类比于这些，给出其他的例子。
You can give other examples following these.
对于不真实的概念，有：
汽车、房屋、灯、水壶。
For the non-existent there are a car, a house, a lamp, a kettle.
对于通过真实的不真实概念，
有明眼之人、贪婪之人、嗔恚之人。
For the non-existent by the existent there are one with clear vision, one with attachment, one with anger.
通过不真实的真实概念，有女相。
For the existent by the non-existent we have form of a female.
第一个必须是不真实的，
第二个必须是真实的。
The first must be existent and the last non-existent.
学生：一杯茶。
尊者：不对。
Student: A cup of tea.
Teacher: No.
学生：僧人之恶。
Student: A monk’s kusala
尊者：对。
Teacher: Right.
僧人之恶，你可以说僧人的声音。
A monk’s kusala, a monk’s akusala, a monk’s voice you could say.
声是属于 28 色法之一。
Voice is one of the 28 material properties.
对于下一个，眼触，
你可以用其他东西替换，例如眼识。
For the next one, eye-contact you can substitute some other thing like eye-consciousness.
眼是真实的，识也是真实的。
Eye is existent and consciousness is also existent.
最后一个，银行家的儿子
是“通过不真实的不真实概念”。
学生：[听不清]保险杠贴纸。
The last one, banker’s son is non-existent by non-existent.
Student: (inaudible) Bumper-sticker.
尊者：对。这些就是注释书里
提到的一套六种概念，
Teacher: Right. This is the set of six concepts mentioned in the Commentaries.
还给出了其他的概念。
Other lists of concepts are also given.
还有一些老师教授的概念。
注释书里甚至都没有找到这些概念，
但是古代的老师提到了它们。
There are concepts according to teachers. They are not even found in the Commentaries, but they are mentioned by teachers.
这样的概念有两套，
每套六个概念。
There are two sets with six in each set.

其中一类是所造（upādā）概念。

One is derivative concept.

也就是说，依赖于

其他事物安立名称。

That means depending upon something a name is given.

例如“人”这个名称，

是依赖于五蕴的。

For example the name ‘being’ is given depending upon the combination of five aggregates.

“马车”这个名称，

是依赖于不同的结构。

The name ‘chariot’ is given depending upon the combination of various parts.

这样的概念被称为“所造概念”。

Such concepts are called derivative concepts.

第二类是同位（upa-nidhā）概念。

它具有分支。

The second one is appositional concept. It has sub-divisions.

这在列表的结尾列出。

They are given at the end of the list.

我们稍后会对此进行解释。

We will go to them later.

“第二”和“第三”是例子。

‘Second’ and ‘third’ are the examples.

当我们说这是第二，

另外一个就是第三。

When we say that this is second, then the other is third.

当我们说那个是第三，

下一个就是第四，诸如此类。

这就是同位概念。

When we say that this other is third, then the next one is fourth and so on. That is the appositional concept.

然后是集合（samodhāna）概念。

例如“八足”、“一堆财富”。

Then we have collective concept. Examples are ‘eight-footed’, ‘pile of riches’.

这些都是集合事物。

These are the names of collective things.

第四是添加（upanikkhitta）概念。

也就是增加更多的东西。

给出例子是“二、三、四”。

The fourth one is additive concept. That means adding one more. The example ‘two, three, four’ is given.

注释里应该没有“一”，

There should be no ‘one’ in the footnote

因为“一”并没有添加什么。

从二开始，就有所添加，

所以二、三、四。

because there is nothing added there. From two onward we have adding, so two, three, four.

在注释书里，

给出的也是“二、三、四”。

In the Commentary also it is given as ‘two, three, four’.

然后是适当（(tajjā）概念。意思是

这些都是阿毗达摩里教导的概念。

Then there is verisimilar concept. That means the names of those things that are taught in Abhidhamma.

这些事物例如地界、

水界、心识、心所，

Such things as earth-element, water-element, consciousness, mental factors

都是适当概念的例子。

they are all examples of the verisimilar concept.

第四类是连续（santati）概念。

The sixth one is continuity concept.

这个是依赖于众生的延续

而赋予的名称。

That is the name given depending upon the continuity of a being.

例子是：耄耋、鲐背

Examples are octagenerarian and nonagenerarian

（八十岁。九十岁的老人）等等。

(an eighty year old man, a ninety year old man) and so on.

根据老师，有另外一套六种概念。

根据老师，有两套六种概念。

There is another set of six according to teachers. There are two sets of concepts according to teachers.
第二套概念的第一个
是根据功能而设的概念。
The first one of the second set is concept according to function.
例子是：布道者和法师。
Examples of preacher and Dhamma teacher are given.
这类的名称就是根据
某人的功能而施设的。
They are names given depending upon the function done by that person.
下一个就是根据形状施设的。
例子是：瘦子、胖子、矮子等等。
The next one is concept according to shape or form. Such things as thin man, round man, stout man and so on are examples.
下一个就是根据性别施设的。
男人、女人就是根据性别
而施设的概念。
The next one is concept according to gender. A man, a woman are concepts according to gender.
第四个是根据方位
而施设的概念。那就是欲界。
The fourth one is concept according to location. That is of sense-sphere.
这个心是属于欲界。
这个心是属于色界。
This citta belongs to kāmāvacara sense-sphere. This citta belongs to rūpāvacara form-sphere.
或者我们有“憍萨罗人”。
憍萨罗是居住在憍萨罗的人。
憍萨罗是地名。所以，
我们这里可以说“美国人”。
Or we have ‘Kosalan’. Kosalan is a native of Kosala. Kosala is the name of a place. So we can put here ‘American’.
此外还有专有名词的概念。
就是某个人的名字。
Then there is concept as Proper name. That is one’s own name.
给出的都是巴利语名字：
帝须、龙、苏马纳。
The examples are all names in Pāḷi - Tissa, Nāga, Sumana.
你可以给出任何你喜欢的名字，
或者你自己的名字。
So you can put any name you like, your own name there.
最后一个是无为法的概念。
The last one is the concept of the unconditioned.
就是不受任何限制的名称。
例子就是：寂灭和涅槃。
That is the name of things that are not conditioned. Examples are cessation and Nibbāna.
同位概念下面有八个分支。
The appositional concept is sub-divided into eight.
或许我们可以添加更多。
Maybe we can add many more.
第一个是指称同位，如因此，故彼。
The first one is apposition of reference. That is like with reference this, the other is called the third
因为二，另外一个被称为三。
with reference to the second the other is called the third.
还有长和短。
Then we have long and short.
意思就是例如一英尺
相对于六英寸就是长的。
That means for example that one foot is long compared to six inches.
英尺相对于两英尺就是短的。
One foot is short compared to two feet and so on.
这就被称为指称同位。
This is called apposition of reference.
第二类就是手中同位。
The second one is apposition of what is in the hand.
如果你手头上有一把伞，
你就被称为“手中拿一把伞的人”。
If you have an umbrella in the hand, you are called ‘ the man with umbrella-in-hand’.

如果你手上哪一把水壶，

你就是“手中拿一把水壶的人”，

诸如此类。

If you have a kettle in your hand, then you are ‘the person with the kettle-in-your-hand’ and so on.

还有关系同位。

Then there is apposition of association.

例子就是“戴耳环的人”

或者“穿夹克的人”。

你可以举其他的例子。

The example is ‘earring-wearer’ or jacket-wearer. You can say anything.

内容同位：玉米车。

and then apposition of contents, “corn-wagon,”

然后是临近同位，

例子是“因陀沙罗窟”。

Then there is apposition of proximity with the example of ‘Indasāla Cave’.

“因陀沙罗”是树的名字。

‘Indasāla is the name of a tree.

所以，“因陀沙罗窟”意思就是

离树很近的洞穴。

So ‘Indasāla Cave’ means a cave near that tree.

树不能成为窟，窟不能成为树。

A tree cannot be a cave and a cave cannot be a tree.

这里的“因陀沙罗窟”意思

就是离树很近的洞穴。

Here ‘Indasāla Cave’ means a cave close to the Indasāla tree.

就像我们这里说的“红木窟”。

Here we might say ‘Redwood Cave’.

还有比较同位。

Next there is apposition of comparison.

“比较”在这里实际指的是“相似”。

‘Comparison’ really means similarity here.

例子是“金色”。“金色”意思是

具有与金子类似的颜色。

The example is ‘gold colored’. ‘Gold colored’ means with color similar to that of gold.

还有多数同位。例子是“莲花池”。

莲花池里可能还有其他的花朵。

Then there is apposition of majority. We have the example of lotus pond. There may be some other flowers in the pond.

因为大多数都是莲花，

所以，我们称它为莲花池。

Since most of them are lotus, we say lotus pond.

我们说“美利坚合众国”。

We say “the United States of America”.

在美国还有亚洲人，

但是我们依然称之为美国。

There are Asians now in this country, but we still call the country ‘America’.

在书中举的例子是“婆罗门村”。

In the books it is said ‘Brahmana Village’, the village of brāhmaṇas.

这个村子里大多数是婆罗门，

但是还有其他人。

In the village there are mostly brāhmaṇas, but there are other people too.

最后是特质同位。

意思就是某物的独特之处。

Finally we have apposition of distinction. That means something special about that thing.

例子就是“红宝石手镯”。

Ruby bracelet is the example.

在书里写的是“钻戒”，

In the book it says “diamond ring”,

但是巴利语的意思是

“手镯”，不是“戒指”。

but the Pāḷi word means bracelet, not a ring.

所以”红宝石手镯“才是对的。

So ‘ruby bracelet’ is correct.

在脚注 11 的地方，

In the notes in footnote

翻译有一些问题。

there is some problem with the translation.

对于多数同位，

举的例子是莲池-婆罗门村。

For apposition of majority the example of Padumassara-Brahman Village is given.

“莲池”是一个词，

“婆罗门村”是一个词。

‘Padumassara’ is one word and ‘Brahman’ is another word.
它们不是一个词，是两个词。
They are not one word. They are two words.
“莲池”意思是莲花池。
‘Padumassara’ means lotus pond.
“婆罗门村”是婆罗门人住的村子。
‘Brahman Village’ is Brahman Village.
这里是两个例子，不是一个。
There are two examples, not one.
译者误译了。
He misunderstands this.
圣典、注释书和古代老师教导了
不同类型的概念。
These are the different kinds of concepts taught in the Texts, Commentaries and also taught by the teachers.
根据阿毗达摩的教法，
According to the teachings of Abhidhamma
概念法没有生住、灭三个阶段。
concepts do not have the three phases of existence.
我们不能说概念具有时间的属性。
We cannot say that a concept has time.
概念不具有是在性、真实性。
It has no existence or no reality.
概念只存在于我们的心里。
It exists only in our minds.
这可能像是化学家说离开
两个化学元素之外，
就没有被称为“水”的东西。
It might be similar to chemists saying that there is no such thing as water apart from the two elements combined together.
从化学上讲，其实并没有水，
只有氧和氢元素。
In the sense of chemistry there is no water but just oxygen and hydrogen.
所以，水只是概念。
根据化学，氢和氧是究竟法。
So water is a concept. Hydrogen and oxygen are ultimate realities according to chemistry.
根据化学，水没有自己独立的存在。
According to chemistry water has no existence of its own.
水只不过是两种元素的结合。
It is just a combination of two elements.
同样地，男人和女人都没有真实的存在。
In the same way a man or a woman has no real existence.
他们只存在于人们的心里。
They exist only in the minds of people.
脚注 12 说：
In footnote 12 it says
“概念是没有独立自性的法。”
“A concept is a dhamma without individual essence.”
我们不能说概念具有这样的自性，
那样的特性，或者说具有那样的自性，
那样的特性。
We cannot say that a concept has this individual essence, this characteristic, or that individual essence, that characteristic.
它们只是概念。只存在于我们的心里。
They are just concepts. They just exist in our minds.
它们不是究竟法。
They are not ultimate reality.
它们只是概念法。
These are the concepts.
我们要知道两种谛——
We have to understand two kinds of truths -
世俗谛和真实谛。
conventional truth and the ultimate truth.
在世俗意义上，我们
使用这些概念性的词汇，
On the conventional level we use words denoting concepts
例如男人、女人、桌子和房子。
like man, woman, table, house.
在究竟层面上，我们
使用的词就有心、触、受等等。
On the ultimate level we use words like consciousness, contact, feeling and so on.
这就是两种谛——世俗谛和真实谛。
There are these two kinds of truth, conventional truth and ultimate truth.
“世俗谛”用巴利语讲
就是“概念”。它具有许多分支。

‘Conventional truth’ is called paññatti in Pāḷi.
It has many divisions.
名字概念和意义概念只是初级的分支。
我们所看到的周围的一切
包括我们自己，都是概念。
Name-concept and thing-concept are the primary divisions. Everything we see around us, including ourselves, is concept.
构成我们和其他事物的就是真实谛。
The things with which we and other things are composed, the things with which we are made, are the ultimate truths.
五蕴是真实谛，
The five aggregates are ultimate truth,
但是男人或女人不是
真实谛，只是世俗谛。
but a man or a woman is not ultimate reality, but conventional truth.
这些就是阿毗达摩里提到的不同概念。
These are the different kinds of concepts taught in Abhidhamma.
学生：无为法的概念还可能有多少？
是不是没有多少？
Student: How many more concepts of the unconditioned could there be? There aren’t very many more are there?
尊者：寂灭、涅槃、不死
——就是任何指代涅槃的。
Teacher: Cessation, Nibbāna, deathless - anything which denotes Nibbāna.
我们需要知道无为法
和出世间法是不同的。
We have to understand that unconditioned and the supramundane are different.
有些心是属于出世间层面的，
例如道心和果心。
There are types of consciousness belonging to the supramundane level such as Path consciousness and Fruition consciousness.
虽然它们是出世间的，
但是它们还是有为法。
Although they are supramundane, they are still conditioned.
它们需要因缘才能生起。
They need conditions to arise.
它们不是无为法，
虽然它们以无为法为所缘，
They are not unconditioned although they take the unconditioned as object,
以无为法——涅槃为所缘。
the unconditioned which is Nibbāna as object.
所以，如果我们希望给出更多例子，
就要找“涅槃”其他更多的名字，
So if we want to give some more examples, we have to find some more names for Nibbāna,
例如：烦恼之灭、漏尽之类的。
things like extinction of suffering, destruction of cankers, things like that.
我们现在看下一节——身至念。
Now we go to the next section, mindfulness occupied with the body.
首先，引用了佛经里
It begins with a quotation from the Suttas
佛陀赞美身至念的话。
where Buddha praised the practice of mindfulness occupied with the body or mindfulness of the body.
“诸比丘，有一法，
修习、多作（修习者），
“Bhikkhus, when one thing is developed and repeatedly practiced,
则导至大悚惧，导至大利益，
it leads to a supreme sense of urgency, to supreme benefit,
导至大瑜伽安稳，
导至大的正念正知，导至获得智见，
to supreme surcease of bondage, to supreme mindfulness and full-awareness, to acquisition of knowledge and vision,
导至现法乐住，导至证得
（三）明、（八）解脱、
（及沙门）果的。
to a happy life here and now, to realization of the Fruit of clear vision and deliverance.
是哪一法呢？即身至念。”
What is that one thing? It is mindfulness occupied with the body.”
然后是引用另外一部经。

“诸比丘，凡受用身至念者，

他们受用不死（的涅槃）。

Then there is a quote from another Sutta. “Bhikkhus, they savor the deathless who savor mindfulness occupied with the body;

诸比丘，凡未受用身至念者，

他们即未受用不死（的涅槃）。”

they do not savor the deathless who do not savor mindfulness occupied with the body.”

这里的真正意思是

当人们修习身至念的时候，

What this actually means is that when people practice mindfulness occupied with the body,

他们并非仅仅止于身至念。

they do not stop at just mindfulness occupied with the body.

当他们修习身至念之后，

他们修习内观。

After practicing mindfulness occupied with the body, they practice vipassanā.

所以说他们受用不死的涅槃。

That is why they are said to savor the deathless or Nibbāna.

诸比丘，凡受用身至念者，

他们受用不死（的涅槃）。

“They have savored the deathless who have savored mindfulness occupied with the body;

凡未受用……

they have not savored..

凡退失……凡未退失……

They have neglected.. They have not neglected..

凡已失去……凡未失去……

They have missed.. They have not missed..

用十四节的进行说明

“凡已开始身至念者，

And it has been described in fourteen sections in the p assage beginning ‘And how developed, bhikkhu,

他们即已开始不死。

”以“身至念云何修习？

云何多作，有大果，有大功德？

how repeatedly practiced is mindfulness occupied with the body of great fruit, of great benefit?

诸比丘！兹有比丘至阿练若”开始。

Here, bhikkhus, a bhikkhu, gone to the forest’..” and so on.

这些都是佛陀赞扬身至念的。

These are the utterances of the Buddha in praise of mindfulness of the body.

我们不要认为只有身至念才是最好的。

We are not to understand that only mindfulness of the body is the best.

还有其他类型的禅修。

There are different kinds of meditation.

我们前面学习了许多种禅修方式。

We have come through many kinds of meditation.

任何一种禅修，只要我们正确地修习，

将会导向不死或获得涅槃。

Any meditation if we practice properly will lead to the attainment of the deathless or the attainment of Nibbāna.

如果我们看到这条经文，

If we pick up only this statement,

我们可能想说只有身至念

才是应该去修习的，

we may want to say that only mindfulness of the body is the thing to practice,

其他的禅修不用，

not other kinds of meditation

因为在这里佛陀说

because here the Buddha said that

受用身至念的人，就会受用不死。

those that savor mindfulness of the body savor the deathless.

实际上每一种禅修，

In fact every kind of meditation,

甚至是止禅的修习，

只要将它们作为内观的基础，

都能帮助大家获得觉悟。

even samatha meditation when made the basis for vipassanā, can help people get enlightenment.

修习任何一种禅修都很好。

Any kind of meditation is good for practice.

《大念处经》用十四节描述身至念。

Mindfulness occupied with the body is described in fourteen sections in the Mahā Satipaṭṭhāna Sutta.

有四个念处。

There are four foundations of mindfulness.

它们是身念处、受念处、

心念处和法念处。

They are contemplation of the body, contemplation of feeling, contemplation of consciousness, and contemplation of dhamma objects.

《大念处经》用十四节描述身念处。

Contemplation of the body is described in fourteen sections in the Mahā Satipaṭṭhāna Sutta.

它们都可以被称为身至念。

All of them could be called mindfulness occupied with the body.

若干节或者一些禅修

有他们自己的名称。

Some sections or some meditations have their own names.

例如安般念。

此节的经文被称为“安般念”。

For example there is breathing meditation. This section of the Sutta is called ‘breathing meditation’ or in Pāḷi ‘ānāpānasati’ meditation.

我们不称它为“身至念”。

We don’t call it ‘kāyagatāsati’ which is the original word for mindfulness occupied with the body.

身至念涵盖了所有这十四节——

Mindfulness of the body covers all these fourteen sections -

安般、四威仪、正知、

breathing, postures of the body, small activities of the body,

32 身分（稍后学习）、

32 parts of the body (We are going to study them.),

四界、九种墓地观。

four elements, and nine cemetery meditations.

它们是都属于身至念

这个总纲下面的内容。

They are all described under the heading of mindfulness of the body.

“依此等的十四节的指示，

“And it has been described in fourteen sections in the passage beginning

“诸比丘！身至念云何修习？

云何多作，有大果，有大功德？”

‘And how developed, bhikkhu, how repeatedly practiced is mindfulness occupied with the body of great fruit, of great benefit?’”

给出的出处是《中部尼柯耶》。

The reference given is the Majjhima Nikāya (Middle Length Sayings).

在中部和长部两部

尼柯耶里都有《大念处经》。

The Mahā Satipaṭṭhāna Sutta can be found in two collections, in the Collection of Long Suttas and in the Collection of Middle Length Suttas.

《大念处经》在经藏里出现了两次。

The Great Discourse on the Foundations of Mindfulness appeared twice in the Tipiṭaka.

一个出自长部

once in the collection of long suttas and

另一个出自中部

then in the collection of middle length suttas

这十四节是：

“（一）安般（出入息）节，

（二）威仪节，（三）四正知节，

There are “that is to say, the sections on breathing, on postures, on the four kinds of full-awareness,

（四）厌恶作意节，

on attention directed to repulsiveness

（这是三十二身分）

(This is the 32 parts of the body.),

（五）界作意节（四界），

on attention directed to elements (four great elements),

（六至十四）九种墓节。”

and on the nine charnel-ground contemplations.”

“此（十四节）中，（二）威仪节，

“Herein, the three, that is to say, the sections on postures,

（三）四正知节，

on the four kinds of full-awareness,

及（五）界作意节

and on attention directed to elements,
的三节依观说”。
as they are stated [in that Sutta], deal with insight."
这些关于威仪、四正知、
界作意的是关于观禅的。
They deal with vipassanā meditation, the section on postures, the section on four kinds of full-awareness, and the section on attention to elements.
“（六至十四）九种墓节
“Then the nine sections on that
charnel-ground contemplations, as stated there,
依（第二十一品的九）观智中的
（第四）过患随观（智）说。”
deal with that particular phase of insight knowledge called Contemplation of Danger."
这里的“过患”英译的
danger 不太好，改成“Flaws and Faults”更好。
Actually I would say “Contemplation of Flaws or Faults”, not necessarily danger.
当我们修习墓地观的时候，
When we practice the charnel-ground meditation,
我们就是在找我们身体的过患。
we find fault with our bodies.
我们可能曾经觉得
自己的身体很美丽，可欲。
We might have thought of our bodies as beautiful, as pretty, as desirable.
当我们修习墓地观的时候，
我们就是在找我们身体的过患。
When we practice this kind of meditation, we find fault with our bodies.
身体不过是一堆不净之物
聚合在一起。类似于此。
The body is just a group of filthy things that have come together. It is something like that.
所以，这里是关于观智的。
So it deals with insight knowledge.
开始的时候可能是止禅，
但是最终就要成为观禅。
In the beginning it may be samatha meditation, but ultimately it becomes vipassanā.
“又此已在膨胀相等定的修习
的不净的解释中说明。”
“And any development of concentration in
the bloated, etc., that might be implied there has already been explained in the Description of Foulness(Ch.VI).
所以这里只有安般节与厌恶作意节
So there are only the two that is, the sections on breathing and on directing attention to repulsiveness,
是讲定（这里的‘定’指止禅）。”
that, as stated there, deal with concentration ('Concentration' here means samatha meditation.)."
据此，
According to this
安般节和厌恶作意节是止禅。
the sections on breathing meditation and repulsiveness meditation are samatha meditation.
在《清净道论》里
是将它们当做止禅来讲。
They are treated as samatha meditation in the Visuddhi Magga.
“然而这两种之中的安般节
则另有念安般单独的业处说明。”
“Of these, two, the section on breathing is a
separate meditation subject,
我们稍后再说。
namely Mindfulness of Breathing." This will come later.
“为厌恶作意而说的三十二行相业处，
便是这‘身至念’的意义。”
“What is intended here as Mindfulness
Occupied with the Body is the 32 aspects."
根据这个修法，身体包括三十二部分。
According to this meditation there are 32 parts.
人类的身体由三十二部分构成。
We human beings are made up of 32 parts.
当我们按照这种方法修习时，
我们将这 32 个部分看成

是令人厌恶的。
When we practice this meditation, we try to see these 32 parts as repulsive and so on.
也就是消除我们对自己身体的执着，
同时也消除我们对别人身体的执着。
That is to get rid of attachment to our bodies and to get rid of attachment to the bodies of other people as well.
这里给出了身体的三十二部分。
The 32 parts of the body are given here.
“再者，诸比丘，比丘在此脚掌以上，
头发的顶端以下
及以皮肤为周围的身体，
“Again, bhikkhus, a bhikkhu reviews this body, up from the soles of the feet and down from the top of the hair and contained in the skin
观察充满种种的不净：
即此身有发、毛、爪、齿、皮、等等
as full of many kinds of filth thus: In this body there are head hairs, body hairs, nails, teeth, skin, and so on.
关节滑液、尿，
oil of the joints, and urine,
这个版本里的骨髓包括了脑
the brain being included in the bone-marrow in this version
[只有 31 身分]。”
[with a total of only 31 aspects].”
圣典里只提到 31 身分，
In the Texts only 31 parts are mentioned,
并不是我们熟悉的 32 身分。
not 32 as we are familiar with.
圣典里没有提到的“脑”
The one which is missing in the Texts
在《无碍解道》里提到了。
is mentioned in a book which is called Paṭisambhidāmagga.
《无碍解道》据说是舍利弗所说，
不是佛陀讲的。
That book is said to have been preached by Venerable Sāriputta, not by the Buddha.
它是由舍利弗所宣讲的。
It was taught by the Venerable Sāriputta.
在缅甸，这本书属于经典之列。
In our countries they are included in our Canon.
它也被尊为圣典。
They are treated as the Texts themselves.
但是西方人希望把它
排除在巴利圣典之外——
But Western people, Western critics, wanted to keep those out of the Pāḷi Canon -
《弥兰王问经》、《无碍解道》，
还有另外一本《大义释》。
The Questions of Milinda, The Paṭisambhidāmagga and there is another book called Mahā Niddesa.
它们被称为后经典时代的文本。
They are called post-Canonical books or scriptures.
但是在缅甸，
我们将这些包含在圣典之内，
But in our countries we just include them with the Texts
我们相信它们是佛陀时代宣讲的，
佛陀认可它们的真实性。
because we believe they were uttered during the time of the Buddha and that Buddha accepted them as authentic.
所以这些文本
与佛陀亲口所宣一样谛当。
So they are as good as the words of the Buddha.
我们也把它们归为经典之列。
We just regard them as belonging to the category of Texts.
学生：佛陀的大人之相也是三十二个？
Student: There are also 32 marks of the Buddha?
尊者：是的。
Teacher: Yes.
学生：佛陀的三十二相
和三十二身分是不是相关的？
Student: They are not at all comparable to these things?
尊者：哦，不是。
Teacher: Oh, no.
佛陀的相好是大人的相。
Those marks are the marks of an extraordinary man.

仙人看到王子刚出生时的相好，

就预言他将来要么成为佛陀，

要么成为转轮圣王。

By those marks the soothsayers came to the conclusion that the child was going to be a Buddha or a universal monarch.

据说三十二相好在佛陀出世之前

很久就出现在印度的典籍里。

It is said that these marks were mentioned in the books long before the Buddha came into the world.

它出现在婆罗门教的典籍里，

甚至比这更早。

So they appeared in the books of Brahmanism or even before that.

它们只是从这些典籍

拿出来整合到佛经中去。

They just took from the books and incorporated into the Texts.

但是三十二身分是用来修不净观的。

它们是不同的。

These parts are for foulness meditation. They are different.

这里列出了身体的所有不净部分——

So all the filthy parts of the body are given here -

发、毛等等。

head hairs, body hairs, and so on.

其中，佛陀并没有提到脑。

The brain is not mentioned by the Buddha among the parts of the body.

但是在《无碍解道》里提到了脑。

However it is mentioned in the Paṭisambhidāmagga.

所以，论师和古代的老师

将“脑”包括进来。

The Commentaries and teachers of old include it in the parts of the body.

他们将“脑”放在“粪”之后，

在“胆汁”前面。

They put the brain after dung and before bile.

他们将“脑”放在

“粪”和“胆汁”之间。

They put the brain between dung and bile.

在有些经文里，32 或 31 身分

是按照界来处理的。

In some Suttas these 32 parts or 31 parts are treated as elements.

前 20 个，就是直到“粪”

或“脑”属于地界。

The first 20 through dung or brain are said to belong to earth element.

所以前二十个属于地界。

so the first twenty are said to belong to earth element

因为它们的组成成分更多地是地界。

They have more earth element than other elements.

剩下的属于水界——

The remaining ones are said to belong to water element -

胆汁、痰、脓等等。

bile, phlegm, pus and so on.

如果我们将它们按照界来修，

If we practice as element meditation,

我们就把它们分成地界和水界。

then we look at them as these belonging to earth element and those belonging to water element.

学生：英文里的

“lights”是什么意思？

Student: What are ‘lights’?

尊者：很难讲清楚，

Teacher: It is difficult to say

因为这些都是解剖学的词汇。

because these are something like anatomical terms.

我不知道它是什么意思。

I don’t know.

等一下再讨论。

We will find out later.

其他的译者会有不同的翻译。

（后来大家确定是“肺”[lungs]）。

Other authors will have a different translation of this. (Later we determined they were the lungs.)

它是身体内部的某个部分。

It is an internal part of the body.

我们把它们看成 32 身分，

虽然在经文里只是提到 31 个。

We take it as 32 parts of the body although only 31 are mentioned in the Suttas.
所以，我们将 32 身分
作为一个标准的数字。
So let us accept 32 parts of the body as a standard number.
我们现在来看看名词的注释。
Now let us look at the word commentary.
“此身：是这四大种所成的污秽之身。
“This body: this filthy body constructed out of the four primary elements.

16B 说随念业处品

足跖以上：是从足跖以上。
Up from the soles of the feet: from the soles of the feet upwards.
发的顶端以下：是从发的尖端下面起。
Down from the top of the hair: from the highest part of the hair downwards.
以皮肤为周围：是周围以皮肤为界限。
Contained in the skin: terminated all round by the skin.
观察充满种种的不净：
Reviews.. as full of many kinds of filth:
是观见此身充满着种种发等的不净。
he sees that this body is packed with the filth of various kinds beginning with head hairs.
如何观察？
即观‘此身有发乃至尿’”。
How? In this body there are head hairs” and so on.
这种修行在每个寺院都有教授。
This kind of meditation is taught at every monastery.
沙弥会不断地被教授
念诵这三十二身分。
The novices are taught to recite these 32 parts again and again.
“在彼（此身有发乃至尿的文）此中，
有：即是存在。此：即指这从脚掌以上，
头发的顶端以下及以皮肤为周围
“Herein, there are means, there are found. In this: in this, which is expressed thus ‘Up from the soles of the feet and down from the top of the hair and contained in the skin,
充满种种的不净而说的。
as full of many kinds of filth:
‘身’即身体。
Body: the carcass;
由于身体实是不净所积聚，
for it is the carcass that is called ‘body (kāya)’ because it is a conglomeration of filth,
或者是厌恶的发等的生处，
所以称为身。以眼病为始的
一百种疾病的生处。”
because such vile (kucchita) things as the head hairs, etc., and the hundred diseases beginning with eye disease, have it as their origin (āya).”
这里英译的“carcass”
指的是“死尸”吗？
‘Carcass, is it a dead body?
学生：通常是，但是并不必然是。
Student: Usually, but not necessarily.
尊者：这里的意思只是身体，
并不必定是死尸。
Teacher: It is just a body here, not necessarily a dead body.
学生：它是指秃鹰之类的
鸟儿会吃掉的。
Students: It is something that a vulture or a bird of prey would eat.
也可能只是一具骷髅。
It could be just a skeleton.
尊者：这里仅仅指身体。
Teacher: Here it is just the body.
可能英文里表示
“身体”找不到其他词。
Maybe English has no other word for the body.
在巴利语里，这个词是“kāya”，
然后用另外一个“sarīra”来定义它。
In Pāḷi the word is ‘kāya’ and kāya is defined by another word ‘sarīra’.
在巴利语里“sarīra”
和“kāya”是同义词。
Sarīra is a synonym for kāya in Pāḷi.
在英语里，可能除了“body”之外，
没有单词可以表示“身体”。

There may not be another word for body in English.
虽然这里使用的是“carcass”，
我们应该明白，它不是指“死尸”。
Although the word ‘carcass’ is used, we should understand that it is not a dead body.
我们要从我们活着的
身体上观察发、毛等等。
We try to see in our living body head hairs, body hairs and so on.
我们要观察这些事物的厌恶特质，
We try to see the repulsiveness of these things
因为身体是头发和
以眼疾开始的百种疾病的生处。
because such vile things as the head hairs, the hundred diseases beginning with eye disease have it as their origin.
“kāya”在这里被解释成一个复合词，
The word ‘kāya’ is explained as being a compound word,
‘ku’ plus ‘āya’.
“ku”+“āya”。
根据巴利语语法，“kāya”
拆分为“ku”+“āya”。
‘Ku’ plus ‘āya’ becomes kāya according to Pāḷi grammar.
“ku”在这里指“不净的、
让人厌恶的”。
‘Ku’ here means vile or despicable.
“āya”意思是“处所、生处”，
‘âya’ means place or here origin,
是头发和百种疾病的生处，诸如此类。
the place of head hairs, the hundred diseases and so on.
所以巴利语“身体”被称为“kāya”。
That is why the body is called ‘kāya’ in Pāḷi.
这就是对名相的解释。
This is the explanation of the word.
“没有人能在这一寻之身体，
“No one who searches throughout the whole of this fathom-long carcass,
在这脚掌以上，头发的顶端以下，
以皮肤为周围的，
starting upwards from the soles of the feet, starting downwards from the top of the head, and starting from the skin all around,
以一切行相〔深深地〕考察，
实不见有任何珍珠、
摩尼（宝珠）、琉璃、
ever finds even the minutest atom at all beautiful in it, such as a pearl, or a gem, or beryl,
沉香、栴檀香、郁金香、龙脑香、香粉
or aloes, or saffron, but the various
等微尘的净性，只是见到极臭、厌恶、
不美观的种种发、毛等的不净。”
malodorous, offensive, drab-looking sort of filth consisting of head hairs, body hairs and the rest.”
当你进行此种禅修时，
首先要做的便是念诵。
When you want to practice this kind of meditation, the first thing you have to do is recite.
要学习这个业处，
你需要学习七种把持善巧”。
You must learn the sevenfold skill in learning the meditation subject.
它们是：
They are
（1）以语，（2）以意，
1. Verbal recitation 2. Mental recitation
（3）以色，（4）以形，
（5）以方位，（6）以处所，
（7）以界限。
3. As to color 4. As to shape 5. As to direction 6. As to location 7. As to delimitation.
对于 32 身分，我们必须
知道所有这些善巧。
You must understand all these with respect to the 32 parts..
首先你要在心里记住这些名相——
First you learn these words -
发、毛、爪、齿、皮、腱等等。
head hairs, body hairs, nails, teeth, skin, sinews and so on by heart.
学生：我找到了英文单词
“carcass”的定义。

第一个定义就是“动物的尸体”。
Student: I found the definition of carcass here. The first definition is the dead body of an animal.
第二个定义就是“活人的身体”。
The second definition is the living body of a human being.
尊者：第二个定义就是这里的意思。
Teacher: That is what we mean here, the second meaning..
我们要做的第一件事就是读诵。
So the first thing we have to do is recite.
“纵使他是三藏（持）者，
“Even if one is master of the Tipiṭaka,
但作意时，
亦应第一’以语‘读诵。”
the verbal recitation should still be done at the time of first giving it attention.”
即使你对三藏非常熟悉，
Even though you are well familiar with the three Piṭakas,
你也必须读诵。
you must do the recitation.
“或者有人亦能于
读诵时得以明白业处，
“For the meditation subject only becomes evident to some through recitation,
例如与去亲近住在（锡兰中部）
马拉耶的大天长老的两位长老相似。
as it did to the two elders who learned the meditation subject from the Elder Mahādeva of the Hill Country (Malaya).
传说：那两人（向大天）
长老请教业处，
On being asked for the 32 aspects, saying,
长老教他们在四个月内
读诵圣典（所说的）
三十二种（身）。”
‘Do only this recitation for four months’.”
你们在四个月内去读诵 32 身分。
You recite 32 parts for four months.
“他们虽然是精通二三部的人”——
“Although they were familiar respectively with two and three Piṭakas” -
意思是通晓两部和三部尼柯耶。
that means they know two Piṭakas and three Piṭakas.
所以，他们是博学之士。
So they are learned persons.
但是这位长老，
But this monk, this elder, is telling them
还是让他们去读诵 32 身分。
to recite the 32 parts.
实际上，他们必定已经学习了 32 身分，
Actually they must have already learned these 32 parts,
但是他们还是接受了建议。
but they accept his advice.
“他们虽然是精通
二三部（尼迦耶）的人，
“Although they were familiar respectively with two and three Piṭakas,
但亦依法善巧的在四个月中
读诵 32 种身，直至证得须陀洹果”。
it was only at the end of four months recitation of the meditation subject that they became Stream Enterers.”
实际上，这里的意思是他们仅仅通过
读诵 32 身分成为了须陀洹圣者。
Actually it means they became Stream Enterers just reciting the 32 parts.
仅仅通过读诵，就成为初果圣者。
They became Stream Enterers not just by recitation.
他们首先读诵。
First they did the recitation.
然后观察每个身分的不净。
Then they review each part as foul or loathsome.
然后以此开发内观。
Then they develop vipassanā on it.
没有“内观”，就不能成就须陀洹。
Without vipassanā there can be no Stream Entry.
虽然这里看起来像是说他们
仅仅依靠读诵就称为须陀洹，
Although it would appear here that they just recite and become Sotāpannas,
实际上不是这样。

that is not the case.
四个月之内，他们顺着念，倒着念。
For four months they recite this back and forth, back and forth.
然后获得了似相，等等。
Then they got the counterpart sign and so on.
以此修内观，从而证得须陀洹果。
Then they became Sotāpannas after practicing vipassanā on it.
没有“内观”，就不能成就须陀洹。
Without vipassanā there can be no Stream Entry.
“依法善巧”——
“With right apprehension [of the text]” -
这里的英译有问题。
that is not the translation of the Pāḷi word.
这里的巴利语是
The Pāḷi word is padakkhiṇaggāhitā.
“padakkhiṇaggāhitā”。
它的意思是
“他们恭敬地遵循了建议”。
That means ‘since they take advice with respect’.
意思是”恭敬地采纳“。
‘Padakkhiṇaggāhitā means ‘taking with respect’.
“padakkhiṇaggāhitā”
这两位都是博学的比丘。
These two were learned monks.
但是当老师告诉他们读诵
32 身分四个月的时候，
But when the teacher told them “You recite the 32 parts for four months.”,
他们没有说自己已经学了，
也没有说自己不需要去读诵。
they did not say that they had already learned it or that they did not need to recite it.
他们对老师非常尊重，所以不会拒绝。
They had too much respect for the teacher to refuse.
所以，出于对老师建议的尊重，
他们在四个月内一直读诵，
So following with respect the advice of the teacher, they recited for four months
然后证得初果。
and during that time they became Stream Enterers.”
“依法善巧”——这里的英译不对。
‘With right apprehension [of the text]’ is not the right translation of the Pāḷi word.
“那读诵者当先分发皮的
五种来顺逆的读诵。”
“Now when he does the recitation, he should divide it up into the ‘skin pentad’, etc., and do it forward and backwards.”
你们可以看我给大家的资料。
You may look at the notes.
这花了我一个半小时将这些注释
重新打出来[注释字太小了]。
It took me one and a half hours to type these.
内容的第一部分是 32 身分。
“发、毛、爪、齿、皮”
The first part is the 32 parts. Head hairs, body hairs, nails, teeth and skin
属于“皮五种”，
are the skin pentad,
是以“皮”为结尾的五身分。
that is they are the five ending with skin.
下一个五种是
“肉、腱、骨、骨髓、肾脏”。
The next one is flesh, sinews, bones, bone marrow and kidney.
这五种是以“肾脏”结尾。
That is the five ending with kidney.
然后是以肺结尾的五种。
Then there are the five ending with lungs.
接着是以脑结尾的五种。
After that there are the five ending with the brain.
然后是以脂肪结尾的六种。
And then there are six ending with fat.
最后一个是以尿结尾的六种。
The last is six ending with urine.
32 身分被分成若干组：
五、五、五、五、六、六。
The 32 parts are divided into groups of five, five, five, five, six and six.
应该按照这样的方式读诵。
Recitation should be done this way.
还有一本

There is another book,
同一个作者撰写的论书。
another Commentary written by the same author.
这部论书就是对阿毗达摩
第二部论的注释。
It is the Commentary on the second book of Abhidhamma.
在阿毗达摩第二部
论书里提到了四念处。
In the second book of Abhidhamma there is mention of the four foundations of mindfulness.
也提到了 32 身分。
These are mentioned there too.
我在下发资料给出的读诵方法
The recitation I give on these notes
是综合了两部论书——
are the combination of the statements found in two Commentaries,
《清净道论》和《迷惑冰消》。
in The Path of Purification and the Sammohavinodanī.
在《清净道论》里，并没有
提到每一组应该要读诵多少天，
In The Path of Purification there is no mention of how many days you are to recite each group,
也没提到如何顺着读诵、倒着读诵。
not how to recite forward and backwards, and so on.
而在另外一本书里提到了。
所以，我将此二者结合起来。
There in the other book the method is given. So I combined these two into one.
一共要读诵多少天？
一共要读诵 165 天。
It will take how many days? 165 days to recite.
所以你们要口头读诵五个半月。
So you have to spend five and a half months just reciting verbally.
这种修法就要花这么长时间。
This meditation will take a long time.
第一组：“发、毛、爪、齿、皮”。
For the first one we say “Head hairs, body hairs, nails, teeth, skin.”
你顺着读诵五天。
Forward this way you recite for five days.
“发、毛、爪、齿、皮”，
“Head hairs, body hairs, nails, teeth, skin”
你要这样读诵成千上万遍。
you say thousands and thousands of times.
接下来的五天你就倒着读诵。
Then the next five days you go backwards.
你这样：“皮、齿、爪、毛、发”。
You say “Skin, teeth, nails, body hairs, head hairs; skin, teeth, nails, body hairs, head hairs.”
学生：只是口头读诵吗？
尊者：是的，只是口头读诵。
Student: Just verbal recitation?
Teacher: Yes, just verbal recitation.
但是，当你这样读诵的时候，
你同时也要知道这些词的意思。
But when you recite the verbal recitation, you also must know the meaning of the words.
它们的意义必须浸入到你的心中。
That meaning must soak into your mind.
然后就会在心里念诵。
Next will come mental recitation.
单单是口头念诵就要花 165 天。
The verbal recitation alone will take 165 days.
你必须顺着念，倒着念。
Then you must go forward and backwards.
就是：“发、毛、爪、齿、皮；
皮、齿、爪、毛、发”。
你顺着念，倒着念，
That is you say “Head hairs, body hairs, nails, teeth, skin; skin, teeth, nails, body hairs, head hairs.” You go back and forth ,
这样念五天。
back and forth for five days.
以皮结尾的五种要念 15 天。
The skin pentad will take 15 days.
然后是以肾结尾的五种。
Then the next pentad is the kidney pentad.
它是这样的：
“肉、腱、骨、骨髓、肾脏”，

Then you say “Flesh, sinews, bones, bone marrow, kidney”
顺着念五天。
forward for five days.
但是，当你倒着念的时候，
However when you say backwards,
你就不仅仅是念这五个，
前面五个也要念。
you say not only these five, but the previous five as well.
以肾脏结尾的五种倒着念就是：
Backwards for the kidney pentad is
“肾脏、骨髓、骨、腱、肉、
皮、齿、爪、毛、发”。
“Kidney, bone marrow, bones, sinews, flesh, skin, teeth, nails, body hairs, head hairs.”
如果你看我发的资料，
我将这些身分都标上了序号，
If you look at the notes, I put numbers
因为一个个重复打字非常麻烦，
because it is very boring to type these words again and again,
即使是标上了序号，也很麻烦。
even the numbers.
肾脏五种最后五天是这样念：
The kidney pentad for the last five days is
“6,7,8,9,10, 10, 9, 8, 7, 6, 5, 4, 3, 2, 1.”
“6、7、8、9、10、
10、 9、 8、 7、 6、 5、 4、 3、 2、 1”。
这两个五种读诵完了之后，
你将这两个五种结合起来，
Then after these two pentads you combine the two pentads
读诵 15 天。
and recite them for 15 days.
第一个五天是这样的：
这是顺着念。
For the first five days you recite 1,2,3,4,5,6,7,8,,9,10. That is forward.
“1、2、3、4、5、
6、7、8、9、10”。
第二个五天是倒着念的：
For the second five days you recite backwards 10,9,8,7,6,5,4,3,2,1.
“10、9、8、7、6、
5、4、3、、2、1”。
最后一个五天你顺着、倒着念：
For the last five days you recite forward and backward 1,2,3,4,5,6,7,8,9,10; 10,9,8,7,6,5,4,3,2,1.
“1、2、3、4、5、6、7、8、9、10; 10、9、
8、7、6、5、4、3、2、1”。
这样就是 15 天。
That is 15 days.
然后再接着五种，
第一个五天你念诵：
Then the next pentad you recite 11,12,13,14,15 for the first five days.
“11、12、13、14、15”。
然后倒着念到第一个，
Then backward you go back to number one.
也就是用五天读诵：
So for five days you recite 15,14,13,12,11,10, 9,8,7,6,5,4,3,2,1.
“15、14、13、12、11、10、 9、8、7、6、
5、4、3、2、1”。
第三个五天你顺着念、倒着念。
For the third five days you recite forward and backward.
每个五种之后，你要结合
前面的几个五种一起念。
After each pentad you combine with the previous pentads.
这样，你就结合了两个五种、
三个五种、四个五种，
So you combine two pentads, three pentads, four pentads,
然后是五组、
five groups together,
六组。如果你这样读诵，
and six groups together. If you do it this way,
一共要花 165 天。
it will take 165 days.
学生：整天都要读诵吗？
Student: You do this the whole day?
尊者：这是个好问题。
Teacher: That is a good question.
几乎是全天都在读诵。

Most of the day.
如果你是比丘，你必须托钵乞食。
If you are a monk, you have to go out for alms.
这时候，你可以在心里念诵。
Still you can do mental recitation.
当比丘在村子或者城市里
托钵乞食的时候，
也应该要处于修行的状态。
Monks are taught or instructed to go with meditation when they go for alms in the village or in the city.
如果比丘不处于修行的状态，
他就不是一个实修的出家人。
If a monk goes without meditation, he is not supposed to be a practicing monk.
你去村庄或者城市的时候，
也应该在修行。
You go to the village or the city with some kind of meditation.
有时候你可以修习正念，有时候，
你可以进行以上 32 身分的读诵。
Sometimes you may be practicing mindfulness and sometimes this kind of meditation.
所以你几乎是全天都在修行，
So you practice almost the whole day
因为这是个密集的修行。
because this is intense practice.
并不是说念几分钟就可以了。
It is not just saying for a few minutes and then giving up.
这就是读诵的修法。
This is how to do verbal recitation.
“当这样的百回、千回、
百千回的以语读诵。
“The recitation should be done verbally in this way a hundred times, a thousand times, even a hundred thousand times.
因为以语读诵（身至念）
业处的经典而纯熟，
For it is through verbal recitation that the meditation subject becomes familiar
如果你花了 165 天读诵，
(If you spend 165 days,
肯定会纯熟。
it cannot but become familiar.),
则心不至于这里那里的散乱，
（身的 32）部分亦得明白，了如指掌，
and the mind being thus prevented from running here and there , the parts become evident and seem like [the fingers of] a pair of clasped hands,
亦如围栅行列的明显。”。
like a row of fence posts.”
“犹如’以语‘，同样的亦当
’以意‘读诵（即默诵）。
“The mental recitation should be done just as it is done verbally.
以语读诵是为以意读诵之缘；
For the verbal recitation is a condition for the mental recitation,
以意读诵是为
通达（不净）相之缘”。
and the mental recitation is a condition for the penetration of the characteristic [of foulness].”
当你不断读诵的时候，
When you recite it again and again,
不净之相就在你的心里明显起来。
the sign of foulness will be evident to your mind.
然后，你就要审察它们的颜色。
“以色——是应当确定发等之色。”
Then you have to review them as to color.
“The color of the head hairs, etc., should be defined.”
它们是黑色或者
在美国是黄色、深褐色
They are black or in this country blond, brunette,
也有红色的。
and red also.
学生：近来流行绿色头发。
尊者：是的，
现在头发的颜色各种各样。
Student: And lately green.
Teacher: Yes, now you can get any color.
“以形——即当确定它们（发等）的形。”
稍后会进行详细解释。

Then “As to shape: their shape should be defined too.” They will be explained later in detail.
“以方位——于此身中，
自脐以上为上方，
“As to direction: in this body, upwards from the navel is the upward direction (upper part of the body),
（脐）以下为下方。”。
and downwards from it is the downward direction (lower part of the body).”
“脐”位于身体的中间。
The navel is supposed to be the middle of the body.
“ “以方位——当如是确定方位：
此分是在此方”。
“So the direction should be defined thus: This part is in this direction.”
“以处所——
“As to location (That is their place.):
这一部分是在此处——
the location of this or that part should be defined thus:
当如是各各确定其处所。 ”
This part is established in this location.”
“以界限——有自分界限与
他分界限两种界限。
“As to delimitation: there are two kinds of delimitation, that is, delimitation of the similar and delimitation of the dissimilar.
当知如是的’自分界限‘，
Herein, delimitation of the similar should be understood in this way:
此中每一部分的下、上、横的界限。”
This part is delimited above and below and around by this.”
这就被称为“自分界限”。
This is called ‘delimitation of the similar’.
如同说这个杯子在这边是
以水壶为界，在那边以话筒为界。
It is like saying this cup is delimited by the kettle on this side and it is delimited on the other side by the microphone.
类似于此。
It is something like that.
这就被称为“自分界限”。
That is called ‘delimitation of the similar’.
“他分界限”的例子：这是发不是毛。
Delimitation of the dissimilar is as an example : This is head hair and not body hair.
然后对于毛：这是毛，不是发。
And when you come to body hair: This is body hair, not head hair.
这样的界限就被称为“他分界限”。
Delimiting in that way is called ‘delimitation of the dissimilar’.
“他分”在此的意思就是“不同类”。
不是相反的意思。
‘Dissimilar’ here just means ‘not similar’. It does not mean opposite.
“当知如是分别’他分界限‘：
“Delimitation of the dissimilar should be understood as non-intermixed-ness in this way:
发不是毛，毛不是发” 。
Head hairs are not body hairs, and body hairs are not head hairs.”
“如是教授七种把持善巧者，
“When the teacher tells the skill in learning in seven ways thus,
亦应教授他们知道这（身至念）业处，
在某经中是以厌恶说的，
he should do so knowing that in certain Suttas this meditation subject is expounded from the point of view of repulsiveness
在某经中是以界说的。
and in certain Suttas from the point of view of elements.
于大念处（经）中
For in the Mahā Satipaṭṭhāna Sutta
即此（身至念业处）是以厌恶说的。”
it is expounded only as repulsiveness.”
三十二身分的修习在这里
是为了开发出厌恶感的。
These 32 parts of the body meditation are given there to develop the sense of repulsiveness.
“于大象迹喻经（中部 28 经）、
“In the Mahā Hatthipadopama Sutta (M.Sutta 28),

大教诫罗睺罗经
in the Mahā Rāhulovāda Sutta (M.Sutta),
及界分别经中
and the Dhātuvibhaṅga (M.Sutta, also Vbh.82)
是以界说的。”
it is expounded as elements.”
实际上它们被分成两个界。
They are divided into two elements actually.
前 20 个属于地界，
The first twenty belong to the earth element
剩下的属于水界。
and the remaining ones belong to the water element.
关于这里提到的“界”。
With regard to elements they are mentioned there.
“但在身至念经中则以关于
那（32 分中每分的）色的显现者
而分别四禅的。”
“in the Kāyagatāsati Sutta (M.Sutta 119),
however, four jhānas are expounded with reference to one to whom it has appeared as a color [kasiṇa].”
当你修习 32 身分的时候，
Now when you practice the 32 parts of the body meditation,
你不能获得二禅等。
你只能获得初禅。
you cannot get second jhāna and so on. You can get only first jhāna.
但是在经文里，提到了四种禅那。
But in the Sutta four jhānas are mentioned.
经文里之所以提到四禅，
是因为这些身分是作为颜色，
而不是作为身体的构成部分出现的。
Four jhānas are mentioned because for that monk these parts appear as color, not as parts of the body.
如果比丘把它们看成是颜色，
那就是在修色遍。
When they appear to him as color, he picks up the color kasiṇa meditation.
色遍可以导致获得所有四种禅那。
Color kasiṇa meditation can lead to all four or five jhānas.
所以这里说：
“以关于那（32 分中每分的）
色的显现者而分别四禅的。”
That is why it is said here “four jhānas are expounded with reference to one to whom it has appeared as a color [kasiṇa].”
在某些修习中，
指出你不能作意于颜色，对吧？
In some of the meditations it says you are not to pay attention to color, right?
如果你作意于颜色，
就成为色遍的修习。
If you pay attention to color, it becomes color kasiṇa meditation.
“此中以界说的是观的业处，
以厌恶说的是止的业处。”。
“Herein, it is an insight meditation subject
that is expounded as elements and a serenity meditation subject that is expounded as repulsiveness.”
如果以界来说，则是内观的业处；
It is an insight meditation subject that is expounded as elements;
如果将它们分为两界，
我们以此二界进行修行，
if we divide them into two kinds of elements and we try to contemplate on those elements,
就是观禅。
it is insight meditation.
止禅就是以厌恶来讲的。
It is a serenity meditation that is expounded as repulsiveness.
如果我们是观察这些
身分的不净，这就是止禅。
When you try to see the repulsiveness of these things, it is samatha meditation.
“于此（厌恶作意节）中是
奢摩他（止）业处的意义”。
“Consequently it is only the serenity
meditation subject [that is relevant] here.”
在此书的这部分，只是讲到止禅。
In this part of the book only samatha meditation is mentioned.

我们应该将这里的禅修理解成止禅。

We should understand the meditation here as serenity or samatha meditation.

下面讲到了十种作意善巧。

Next we have the tenfold skill in giving attention.

我想我们下个星期再讲这些内容。

I think we will do it next week.

我们现在来看安般念。

We will go up to mindfulness of breathing.

学生：在中国的佛教传统里，

僧人荼毗之后会发现宝石类的东西。

Student: In the Chinese tradition there are these gems that are found with the bodies that have been cremated.

在上座部佛教里，有没有类似的东西？

Is there anything like that in Theravāda?

它们被当成舍利之类的。

They are often considered like relics or jewels.

我不是很了解这些。

I don't know much about it.

尊者：在缅甸，僧人的骨灰

被收集起来放在塔里。

Teacher: In Burma the ashes are collected and put into a stupa or cetiya.

学生：有时候，在骨灰里会发现

坚硬的宝石一样的物质。

Student: Sometimes in the ashes there is a hard gem-like substance.

尊者：在上座部佛教里，只有阿罗汉

在荼毗后可能会留下舍利。

Teacher: In Theravāda only the Arahants when they are cremated may leave relics.

这些舍利就像是小石头。

They are like small rocks or seeds.

据说阿罗汉的舍利比佛陀的舍利大。

It is said that the relics of Arahants are bigger in size than the relics of the Buddha.

佛陀的舍利有三种形状——

The relics of the Buddha are in three sizes -

像是芝麻、碎米和豆子。

like mustard seeds, like broken rice, and the size of peas.

这三种是佛陀舍利的形状。

These are the sizes of the relics of the Buddha.

阿罗汉的舍利据说比佛陀的舍利大。

The relics of the Arahants are said to be larger in size than the relics of the Buddha.

17A 说随念业处品

今天我们讲十种作意善巧。

上次讲的“七种把持善巧”

的第一种是教授读诵。

Today we begin with the tenfold skill in giving attention. The first set of instructions is recitation.

第一个是以语读诵，然后是以意读诵，

First we are to do verbal recitation and then mental recitation.

然后观察它的色、形、方位、处所、界限。

Then we are to view them as to color, as to shape, as to direction, as to location, as to delimitation.

这些被称为“七种把持善巧”。

These are called 'the sevenfold skill in learning'.

我们首先要学习的禅修的所缘。

First we have to learn the meditation subject.

现在，我们来介绍十种作意善巧。

Now comes the tenfold skill in giving attention.

十种作意善巧分别是：（1）以次第，

The tenfold skill in giving attention is: 1. Following the order,

（2）以不过急，（3）以不过缓，

2. Not too quickly, 3. Not too slowly,

（4）以除去散乱，（5）以假名的超越，

4. Warding off distraction, 5. Surmounting the concept,

（6）以次第撤去，（7）以安止，

6. Successive learning, 7. Absorption,

（8）—（10）以三经典。

8-10. The three Discourses or three Suttantas.

（1）“以次第——

First following the order -

于此（三十二分身），

自读诵以后，当次第的作意，

不要跳一个的作意。”

“From the time of beginning the recitation attention should be given following the serial order without skipping.”
你必须从 1 到 32，
再从 32 到 1.当你读诵的时候，
You must go from 1 to 32 and then back from 32 to 1.
不要跳过任何一个。
You are not to skip any one of them when you recite.
（2）当你读诵的时候，不要过急。
The second is that when you recite you are not to do too quickly.
如果读诵的太快了，
When you do it too quickly,
你就记不住。
you will not remember them.
“譬如有人行三由旬的道路，
不观察其当进与当避（之道），
即以速度的往返百回，
“For just as when a man sets out on a three-league journey, even if he has already done the journey out and back a hundred times rapidly without taking note of [turnings] to be taken and avoided,
虽然到达终点（亦不知是终点），
但是应问而后行（才知终点）。”
though he may finish his journey, he still has to ask how to get there.”
我们可以造访过某个地方很多次，
但是我们还是可能不知道怎么走到那里，
We may go to a place many times, but we may not know how to go there
特别是没有开车的时候。
especially when we are not driving.
所以，你不要走的过快，
这样你就能记住所有的路线。
So you are not to go too quickly so that you may remember all of them.
（3）不要读诵的过缓。
The third is to recite not too slowly.
如果你读诵的太慢，你就无法读完。
If you do it too slowly, you will not come to the end of the recitation,
“譬如欲于当日行三由旬之道的人，
若于途中的树、山、池等处处耽搁，
just like a man “who loiters along the way among trees, rocks, pools, etc., does not finish the journey in a day.
则不能到达终点。若过缓作意者，
则不能到达业处的终点，
而证胜（位）之缘。”
So too if the meditator gives his attention to the meditation subject too slowly, he does not get to the end and it does not get to the end and it does not become a condition for distinction.”
“证胜之缘”（condition for distinction）意思是获得进步的条件。
‘Condition for distinction’ means condition for progress.
“胜”在这里的意思是禅修中获得进步，
包括对真理的觉悟。
‘Distinction’ here means progress in meditation including the realization of truth.
巴利语是“visesa”（差异、殊胜）。
The Pāḷi word is ‘visesa’.
在涉及禅修时，这个巴利语词汇经常被用到。
This word is used many times with regard to meditation.
它指某些新的、特别的东西。
It means something new or something special.
意思就是说，当我们修行的时候，
发现一个又一个的东西。
That means when we practice meditation, we discover one thing after another.
这些发现被称为“visesa”（胜）。
These discoveries are called ‘visesa’ or special.
在禅修之前，我们不了解
呼吸和身体的各部分。
Before we practiced meditation, we did not know about breathing or the parts of the body.
禅修之后，我们获得三摩地。
After we practice meditation, we get samādhi or concentration.
较之于禅修之前，我们所看到的东西就不同。

And so we begin to see things differently from when we did not meditate.
这些东西就被称为“胜”。
These things are called ‘distinctions’ or ‘special attainments’.
这个巴利词在这本书里将会不断地出现。
This word will appear again and again in this book.
在这里被翻译成“胜“（distinction）。
Here it is translated as distinction.
4）“以除去散乱”。
Then we have warding off distraction.
“当除去即放弃业处而
散乱于外部的种种所缘之心。”
“He must ward off [temptation] to drop the meditation subject and to let his mind get distracted among the variety of external objects.”
所以，他必须作意于身体的各个部位，
不要让心被其他所缘干扰。
So he must pay attention to the parts of the body and not let his mind be distracted to other objects.
如果心不断地受到干扰，
When the mind is often distracted,
禅修者就不会达到觉悟的阶段。
the meditator will not get to the stage of realization.
譬如有人行于仅有一足宽的削壁之道，
Here it is compared to a man going on a one-foot-wide cliff path.
他必须非常小心，不要分心，
因为如果他分心，他就会
从峭壁上掉下去，甚至摔死。
He must be very careful and he must not be distracted because if he is distracted, he will fall down from the cliff and he may die. “
“是故应除去散乱而作意。”
So he should give his attention to warding off distraction.”
“即超越了发毛等的假名（概念），
“As to surmounting the concept: this [name] concept beginning with ‘head hairs, body hairs’ must be surmounted
置心于厌恶中。”
and consciousness established on [the aspect] ‘repulsive’.”
在开始的时候，我们无法避免“概念”，
In the beginning we cannot avoid concepts
因为我们生活在世俗的世界。
所以，我们必须使用诸如
发、毛之类的世俗概念。
because we live in the conventional world. So we have to use conventional terms like head hair, body hair and so on.
在开始的时候，我们还是会见到
发、毛、爪、齿、皮，
这些被称为“概念”。
In the beginning we will be seeing the hair, nails, teeth, skin which are called ‘concepts’.
但是我们必须超越，超越这些世俗的概念。
But we have to surmount, we have to go beyond the convention, beyond the concepts.
如果我们仅仅是看到
发、毛、爪、齿、皮等等，
If we just see the head hairs, body hairs, nails, teeth, skin and so on,
只是看到这些部分的形相，
我们就无法获得厌恶的观念。
if we just see the picture or the appearance of these parts, we will not get the notion that they are repulsive.
这种禅修的目的就是为了
让我们生起对这些身分的厌恶。
The purpose of this meditation is to arouse repulsiveness of these parts.
所以，我们必须超越发、毛等概念。
So we have to go beyond the concept of head hairs, body hairs and so on.
当行者开始禅修，
When a person begins to meditate
经过一段时间后，他获得
足够的定，他就能够超越概念，
and after some time gets enough concentration, he will be able to surmount the concept
将心放置在各个身分的厌恶之中。
and establish his mind on the repulsiveness of these parts.

我们必须获得对这些身分的厌恶，

但是并不是要止步于这些身分。

We have to arrive at the repulsiveness of these parts, not just stopping at the parts.

并不是学习这些身体的部分，

It is not merely learning these parts,

而是努力去看到其中的厌恶。

but trying to see repulsiveness in these parts.

我们并不是要当医学院的学生。

It is not like medical students.

下一个是“以次第撤去”。

Then the next one is successive leaving.

“应撤去那些不（于心中）

现起的部分，为次第撤去作意。”

“In giving his attention he should eventually leave out any [parts] that do not appear to him.”

意思是没有清晰地出现在他心里的，

That means that do not appear to his mind clearly,

他在心里没有清晰地观察到的。

that which he does not see clearly in his mind.

虽然行者努力观察去清晰地观察所有的身分，

有一些身分可能不能被他清晰地看到。

Although the meditator tries to see all of them clearly, some parts may not be clear to him or he may not see clearly some parts.

对于这些没有清晰地出现的身分，

他最后应该不去作意。

In giving his attention he should eventually leave out any parts that do not appear to him clearly.

“即初学者于发作意，又撤去（发的）

作意而至最后的尿的部分而止”。

“For when a beginner gives his attention to head hairs, his attention then carries on until it arrives at the last part.”

因为他对这 32 身分很熟悉读诵、作意，

然后他的心作意到最后一个，

顺着、逆着作意。

Because he is familiar with these 32 parts (he recites and pays attention.), then his mind goes to the end and then goes back and forth.

但是有一些身分在他的心里

不是很清晰地显现。

But some parts may not appear to his mind clearly.

他必须撤掉这些不能清晰地

显现在他心里的身分。

He should drop those which do not appear clearly in his mind.

他必须只采取哪些能够清晰出现的身分。

He must take only those that are clear to him.

这就被称为“以次第撤去”。

This is called ‘successive leaving’.

这样他一个个撤去，直到到达最后一个。

So he leaves one after the other until he arrives at the last one.

“在他的数数作意中，有些部分

（于心中）现起，有些则不现起。

“As he persists in giving attention thus, some parts appear to him and others do not.

当于那些现起的部分中先作（意）业。

如果二分同时现起之时，

亦必有一分现起比较好的”。

Then he should work on those that have appeared till one out of any two appears the clearer.”

他一个个撤去，最后

只剩下两个最清晰的身分。

He drops them, one by one, until there are only two left which are the most clear for him.

然后他从这两个之中，找到一个更清晰的。

Then he tries to find out which is clearer among these two.

“如是当于那现起的部分

数数作意，而生起安止定”。

He should arouse absorption by again and again giving attention to the one that has appeared thus.”

最终，他就选取那个对于他来说最清晰的。

Eventually he ends with one part which is the most clear for him.

然后给出了一个三十二株

多罗树和猴子的譬喻。

Then a simile is given here with 32 palms, a monkey and so on.

在第 70 段里也给出了另外一个譬喻。

Also another simile is given in paragraph 70.

譬如一乞食的比丘，

住在三十二家的村落附近。

A monk goes on almsround where there are 32 families or 32 houses.

英译的“alms-food-eater”，

指的就是乞食的比丘。

‘Alms-food-eater’ simply means a monk goes on almsround.

古时候的大多数比丘都是上去去乞食，

即使在现在，有的比丘也是如此。

Most monks in the olden days and even now go for alms every morning.

在这里，英文翻译成

Such a monk here is called ‘alms-food-eater’.

“alms-food-eater”。

实际上，不管是信众将食物供养到寺院里，

还是比丘去村落托钵乞食，这都叫“乞食”。

Actually whether a monk eats food brought by his devotees at the monastery or if he goes to the village and collects alms, he eats alms-food.

每个僧人都是乞食者。

Every monk is an alms-food-eater.

但是这里的“乞食的比丘”实际上

就是指出去托钵乞食的比丘。

But here ‘alms-food-eater’ really means a monk who goes out for alms.

我避免使用“beg”这个英文词，

I do not want to use the word ‘beg’

因为比丘们不向人“乞求”。

because monks do not beg.

巴利语的“比丘”意思是“乞者”。

The Pāḷi word ‘bhikkhu’ means one who begs.

这里的“乞”意思就是默默地行进在村落。

Here ‘begging’ means going round the village silently.

不管给他什么，比丘都接受。

Whatever is given to the monk, he just accepts.

比丘不会说“请你给我食物”之类的话。

He does not say “Please give me food.” or something like that.

比丘不能这样做。

Monks are not allowed to do that.

所以“乞食”意思是每天在村子里托钵。

So ‘alms-food-eater’ means a monk who goes for alms in the village every day.

他可能去一个有 32 家住户的村落。

So he might go to a village with 32 families.

他可能于第一家获得了二分的饮食，

便超越了其它的一家，

He might pick up two lots of alms at the first house. So he will drop one house.

如果他于第一家获得三分，

便超越了其它的两家，诸如此类。

If he gets three lots at one house, then he will drop two houses and so on.

第三天于最初（之家）获得了满钵，

便不行乞他家，回至坐堂（住坐所）食之。

On the third day he got his bowl full at the first house. Therefore he will not go any further. He will go to the sitting hall and eat.

这是个譬喻。

That is the simile.

同样地，行者必修观察 32 身分，

然后一个个撤去不清晰的身分。

In the same way the meditator must go through the 32 parts and drop one by one the parts that are not clear to him.

在第 71 段，解释了这个譬喻。

In paragraph 71 we have the application of this simile.

“三十二种（部分）如三十二家的村落。

“The 32 aspects are like the village with 32 families.

瑜伽行者如乞食者。

The meditator is like the alms-food-eater.

瑜伽者于三十二种（部分）遍作

如彼（乞食者）的住于村落的附近。”

The meditator’s preliminary work is like the alms-food-eater’s going to live near the village.”

他这里应该是“住于村落的附近”

或者“依赖于村落而住”。

Actually it should be “living near the village” or “living depending on the village.”

英语里是怎么表达的？

How do you say that?

我住在寺院，但是我依赖于村落获取食物。

I live in a monastery, but I depend on this village for my food.
英语里是怎么表达的？
How do you say that?
学生：relying（依赖）？
Student: Relying?
尊者：依赖，是的。
“依赖于村落的支持”。
Teacher: Relying, yes. “Relying on the village for support.”
（7）“以安止”。
Then number 7 as to absorption.
“安止”的意思是禅那。
各个部分修习安止定，一共是 32 部分。
‘Absorption’ means jhāna. Absorption part by part, there are 32 parts.
以某一部分进行禅修，获得禅那。
Taking one part and practicing meditation on it, you can get jhāna.
“（32 部分中）于令生安止定的部分
作意当知即于发等的各各部分
而坐起安止定，为（安止定）的意义。”
“Then intention here is this: it should be understood that absorption is brought about in each one of the parts.”
所以，如果你每次选取一个部分，
一共可以获得三十二种禅那。
So you can get 32 kinds of jhāna if you take one part at a time.
假设你以头发进行禅修。
你借助头发获得禅那。
Let us say you take head hairs as the part. You practice on it and get jhāna.
接着你可以以身毛为禅修的所缘。
你借助身毛修习，获得禅那。
Then you can take body hairs as the object of meditation. Then you practice meditation on it and you may get jhāna.
在最后，我们有一个故事，
At the end of it we have the story of a monk
某位比丘以所有 32 身分修习，获得禅那。
who gained jhāna dwelling on all of the 32 parts.
“以三经典”——瑜伽行者必须学习这三经。
And the three Suttantas - a yogi must study these three Suttas, these three Discourses.
它们都出自经藏，
They are from the Sutta Piṭaka,
即增上心，
namely those on higher consciousness (That is one Sutta.),
清凉，觉支善巧等三经，
on coolness (That is another Sutta.), and on skill in the Enlightenment Factors (That is still another Sutta.)
当知精进与定的结合，是这（三经）的意义。
which have as their purpose linking energy with concentration.
第一部经说：
The first Sutta says:
“诸比丘！勤策增上心的比丘，
当于三相时时作意。”
“Bhikkhus, there are three signs that should be given attention from time to time by a bhikkhu intent on higher consciousness.”
“增上心”在这里指止和观。
‘Higher consciousness’ here means both samatha and vipassanā.
作意于增上心的比丘——
意思就是修止禅或者观禅的比丘
A monk who is intent who is intent on higher consciousness - that means a monk who is practicing samatha meditation or vipassanā meditation
应该常常作意于此三相。
should give attention from time to time to the three signs.
第一个相是定相。“定相”实际上
指的就是定或者定的所缘。
The first is the sign of concentration. ‘The sign of concentration’ really means just concentration or the object of concentration.
复注说“定相”就是指定，
In the Sub-Commentary it says that ‘the sign of concentration’ simply means concentration,
作意于定或者定的所缘。
paying attention to concentration, or the object of concentration.
策励相也是如此。

The same is true for the sign of exertion.
必须经常作意于精进或者精进之相。
It is energy or the sign of effort and should be given attention from time to time.
舍相也是如此。
The sign of equanimity is also the same.
必须经常作意于舍本身或者舍的所缘。
It is equanimity itself or the object of equanimity that should be given attention from time to time.
“勤策增上心的比丘，如果专于定相作意，
“If a bhikkhu intent on higher consciousness
gives attention only to the sign of concentration,
则心趋懈怠。”
then his consciousness may conduce to idleness.”
过多的定慧导致懈怠，
嗜睡或者有时候导致困倦。
Too much concentration causes idleness, or lethargy, or sometimes sleepiness.
学生：这个定是指止禅和观禅吗？
尊者：是的，指止禅和观禅。
Student: Is that for both samatha and vipassanā?
Teacher: Yes, it is for both samatha and vipassanā.
过多的定慧导致困倦。
Too much concentration can cause sleepiness.
“过多的定”意思是过度努力修定。
‘Too much concentration’ means
concentration in excess of exertion or effort.
如果你有太多的定，你就会失去精进。
When you get too much concentration, you simply lose exertion or effort.
精进就会变少。
Your exertion becomes less.
这样，太多的定就会导致懈怠，
导致困倦之类的。
In that case too much concentration leads to idleness, leads to sleepiness or something similar.
你就会嗜睡。
You feel lethargic.
过多的定实际上与太少
的的定是一样地不好，
Too much concentration is actually as bad as too little concentration
因为在前面的章节里我们学习过，
because as we have learned in the previous chapters,
它们必须保持平衡。
they must be balanced.
禅修的时候，五根必须平衡。
The five faculties must be balanced when we practice meditation.
特别地，定必须和精进平衡。
And especially concentration must be balanced with effort.
太多的精进会导致什么？
Too much effort will cause what?
太多的精进会导致掉举。
Too much effort will cause agitation.
如果精进超过了定，会产生掉举。
If effort or exertion is in excess of concentration, agitation will come in.
当精进太多的时候，会出现掉举。
When there is too much energy, too much vīriya, there is agitation.
学生：所以阿难尊者获得觉悟
的例子可以作为例证。
Student: So an example of this would be Venerable ânanda near his enlightenment.
尊者：哦，是的。阿难尊者当时
正为了证得阿罗汉果而禅修。
Teacher: Oh, yes. Venerable ânanda was practicing meditation to become an Arahant.
他太性急。所以精进过度了。
He was too eager. So he put forth too much effort.
他不断地经行想成为阿罗汉。
He walked up and down practicing meditation in order to become an Arahant.
因为太性急，他获得不了任何成就。
He could not achieve anything by that practice.
后来他停下来，省察自己的修行，
他了解到自己精进太过。
Later when he stopped and reviewed his practice, he saw that he had too much effort.
然后他就放缓了节奏。

So he slowed down.
这样就证得了阿罗汉。
Then he was able to attain Arahantship.
太多的精进也不是好事情。
Too much effort also is not good.
“诸比丘！勤策增上心的比丘，
如果专于舍相作意，
则他的心不为漏尽而正等持。”
“If a bhikkhu intent on higher consciousness gives attention only to the sign of equanimity, then his consciousness may not become rightly concentrated for the destruction of cankers.”
这会导致愚痴、无知、无明。
It leads to delusion, to not knowing, to ignorance.
这是因为“舍”与“忽视”很接近。
当你忽视的时候，就变得无明。
This is so because equanimity is close to ignoring. When you ignore something, you become ignorant.
但是“舍”实际上并不是“忽视”。
But equanimity is not ignoring actually.
“舍”就是缘取所缘，不执着，也不排斥。
Equanimity takes the object, the thing, and is not attached to it nor is it repulsed by it.
这就是“舍”。
That is what is called ‘equanimity’.
另外一种现象被错误地当成“舍”。
其实它不是“舍”。
There is another thing which is wrongly called equanimity. Actually it is not.
有时候，当你忽视某件事的时候，
你可能会说自己对其具有“舍”。
Sometimes when you ignore something, you may say that you have equanimity about that thing.
但是，那不是“舍”。那只是“忽视”。
That is not equanimity. That is just ignoring.
过度的“舍”可能会导致“忽视”。
Too much equanimity can lead to ignoring.
这样，就不会进一步消除“漏”。
Then there can be no more destruction of cankers or mental defilements.
所以，比丘应该随时注意定相，策励相和舍相。
So a monk should pay attention from time to time to the sign of concentration, to the sign of exertion, and to the sign of equanimity.
接着有一个金匠的譬喻。
Then there is the simile of a goldsmith.
让我们看看第 77 段的第二经。
Let us look at the second Sutta in paragraph 77.
“诸比丘！具足六法的比丘，得证无上清凉。
"Bhikkhus, when a bhikkhu possesses six things, he is able to realize the supreme coolness (coolness of mind).
云何为六？诸比丘！兹有比丘，
心当抑制之时，即抑制其心；”
What six? Here, bhikkhus, when consciousness should be restrained, he restrains it.”
有时候，你需要抑制你的心。
There are times when you have to restrain your mind.
你修行的时候太兴奋了、太高兴了。
You are too elated or too happy with your practice.
如果你太兴奋了、太高兴了，你就会失去定。
If you are too elated or too happy, you will lose concentration.
这时候你就需要抑制你的心。
At that time you must suppress or restrain your mind.
“兹有比丘，心当抑制之时，
即抑制其心；心当策励之时，
即策励其心；心当喜悦之时，即喜悦其心；
“When consciousness should be restrained, he restrains it; when consciousness should be exerted, he exerts it; when consciousness should be encouraged, he encourages it;
心当放舍之时，即放舍其心；
when consciousness should be looked upon with equanimity, he looks on at it with equanimity.
倾心于胜（道与果），及乐于涅槃。
诸比丘！具足此六法的比丘，
得证无上‘清凉’”。
He is resolute on the superior [state to be attained], he delights in Nibbāna. Possessing

these six things a bhikkhu is able to realize the supreme coolness."
所以，行者必须知道何时去鼓励自己的心，
何时去抑制自己的心，
何时让心努力，知道这些事情。
So a person must know when to encourage his mind, when to suppress his mind, when to exert his mind and all these things.
第三部佛经被称为“觉支善巧”。
Then the third Sutta is called The Skill in the Enlightenment Factors.
在第四章第 51 段和 57 段里解释
安止的善巧时已经提到了。
It is already dealt with in the explanation of skill in absorption, in chapter 4, paragraphs 51 & 57.
“如是诸比丘，若心消沉之时，
不宜修习轻安觉支”
“Bhikkhus, when the mind is slack, that is not the time for developing the tranquility enlightenment factor."
“曾经善学七种把持善巧
“So the meditator should make sure that he has apprehended this sevenfold skill in learning well and has properly defined
及深深地确定了十种作意善巧，
即瑜伽者当以二善巧善取业处”。
this tenfold skill in giving attention, thus learning the meditation subject properly with both kinds of skill."
本书讨论到的所有问题，
Whenever something is described in this book,
都是以非常严肃的方式详细地描述它。
it is described in detail, in a very serious manner.
在修习此种禅修之前，首先你需要
将这 32 身分牢记于心。然后读诵。
Before you practice this meditation, first you have to learn the 32 parts by heart. Then you recite.
然后再学习这些善巧，
Then you have to learn these skills,
把持的善巧和修习的善巧。
skills in learning and skills in practice.
这里有一个脚注——
There is a footnote here -
“PM 中解释”。PM 的意思是
《清净道论》的复注《胜义灯注》。
“PM. Explains." Pm. means the Sub-Commentary of the Visuddhi Magga, the Paramattha-mañjūsā.
“《胜义灯注》解释‘sati āyatane’英译是
“Paramattha-mañjūsā explains ‘sati āyatane’ (rendered here by ‘whenever there is occasion’)
‘whenever there is occasion’的巴利语是
“tasmiṃ pubbahetu-ādi-kāraṇe sati ”
with ‘tasmiṃ pubbahetu-ādi-kāraṇe sati
（若有宿因等的原因）。
(when there is this or that reason consisting in a previous cause etc.)."
实际上，应该是“当存在在过去积累
的这样或者那样的因”。
Actually it should be “When there is this or that cause accumulated in previous lives."
这个有点像“波罗蜜”（pāramitā）。
学生：波罗蜜？
It is something like a pāramī or pāramitā.
Student: Pāramitā?
Teacher: Right.N 尊者：我们称之为波罗蜜，
这是通过过去修行积累的经验。
学生：度？
尊者：对。
Teacher: We call it pāramitā, the accumulated experience through previous lives.
Student: Perfections?
接下来我们看真正的修行。
Now we come to the real practice.
“如果（瑜伽者）与阿阇梨（师）安住一寺，
则不必（一时）详细请教，
“If it is convenient for him to live in the same monastery as the teacher, then he need not get it explained in detail thus,
（确定业处后）当以策励业处得进步已，
but as he applies himself to the meditation subject after he has made quite sure about it
从此次第的向上请教。”
he can have each successive stage explained as he reaches each distinction."

当他达到每一个阶段之后，

他可以去问他的老师，

请教关于其他方面的。

As he reaches each stage, he may go to his teacher and ask about the other aspect.

“若欲住在他处的，则当依照上述的

（七种把持善巧及十种作意善巧）

规定详细学习，

“One who wants to live elsewhere, however, must get it explained to him in detail in the way already given,

再三翻覆（读诵），了解一切困难之处，

and he must turn it over and over, getting all the difficulties solved.

如于（第四品）地遍的解释中所说的方法，

舍离不适当的住所，而住适当的精舍，

He should leave an abode of an unsuitable kind as described in the Description of the Earth Kasiṇa, and go to live in a suitable one.

断除小障碍，

当于厌恶作意中遍作（准备定）。”

Then he should sever the minor impediments and set about the preliminary work for giving attention to repulsiveness.”

所以，行者应该为禅修做好准备。

So he should prepare properly for the practice of meditation.

他应该避免不合适的寺院，住在适当的寺院。

He should avoid the unsuitable monasteries and live in a monastery that is suitable for meditation.

他应该断除细障。

He should sever minor impediments.

如果他的头发太长，他应该剃头。

如果他的指甲太长，他应该剪指甲。

If his hair is long, he should cut his hair. If his nails are long, he should cut his nails.

如果他的僧服脏了，他就应该洗僧服。

If his robes are soiled or dirty, he should wash them, clean them.

连这些小障碍都不能有，

不能让它们妨碍修行。

There should not be even the lesser impediments to obstruct his practice of meditation.

“（遍）作者当先取发等之相。怎样取呢？

“When he sets about it, he should first apprehend the [learning] sign in head hairs. How?

（接着描述怎么修行。）

(Then comes the description of the practice.)

拨出一二根头发置于掌上，当先确定其色。

The color should be defined first by plucking out one or two head hairs and placing them on the palm of the hand.

在剃发处看发亦可

（在寺院里，我们互相帮助剃发，

He can also look at them in the hair-cutting place (In the monastery we cut the hair of each other.

所以剃落的头发可能还在那个地方。

The cut hair may still be at that place.

他可以走过去，捡起一两根头发观察）。

或于水钵或于粥钵中看所落之发亦可。

So he may go there and pick up a hair or two and look at it.) or in a bowl of water or rice gruel.

（有时候，头发可能掉到水钵

或者粥钵中，他就可以拿起来看。）

(Sometimes there may be hair in the water or rice gruel. He may look at it.)

见黑（发）时，当思惟’黑‘，

If the ones he sees are black when he sees them, they should be brought to mind as ‘black’;

见白时，思惟’白‘，

（黑白）相间之时，则从多数的思惟。”

if white, as ‘white’; if mixed, they should be brought to mind in accordance with those most prevalent.”

如果黑发占多数，我们就思维黑发。

如果白发占多数，我们就思维白发。

If there are more black, we say black. If there are more white, we say white.

“犹如于发，见一切’皮等五种‘

亦宜如是取相。”

“And as in the case of head hairs, so too the sign should be apprehended visually with the whole of the ‘skin pentad’.”

这就是身体的前五个部分。

That is the first five parts of the body.
“如是取相已，当确定一切（三十二）
部分中的色、形、方位、处所与界限，
“Having apprehended the sign thus and [a] defined all the other parts of the body by color, shape, direction, location, and delimitation, he should then [b] define repulsiveness in five ways,
及确定色、形、香、所依
与处所五种的厌恶性。”
that is, by color, shape, odor, habitat, and location.”
现在来单个地讲。首先是头发。
Now we come to the individual parts. The first is head hairs.
在描述这 32 身分的时候，有一些词汇非常难。
In the description of these 32 parts there are words which are very difficult.
在这里，论师用他那个时代
非常熟悉的东西来描述这些身分。
Here the Commentator describes each part comparing with what were familiar things for them in those days.
而且还有一些树木和花的名字，我们不知道。
Also there are names of trees and flowers which we don’t know.
我们看看头发。
“先就发的自然之色是黑的。”
自然的色是黑的，
Let us look at head hairs. “Firstly head hairs are black in their normal color.” So the normal color is black;
可能是因为作者是印度人，
大多数东方人都是黑头发，
所以说头发的自然之色是黑色。
maybe because the author was an Indian and most Eastern people have black hair, he said that the normal color of head hairs is black.
西方人的头发颜色可能就不同。
It may be different in the West.
这里说头发如
“像木樨（ariṭṭhaka）子的’色‘”。
It is said that the hairs are “the color of fresh ariṭṭhaka seeds.”
可能，我们不知道“ariṭṭhaka”指什么树。
Maybe we don’t know the name of the tree called ‘ariṭṭhaka’.
我们可能用这种树结的籽制作念珠。
它们是黑色的。
We make beads from the seeds of this tree. They are black.
“‘形”则长圆如称杆之形。
“As to shape, they are the shape of long round measuring rods.
方位——生在（身的）上方。“
As to direction, they lie in the upper direction”
”处所“意思是处在身体的哪个部位。
‘Direction’ means the part of the body.
“脐”位于身体的中间。
The navel is the middle of the body.
所以“上方”意思就是“肚脐”以上，
“下方”意思就是“肚脐”以下。
So ‘upper direction’ means above the navel and ‘lower direction’ means below the navel.
“处所——两侧以耳朵边，前以额际，
后面以项为限；封盖头颅的湿皮为发的处所。
“As to location, their location is the wet inner skin that envelops the skull; it is bounded on both sides by the roots of the ears, in front by the forehead, and behind by the nape of the neck.
界限——如谷芒插入封盖头颅
的皮中而住的发，
下以（发）根自己的面积，
As to delimitation, they are bounded below by the surface of their own roots, which are fixed by entering to the amount of the tip of a rice grain (just a bit) into the inner skin that envelops the head.
上以虚空，横以（诸发）相互之间为限，
They are bounded above by space, and all round by each other.
决无二根头发（长）在一处的，
There are no two hairs together.
这是（发的）’自分的界限‘；
This is the delimitation by the similar.
发非毛，毛非发，
Head hairs are not body hairs, and body hairs are not head hairs;
如是不与其它（发以外）的

三十一部分混同，

而发为单独的一部分，

being likewise not intermixed with the remaining 31 parts the head hairs are a separate part.

这是（发的）’他分的界限‘ ”。

This is their delimitation by the dissimilar.”

界限分两种——自分界限和他分界限。

There are two kinds of delimitation, by similar and by dissimilar.

这里的“他分界限”意思就是

头发不是身毛，身毛不是头发。

By dissimilar here means that head hairs are not body hairs and body hairs are not head hairs.

它们是分开的。它们是不同的。

They are separate. They are different.

接着，通过五种厌恶的方式进行定义。

Then there is their definition as to repulsiveness in five ways.

“即依发的色是厌恶的，依形，依香，

依所依，依处所也是厌恶的。”

“Head hairs are repulsive in color as well as in shape, odor, habitat and location.”

“所依”是什么意思?

“所依”和“处所”有什么区别？

What is ‘habitat’? What is the difference between habitat and location?

学生：“habitat”是在同一个

区域内的其他因素相关。

Student: ‘Habitat’ has to do with the inter-relationship of other factors within the same area.

“location”不具有同一

区域内部关系这个含义。

‘Location’ does not have that quality of inter-relatedness with other factors within the same area.

尊者：在复注里，“所依”（āsaya）

Teacher: In the Sub-Commentary ‘habitat’ or the Pāḷi word ‘āsaya’

被解释成来源或者原因。

is explained as an origin or cause.

如果你种下植物，植物生长在大地上。

If you grow some plants, the plants grow on the earth.

它需要从大地获取营养。

这被称为“所依”（āsaya）。

我们需要将“所依”与“处所”区分开。

They get nutrition from the earth. That is called ‘āsaya’. We have to differentiate āsaya from location.

我们看看第 85 段。

Let us read paragraph 85.

“如在一钵心爱的粥或一钵饭中，

虽然只见少许像头发的色的东西，

也会厌恶地说：

“For on seeing the color of a head hair in a bowl of inviting rice gruel or cooked rice people are disgusted and say

’这里混杂着头发，快拿开‘，

‘This has got hairs in it. Take it away.’

如是依发之’色‘是厌恶的。

So they are repulsive in color.

如在夜间吃饭的人，若触着像阿迦的

纤维与曼迦羯的纤维的头发之形，

亦同样的厌恶（阿迦和曼迦羯都是树名。）

Also when people are eating at night, they are likewise disgusted by the mere sensation of a hair-shaped akka-bark or makaci-barkfiber. (They are the names of trees.)

如是依’形‘是厌恶的。

So they are repulsive in shape.

如果不使用涂油与花香等，

头发之香是极厌恶的；

And the odor of head hairs, unless dressed with a smearing of oil, scented with flowers, etc., is most offensive.

若（把头发）投入火中，

（那气味）就更讨厌了。

And it is still worse when they are put in the fire.

依发的色与形，或许不很厌恶，

但依’香‘是实在厌恶的。

Even if head hairs are not directly repulsive in color and shape, still their odor is directly repulsive.

譬如小孩子的粪的颜色

像郁金色，其形亦如郁金块；

Just as a baby's excitement, as to color is the color of turmeric and, as to its shape, is the shape of a piece of turmeric root,
又如弃于粪秽聚中而膨胀了
的黑狗的尸体，色如多罗的熟果，
and just as the bloated carcass of a black dog thrown on a rubbish heap, as to its color, is the color of ripe palmyra fruit,
其形滚转则如所弃的小鼓之形，
而’犬‘牙亦如素馨的蓓蕾。
and, as to its shape, is the shape of a [mandolin-shaped] drum left face down, and its fangs are like jasmine buds,
依这两种的色与形看，或许不很厌恶，
若依其香则厌恶了。
and so even if both these are not directly repulsive in color and shape, still the odor is directly repulsive."
同样的，此发之色与形或许不甚厌恶，
但依其香则厌恶了。”
and so even if head hairs are not directly repulsive in color and shape, still the odor is directly repulsive."
英译第 87 段开头的“but”，
Now instead of 'but'
我们可以换成“and”，
或者直接删掉“but”。
we can say 'and' or we can just delete 'but'.
“譬如在村中流出污物的不净之处
（这里是根据所依赖描述的）而生的野菜，
“Just as pot herbs that grow on village sewage in a filthy place (This is a description with regard to habitat.)
为城市的人厌恶而不食，
are disgusting to civilized people and unusable,
同样的，这头发是依于
脓、血、尿、屎、胆汁、痰等
所流之处而生，故亦厌恶”.
so also head hairs are disgusting since they grow on the sewage of pus, blood, urine, dung, bile, phlegm, and the like."
野菜生长在这些地方。
They grow out of them.
“这是（发）的’所依‘的厌恶。”
“This is the repulsive aspect of the habitat."
“此发生于三十一部分的积聚中，
犹如生于粪堆之上的菌，
“And these head hairs grow on the heap of the [other] 31 parts as fungus do on a dung hill.
亦如生于冢墓与粪秽等处的野菜，
And owing to the filthy place they grow in they are quite unappetizing as vegetables growing on a charnel ground,
又如生于沟中的莲花与睡莲等的花，
于不净处生，故甚厌恶。
on a midden etc., as lotuses or water lilies growing in drains and so on.
是故它们（发）的’处所‘是厌恶的”。
This is the repulsive aspect of their location."
它们的处所是厌恶的，
同时它们的所依也是厌恶的。
Their location is repulsive and also their habitat or origin is repulsive.
“犹如于发，应如是确定一切部分
的色、形、香、所依、处所的五种厌恶性”。
“And as in the case of head hairs, so also the repulsiveness of all the parts should be defined in the same five ways by color, shape, odor, habitat, and location."
第 89 段，我想删掉英译文中的“however”。
Here I want to leave out the word 'however'.
我们可以换成“moreover”或者“and”。
We may say 'moreover' or 'and'.
“亦应确定一切部分各各的色、形、
方位、处所与界限（的五种）。”
“All, moreover, must be defined individually by color, shape, direction, location and delimitation, as follows."
下一个是“毛”。这些很容易理解。
Next is body hairs. They are not difficult to understand.
“爪”也很好理解。
Nails are also easy to understand.
下一个是“齿”——“齿长得完全的人，
有三十二个齿骨”。
And then teeth - "There are 32 teeth bones in one whose teeth are complete."
对吧？人是不是有 32 颗牙齿？

Is that right? Are there 32 teeth?
学生：是的。
Student: Yes.
尊者：“他们的色也是白的。
形——有种种的形状”。
Teacher: “They too are white in color. As to shape, they are of various shapes.”
然后继续描述它们。这些描述
就像是解剖学的教科书。
Then it goes on to describe them. These descriptions are like a textbook on anatomy.
下一个是“皮”。
The next one is skin.
这里的”皮“意思是里面的皮，
不是外面的表皮。
Here ‘skin’ means the inner skin, not the outer skin.
“盖覆全身的皮。在上层的黑色、青色
或深褐色、黄色等色的为肤外面的薄皮，
“The inner skin envelops the whole body.
Outside is what is called the outer cuticle, which is black, brown or yellow in color,
若把那全身的外皮共聚起来不过
如枣核之量。（是一种很小的水果。）“
and when that from the whole of the body is compressed together, it amounts to only as much as a jujube-fruit kernel. (That is a small fruit.)”
最外层的不叫“皮”。
它叫做“肤”（cuticle）。
What is outermost is not called ‘skin’. It is called ‘cuticle’.
“肤”下面才是“皮”。
Under that there is skin.
有时候，我们受伤了。
Sometimes we have a sore.
这时候，表层皮肤（cuticle）可能
会擦破了，里面就是“皮”。
Then that cuticle may be removed and then there is skin.
学生：就像是猪。
杀猪的时候，把猪放到热水里。
Student: It is like a pig. When a pig is killed, it is put into hot water.
外面的肤被烫没了，
剩下里面的皮，是白色的。
尊者：哦，是的。
The outer cuticle is removed and the skin is white.
Teacher: Oh, I see.
学生：还有一件事，当我们所看到的
所有皮肤都死去，那是很可恶的。
Student: They also say that another thing that is repulsive is that all the skin that we see is dead.
这是另外一部注释书里写的。
That is said in another Commentary.
尊者：“皮的本’色‘是白的，
Teacher: “But as to color, the skin itself is white;
这（皮的）白色，若为火伤或打击等
而脱去外皮之时则更明显了”。
and its whiteness becomes evident when the outer cuticle is destroyed by contact with the flame of a fire or the impact of a blow and so on.”
当你把自己割伤的时候，
你就可以看到白色。
When you cut yourself, you may see the white color there.
第 94 段，大概往下 5 行——
In paragraph 94 about five lines down -
“股的皮如装满米的长袋之形。”
“The skin of the thighs is the shape of a long sack full of paddy.”
“米”（paddy）实际上指的是
没有烹饪的去壳大米。
‘Paddy’ really means uncooked rice without husks.
下一个是“肉”。
The next one is flesh.
有九百肉片。
“There are nine hundred pieces of flesh.“
一切的颜色都是赤的，
与甄叔迦花相似。
形——胫的肉团像多罗的叶
包食物之形”，等等。
As to color, it is all red, like kiṃsuka flowers. As to shape, the flesh of the calves is the

shape of cooked rice in a palm-leaf bag.” And so on.
然后是“腱”。
Then we have sinews.
“有九百的腱”。我不知道，
他们如何数出这些数目的。
“There are nine hundred sinews.” I don’t know how they count these things.
比丘不会解剖尸体。
Monks do not dissect bodies.
他们当时可能是从
医生那里学到这些知识的。
They may have learned this from physicians.
在第 99 段中间，有一个
英文单词“筋”（tendon）。
About the middle of paragraph 99 there is the word ‘tendons’.
“筋”（tendon）是
比较大的“腱”（sinew）吗？
Are tendons large sinews?
这里巴利语的意思是“大腱”。
The Pāḷi word here means the larger sinews.
“腱”比较小。大的腱在巴利语里
被称为“kaṇḍarā”，
Sinews are small. The larger sinews in Pāḷi are called ‘kaṇḍarā’.
在这里被翻译成“筋”。
It is tendons here.
所以“筋”比“腱”要大。
So tendons are bigger than sinews.
下一个是“骨”。
The next one is bones.
”是除了三十二颗齿骨之外，其它的……”
“Excepting the 32 teeth bones, these consist of the remaining (number of bones).
你们计算过吗？
Did you add them up?
我计算过。
I did.
是三百根。是对的。
There are 300. It is correct.
64 根手骨，64 根足骨，
There are 64 hand bones, 64 foot bones,
64 根筋肉依止的软骨，
64 soft bones dependent on the flesh,
2 根踵骨，每一足各有 2 根的踝骨，
2 heel bones, then in each 2 ankle bones (So they become 4.),
各有 2 根胫骨，各有 1 膝盖骨，各 1 大腿骨，
2 shin bones (4), 1 knee bone (2), one thigh bone (2).
2 臀骨，18 根脊椎骨，
Then 2 hip bones, 18 spine bones.”
脊椎上有 18 个部分吗？
Are there 18 segments in a spine?
这个用英文怎么讲？
What do you call them?
学生：椎骨（vertebrae）。
尊者：是不是 18 个？
Student: Vertebrae.
Teacher: Are there 18?
我之所以问他，因为他是个医生。
I am asking him because he is a doctor.
学生：（回答很难理解，似乎是部分同意。）
Student: (Hard to understand the answer, seemed to partially agree.)
骨头的尖端紧密地结合在一起，
被认为是一整块骨头。
The tips of the bones are compacted together and they are regarded as only one bone.
尊者：他们可能被包括在这里。
所以 2 臀骨，18 根脊椎骨，24 根肋骨，
14 根胸骨，1 心骨，
Teacher: They may be included here. So there are 2 hip bones, 18 spine bones, 24 rib bones, 14 breast bones, 1 heart bone (sternum),
2 锁骨，2 肩骨，2 臂骨，各 2 前膊骨，
7 颈骨（颈椎），2 腭骨，1 鼻骨，
2 眼骨，2 耳骨，1 额骨，
2 collar bones, 2 shoulder blade bones, 2 upper-arm bones, 2 pairs of forearm bones, 7 neck bones, 2 jaw bones, 1 nose bone, 2 eye bones, 2 ear bones, 1 frontal bone,
1 头骨，
1 occiput bone,
9 头盖骨。“
9 sinciput bones.
即如是的大约三百骨”。

“So there are exactly 300 bones.”
这里的巴利语不是
英译的“刚好 300 块”（exactly 300）。
The Pāḷi does not mean ‘exactly 300’.
这里是“大约”。
It means ‘about’.
我们应该说“大约 300 块骨”。
We should say “There are about 300 bones.”
请回到第六章 89 段。
Please go back to paragraph 89 in chapter 6.
“本来这个身体是三百多根的骨聚”。
所以，骨头的数量是超过 300 块的。
“This is the body’s nature: it is a collection of over 300 bones.” So there are more than 300 bones.
所以，这里的意思不是“刚好”，
而是“大约”（about）。
So here the word does not mean ‘exactly’ but ‘about’ 300 bones.
有一些骨头在这里没有列出来。身体的骨头数量超过了 300 块。注释书里详细地介绍了这些骨头。
Some bones are not mentioned in the list.
身体的骨头数量超过了 300 块。
There are more than 300 bones in the body.
注释书里详细地介绍了这些骨头。
The Commentary explains the bones in detail.
下一个是“髓”。
The next one is bone marrow.
“骨髓——是在各种骨的内部的髓。
其色是白色的”，
诸如此类。这很好理解。
“This is the marrow inside the various bones.
As to color, it is white.” and so on. It is not difficult to understand.

17B 说随念业处品

下一个是“肾”。“是连结一处的两个肉团。
The next one is kidney. “This is two pieces of flesh with a single ligature.
它的’色‘为淡红色，
如巴利跋陀迦的种子之色。
As to color, it is dull red, the color of pālibhaddhaka seeds.
’形‘——如小孩子所玩的一双球形，
或如结在一个蒂上的两只芒果之形。”
As to shape, it is the shape of a pair of child’s play balls; or it is the shape of mango fruits attached to a single stalk.”
这就是肾脏的样子。
So it looks like kidneys.
“方位——处于上方”。这是让我不解的地方。
“As to direction, it lies in the upper
direction.” That is what is bothering me.
“上方”意思是“脐”以上。
‘Upper direction’ means above the navel.
肾位于哪里？
Where are they located?
学生：是的。
Student: Yes.
尊者：我们继续。
Teacher: Let us go on.
“处所：
“As to location,
围于心脏肉而住。”
it is to be found on either side of the heart flesh.”
但是心脏是位于这里，肾脏是在下面。
But the heart is here and the kidneys are down there.
学生：是的，但是当你做
超声检查或者做 CAT 扫描时，
Student: Yes, but when you do an echogram or when you do a CAT scan,
你可以看到它的真实位置在后上方。
you can see its real location as being raised at the back.
隔膜不是平的。
The diaphragm is not flat.
膈由于肝脏和肾脏而具有弯曲性。
The diaphragm is of curved nature because of the liver, because of the kidneys.
横膈膜的性质决定了当你做超声波检查时，
会用到一种特殊的 x 射线技术。
The nature of the diaphragm is such that a very special x-ray technique used when you take an echogram.
肾脏是围于心脏肉而住。
The kidneys are at the sides of the heart.

尊者：哦。“处所——从喉底由一根出发，

下行少许，分为二支的粗筋连结

，并围于心脏肉而住。”

Teacher: Oh. “As to location, it is to be found on either side of the heart flesh, being fastened by a stout sinew that starts out with one root from the neck and divides into two after going a short way.”

所以关于“肾脏”的说法是可以接受的？

学生：我觉得可以。

So the translation ‘kidney’ is acceptable?

Student: I think it is acceptable.

心脏病不是处于一个静止的状态。

The heart is not in a stationary position.

心脏在跳动。

The heart is pumping.

当它被收缩时，它就被缩短了。

When it is contracted, it is shortened.

那么它高于肾脏的水平线。

Then it is above the level of the kidney.

当它吸收血液的流入而扩张，

那么心脏就会扩大并向下推。

When it is expanded receiving the inflow of blood, then the heart is enlarged and pushed downwards.

那时肾脏位于心脏两侧。

At that time the kidneys are at the sides of the heart.

这是动态的。

So it is dynamic.

尊者：所以这个描述相当科学。

Teacher: So this description is fairly scientific.

我想知道他们是怎么知道的。

I wonder how they knew this.

如果你切开一具死尸，

你就不能像这样直接看见。

If you cut a dead body, you cannot see direct like this.

学生：是的。如果你切开一具死尸，

你就不能像这样直接看见。

Student: No. When you cut a dead body, you cannot see direct like this.

这只有在活着的状态才能看到。

Only in living nature can this be seen.

尊者：或许他们是通过神通看到的。

Teacher: Maybe they knew with supernormal knowledge, abhiññā.

下一个是“心脏”。

The next one is heart.

在佛教的阿毗达摩里面，

心脏据说是多种心识的依处。

In Buddhist Abhidhamma the heart is said to be the seat of many types of consciousness.

在这段的中间位置谈到此点。

About the middle of the paragraph it talks about this.

“而（心脏）内空可放一波那伽

（铁力木）的种子，

在那里有半掌握的血，

“Inside it there is a hollow the size of a

Poona seed’s bed where half a pasta (‘Pasta’ means a handful.) of blood is kept,

意界及意识界依彼而活动”。

with which as their support the mind element and mind consciousness element occur.”

心识有 89 种。

There are 89 types of consciousness.

在这 89 种心之中，

有 10 种心具有自己的生起依处。

Out of 89 ten have their own location or their own base for arising.

例如，两种眼识就是将眼睛作为依处。

For example the two types of seeing consciousness have the eyes as their base.

两种耳识就是将耳朵作为依处，

相应的五识都是如此。

Two types of hearing consciousness have the ears as their base and so on for the five senses.

几乎其他所有的心识都是依赖于心脏。

Almost all of the other types of consciousness depend upon the heart.

这里的“意界”和“意识界”

Here ‘mind element’ and ‘mind consciousness element’

意思是排除以下心识的所有心——

mean types of consciousness other than the ten -

2 眼识，2 耳识，2 鼻识，2 舌识，2 身识。

（四个无色界果报心也要排除。）

2 seeing, 2 hearing, 2 smelling, 2 tasting, and 2 touching. (The four arūpāvacara vipāka are also excepted.)
根据阿毗达摩，
心脏或者心脏里的血液是心识的依处。
The heart or actually the blood in the heart is the seat of consciousness according to Abhidhamma.
“贪行者的（心脏）是红的，
瞋行者的是黑色，
“That in one of greedy temperament is red;
that in one of hating temperament is black;
痴行者的如洗肉的水的颜色，
that in one of deluded temperament is like water that meat has been washed in;
寻行者的如野豌豆的汁的颜色，
that in one of speculative temperament is like lentil soup in color;
信行者的如迦尼迦罗
（一种开花的树）花的色（黄色），
that in one of faithful temperament is the color of [yellow] kaṇikāra flowers;
慧行者的（心脏）犹如洁白清净无瑕
而琢磨了的宝贵的摩尼珠的光辉。”
that in one of understanding temperament is limpid, clear, unturbid, bright, pure, like a washed gem of pure water, and it seems to shine.”
这就是心脏。 下一个是“肝脏”。
This is the heart. The next one is liver.
大概往下四行——
“愚痴者的肝脏仅一片叶”。
这里的英译“sluggish”
About four lines down - “In sluggish people it is single and large.” What is ‘sluggish’?
学生：懒惰，迟钝，慢。
Students: Lazy, torpid, slow.
尊者：“慢”是指智力的迟钝，
还是指行动的缓慢？
Teacher: Slow in understanding or slow in physical movement?
如果是指智力的迟钝，这种理解就是对的。
If it means slow in understanding, it is correct.
下面介绍了相反的，智者的肝脏。
智者的肝脏和愚痴者的肝脏是不同的。
Here it is mentioned in contrast with those possessed of understanding.
英译的“sluggish”在这里指的是
不聪明的，愚痴的人。
‘Sluggish’ here means those who are not intelligent, who are maybe dull-witted.
这就是肝脏。
That is liver.
下一个是有困难。
“midriff”（肋膜）是什么?
The next one we have difficulty. What is ‘midriff’?
我查了一下字典。
“midriff”被定义为
身体的一部分，即横膈膜。
I look it up in the dictionary. Midriff is defined as a part of the body, the diaphragm.
我想这可以。
I think that will do.
另一个意思是，它是人体中前部的外部，
大致从乳房下方一直延伸到腰线。
这个指的是外部。
The other meaning is that it is the middle outer portion of the front of the human body extending roughly from just below the breast to the waist-line. That is just outer.
这个词在缅甸被翻译成“膜“。
In Burmese it is translated as ‘membrane’.
“肋膜是分为覆蔽（膜）
与不覆蔽（膜）的两种盖覆肉。
“This is the covering of the flesh, which is of two kinds, namely, the concealed and the unconcealed.
两者的’色‘都是白的，
如陀拘罗的布片之色。
As to color, both kinds are white, the color of dukūla (Muslim) rags.
形——即它自己所占的处所之形。
方位——覆蔽肋膜在上方，
As to shape, it is the shape of its location. As to direction, the concealed midriff lies in the upper direction,
余者生在二方。
the other in both directions.
处所——覆盖肋膜盖覆心脏及肾脏”。

它看起来像横隔膜，对吧？

学生：是的。

As to location the concealed midriff is to be found concealing the heart and kidney.” So it looks like diaphragm, right?

尊者：“不覆蔽肋膜则于全身的

皮肤之下盖覆于筋肉。”

Teacher: “The unconcealed is to be found covering the flesh under the inner skin throughout the whole body.”

在筋肉和皮肤之间。

Between the flesh and the skin this thing is located.

学生：“不覆蔽”不是横膈膜。

（似乎是说此点缅甸的说法更好。）

Student: The unconcealed is not the diaphragm. (Suggested something in Burmese that was better than this.)

尊者：向智长老将此翻译成“胸膜”。

Teacher: Venerable Ñāṇaponika translates this as pleura.

学生：胸膜是包裹肺的。

Student: Pleura is the covering of the lungs.

尊者：“这两个膜分别复盖在胸腔的一侧，

包裹住相邻的肺，减少呼吸运动的摩擦。”

Teacher: “It is either of the two membranous sets each of which lines one side of the thoracic cavity and envelops the contiguous lungs reducing the friction of respiratory movements.”

这也是位于身体的上方。

So it also means the upper part of the body.

覆蔽肋膜可能指横膈膜。

The concealed midriff could be the diaphragm.

不覆蔽肋膜应该有一个专有名词。

The unconcealed must have another name.

下一个是脾脏”。

The next one is the spleen.

“‘脾脏’是像舌状的胃的肉。

“This is the flesh of the belly’s ‘tongue’.

它的‘色’是青的，

如尼均提花的颜色”等等。

As to color, it is blue, the color of niggunḍi flowers.” and so on.

下一个是“肺脏”。

The next one is lights.

英文的“lights”的定义是肺脏，

特别是供食用的家畜的肺。

Now lights are defined as lungs especially of an animal used for food.

我觉得还是用“lungs”比较好。

I think it is better to translate it as lungs.

“lights”是一个生僻的词汇。

‘Lights’ is an obscure word.

我之前并不知道“lights”指肺脏。

I did not know that it meant lungs.

“肺脏——是分为两或三片肉的肺肉。

“The flesh of the lights (lungs) is divided up into two or three pieces of flesh.

它的‘色’赤色”，诸如此类。

下一个是“肠”。

As to color, it is red,” and so on. The next one is bowel.

“即男子有三十二手（尺），

妇人有二十八手（尺），

及有二十八处曲折的内脏。”

“This is the bowel tube; it is looped in 21 places, and in a man it is 32 hands long, and in a woman, 28 hands.”

肠子有多长？

How long is the intestine?

学生：以英尺计是 32 英尺。

Student: In feet it is 32 feet.

尊者：32 英尺？它可能是指英尺。我不知道。

Teacher: 32 feet? It may mean feet. I don’t know.

男人的肠长和女人的肠长度有区别吗？

Is there a difference between the length of a man’s intestine and the length of a woman’s intestine?

学生：我不知道。

Student: I don’t know.

尊者：在缅甸有一个说法。

恐怕要得罪在座的女士了。

Teacher: There is a saying in Burmese. Please excuse me ladies.

因为女人的肠子短，所以女人更嫉妒。

Since the intestine of women is shorter, they are more jealous.

这种说法可能不对，但是这是缅甸的说法。
It may not be true, but that is the saying.
根据这种说法，女人的肠子比男人短。
According to this women have shorter intestines than men.
这可能不对。
It may not be true.
下一个是“肠间膜”。
The next one is entrails or mesentery.
肠间膜是结于肠的曲折之处。
“This is the fastening in the places where the bowel is coiled.“
它的’色’是白的，如白睡莲的根的颜色。
As to color, it is white, the color of dakasītalika (white edible water lily) roots.
形——亦如白睡莲的根形。
As to shape, it is the shape of those roots too.
方位——生在二方。
As to direction, it lies in the two directions.
处所——以器具的绳（结住）器具的板相似，
又如拭足的垫子，
As to location, it is found inside the 21 coils of the bowel, like the string to be found inside rope-rings for wiping the feet on, sewing them together,
如用锄与斧作事等的人
牵引（锄斧等）器具的时候，
and it fastens the bowels coils together so that they do not slip down in those working with hoes, axes, etc.,
于诸圆轮之间以线缝之（令不脱离）”。
as the marionette-strings do the marionette’s wooden [limbs] at the time of the marionette’s being pulled along.”
“肠”包括大肠和小肠，对吧？
‘Bowel’ means both large and small intestines, right?
学生：是的。
Student: Yes.
尊者：对于这个肠间膜，英译是
“entrails”还是“mesentery”更好？
Teacher: For this one which is better ‘entrails’ or ‘mesentery’?
学生：“mesentery”更好。
Student: ‘Mesentery’ is better.
尊者：我读读“entrails”（内脏）的定义。
Teacher: I will read the description of the entrails.
“内脏是内部器官，特别是肠子。”
“The entrails are the internal organs especially the intestines.”
“mesentery”（肠系膜）被定义为
“连接肠和后腹壁的若干皱襞”。
Mesentery is defined as “any of several folds that connect the intestines to the dorsal abdominal wall.”
所以“mesentery”更好。
So ‘mesentery’ is better.
下面看“胃中物”。
那是吃到了肚子里的食物。
Then we have gorge. That is food which has been eaten which is in the stomach.
“是胃中一切吃的饮的嚼的尝的东西。”
“This is what has been eaten, drunk, chewed and tasted, and is present in the stomach.”
接下来是关于胃部的描述。
Next there is a description of the stomach.
“所谓胃，是犹如压紧湿布的两方
而中央生起气泡相似的内脏膜，
“What is called the ‘stomach’ is [a part of] the bowel-membrane, which is like the swelling [of air] produced in the middle of a length of wet cloth when it is being [twisted and] wrung out from two ends.
外滑，而内则可说如腐烂的肉包”。
It is smooth outside. Inside, it is like a balloon of cloth soiled by wrapping up meat refuse.”
在缅甸，这里不是英译的
“像一个布的气球”，但像“带穗的布”。
Now here in Burmese it is not translated as ‘like a balloon of cloth’ but like ‘a tassel of cloth’.
胃里面像是毛巾的表面。有一点粗糙，
The inside of the stomach is something like the surface of a towel. It is a little rough
有一些东西掉下来。
胃里面像是有掉下来的穗，

and then there is something hanging down. The inside of the stomach is something like a tassel,
而不是一个布气球。
not a balloon of cloth.
在这里智髻尊者将巴利语
“pupphaka”翻译成“气球”。
Venerable Ñāṇamoli took the Pāḷi word ‘pupphaka’ to mean balloon.
“puppukhaka”实际上是像花一样的东西。
‘Puppukhaka’ really means something that resembles a flower.
而毛巾上就有这些东西。
我不知道毛巾上的这些东西用英文怎么说。
Towels have these things. I don’t know the names of these things.
我问了一个学生，她说这个被称为穗子。
So I asked a student and she said they could be called tassels.
我查了一下字典，觉得是对的。
I looked it up in the dictionary and I think that is correct.
大家知道，在缅甸，人们吃肉，
也吃动物的胃。
You know in Myanmar people eat meat and the stomach is also eaten.
缅甸人把准备烹饪的胃称为“粗布”。
The stomach when it is prepared for food in Myanmar is called ‘rough cloth’.
在缅甸，它被称为“粗布”。
里面是很粗糙的。
In Burmese it is called rough cloth. It is rough inside.
如果你们见过这些，就知道了。
If you have seen some of these things, you know that.
下一个是“粪”。
The next one is dung.
这就是排泄物。
That is excrement.
这是 32 身分之一，但是实际上
它并不是身体的一部分。
It is one of the parts of the body, but actually it is not part of the body.
它是身体的垃圾。
It is the refuse of the body.
下一个是“脑”。
The next one is the brain.
大脑并不是心识的依处。
Brain is not supposed to be the seat of consciousness.
这里对于“脑”的描述非常短。
The description of the brain is very short here.
““处所——在四缝合线所接合的头盖腔之内，
如结合的四个麦粉团放在那里相似”。
“As to location it is to be found inside the skull, like four lumps of dough put together to correspond with the [skull’s] four sutured sections.”
下一个是“胆汁”。
“有停滞胆汁及流动胆汁两种胆汁。
Then we have bile. “There are two kinds of bile: local (stationary) bile and free (mobile) bile.
此中停滞胆汁的‘色’，
如浓的末头迦的油色；
Herein, as to color, the local bile is the color of thick madhuka oil;
流动胆汁，如萎了
的阿拘利花之色“，等等。
the free bile is the color of faded ākulī flowers,” and so on.
有两种胆汁。
There are two kinds of bile.
“处所——流动胆汁弥漫于其它的全身，
犹如油滴（弥漫）于水上相似；
“As to location, the free bile spreads, like a drop of oil on water all over the body
除了发、毛、齿、爪（等）的
无肉之处及坚硬干燥的皮肤之外，
except for the fleshless parts of the head hairs, body hairs, teeth, nails and the hard dry skin.
如果（流动胆汁）激动之时，
则两眼变黄而动摇，以及四肢战动。
When it is disturbed, the eyes become yellow and twitch, and there is shivering and itching of the body.
（意思就是当胆汁受到干扰，
(That is when the free bile is disturbed,

处于无序的状态。）
when the free bile is not in good order.)
停滞胆汁，
寄于心脏及肺之间，依于肝的肉，
The local bile (That is the real bile.) is situated near the flesh of the liver between the heart and the lights (lungs).
储藏于像丝瓜的囊的胆囊中；
It is found in the bile container (gall bladder), which is like a large kosātakī (loofah) ground pip.
如果（停滞胆汁）激动之时，
则有情发狂，生颠倒心，
When it is disturbed, beings go crazy and demented, they throw off conscience
弃舍惭愧，作不应作，说不当说，思不应思”。
and shame and do the undoable, speak the unspeakable, and think the unthinkable.”
当人们发狂的时候，
我们就说他的胆汁受到干扰。
When people go mad, we say his bile is disturbed or something like that.
下一个是“痰”。
The next one is phlegm.
这里讲它位于胃里我们所食用的食物上面。
It is described as something located in the stomach over what we have eaten.
下一个是“脓”。
“是依坏了的血而起的脓”。
这很好理解。
Then we have pus. “Pus is produced by decaying blood.” That is not difficult to understand.
然后是“血”。
“血有积聚血和循环血两种血。
Then there is blood. “There are two kinds of blood: stored blood and mobile blood.
此中积聚血的‘色’
如煮了的浓的虫漆汁的色；
循环血则如清的虫漆汁的色”。
Herein, as to color, stored blood is the color of cooked and thickened lac solution; mobile blood is the color of clear lac solution.”
往下几行——“循环血随于
静脉网而遍在全身”。
Some lines down - “The mobile blood permeates the whole of the clung-to (kammically-acquired) body.”
这里英译的“clung-to body”是巴利语
“upādiṇṇaka”的英译。
It is the direct translation of the Pāḷi word ‘upādiṇṇaka’.
指的是活着的身体。
It simply means the living body.
“Clung-to, kammically-acquired body”就是
指活着的身体。
‘Clung-to, kammically-acquired body’
simply means the living body.
学生：“Clung to”意思是“执取”？
Student: ‘Clung to’ means grasped?
尊者：“clung-to”实际上
指的是业的果报。
Teacher: ‘Clung-to’ really means the result of kamma here.
大家知道“upādiṇṇa”的
字面意思是“执取”。
You know the literal meaning of the word ‘upādiṇṇa’ is clung-to.
是通过业来执取。这里指的是业果。
It is clung to by kamma. That means the result of kamma.
色法分四种——
There are four kinds of material properties -
业生色法、识生色法、
食生色法和时节生色法。
those caused by kamma, those caused by consciousness, those caused by food, those caused by temperature or climate.
这里就是指活着的身体，
It simply means here a living body,
不是死尸，不是树木、石头之类的。
not a dead body, or things like trees, rocks and others.
接下来是“汗”。“汗”很好理解。
Then there is sweat. Sweat is not difficult to understand.
下一个是“脂肪”。这里的“脂肪”指
的是凝固的脂肪。脂肪分两种。
The next one is fat. ‘Fat’ here means solid fat. There are two kinds of fat.

一种是凝固的脂肪，一种是溶解的脂肪。
This one is solid, a thick unguent.
下一个是“泪”。
The next one is tears.
处所是在眼孔之中。
Their location is in the eyes.
下一个是“膏”。这是指溶解的脂肪。
在缅甸，我们称之为“清油”。
Next there is grease. That is melted unguent. In Burmese we say clear oil.
另外一种脂肪，是稠油，
凝固的脂肪。这种是清油。
The other one, fat, is thick oil, thick unguent. This one is thin oil.
“处所——大多在手掌、手背、
足蹠、足背、鼻孔、额与肩等之处”.
“As to location, it is to be found mostly on the palms of the hands, backs of the hands, soles of the feet, backs of the feet, tip of the nose, forehead, and points of the shoulders.”
有点像是“汗”，但不是“汗”。
It is something like sweat, but it is not sweat.
有时候你的手比较潮。
这就是所谓的“油脂”。
Sometimes your hands are wet. That is what is called ‘grease’ here.
当你穿鞋的时候，
上面就有这样的“油脂”。
When you put on shoes, you have that kind of grease there.
然后是“唾”。
Then there is spittle or saliva.
下一个是“涕”。
The next one is snot.
鼻涕是来自大脑吗？
Does mucus in the nose come from the brain?
可能不是。这里它说：
“是从脑上流来的不净”。
It may not be. Here it says “This is impurity that trickles out from the brain.”
学生：这个说来话长，
Student There is a long explanation of this,
但是这里写的是对的。
but it is true.
大脑里有脑液。它有脊髓液。
The brain has its own fluid. It has spinal fluid.
它有自己的管道。
这些脑液是通过筛选和过滤形成的，
就像肾脏的过滤功能，
过滤我们的血液形成尿液。
It has its own canals. The formations of these brain fluids are somewhat screened and filtered, like the kidneys filter and screen our blood to form urine.
而“涕”是大脑的过滤产品。
The mucus is the screened product of the brain.
“尿”是肾脏的过滤产品。
Urine is the screened product of the kidneys.
尊者：所以，这里说是从脑子里
流出来的不净是对的？
学生：基本上是对的。
Teacher: So this is correct that it oozes or trickles out of the brain.
Student: It is somewhat correct.
尊者：接着是“关节滑液”。
Teacher: The next one is oil of the joints.
就是关节间的滑液。
It is oil that stays in the joints.
这里向智尊者将其翻译成“滑膜液”。
It is translated by Venerable Ñāṇaponika as synovial fluid.
我查了一下字典。
I looked that word up in the dictionary.
字典里说滑膜液是关节腔、肌腱和
滑囊的膜所分泌的一种透明的、
粘性的润滑性液体。
It said synovia is a clear, viscid, lubricating fluid secreted by membranes in joint cavities, sheets of tendons, and bursas.
这就是滑膜液。
It is called synovial fluid.
学生：尤其是当你年纪大的时候，
膝关节的液体会有所减少。
Student: Particularly in the knee joints when you get older, the fluid is somewhat reduced.
当你坐着站起来时，
你能听到吱吱嘎嘎的声音。

When you sit and stand up, you can hear creaking.
尊者：是的。这里提到了，
“如果（关节的滑液）少者，则起立，坐下，
行走，转身，屈身与伸直之时，
它的骨都作‘格答格答’之声”。
Teacher: Yes. It is mentioned here. When a man gets up or sits down, moves forward or backward, bends or stretches, then his bones creak.
我走路时，脚踝有点嘎吱响。
When I walk there is a creak in the ankle.
最后一个是“尿”。
The last one is urine.
这里有一个问题。
我对这里膀胱的描述不太满意。
There is one thing. I am not happy with the description of the bladder here.
大概往下五行——“同样的从身体进入
（膀胱中）的尿，也看不出它的所入之道”。
About five lines down it say “While the urinary secretion from the body enters the bladder, its way of entry is not evident.”
有两条管子从肾脏进入膀胱，对吧？
学生：是的。
There are two pipes going into the bladder from the kidneys, right?
尊者：这里说它的入口并不明显，
Teacher: Here it says that its way of entry is not evident,
但是很明显的是尿液通过
这些管道从肾脏进入膀胱。
but it is very clear that urine enters the bladder from the kidneys by way of these pipes.
学生：这里的意思可能是说进入
方式并不明显。实际上很难解释。
Student: It may mean that its way of entry is not evident. Actually it is difficult to explain.
它并不明显。如果这是明显的将有回流。
It is not evident. If it is evident there will be reflux.
大自然这样的设计是使入口看不见。
The nature is so arranged that the entry is not visible.
入口不明显。
The entry is not evident.
如果是明显的，当膀胱的尿液满了时，
尿液就会从膀胱回流。
If it were evident, the urine from the bladder can reflux back when it is full.
这种机制安排并不明确。
The mechanism is so arranged that it is not evident.
尊者：所以这并不像水流从管子里滴下来。
学生：不是。
Teacher: So it is not like water dripping from a pipe?
Student: No.
因为膀胱满了尿就会回流到肾脏。
这在正常人身上从来不会发生。
Because if the bladder is full the urine will be refluxed back to the kidney. It never happens in a normal person.
只有当入口被破坏或损坏时，才会发生回流。
Only when the entrance is ruined or damaged is there a reflux.
尊者：这就像是一种阀门。
学生：是的。这里的结构非常、非常复杂。
Teacher: There is something like a valve.
Student: Yes. There is something very, very complicated.
可能就是这里说的进入方式并不明显。
尊者：我们今天很幸运，
因为这里有一位医生。
It may mean that the entry is not evident.
Teacher: We are fortunate today because we have a doctor here.
然后是安止定的生起。
Then there is the arising of absorption.
通过这样的修习只能获得初禅，
Only first jhāna can arise through the practice of this meditation,
而不能获得二禅、三禅、四禅。
not the second, third and fourth jhānas.
第 141 段描述了取相和似相。
The learning and the counterpart signs are described in paragraph 141.
“（于三十二分）以次第撤去等
而作‘厌恶！厌恶！’的次第忆念者，

“Then, as he gives his attention to them again and again as ‘repulsive, repulsive’, emphasizing the process of ‘successive leaving’, etc.,
得以次第生起安止定。
eventually absorption arises in him.
那里依发等的色、形、方位、处所、界限
而得现起‘取相’；依发等的色、
形、香、所依、处所五种的
Herein, the appearance of head hairs, etc., as to color, shape, direction, location and delimitation, is the learning sign;
一切行相的厌恶（考察）
而得现起‘似相’”。
their appearance as repulsive in all aspects is the counterpart sign.”
这里有两种相——取相和似相。
There are two kind of signs - learning sign and counterpart sign.
行者只获得初禅。
He gets only the first jhāna.
然后有一个关于摩罗迦长老的短故事。
Then there is the very short story of the Elder Mallaka.
“那尊者（摩罗迦）握住
长部师无畏长老的手说：
“That Elder, it seems, took the Elder Abhaya, the Dīgha Reciter, by the hand, and after saying
“朋友无畏！先研究这个问题：
摩罗迦长老于三十二分中得三十二的初禅，
‘Friend Abhaya, first learn this matter’, he went on ‘The Elder Mallaka is an obtainer of 32 jhānas in the 32 parts.
如果他夜入一禅，日入一禅，
则以半月余而得成就；
If he enters upon one by night and one by day, he goes on entering upon them for over a fortnight;
若每日入一禅，则以月余而得成就”。
but if he enters upon one each day, he goes on entering upon them for over a month.”
这就是此种修行的利益。
Then there are the benefits of this meditation.
“精勤于身至念（业处）的比丘，
是战胜不乐与乐的，
“And the bhikkhu who is devoted to this mindfulness occupied with the body is a conqueror of boredom and delight,
不是为不乐及乐所战胜的。
and boredom does not conquer him; he dwells transcending boredom as it arises.
他是常常征服生起的不乐而住。
他是战胜怖畏恐惧的，
不是为怖畏恐惧所战胜的。
他是常常征服生起的怖畏恐惧而住。
He is a conqueror of fear and dread, and fear and dread do not conquer him; he dwells transcending fear and dread as they arise.
他是‘忍辱者，能忍寒、热
He is the one who bears cold and heat.. who endures..
乃至能忍夺取其生命之苦’”等等。
arisen bodily feelings that are menacing to life” and so on.
这部经来自《中部尼柯耶》。
This Sutta comes from the Majjhima Nikāya (Middle Length Sayings)
“依发等的色一类
（青、黄、赤、白之遍），得证四禅”，
“He becomes an obtainer of the four jhānas based on the color of the head hairs, etc.”
虽然通过修习此种修行，
行者不能获得二禅、三禅和四禅。
Although a person cannot get second, third and fourth jhānas by practicing this kind of meditation,
如果他专注于颜色，
而不是厌恶，就能获得四禅。
yet he can get the four jhānas, if he concentrates on the color aspect of these parts, not on the repulsiveness.
例如，当你观察头发的时候，
你专注于头发的黑颜色等等。
For example when you look at hair, you concentrate on the color of the hair as black, or dark, or something.
这样，你就能获得所有四禅。
所以，这里就是如此说：

In that case you can get all four kinds of jhānas. That is why it is mentioned here.
“依发等的色一类
（青、黄、赤、白之遍），得证四禅，
“He becomes an obtainer of the four jhānas based on the color aspect of the head hairs, etc.,
而达六通。”“六通”就是指神通。
and he comes to penetrate the six kinds of direct knowledge.” That is supernormal knowledge.
“真实的善慧者，
应对于如是
有大威力的身至念，
常作不放逸之行。
“So let a man, if he is wise, Untiringly devote his days
To mindfulness of body which
Rewards him in so many ways.
这是详论身至念一门”。
This is the section dealing with mindfulness occupied with the body in the detailed treatise.”
学生：所以，这里的意思就是为了获得初禅，
我们需要遍修 32 身分。
Student: So this treatise is saying that we have to go through the 32 parts in order to obtain the first jhāna.
尊者：不是。还有其他的禅修业处。
Teacher: No. There are other subjects of meditation.
如果你这样修习，你只会获得初禅。
If you practice this meditation, you will only get the first jhāna.
还有其他的修习方法，
例如遍禅，你可以通过此获得所有四禅。
There are other kinds of meditation like kasiṇa meditation by which you can get all four jhānas.
这种禅修比较粗，所以只能获得初禅。
This meditation can give you only the first jhāna because it is so gross.
因为比较粗，你需要寻（vitakka）
让你的心安住在所缘上，
It is so gross that you need initial application (vitakka) for your mind to be on the object,
就像你需要一个竹竿
才能让船停在激流之中。
just as you need a pole to keep a boat in a swift current.
所以，你通过此种禅修
不能获得二禅、三禅和四禅。
That is why you cannot get second, third and fourth jhānas with this meditation.
如果你专注于颜色，
你就能获得其他的禅那。
If you concentrate on the color aspect, you can get the other jhānas.
例如，如果你专注于血液，
你不要说“血液、血液、血液”，
你说“红色、红色、红色”。
这就成了遍禅。
For example if you concentrate on the blood, you don’t say ‘blood, blood, blood’, but you say ‘red, red, red.’ That becomes color kasiṇa meditation.
如果是遍禅，你就可以获得所有四禅。
When it becomes color kasiṇa meditation, then you can get the four jhānas.
下个星期，我们就学到 185 段。
Next week we will study up to paragraph 185.
学生：32 身分分成 5、5、5、5、6、
这几组很有意思。
Student: The 32 parts of the body is very interesting with regard to the groupings 5,5,5,5,6,6.
第一组是从同一个组织生长出来的。
The first set is the outgrowth from the same tissue.
第一组的五个是从胚胎的
同一个组织生长出来的。
These five things emerge from the same tissue in the fetus.*

18A 说随念业处品

今天的这一节是安般念，很有趣。
Today's section on mindfulness of breathing is interesting.
修观禅的行者实际上是
从某种形式的安般念开始的。

Those who practice vipassanā meditation actually begin with some kind of mindfulness on breathing meditation.
开始的时候，让心专注于呼吸。
One begins with keeping the mind on the breath.
或者是安般念的一个变体，
就是就心专注于腹部的起伏。
Or as a variation of keeping the mind on the breath one keeps the mind on the rising and falling movements of the abdomen.
这也是安般念。
That is also breathing meditation.
但是在这本书里，在《清净道论》里，
安般念被当做止禅，而不是观禅来修习。
However in this book, The Path of Purification, mindfulness of the breath is treated as tranquility or serenity meditation (samatha meditation) and not as vipassanā meditation.
所以，接下来的描述，大多数描述，都是止禅。
So the description that follows, most of the description, is for tranquility meditation.
在不同的圣典里，都教授了安般念的修法。
The breathing meditation is taught in different Suttas in the Sutta Piṭaka or the Basket of Discourses.
论师从圣典里某部经里引用一段话进行评论。
The author took a passage from one of the Suttas and commented on it.
“现在要描述将安般念作为一个禅修的业处。
“Now comes the description of the development of mindfulness of breathing as a meditation subject.
世尊这样赞叹：
It has been recommended by the Blessed One thus:
‘诸比丘！此安般念——三摩地修习与多作时，
‘And, bhikkhus, this concentration through mindfulness of breathing, when developed and practiced much,
实为寂静，殊胜，纯粹与乐住，
is both peaceful and sublime, it is an unadulterated blissful abiding,
对已生的恶不善法即能消灭与寂止’。”
and it banishes at once and stills evil unprofitable thoughts as soon as they arise'.”
这出自某部圣典。
That is from one Sutta.
现在让我们读读下一段。
“如是有十六事（十六种方法）
而显示安般念业处。
Now let us read the next one. “It has been described by the Blessed One as having 16 bases thus (or 16 methods mentioned in the Sutta):
‘然而诸比丘，云何修习安般念三摩地？
‘And how developed, bhikkhus, how practiced much is concentration through mindfulness of breathing
云何多作，实为寂静、殊胜、不杂
与乐住及已生的恶不善法即能消灭与寂止？“
both peaceful and sublime, an unadulterated blissful abiding, banishing at once and stilling evil unprofitable thoughts as soon as they arise'?”
我们稍后探讨这个英译。
We will examine the translation later.
“诸比丘！兹有比丘，
去阿练若，或去树下，或去空闲处，
“Here, bhikkhus, a bhikkhu, gone to the forest or to the root of a tree or to an empty place, sits down;
结跏趺坐，正直其身，置念面前
having folded his legs crosswise, sets his body erect, established mindfulness in front of him
（实际上是将念置于场所的所缘），
(Actually it is ‘established mindfulness towards the meditation object'.),
而彼（比丘）或念入息，
ever mindful, he breathes in;
或念出息。”
mindful he breathes out.”
这里英译文里要加两个“ever”。
Here also we should say ‘ever' -
或念入息、或念出息。
“ever mindful he breathes in; ever mindful he breathes out.”
这是基本的修习。
This is the basic practice.
接下来是十六种方法。

Then come the 16 methods.
“1.出息长时，知‘我出息长’，
或者入息长时，知‘我入息长’。
（这是第一个方法。）
“(1) Breathing in long, he knows, ‘I breathe in long'; or breathing out long, he knows, ‘I breathe out long'. (That is the first method.)
2.出息短时，知‘我出息短’，
或者入息短时，知‘我入息短’。
(2) Breathing in short, he knows, ‘I breathe in short'; or breathing out short, he knows, ‘I breathe out short'.
3.‘觉知全身我出息’
及‘觉知全身我入息’彼如是学。
(3) He trains thus ‘I shall breathe in experiencing the whole body'; he trains thus ‘I shall breathe out experiencing the whole body'.
4.‘安息身行我出息’及
‘安息身行我入息’彼如是学”。
(4) He trains thus ‘I shall breathe in tranquilizing the bodily formation'; he trains thus ‘I shall breathe out tranquilizing the bodily formation'.”
这是安般念的四个基本方法。
These are the four basic methods for mindfulness on breathing meditation.
下面还有三组，每组四个方法。
There are three more sets with four methods in each set.
它们介绍剩下的三个念处。
They deal with the three remaining kinds of foundations of mindfulness.
有四个念处——
There are four foundations of mindfulness -
身念处、受念处、心念处、法念处。
contemplation on the body, contemplation on the feelings, contemplation on consciousness, contemplation on dhamma objects.
第一组四个是关于身念处的。
The first four have to do with contemplation on the body.
第二组是个是受念处。
第三组四个是心念处，
第四组四个是法念处。
The second four deal with feelings. The third four is contemplation on consciousness and the fourth four is contemplation on dhamma objects.
我们稍后会对其进行介绍。
We will come to them later.
对于初学者，第一组的四个是最重要的。
The first four methods are the most important for a beginner.
对于想修习念的人，
这本书详细介绍了这四个方法，
For one who wants to practice mindfulness meditation these four methods are treated or explained in detail
在《清净道论》和其他注释书中都介绍了。
in this book, The Visuddhi Magga as well as in other Commentaries.
”只就那圣典（的文句）来解释，
说完了便一切完具，
“The description [of development] is complete in all respects, however, only if it is given in due course after a commentary on the text.
所以这里先来解释圣典（的文句）。“
So it is given here introduced by a commentary on the [first part of the] text.”
首先解释圣典的文句。
First the Commentary explains the words.
解释了文句的意义以及拓展意义。
It gives the meaning of the words and the explanations pertaining to the meanings.
稍后，不是今天，
Later, not today,
下个星期，我们将介绍方法的使用。
next week we will come to the method of development.
首先，论师对圣典本身进行了评述，
First the Commentator commented on the text itself
然后介绍如何用止禅的方法来修习安般念。
and then described how to practice mindfulness of breathing meditation as a tranquility or serenity meditation.
我们先来解释文句。
Now we will be doing the word commentary.
“然而诸比丘，

云何修习安般念三摩地？先于此句中：

“And how developed, bhikkhus, how practiced much, is concentration through mindfulness of breathing:

’云何‘——是为了要详细解答安般念三摩地的修习的种种方面的征问。

here in the first place ‘how' is a question showing desire to explain in detail the development of concentration through mindfulness of breathing in its various forms.

‘然而诸比丘，修习安般念三摩地’——是对于所征问的种种方面的指示。“

Developed, bhikkhus, .. is concentration through mindfulness of breathing: this shows the thing that is being asked about out of desire to explain it in various forms.”

佛陀提出一个问题。

Buddha would put forth a question.

但是并不期望听众会回答这个问题。

This question is not expecting an answer from the listeners.

他是想自问自答。

He wanted to give the answer himself.

所以，首先他提出问题，

然后自己进行回答。

So first he would ask the question and then he would give the answer.

“此中’修习‘是生起，或增长”。

“ ‘Developed' means aroused or increased.”

这就是说修习、修习，不断修习。

That means practice, practice again and again.

“安般念三摩地”——[字面意思是呼吸-念定]

“Concentration through mindfulness of breathing [literally, breathing-mindfulness concentration]

（巴利语是ānāpānasati samādhi，

(In Pāḷi it is ānāpānasati samādhi.

‘ânāpāṇa’意思是’呼吸‘。

’sati‘意思是’念‘，

‘samādhi’意思是‘定’。）

‘ânāpāṇa' means breathing. ‘Sati' means mindfulness. And ‘samādhi' means concentration.

“即与执持念出入息相应的定，

或念于出入息的定，

为安般念三摩地。”

“It is either concentration associated with mindfulness that discerns breathing, or it is concentration on mindfulness of breathing.”

实际上它们是一回事。

Actually they mean the same thing.

“定”是一个心所。

Concentration is a mental factor or mental state.

它与另外一个心所“念”相关。

It is associated with another mental state which is mindfulness.

所以，有“定”、“念”，还有“心”。

So we have concentration, mindfulness and there is consciousness.

如果你的禅修功夫很好，

When you practice meditation and your meditation is good,

你的心就伴随着“定”和“念”。

your consciousness is accompanied by concentration and mindfulness.

“念于出入息的定。”这是一回事。

“It is concentration on mindfulness of breathing.” That is the same thing.

“‘多作’是数数而作”。

这些就是文字的解释。

“Practiced much: practiced again and again.” These are word explanations.

有时候，英译很奇怪。

Sometimes it is strange in a translation.

英译者必须重复一些词，

因为英文里没有这么多不同

的词来对应巴利语里的同义词。

The translator has to repeat the word because there is no word, no synonym for the original Pāḷi words.

在某些领域，巴利语里的同义词很丰富。

Pāḷi is rich in synonyms in some respects.

所以当解释某些事物的时候，

就会给出一个个同义词。

So one synonym after another is given when something is explained.

这很难翻译成其他语言。

It is difficult to translate them into another language.
“实为寂静殊胜”
“Both peaceful and sublime (santo c'eva paṇīto ca)” -
——我觉得这里英译的“both”不正确。
I think ‘both' is not correct here.
对应的巴利语词是“eva”。
There is the word ‘eva'.
“eva”意思是“仅仅”。
‘Eva' means only.
译者在另外一个地方
将其翻译成“quite”——
He translated eva as ‘quite' in another place -
‘quite secluded from sensual pleasures, quite secluded from sense objects’ 之类的。
这里，也应该翻译成“quite peaceful and quite sublime”（实为寂静殊胜）。
Here also we should say ‘quite peaceful and quite sublime'.
所以这里的意思是“实为寂静殊胜”。
So it is “peaceful only and sublime only”; that is what is meant here.
寂静，不是非寂静，殊胜，不是非殊胜。
It is peaceful only, not unpeaceful, sublime only, not unsublime.
有时候，“eva”这个词用来加强语气。
Sometimes the word ‘eva' is used just for emphasis.
学生：可以是“非常寂静”、
“非常殊胜”吗？
Student: Could it be ‘very peaceful' and ‘very sublime'?
尊者：“非常”？你是想强调它。
Teacher: ‘Very', no.
这里的意思是它是寂静的，不是非寂静的。
You want to emphasize it. It is really peaceful and not unpeaceful.
“这两者的‘必’（eva）当知为决定之语。”这里是“both”。
“The two words should be understood as governed by the word ‘quite' (eva).” not ‘both'.
我们要将这里的“both”换成“quite”。
We should correct or change it to the word ‘quite' instead of ‘both'.
“实为寂静”、“实为殊胜”意思是
不是非寂静，不是非殊胜。
‘Quite peaceful' and ‘quite sublime means peaceful only and sublime only.
“何以故？譬如不净业处，只是
由于通达（于禅之时）而寂静殊胜”——
“What is meant? Unlike foulness which as a meditation subject is peaceful and sublime only by penetration” -
意思就是你修不净的时候，
当你获得禅那的时候，是寂静而殊胜的。
that means you practice foulness meditation and when you get jhāna or attainments, that is peaceful and sublime.
在禅那的层面上，是寂静而殊胜的。
At the attainment level it is peaceful and sublime.
但是不净观的所缘不是寂静和殊胜的，
而是死尸，是粗重的。
The object of the foulness meditation is not peaceful nor sublime because it is a dead body or a corpse which is gross.
“因（不净业处的）所缘粗故及所缘厌恶故，
依（不净业处的）所缘决非寂静非殊胜的，
“Unlike foulness, which as a meditation subject is peaceful and sublime only by penetration, but is neither peaceful nor sublime in its object since its object [in the learning stage] is gross, and [after that] its object is repulsiveness -
但此（安般念业处）则不如是
以任何法门不寂静或不殊胜的，
unlike that, this is not unpeaceful or unsublime in any way
即是依‘所缘的寂静性’之故
是寂静、寂止、寂灭的，
依称为通达（禅）支的寂静性
之故也是（寂静、寂止、寂灭）的”。
but on the contrary it is peaceful, stilled and quiet both on account of the peacefulness of its object and on account of the peacefulness of that one of its factors called penetration.”
意思是说所缘是寂静的，

That means the object itself is peaceful
禅那也是寂静的。
and the attainment also is peaceful.
因为呼吸不是粗的，是寂静的。
This is because it is the breath which is not gross. It is peaceful.
呼吸本身是寂静殊胜的，
当你获得禅那的时候，也是寂静殊胜的。
The breath itself is peaceful and sublime and when you get attainment, that also is peaceful and sublime.
“殊胜而无满足”。
“And it is sublime, something one cannot have enough of.”
这里的巴利语是“paṇīta”。
That is the meaning of the Pāḷi word ‘paṇīta'.
你们在第 148 段开始的时候
看到“paṇīto”这个词。
You see the word ‘paṇīto' above at the beginning of paragraph 148.
“paṇīto”这个词通常被翻译成“殊胜”，
The word paṇīto is usually translated as sublime,
但是实际上这个词的意思
是“殊胜而无满足”。
but the literal meaning is ‘something which we cannot have enough of'.
意思就是我们希望不断修习，
永远不会感到满足。
这里就是这个意思。
That means we want to practice again and again and we are not satiated with it. That is what is meant here.
依“所缘的殊胜性”之故是殊胜的，
（修习）无满足的，依（称为通达）“
（禅）支的殊胜性”之故也是
（殊胜而无满足）的。
"both on account of the sublimeness of its object and on account of the sublimeness of the aforesaid factor (that means penetration).
是故说彼（安般念业处）“实为寂静殊胜”。
Hence it is called 'both peaceful and sublime'.”
所以，这就是“实为寂静殊胜”的意思。
So it is peaceful only and not unpeaceful, and sublime only and not unsublime. that is what is meant here.
“此定之中无夹杂之物故为纯粹，
“It is an unadulterated blissful abiding: it has no adulteration, thus it is unadulterated.
不渗杂，不间杂，单独，不共。
It is unalloyed, unmixed, particular, special.
（安般念）不是由于遍作（准备定）
及近行（定）而得寂静”。
Here it is not a question of peacefulness to be reached through preliminary work [as with the kasiṇas] or through access [as with foulness, for instance].”
如果是通过遍禅和不净观获得寂静，
你在获得寂静之前需要做一些工作。
To get peacefulness with kasiṇa meditation or foulness meditation you have to do some work before you get peacefulness.
对于遍禅，你需要准备一个遍相，
然后找一个地方坐下来禅修。
With kasiṇa meditation you have to prepare a kasiṇa and then go to a place and sit and meditate.
对于不净，你需要观察尸体等等。
With foulness meditation also you have to look at a corpse and so on.
在这之后，你获得心的安定，
然后才获得寂静。
Only after that do you get unification of mind and then you get peacefulness.
而安般念不是如此。
Breathing meditation is not like that.
“即从最初修安般念以来
本来就寂静殊胜之义”。
“It is peaceful and sublime in its own individual essence too starting with the very first attention given to it.”
当你坐下来修习安般念的时候，你就是寂静的。
The moment you sit down and practice meditation on breathing, you are peaceful.
“然亦有人（指北寺住者）说
‘纯粹是无渗杂势力本来美妙’。
“But some say that it is ‘unadulterated' because it is unalloyed, possessed of

nutritive value and sweet in its individual essence too.
如是这纯粹（的安般念）每于证得
安止定的剎那而获得身心之乐
So it should be understood to be ‘unadulterated' and a ‘blissful abiding' since it leads to the obtaining of bodily and mental bliss
（意思是身心的寂静），
(That means bodily and mental peacefulness.)
故知为‘乐住’”。
with every moment of absorption.”
这里有一个脚注。
There is a footnote.
“‘有人’指的是阿耨罗陀补罗
（Anurādhapura）“北寺”的人”。
“‘Some' is said with reference to the inmates of the Uttara (Northern) monastery [in Anurādhapura].”
从历史上讲，
Historically
我们现在所使用的注释书是在
斯里兰卡阿耨罗陀补罗大寺里写的。
the Commentaries we now use were written at a monastery called ‘The Great Monastery', in Anurādhapura which is in Sri Lanka.
在某个时候，
At one time
大寺的一些僧人离开了，
大寺是当时僧人的学问中心。
some monks went away from The Great Monastery which was the central place of learning for monks at that time.
这些僧人脱离了大寺。
They divided themselves from The Great Monastery.
他们建立了两座寺院。
一座寺院位于大寺的北方，
They founded two monasteries. One was to the north of The Great Monastery and
另外一座我想是位于大寺的东方。
one I think was to the east of The Great Monastery.
现在在阿耨罗陀补罗，
我们还可以看到很大的塔。
The large stupas can still be seen in Anurādhapura.
“北寺”在这里指的是“无畏山寺”。
‘Uttara Monastery' here means the monastery called ‘Abhayagiri'.
实际上它并不是叫“北寺”。
It is not known as Northern Monastery actually.
“北寺”不是它的名字。
Northern Monastery is not the name.
因为这座寺院是位于大寺以北，
所以在复注里被称为“北寺”。
Since that monastery is located to the north of The Great Monastery, it is referred to here in the Sub-Commentary as the Northern Monastery.
其实它是“无畏山寺”。
Actually it is Abhayagiri.
他们在某些问题上有不同的看法。
They have different opinions about some teachings in some cases.
他们不同意大寺传承或者接受的的观点。
They do not conform to the tradition handed down or accepted at The Great Monastery.
这些住在无畏山寺或者北寺的人这样认为，
Those who lived in Abhayagiri or the Northern Monastery thought in this way,
有一些不同，但也不是很大的分歧。
just a little difference, not too much.
在第 150 段，有一句英文：“as soon as they arise”（屡屡生起）。
In paragraph 150 we have “as soon as they arise.”
这里巴利语的意思是“屡屡生起”。
The Pāḷi word here is like saying ‘each and every one that arises'.
这里的巴利语重复了一个单词，
意思就是重复生起。
In Pāḷi the word is repeated. That means something that arises and arises.
类似于此。所以这里的意思
是“生起的每一个念头”。
It is something like that. So here “each and every thought that arises”.
这里的“生起”不是说真的生起，

Here ‘arise' does not mean that it really arises,
而是说处于潜伏的状态。
but it is in a latent state.
就是不善心有生起的可能性。
There is a potential for these unwholesome or unprofitable thoughts to arise.
所以这里解释说：“是屡屡未曾镇伏”。
And so it is explained by “whenever they are not suppressed”.
对于不善心，有三种舍弃。
There are three kinds of abandonment of unwholesome mental states.
第一个就是替代。
The first one is by substitution.
意思就是用善来替代不善。
That means you substitute something wholesome for something unwholesome.
当你生起善心的时候，
就不会有不善心。这就是通过替代来舍弃。
When you have wholesome thoughts, you do not have unwholesome thoughts. That is abandoning by substitution.
我们称之为刹那舍。
仅仅是一刹那，你就可以舍弃不善的念头。
We say it is momentary abandoning. Just for one moment you may abandon the unwholesome thought.
第二个是通过镇服来舍弃，
这个也被称为暂时舍。
The next one is abandoning by suppression or temporary abandoning.
这种舍弃比第一种持续的时间长。
In that case the abandoning lasts longer than in the first one.
最后一个是完全舍。
The last one is total cutting off, total eradication.
这是最后一种舍弃。所以舍弃分三种。
That is the last abandonment. So there are three kinds of abandoning.
这里指的是第二种镇服舍。
Here what is meant is the second abandoning, abandoning by suppression.
在这里通过禅修来舍弃生起的不善念头。
Here the meditation can abandon or banish the unprofitable thoughts as they arise.
意思就不是说它真的生起了，
而是说它有生起的可能性。
That means not that they really arise, but that they have the potential to arise.
通过禅修，阻碍了它们的生起。
By the practice of meditation their arising is blocked.
它们没有机会生起。
They are not given chance to arise.
这里就是这个意思。
That is what is meant here.
当我们心里生起不善的念头，
它已经生起了，我们就无能为力了。
When unwholesome thoughts have arisen in us, then it has arisen and we cannot do anything about that.
在它们生起之前，我们可以让它们不要生起。
这就是这里的意思，
虽然这里英译用的是“arise”。
Before arising we do not let it arise. That is what is meant here although the word ‘arise' is used.
“仅以刹那，即令消灭，即令镇伏。
“It banishes at once: it banishes,
suppresses, at that very moment.
寂止——是非常寂静，或者（于安般念）的
顺抉择分之故以次第圣道的增进，
Stills: it thoroughly calms; or else, when eventually brought to fulfillment by the Noble Path, it cuts off, because of partaking of penetration;
而言（诸恶不善法的）断灭，安息。”
it tranquilizes, is what is meant.”
“这里”和下面的“或者”指的是彻底的舍弃。
This or else in the following mean the total cutting off or abandonment.
行者证得圣道。在圣道的刹那，他能够
完全铲除心中的烦恼或者不善的念头。
Here a person reaches the Noble Path. At the moment of Noble Path he is able to eradicate, cut off, mental defilements or unprofitable thoughts all together.
这里是彻底的铲除。
Here it is the total cutting off.

“其次对以上的文的略释如下：

“In brief, however, the meaning due here is this:

诸比丘，以何方法，以何行相，

以何规定修习安般念三摩地！

以何方法多作（安般念定），寂静

（安般念定），乃至恶不善法寂止”。

Bhikkhus in what way, in what manner, by what system, is concentration through mindfulness of breathing developed, in what way is it practiced much, that it is quite.. as soon as they arise?”

“诸比丘，是于佛教中的比丘。”

“Herein, here bhikkhus, a bhikkhu means,

bhikkhu, in this dispensation, a bhikkhu (a monk).”

在这本《清净道论》里，

In this book, in The Path of Purification,

论师对“比丘”没有进行过多的解释。

the commentator did not say anything more about the word ‘bhikkhu'.

在另外一本注释书，

《大念处经》的注释书里，

In another Commentary, the Commentary to the Mahā Satipaṭṭhāna Sutta (The Sutta on the Four Foundations of Mindfulness),

提到这里的“比丘”并不一定

指守戒的出家人，

it is stated that ‘bhikkhu' here does not necessarily mean an ordained monk,

它指任何修习念的人，

任何遵循佛陀教法的人，

任何修习佛陀教法的人，

but anybody who practices mindfulness meditation, anybody who follows the advice of the Buddha, anybody who practices the teachings of the Buddha

都可以被称为“比丘”。

can be called a ‘bhikkhu'.

这样，比丘就不一定是一个守戒的出家人。

任何禅修的人都可以被称为“比丘”。

So in that case a bhikkhu does not necessarily mean an ordained monk. Anybody who practices meditation can be called a ‘bhikkhu'.

但是，因为这本书是写给出家人的，

But since this book is for bhikkhus, for monks,

所以论师对此没有多做说明。

the commentator does not say anything about this.

现在，大家阅读佛经，看到佛陀每次都

只是提到“比丘”，觉得自己被排除在外。

Nowadays when people read Suttas and the Buddha always addresses monks, they feel left out.

他们不满意。

They are not satisfied with that.

不喜欢这样的表述。

They do not like that.

他们觉得佛陀只是对出家人说法，

并没有对在家人说法。大家知道，

佛陀是和出家人一起生活的。

当他讲话的时候，

大多数时候是对出家人讲的。

The Buddha speaks to monks and not to lay people they think. You know, the Buddha lived with monks. So when he talked, he talked mostly to monks.

这并不意味着将在家人排除在外。

That does not mean that lay people are left out.

“诸比丘，是于佛教中的比丘。”

“Herein, here bhikkhus, a bhikkhu means,

bhikkhus, in this dispensation, a bhikkhu.”

这里指僧人，但是任何禅修的人，

任何遵循佛陀教法的人，都可以被称为僧人。

So here it is a monk, but anybody who practices meditation, who follows the teachings of the Buddha, can be called a monk.

“这里的‘兹’之一语，

“For this word ‘here' signifies the [Buddha's]

dispensation

即显示生起一切种类的安般念

三摩地之人的所依之（佛）教，

并示他（异）教不具于此（安般念定）”。

as the prerequisite for a person to produce concentration through mindfulness of breathing in all its modes” and so on.

“兹”指此“教”是“佛教”。

‘Here' means this dispensation that is in Buddhism.

只有在佛教里才能有

四念处，才能有四种圣人。

It is said that only in Buddhism can be found the four foundations of mindfulness and also the four Persons who are enlightened.

“即所谓：‘诸比丘，兹有

（第一）沙门乃至（第四沙门）’“。

“For this is said: ‘Bhikkhus, only here is

there an ascetic, here a second ascetic, here a third ascetic, here a fourth ascetic.”

这里指的是初果、二果、三果和阿罗汉。

They mean the Stream Winner, the Once-Returner, the Non-Returner and the Arahant.

“于其它教派，实无此等沙门”。

“Other dispensations are devoid of ascetics.”

意思就是在其他教派里，没有觉悟的人。

That means there are no enlightened persons in other dispensations. “

“依这样说，故说为佛教中的比丘。”

That is why it was said above ‘in this dispensation a bhikkhu'.”

“去阿练若或去空闲处”——

这段文字是显示合适的禅修处所。

“Gone to a forest or to an empty place” -

this passage shows a suitable or an appropriate place for meditation.

未经训练的心被形容成杂乱、狂野的。

Then a monk's mind is described as unruly and wild.

这里给出的譬喻是一头小牛

用绳子系在牢固的柱子上。

A simile is given of a calf tied with a rope to a strong post.

同样地，我们将我们的心用正念

的绳子牢固地系在呼吸的柱子上。

In the same way we tie our mind to the strong post of breathing with the rope of mindfulness.

所以“念”就像是一根绳子。

So mindfulness is like a rope.

入息、出息就像一根柱子。

Breathing in and out is like a post.

我们的心如同一头小牛。

Our mind is like the calf.

我们试图通过“念”将心系在所缘上。

We try to keep our mind on the object by mindfulness.

在第 155 段：“或者

In paragraph 155 “Or alternatively,

于种种业处之中，此最上，

得证一切知佛，[一些]辟支佛。

[一些]佛的声闻弟子等的胜位

及至现法乐住的足处（近因）的安般念业处”-

the mindfulness of breathing as a meditation subject - which is foremost among the various meditation subjects of all Buddhas, [some] Pacceka Buddhas and [some] Buddhas' disciples” -

方括号里的“一些”是出自复注。

the word ‘some' in brackets is taken from the Sub-Commentary.

意思是所有的佛陀都修习安般念。

It is said that all Buddhas practice mindfulness of breathing meditation.

他们都修安般念，获得禅那。

They all practice mindfulness of breathing and get jhānas.

获得禅那后，他们修观禅。

Then they change over to vipassanā after attaining jhāna.

但是对于辟支佛和其他弟子，

可能就不是安般念了。

But for the Pacceka Buddhas and the other disciples it may not be breathing meditation.

有些可能是安般念，有些可能

不是安般念。还有其他类型的禅修。

For some it may be breathing meditation, but for others it may not be breathing meditation. There are other kinds of meditation too.

据说所有佛陀都是修安般念。

It is said in the books that all Buddhas practice breathing meditation.

如果你读中部的圣典，

佛陀对一位王子谈到自己的修行。

If you read some Suttas in The Middle Length Sayings, you will find the Buddha relating his practice to a prince.
在那部经里，他说他首先修的是安般念。
In that Sutta he said that first he practiced breathing meditation.
然后获得初禅、二禅、三禅、四禅。
Then he got first jhāna, second jhāna, third jhāna, fourth jhāna.
然后，他获得神通，忆念到过去世；
After that he got the supernormal knowledge of remembering past lives;
他看到人们从此生死去，然后投生到彼生。
then he saw people dying in one life and being reborn in another life.
再然后，他安住于缘起，
缘取十二支的每一支修习观禅。
Only after that did he dwell on Dependent Origination, practicing vipassanā on each of the twelve links.
然后获得觉悟。
Then he gained enlightenment.
据说所有的佛都修安般念，
It is said that all Buddhas practice breathing meditation
但并非所有的辟支佛
或者佛的弟子都修安般念。
but not all Pacceka Buddhas or Buddhas' disciples.
所以，在这里加了“一些”。
that's why the word "some" is inserted here before Pacceka Buddhas and Buddhas' disciples
“胜位的足处”，
这里的“胜位”指的是觉悟。
‘As a basis for attaining distinction' means enlightenment. “
“不舍男女象马等声
所骚扰的村庄（住所）则不易修习”，
It is not easy to develop without leaving the neighborhood of villages, which resound with the noises of women, men, elephants, horses, etc.”
我们需要去一个没有这些噪音的地方。
We need to go to a place where we do not have such noises.
“因声为禅的荆棘（障碍）”——
“Noise being a thorn to jhāna” -
实际上，声音是初禅的“刺”。
actually it is a thorn to first jhāna.
“在非村的阿练若中，
瑜伽行者取此（安般念）业处已”。
“Whereas in the forest away from a village a meditator can at his ease set about discerning this meditation subject.”
森林是禅修的合适处所。
A forest is a suitable place for meditation.
这种禅修很难，所以我们
需要一个安静的处所。
This meditation is difficult to practice and so we need quietness.
这里，作者作了一个比喻：
“世尊如宅地学的（工程）师”等等。
Then the author explains with a simile, “For the Blessed One is like a master of the art of building sites” and so on.
这些段落不难理解。
These passages are not difficult to understand.
第 158 段：“此中‘去阿练若’，即：
‘阿练若，出（村的）帝柱
（界标）之外，都是阿练若’”。
Paragraph 158 “Herein, gone to the forest is gone to any kind of forest possessing the bliss of seclusion among the kind of forest characterized thus ‘Having gone out beyond the boundary post, all that is forest'.”
当我们说“阿练若”的时候，
至少有两个定义，一个是阿毗达摩的定义，
一个是戒律的定义。
When we say ‘forest', there are at least two definitions, one given in Abhidhamma and one given in Vinaya.
第一个是来自阿毗达摩。在阿毗达摩里说
The first one is from Abhidhamma. In Abhidhamma it is said
“出（村的）帝柱（界标）之外”。
在村子外有门柱。
“having gone out beyond the boundary post”. There are gateposts outside the villages.

住在之外，就算是阿练若。
That which is outside the gateposts is forest.
它可能离村子很近。但也被称为“阿练若”。
It may be very close to the village. Still it is called a ‘forest'.
在律藏里还有一个定义。
“阿练若的住所至少（离村）五百弓”。
There is another definition in Vinaya. “A forest abode is five hundred bow lengths distant.”
这里的英译要加一个“at least”。译者缺了这个词。
We should have ‘at least' there. He left out a word.
“阿练若的住所至少（离村）五百弓”。
“A forest abode is at least five hundred bow lengths distant.'
一弓据说是四肘。大概是六英尺。
One bow length is said to be four cubits. That is about six feet.
所以，五百弓，乘以六，就是三千。
So five hundred multiplied by six is three thousand.
要想被称为“阿练若”，离村子、镇
或城市至少要有三千英尺的距离。
In order for a place to be called a ‘forest' it must be about three thousand feet away from human villages, towns or cities.
所以阿毗达摩和律藏对
“阿练若”的说法是不同的。
So there is a difference between the forest explained in Abhidhamma and Vinaya.
我们在第二章的时候学习过这个。
We came across this in the second chapter.
学生：我在想这件事。
这个距离大概是十个足球场的长度。
尊者：十个足球场！哦。
Student: I was thinking about this. It is about ten football fields.
Teacher: Ten football fields! Oh.
“‘去树下’即行近于树。
‘去空闲处’，即去空闲寂静之处。
“To the root of a tree: gone to the vicinity of a tree. To an empty place, gone to an ‘empty place'
这里除了阿练若及树下之外，
去其它的七种住所，亦可说为去空闲处”
if he has gone to any of the remaining seven kinds of abode (resting place)” -
——脚注里有解释。
they are given in the footnote.
这里讲到了坐姿。
Now the sitting position is dealt with.
“又指示不落于昏沉及掉举的寂静的威仪”。
“Then he sits down, etc., indicating a posture that is peaceful and tends neither to idleness nor to agitation.”
所以最适合禅修的姿势就是坐姿。
So sitting position is the best for the practice of meditation.
“故说（结跏趺）‘坐’。
因为指示他的坐禅坚固，
维持出入息的舒适及取所缘的方便，
故说‘结跏趺’等”。
“Then he said having folded his legs crosswise, etc., to show firmness in the sitting position, easy occurrence of the in-breaths and out-breaths, and the means for discerning the object.”
当你呼吸顺畅的时候，
你就很容易专注于呼吸。
When your breathing is going smoothly, then you can concentrate on it easily.
“即完全盘腿而坐”——
“Herein, crosswise in the sitting position with the thighs fully locked” -
这里并没有说跏趺坐，
但是，我想意思就是跏趺坐，
it does not say in the lotus position, but I think it means the lotus position
因为“完全盘腿而坐”就是跏趺坐。
because your ‘thighs fully locked' means the lotus position.
佛陀的大多数照片都是这种完全的跏趺坐。
Most of the Buddha images that you see are in the full lotus position.
这里应该就是双跏趺坐。
It may mean the full lotus position here.
“‘结’即盘的意思。
“Folded: having locked.
正直其身——是上半身置之端正，

使十八脊椎骨之端与端成为整列

（意思是一个叠一个）。

Set his body erect: having placed the upper part of the body erect with the 18 backbones resting end to end. (That means one over the other.)

这样坐的人，则皮肤，筋肉、腱不致于歪屈。

For when he is seated like this, his skin, flesh and sinews are not twisted, and so feelings ('Feelings' means painful feelings.)

不会生起因骨等歪屈而剎那剎那生起的苦痛。

that would arise moment by moment if they were twisted do not arise.

彼等（苦痛）不生之时，则心得专一”。

That being so, his mind becomes unified," and so on.

对于禅修，最好的姿势就是坐姿。

Sitting position is recommended and said to be the best for meditation.

“置念面前”——

“Established mindfulness in front of him” -

“面前”意思是导向所缘，

‘in front of him' means towards the object,

所以就是”置念于所缘“。

实际上不是将念置于他的面前。

so “established mindfulness towards the object.” It is not ‘in front of him' actually.

所以意思是“置念于所缘”才是对的。

So “having placed mindfulness towards the meditation subject” is correct.

“当知这是依无碍解（道）所说之义”。

“Or alternatively, the meaning can be

treated here too according to the method of explanation given in the Paṭisambhidā.”

在《清净道论》中，《无碍解道》被引用多次。

This book, the Paṭisambhidā, will be quoted many times in the Visuddhi Magga.

这本书据说是舍利弗所宣讲。

This book is said to have been preached by the Venerable Sāriputta.

It is included in the Sutta Piṭaka. Although it is included as among the words of the Buddha,

被归于经藏。虽然它被归为经藏，

但是实际上是由舍利弗所教导的。

it actually was taught by Venerable Sāriputta.

学生：所以它不是被归于阿毗达摩藏。

Student: So it is not in the Abhidhamma Piṭaka.

尊者：哦，不是。它被归于经藏。

Teacher: Oh, no. It is included in Sutta Piṭaka.

我今天刚在一本书里读到这个，

书名是《巴利文献和语言》。

I just read about this today in one book, Pāḷi Literature and Language.

作者说《无碍解道》更像是论，而不是经。

其实并不尽然如此。

There the author said that it is more like Abhidhamma than Sutta. That is not quite so.

它看起来像是来自经藏，但是语言却不同。

It looks like Sutta Piṭaka, but its language is different.

语言的用法和注释书略有不同，

The usage is a little different than in the Commentaries,

虽然在某些佛陀的教法上，

它的内容是被当成注释书。

although it is treated as a Commentary on some of the Buddha's teachings.

《清净道论》的作者觉音尊者很尊崇这本书。

Venerable Buddhaghosa, the author of The Path of Purification, had great respect for this book.

他总是引用这本书。

So he always quoted from this book whenever there is a quotation to be made.

学生：《无碍解道》被翻译成英文了吗？

尊者：是的。我想最近出版了一个英文版。

Student: Is it translated into English?

Teacher: Yes. I think recently a translation has come out.

根据这本书，这里的意思是

According to that book the phrase here means

“遍持出离而念”，

并且从“相对之中出离“。

‘making mindfulness thoroughly controlled' and ‘getting out of opposition'.

这里的英译用的词是“outlet”。

“outlet”是什么意思？

Here the translation says ‘outlet'. What is ‘outlet'?
“outlet”是指你经过的某个洞或者门。
‘Outlet' means some hole or some door you go through.
这里并不是指“outlet”，
而是指“出离”。
Here it does not mean ‘outlet', but outgoing or getting out of.
这里描述的是“念”。
念必须得到很好的控制，
并且从相对之中出离。
Mindfulness is described here. Mindfulness must be well-controlled and it must be getting out of opposition.
这里的“相对”指的就是“失念”。
念必须很强大，
‘Opposition' here means forgetfulness.
Mindfulness must be strong
并且从失念之中出离。
and it must get out of forgetfulness.
所以这里的意思就是
“让念彻底得到控制，
并且从相对之中出离”。
So “making mindfulness thoroughly controlled and getting out of opposition” is what is meant here.
然后是入息长和出息长。
Then we have breathing in long and breathing out long.
“继续解释名相——四种方法的第一种”
——这是安般念四种方法的第一种。
“Word Commentary Continued - First Tetrad” - this is the first set of the four methods of breathing meditation.
在这里，长呼吸和呼吸短
可以通过程度来理解。
Here breathing long and breathing short can be understood by way of extent.
那些身体又高又大的众生，
他的出入息可能就是长的。
Those who have long or big bodies, for such beings, the breathing in and out may be long.
对于小动物或者昆虫，
它的呼吸可能非常短。
For small animals or insects it may be very short.
对于人类，我们可以通过时间来理解。
With regard to human beings we can understand by way of time.
有时候，我们的呼吸是长的，
有时候，我们的呼吸是短的，
不同时间，长短不同，
Sometimes our breathing is long and sometimes our breathing is short, long and short in time,
因为人类的身体大小是差不多的。
because human beings are more or less of the same size.
所以，对于人类，我们不能说
出入息从程度上来划分是不同的。
So we cannot say there is a difference in the extent of breathing in and out between human beings.
第 164 段：
In paragraph
“出息(assāsa)是外出的息，
入息(passāsa)是内入的息——
这是根据毗奈耶义疏说的。
“ ‘Assāsa is the wind issuing out; passāsa is the wind entering in' is said in the Vinaya Commentary.
然而诸经的义疏则所说相反”。
But in the Suttanta Commentaries it is given in the opposite sense'.”
然后律藏的义疏说 assāsa 为出息，
passāsa 为入息。
In Vinaya Commentary assāsa is out-breath and passāsa is in-breath.
然后经藏的义疏说 assāsa 为入息，
passāsa 为出息。
But in Suttanta Commentaries assāsa is in-breath and passāsa is out-breath.
“在此（两说）中。
一切的胎儿从母胎出来之时，
最初是内部的息先外出，
然后外面的气带着微尘而进入内部，
“Herein, when any infant comes out from the mother's womb, first the wind from within

goes out and subsequently the wind from without enters in with fine dust,
（更外出）触口盖后而灭（婴儿打喷嚏）。”
strikes the palate and is extinguished [with the infant's sneezing].”
婴儿出生后打喷嚏吗？
Do infants sneeze after being born?
我不知道。好。
I don't know. It's OK.
论书继续讲下去，但是
没有告诉我们他支持哪种观点。
The Commentary continues without telling us which is to be preferred.
到底“assāsa”是出息还是入息？
Should we take assāsa as out-breath or in-breath?
这就是我称之为对传统的熟悉
或者说论师的叙述方式。
There is what I call familiarity with the tradition or the manner of Commentators.
当论师列出两种或者多种观点的时候，
被他放在最后的观点就是他所倾向的观点。
Whenever a Commentator gives two or more opinions, the one he puts last is the one he preferred.
我们要知道这点。
We must understand that.
如果他没有讲其他的，那么我们
就默认他倾向于最后一种观点。
If he doesn't say anything, we must take it that he prefers the last one.
这是 assāsa 是入息、
passāsa 是出息的另外一个证明。
There is another proof of assāsa being in-breath and passāsa being out-breath.
我们在 167 段会看到。
That we will find in paragraph 167.
“此中，这比丘以九种方法的长出息与入息，
而将‘知我长出息（长）入息’。
“Now this bhikkhu knows ‘I breathe in, I breathe out, long while breathing in and breathing out long in nine ways.
如是了知者，当知即以
一法修习身观念处成就。
And the development of the Foundations of Mindfulness consisting in Contemplation of the Body should be understood to be perfected in one aspect in him who knows thus,
即如无碍解道所说”。
according as it is said in the Paṭisambhidā.”
每次我看到脚注的小字体时，我就很担心，
Whenever I see footnotes in small print, I am afraid
因为这些脚注都是来自义疏的。
义疏比注释书更难以理解。
because these are from the Sub-Commentaries. The Sub-Commentaries are more difficult to understand.
我担心译者在翻译的时候会出现
翻译失误的情况，他真的会译错。
I was afraid that he might make some mistakes in translating and he did make mistakes.
我不能详细将翻译的错误。
I cannot go into details about this.
在脚注 46 大概从下往上八行
的位置有一个“but some say”。
In footnote 46 about eight lines from the bottom　appears the phrase ‘but some say'.
这应该放在“’The mind turns away’: the mind turns away from the breaths”前面。
That should be in front of “The mind turns away; and then “the mind turns away from the breaths” and so on.
“But some say”（一些人说）应该放在那里。
‘But some say' should be there.
“一些人说，心从呼吸离开，
这样呼吸就逐渐变得微弱，
需要通过审察才能觉察到它的存在。”
“But some say the mind turns away from the breaths, which have reached the point at which their manifestation needs investigating owing to their gradually increasing subtlety.”
这就是其他人所说的话。
That is what the other people say.
但是实际情况是：
But the truth is
“由于受到禅修和似相的影响，

入息和出息达到一个更微细的状态，

“when the in-breaths and out-breaths have reached a subtler state owing to the influence of the meditation and the counterpart sign; for when that has arisen,

因为这时，心已经远离的平常的呼吸。”

the mind turns away from the normal breaths.”

18B 说随念业处品

我也不知道为什么译者犯了这样的错误。

“But some say”应该放在前面。

I don't know why he made that mistake. ‘But some say' should be in front.

然后有一段长长的来自

《无碍解道》的引文。

Then there is a long quotation from the Paṭisambhidā.

在第 171 段：

In paragraph

“‘学我将知一切身出息入息’——

“He trains thus ‘I shall breathe in.. I shall breathe out experiencing the whole body':

即我于全出息身的初中后

为令觉知明白其出息而学；

he trains thus, I shall breathe in making known, making plain, the beginning, middle and end of the entire in-breath body.

我于全入息身的初中后

为令觉知明白其入息而学。

I shall breathe out making known, making plain, the beginning, middle and the end of the entire out-breath body, thus he trains.

如是为令（出入息的一切身）

觉知及明白者，以智相应心出息与入息，

Making them known, making them plain, in this way he both breathes in and breathes out with consciousness associated with knowledge (or understanding).

故说‘我学出息与入息’。”

That is why it is said ‘He trains thus “I shall breathe in.. I shall breathe out..”'

这里的英译“experiencing the whole body”（体验全身），

The English translation is ‘experiencing the whole body'

但是注释书里给出的解释不是“体验”，

而是使明白、使知晓、使清楚。

这里的意思是努力清晰地观察呼吸。

but the explanation given in the Commentary is not experiencing but making clear', making known, making plain. That means trying to see the breath clearly.

这里的巴利词是“paṭisaṃvedeti”，

它可以被解释成“体验”，

但是这里的解释是“使清楚、明白”。

The Pāḷi word ‘paṭisaṃvedeti' can mean to experience but here it is explained to make clear, to make evident.

所以，这里应该是“使整个呼吸体

（breath body）清楚明白”。

So it should be ‘making clear or making plain the whole breath body'.

我们现在来看“呼吸体”。

这里的巴利语是“kāya”。

Now we come to the ‘breath body'. The Pāḷi word is just ‘kāya'.

“kāya”意思是“身体”。

‘Kāya' just means body.

注释书里将它解释成“呼吸体”。

The Commentary explains it as breath body.

“体”在这里并不是指整个身体，

而是指呼吸。这里将呼吸称为“体”。

‘Body' here does not mean the whole body but just the breath. The breath here is called ‘body'.

这里的巴利语“kāya”意思是“群体”。

The Pāḷi word ‘kāya' means group.

我们的身体是一组不同的部分构成。

Our body is a group of different parts.

呼吸也是由一组微细的色法组成。

The breath also is a group of particles, small particles of matter.

所以，呼吸也被称为“kāya”。

So the breath is also called ‘kāya'.

这里的“kāya”指的是

呼吸体，而不是全身。

So the word ‘kāya' here means the breath body not the whole body.

注释书是这样解释的。这里的

注释是基于刚刚提到的《无碍解道》。

The Commentary explains in this way. And the Commentary is based on the Paṭisambhidāmagga just mentioned.

在《无碍解道》里，

它也被解释成“呼吸体”。

In the Paṭisambhidāmagga it is also explained as meaning breath body.

有些人说它的意思是“全身”。

Now there are people who say that it must mean the whole body.

行者扫描全身，或者观察全身的感受。

They sweep the body or look all over the body for sensations.

观察全身的感受并不违反内观，

Observing the sensations in the body is not against vipassanā,

也不违反佛陀的教法。

not against the teachings of the Buddha.

但是，如果你说观察全身感受

是基于这段文字，那么你就错了。

But if you say that observing sensations going all through the body is according to this passage, then you are wrong.

这段文字是关于安般念的。

“安般念”的意思是以呼吸为所缘进行禅修。

This passage has to do with breathing meditation. ‘Breathing meditation' means meditation taking breathing as an object.

如果你观察感受。你就不再观察呼吸。

If you look for sensations, if you observe sensations, you are no longer watching the breath.

所以，他就不再是安般念。

而是另外一种形式的禅修，

So it is no longer mindfulness of breathing meditation. It becomes another kind of contemplation on the body

是观察身体的感受。

or it may be contemplation on feeling.

所以，在修行的时候，

如果你获得了某种程度的定，

你可以扫描身体。

So in practice you can do the sweeping of the body if you have attained a certain degree of concentration.

你就可以观察身体的感受。这并不违反内观，

You can watch sensations in the body. It is not against vipassanā,

但是这不是以这段文字为依据的。

这段文字只是解释安般念。

but it is not according to this passage. This passage is shown with regard to breathing meditation.

学生：这段文字是讲止禅的吧？

尊者：是的。

Student: This passage is for samatha meditation?

Teacher: Yes.

学生：我觉得将安般念当成止禅，

而不是观禅让我很困惑，

因为安般念的所缘一直在改变。

Student: I find it hard to think of breathing meditation as samatha and not vipassanā because the object is changing.

尊者：不对。安般念作为止禅，

它的所缘并没有改变。

Teacher: No. In breathing meditation as samatha meditation the object does not change.

你将心置于鼻端，

安般念的所缘是呼吸，是出入息。

You keep the mind at the tip of the nose and the object of the meditation is the breath, the in-breath and out-breath.

你没有作意于其他的所缘。

你努力将心放在所缘上。

You don't pay attention to other objects. You try to keep your mind on the object.

下个星期，我们将讨论如何数息：

入一、出一、入二、出二等等

Next week we will see how you may count in one, out one, in two, out two and so on

（目的是让心置于呼吸上）。

所以，你只是将呼吸作为所缘。

(in order to keep the mind on the breath). So you take the breath as object only.

这是止禅。

It is samatha meditation.

学生：如果你觉知全身，那就是观禅。

尊者：没错。

Student: If you are aware of the body at all, it would have to be vipassanā.
Teacher: That's right.
学生：当你在开始的时候将它分成四个念处，
第一个是呼吸，第二个感受？
尊者：感受，是。
Student: When you divided it at the beginning as the four foundations of mindfulness, the first was the breath and the second was feeling?
Teacher: Feeling, yes.
学生：这些与刚才那段
你谈论“体”有关吗？
Student: So this has something to do with this passage when you talk about the body?
尊者：是的。当我们说“体”的时候，
我们讨论的是“呼吸体”，不是整个身体。
Teacher: Yes. When we talk about the body, we are talking about the breath body, not the whole body.
同样这里的“我于全呼吸身的
初中后为令觉知明白”，
Also here seeing or being aware of the beginning, middle and end of the breath,
意思就是将心放在呼吸上，
当你入息和出息的时候，
你观察呼吸的初、中、后，
that means keeping your mind here and when it goes in and goes out past this point, you try to see this as the beginning, middle and end of the breath.
诸如此类。
It is like that.
我们不能说这段的意思是整个身体，
在这段里“kāya”意思是整个身体。
We cannot say that his passage means the whole body, that in this passage ‘kāya' means the whole body.
对于某个人，只有开始是清晰的。
对于另外一个人，
可能只有中间或者末尾是清晰的。
To one only the beginning may be clear. To another only the middle may be clear or the end may be clear.
对于另外一个人，
可能初、中、后都是清晰的。
我们应该像最后一个人一样。
这就是 172 段的解释。
To yet another all stages may be clear. We should be like that last person. That is what is explained in paragraph 172.
现在看 173 段：
“在前句中的‘学’字是努力精勤之意。
Now paragraph 173 “herein, he trains: he strives, he endeavors in this way.
如他那样的律仪为增上戒学。
Or else the restraint here in one such as this is training in the higher virtue,
如他那样的定为增上心学。
his concentration (not consciousness) is training in the higher consciousness,
如他那样的慧为增上慧学。
his understanding is training in the higher understanding.
以上的三学的所缘，以念，
以作意而学，而习，而修，而多作，
So he trains in, repeats, develops, repeatedly practices, these three kinds of training, on that object, by means of that mindfulness, by means of that attention.
便是这里的语义。”
This is how the meaning should be regarded here.”
你们都知道三学。
You know the three trainings.
戒、定、慧被称为“三学”。
They are morality, concentration and wisdom. They are called ‘the three trainings'.
在这里被称为“三增上学”。
Here they are called ‘the three higher trainings'.
这里巴帝摩卡律仪被称为
增上戒律仪，增上戒学。
Here Pāṭimokkha restraint is called the restraint in higher virtue, the training in higher virtue.
禅那被称为增上心学。
The jhānas are called the training in higher consciousness.
觉悟被称为增上慧学。

Enlightenment is called the training in higher understanding.
所以“增上心学”意思是
禅那和其他等至的获得。
So ‘training in higher consciousness' means attainment of jhānas and other samāpattis.
“至此的文句中，那前面的（一二修习）法，
“Herein, in the first part of the system (#1 & #2)
专门是出息及入息的，并无其它的任何东西；
然而此后便于令智生起等作瑜伽行，
he should only breathe in and breathe out and not do anything else at all, and it is only afterwards that he should apply himself to the arousing of knowledge, and so on.
正如依现在时的圣典所说，
Consequently the present tense is used here in the text:
在（一二）只是‘知我出息，知我入息’，
He knows ‘I breathe in'. He knows ‘I breathe out'” He is just to know that he is breathing in and breathing out, breathing in and breathing out. Just that.
以后为示令智生起等的行相
而说‘知我一切身出息’等，
But in this method he must apply himself or he must train himself. He must make effort, special effort to make clear the beginning, middle and end of each in-breath and out-breath.
当知是依未来时的语法而叙述圣典的。
故说‘我学出息与入息’。”
That is why the future tense is used - “I shall breathe in, I shall breathe out.”
意思是这里涉及到一些努力，
That means there is some effort involved here,
并不是仅仅对出入息保持正念。
not just being mindful of in-breaths and out-breaths.
除了对出入息保持正念外，
他还需要了知，清晰地观察初中后。
In addition to being mindful of in-breaths and out-breaths he has to know, to clearly see the beginning, middle and the end.
在第 175 段：
“学我念安息身行出息乃至入息”。
In paragraph 175 “He trains thus ‘I shall breathe in.. shall breathe out tranquilizing the bodily formations'.”
“安息身行”意思不是说
你必须故意让呼吸变微细。
‘Tranquilizing the bodily formations' does not mean that you must deliberately make the breath subtle.
实际上你无法做到这点。
Actually you cannot do that.
你所能做到的仅仅是作意于呼吸。
What is meant is just to pay attention to the breath.
当你的心安静下来，
呼吸将会变得越来越细微。
When your mind calms down, the breath will become more and more subtle.
这里就是这个意思。
你不等通过轻柔地呼吸之类的
将呼吸变得细微。
That is what is meant here. You cannot make them subtle by breathing softly or something like that.
呼吸变细微是随着你的修行而来的。
你不需要刻意为之。
That will come with practice. You don't have to do it.
这里用的词是“身行”。
大家知道这个词的意思吗？
The word ‘bodily formation' is used here. Do you know what that means?
什么是“身行”？
这里将呼吸称为“身行”。
What is ‘bodily formation'? The breath here is called ‘bodily formation'.
所以在有些地方就很难正确理解。
That is why it is difficult to correctly understand in some places.
同一个词在不同的地方意思不同。
The same word is used and has different meanings.
这里的巴利语是 kāya saṅkhāra。
我觉得你们一定熟悉 saṅkhāra 这个词。

The Pāḷi word is ‘kāya saṅkhāra'. I think you are familiar with the word ‘saṅkhāra'.
kāya saṅkhāra 这次被翻译成“身行”。

‘Kāya saṅkhāra' is translated as bodily formation.
我不知道英译的 formation

（行）是什么意思。

I don't know what ‘formation' means.
是行为在形成或者所形成的东西？

还是二者兼而有之。

Is it the act of forming or something which is formed? Or both?
学生：所形成的东西。

Student: Something that is formed.
尊者：哦，所形成的东西。

Teacher: Oh, something that is formed.
这里是所形成的东西。

“身行”是通过身体形成的。

Here it means something that is formed. ‘Bodily formation' means bodily formed.
意思就是说呼吸是由心造成的。

That means the breath is said to be caused by mind.
色法有四种成因：业、心、时节和食。

There are four causes of material properties - kamma, mind, climate and food.
心是色法的原因之一。出入息是由心造成的。

So mind is one of the causes of material properties. Breathing in and breathing out is said to be caused by mind.
虽然出入息是由心造成的，

但是需要通过身体生起。

Although breathing in and breathing out is caused by mind, it needs the physical body to arise.
如果没有身体，就完全没有呼吸。

If there is no body, there can be no breathing at all.
所以，这里被解释成通过身体形成。

意思就是通过身体的帮助而形成。

So it is described as formed by the body. That means formed with the help of the body.
所以脚注“身行：出入息。

So in the footnote “ ‘Bodily formation': the in-breath and out-breath.
虽然它是心生的

For although it is consciousness-originated（虽然是由心造成的），

呼吸依然被称为‘身行’，

因为它的存在是和业生身相连。”

(although it is caused by consciousness, mind), it is nevertheless called ‘bodily formation' since its existence is bound up with the kamma-born body.”
这里不是“业生身”。

与肉身相连，并不一定是业生身。

It is not ‘kamma-born body. It is bound up with the physical body, not necessarily kamma-born.
所以这里的意思是通过肉身就产生了呼吸。

So “with the physical body and it is formed with that as the means.”
如果没有肉体，就完全没有呼吸。

所以呼吸是由肉体形成、

造成或者所限制的。

If there is no physical body, there can be no breath at all. It is said to be formed by, or made by, or maybe conditioned by the physical body.
所以被称为“身行”。

So it is called ‘bodily formation'.
学生：有不是业生的身体吗？

Student: Is there any kind of body that is not kamma-born?
尊者：色法可以是由业造成的，

例如眼净色、耳净色。它们是由业造成的。

Teacher: There are material properties which are caused by kamma, for example the sensitivity in the eye, sensitivity in the ear. They are caused by kamma.
声音是由心造成的，还有其他原因。

Voice is caused by consciousness or mind as well as by some other causes.
当石头撞击某物的时候，也有声音。

When a rock hits against something, there is also noise.
这就不是由心造成的，

当我讲话的时候，

我的声音是由心造成的。

That is not caused by mind, but when I speak, my voice is caused by mind.

色法有四个原因。

There are four causes of material properties.

因为呼吸是色法，必定有原因。

Since breath is a material property, it must have a cause.

根据阿毗达摩，它是由心造成的。

According to Abhidhamma it is caused by consciousness or is consciousness-originated.

虽然，它是由心造成的，

在这里不是被称为“心行”，

Although it is caused by consciousness, it is not called ‘consciousness formation' here,

而是被称为“身行”，

因为它是依赖于身体而产生的。

but it is called ‘bodily formation' because it has to depend upon the physical body for its arising.

它不必定是业生身，但是它是肉身。

It is not necessarily kamma-born body, but it is physical body.

在我们禅修之前，或者如果我们没有禅修，

我们的呼吸就是粗重的。

Before we practice meditation or if we do not practice meditation, our breathing is said to be gross.

但是，当我们坐下禅修的时候，

努力去分辨呼吸，然后，

它变得越来越细微。

But when we sit down and practice meditation and try to discern the breathing, then it becomes more and more subtle.

它变得如此细微，行者必须

考察呼吸存在不存在。

It will become so subtle the meditator has to investigate whether it exists or not.

有时候行者很害怕自己停止了呼吸。

Sometimes yogis are alarmed or afraid because they say they that have stopped breathing.

他们不太肯定自己是不是还活着。

They are not sure that they are alive or living at all.

呼吸和其他禅修所缘是不同的，

与遍相、死尸等不同。

The breathing is different from the other objects of meditation like the kasiṇas, the kasiṇa disks, dead bodies and so on.

其他所缘随着定力的发展逐渐变得清晰。

Other objects become clearer with the development of concentration.

你的定力越好，所缘就会越清晰。

The better your concentration becomes the clearer these objects or the images of these objects become.

但是呼吸是不同的。

It is the opposite with the breath.

你的定力越好，

呼吸也就越微细，越难以观察到。

The better your concentration, the more subtle the breath becomes and the more difficult it is to see.

你需要付出努力，才不至于失去呼吸。

You have to apply effort and understanding so that you do not lose it.

呼吸会变得非常微细，

你会怀疑自己是不是有呼吸。

It will become so subtle that you will wonder whether you are breathing at all or whether you have stopped breathing.

呼吸会达到这样的状态。

It will reach such a state.

“何以故？因为他以前未修（出入息）时，

没有作过’我令诸粗的

身行次第安息’的思惟、念虑、

“Why is that? Because previously at the time when he has still not discerned (That means when he did not practice meditation.) there is no concern in him, no reaction ('No reaction' means no adverting, no thinking of that.) ,

作意、观察。

no attention, no reviewing, to the effect that ‘I am [progressively] tranquilizing each grosser bodily formation'.

然而既修（出入息）时，则有（我令诸粗的

身行次第安息的思惟念虑作意观察）。

But when he has discerned, there is.

故从他的未修（出入息）时

而至已修之时，身行便成微细了”。

So his bodily formation at the time when he has discerned is subtle in comparison with that at the time when he has not.”
所以，随着定力的不断增长，
他的呼吸变得越来越细微。
So the breathing becomes subtle, more and more subtle with the growth of concentration.
你不需要可以让它们细微。
实际上，你也不能让它们细微，
You do not have to make them subtle. You actually cannot make them subtle,
你只是将你的心放在呼吸上，
彻底去观察它，清晰地观察初、中、后。
but you just keep your mind on the breath and try to discern it thoroughly, to see clearly the beginning, the middle and the end of it.
当你达到下一个阶段时，
它就会变得非常微细。
When you reach the next stage, it will become very subtle.
你不是可以让它们变得微细，
它们自己变得微细。
You do not make them subtle, but they will become subtle.
所以你要训练自己
“我念安息身行出息乃至入息”，
但是并不是真正的安息。
So you have to train yourself “I shall breathe in tranquilizing the bodily formation”, but not really tranquilizing.
它们只是变得安静。
它们只是变得细微。
They just become tranquil. They just become subtle.
在第 179 段，
In paragraph
给出了粗细的相对性。
the relative subtlety is given.
“然而持（出入息）时的（出入息）亦粗，
“In discerning [the meditation subject the formation] is gross,
初禅的近行（定）之时的细”。
and it is subtle [by comparison] in the first jhāna access.”
也就是说，当你开始禅修
的时候，呼吸是粗的。
That means when you first practice meditation, the breath is gross.
当你达到近行定时，呼吸变得细微。
When you reach to access concentration, it becomes subtle.
相对于初禅的时候，
在近行定时候的呼吸又是粗重的。
Then by comparison it is gross at that stage of access concentration, but it is subtle at the stage of first jhāna.
然后与二禅时候的呼吸相比，
在初禅和二禅近行定时又是粗重的。
Then in the first jhāna and the second jhāna access it is gross and in the second jhāna it is subtle and so on.
粗重和细微在这里是与禅那、禅那
的近行与下一个禅那近行比较的。
Grossness and subtlety are here compared with jhāna and neighborhood of jhāna and next jhāna.
所以在开始的时候，它是粗重的。
So in the beginning it is gross.
当你达到近行定时，呼吸变得细微。
When you reach the neighborhood concentration, it is subtle.
然后较之于初禅的时候的细微，
在近行定的时候，它是粗的。
Then at the neighborhood concentration it is gross, and at the first jhāna it is subtle.
较之于二禅近行定，
呼吸在初禅的时候又是粗的。
Then at the first jhāna it is gross and it is subtle at the neighborhood of second jhāna.
然后在二禅时又更加细微，诸如此类。
Then it is subtler in the second jhāna and so on.
随着禅修和定力的发展，
呼吸变得越来越细微了。
Subtleness is described with the development of meditation and concentration.
这里有两个意见。一个是
长部和相应部诵者的意见。
There are two pinions. The first one is the opinion of the Dīgha and Saṃyutta reciters.

第二个是中部诵者的意见。

他们的说法有一点不同。

The second one is the opinion of the Majjhima reciters. There is just a little difference.

大家知道，圣典里包含

有长部、中部和相应部。

You know there are Nikāya or Collections - Collection of Long Suttas, Collection of Medium Suttas, Collection of Miscellaneous or Kindred Suttas.

有些僧人特别学习某部经。

There were monks who made special study of one Collection.

学习某部经的人所持有的意见

可能与持诵其他人的意见不同。

They may have some opinions that may be different from those who specialize in another Collection.

所以，这些诵者他们之间的意见是不同的。

So there is difference between these teachers or these reciters.

所以长部和相应部诵者的观点

与中部诵者的观点是不同的。

So Dīgha and Saṃyutta reciters think this way and Majjhima reciters think the other way.

这是对止禅而言的。

This was in the case of Samatha meditation.

“次于毗钵舍那（观）之际，未执持

（何物）时所起的身行（即出入息）粗，

在执持（地水火风四）大种之时

（所起的身行）细”；诸如此类。

“But in the case of insight, the bodily formation occurring at the time of not discerning is gross, and in discerning the primary elements it is [by comparison] subtle;” and so on.

这段是关于观禅的发展的描述。

This paragraph describes the development in vipassanā meditation.

在开始的时候是粗的，

在接下来的时候是细的。

It is gross in the preceding states and subtle in the succeeding states.

然后有一段长长的来自

《无碍解道》的引文。

Then there is a long quotation from the Paṭisambhidāmagga.

我们讲完了前四种方法。

大家记得第一组四种方法吗？

We have come to the end of the first four methods. Do you remember the first four methods?

第一个是什么？

What is the first one?

当你入息长的时候，你知道入息长。

当你出息长的时候，你知道出息长。

You know when you breathe in long that you breathe in long. You know when you breathe out long that you breathe out long.

有长息和短息。然后是什么？

There are long breaths and short breaths. Then what?

清晰地觉知全身而呼吸。

然后呢？安息全身而呼吸。

Making clear the whole breath body. And then? Tranquilizing the breath body.

这四种方法是和止禅相关的。

These four methods pertain to samatha meditation.

稍后会进行介绍。

They will be explained later.

其他几组是与禅那相关，

也是与另外的念处相关的。

The other groups of four have to do with jhānas and also with the other foundations of mindfulness.

稍后会进行介绍。

They will be explained later.

学生：其他三组也是止禅吗？

Student: The other three are still samatha meditation?

尊者：可以是止禅，也可以是观禅，

取决于你如何修习。

Teacher: They can be samatha and they can be vipassanā depending on how you practice.

你通过安般念获得禅那。

You practice on the breath and you get jhāna.

然后你安住于喜（pīti）。

Then you dwell on happiness or pīti there.

如果你观察“喜”的无常，

你就是在修观禅。
If you observe pīti as impermanent, then you practice vipassanā.
稍后会进行解释。
It will be described later.
身行的意思是入息和出息，
For the bodily formations meaning breathing in and breathing out,
请看第 181 段。
please see paragraph 181.
这里引用了《无碍解道》的文字。
There the text from the Paṭisambhidāmagga is quoted.
看文字：“（问）云何（比丘）
学我令安息身行出息
及学我（令安息身行）入息？
In the text “I shall breathe in.. shall breathe out tranquilizing the bodily formations?
什么是身行？
What are the bodily formations?
（答）长出息（长入息短出息短入息
知一切身出息知一切身）入息身的，
Long in-breaths.. out-breaths [experiencing the whole body]　belong to the body;
与此等（出入息的）
诸法身有关系的身行”。
这就是解释。
these things being bound up with the body are bodily formations.” This is the explanation.
它们被称为“身行”，
因为它们与身体相关。
They are called ‘bodily formations' because they are bound up with the body.
它们属于身体。
They belong to the body.
没有身体，呼吸不会生起。
所以“身行”指的是入息和出息。
Without a body they cannot arise. So ‘bodily formations' mean in-breaths and out-breaths.
大家看过脚注吗？
Did you read the footnotes?
有一部分很难理解。
Some of them are difficult to understand.
我不能详细地解释了。
I cannot go through them in detail.
但是脚注 47 里写：
But in footnote 47 it says
“将身体作为入息和出息体进行观察”等等。
“What is meant is this: the contemplation of the body as an in-breath-and-out-breath body” and so on.
所以这里的英译非常难理解。
It is very difficult to understand that translation.
我重新翻译了一下。
我觉得我翻译的好一些。
I made a new translation. I think it is a little better.

19A 说随念业处品

第八 说随念业处品
(Tape 19A / Ps: 186-210)
现在我们来看真正的安般念修习。
Now we come to the real practice of breathing meditation.
从第 186 段开始，我们介绍了修习的方法。
Beginning with paragraph 186 we have the method of development.
在 16 中方法中，根据圣典，详细介绍了 4 种方法。
Out of 16 methods 4 methods have been described in detail with regard to the Texts.
现在介绍真正的修习。
Now come the explanations for real development.
“（第一四法的修习）
这（第一）四法是依初学者的
“The first tetrad is set forth as a meditation subject for a beginner
（观身念处的奢摩他）业处说的，
(That is a beginner in samatha meditation.);
然而其它（第二第三第四）的
三种四法是依（于第一四法）
but the other three tetrads are [respectively] set forth, as the contemplation of feeling, of [the manner of] consciousness, and of mental objects,
已得禅那者的观受、心、法

（念处的毗钵舍那业处）说的。”

for one who has already attained jhāna in this tetrad.”

所以，一共有四个四法。

So there are four sets of four methods each.

第一组是初学者将安般念作为止禅进行修习。

The first set is for beginners in the practice of mindfulness of breathing meditation as a tranquility meditation or serenity meditation.

另外三组就是关于

受随念、心随念、法随念的。

The other three are concerned with contemplation on feeling, contemplation on consciousness, and contemplation on mental objects.

大家知道四念处——

身随念、受随念、心随念和法随念。

You know there are four foundations of mindfulness -contemplation on the body, contemplation on feeling, contemplation on consciousness, and contemplation on mental objects

“法”在这里的英译是 mental objects，我倾向

于翻译成 dhamma objects（法所缘）。

or I would prefer to call them ‘dhamma objects'.

学生：有时候，我们讲心（mind）

和心的所缘（mind objects）。

这里的心的所缘就是这里的“法”吧？

Student: Sometimes we talk about mind and objects of mind. Would ‘objects of mind' be dhamma objects?

尊者：我觉得这种表述也不是很好，

不正确，因为一切都是心的所缘。

Teacher: I think that also is not so good, not correct because everything is the object of mind.

色是心的所缘。

Sight is object of mind.

声也是心的所缘。

色、声、香、味、触不被称为“法所缘”。

Sound is object of mind. Sight, sound, smell, taste and touch are not called ‘dhamma objects'.

“是故欲以为四禅的足处（近因）

的安般（念业处）及毗钵舍那（观）

与四无碍解（这里指诸如神通、

他心通等特殊的成就）

“If a clansman who is a beginner wants to develop this meditation subject, and through insight based on the fourth jhāna produced in breathing,

共而得证阿罗汉果的初学善男子，

to reach Arahantship together with the discrimination (That means special achievements like psychic powers, reading other peoples' minds and so on.),

应依前（地遍的说明中）

所说的方法而作遍净戒律等的一切所作，

he should first do all the work connected with the purification of virtue, etc.,

意思就是说如第一章所述

在禅修之前，必须让戒行清净

(That means before practicing meditation one must purify one's virtue, one's moral conduct as described in the first chapter.),

亦如（地遍的修习中）所说的亲近阿阇梨，

受持五节的（安般念）业处。”

in the way already described, after which he should learn the meditation subject in five stages from a teacher of the kind already described.”

他应该亲近阿奢黎，学习禅修业处。

He should go to a teacher and learn the meditation subject.

“这便是五节：（1）受持，（2）遍问，

（3）现起，（4）安止，（5）相”。

“Herein, the five stages: learning, questioning, establishing, absorption, characteristic.”

这里的“节”英译虽然翻译成“stages”，

但是，它们不是真正的“层次”。

Although they are called ‘stages', maybe they are not real stages.

或许英译成 point 或者

five-membered-learning 更好。

“（1）受持——是学习业处。

Perhaps points or five-membered-learning is better. “ ‘Learning' is learning the meditation subject.

（2）遍问——是遍问业处。

‘Questioning' is questioning about the meditation subject.
（3）现起——现起业处（之相）”。
‘Establishing' is establishing the meditation subject.”
这里的“现起”实际上指的是
Here ‘establishing' really means the appearance of signs
在你禅修一段时间之后，现起的“相”。
after you have practiced this meditation for some time.
我们稍后再讲相的现起。
We will come to the appearance of signs later.
在修习之前，行者必须学习
将会现起什么样的相。
Before practicing one must learn what kind of signs can appear.
“（4）安止——业处的安止”。
“ ‘Absorption' is the absorption of the meditation subject.”
这里的意思是通过禅修获得禅那。
That means getting jhāna through this meditation.
有时候“appanā”这个巴利语
Sometimes the word ‘appanā' in Pāḷi
的意思是完成某事或者积累。
means something like finishing something or culminating something.
这个词也被用来指禅那。
The same word is used for jhāna and also attainment.
在《清净道论》里，
“appanā”有时候指的是积累。
In the Visuddhi Magga sometimes appanā is used in the sense of culmination.
学生：“appanā”的词根是“paññā”吗？
Student: Appanā come s from the root ‘paññā'?
尊者：这个词是从“ar”这个词衍生出来的。
Teacher: This word is derived from the word ‘ar'.
然后在词根和后缀之间加上一个后缀。
Then a suffix is put between the root and the suffix.
有两种后缀。ar 加上 na。
There are two kinds of suffixes. There is ‘ar' and there is ‘na'.
然后还有一个后缀，
有一个使动的意义，那就是让某人做某事。
And then there is a suffix which has a causal meaning, that is having someone make something.
这个后缀放在词根和词尾之间。
That suffix is put between the root and the verbal suffix.
在梵文里这个词是“arpaṇa”。
In Sanskrit it becomes ‘arpaṇa'.
在巴利语中，“R”变成“P”，
所以我们获得“appanā”这个词。
‘R' is changed to ‘P' in Pāḷi and so we have the word ‘appanā'.
意思是使其完成或者带到终点—appanā。
That is sending to the finish or bringing to the finish - appanā.
所以这个词的意思是禅那达到预期的阶段。
So the word can mean reaching the expected stage of jhāna.
所以这里说“安止——业处的安止”，
意思就是
So “ ‘absorption' is the absorption of the meditation subject” means
到达禅修的终点，获得禅那。
getting to the end of meditation, the attainment of jhāna.
这种禅修被称为止禅，目标是获得禅那。
This meditation is described as a serenity meditation, the objective of which is the attainment of jhāna.
“相——业处的特相。
“ ‘Characteristic' is the characteristic of the meditation subject;
如是当知是说应该省察
业处的相及业处的自性。
what is meant is that it is the ascertaining of the meditation subject's individual essence thus ‘This meditation subject has such a characteristic'.
如是受持五节业处的人，
自己不至于疲倦，

亦不令阿阇梨恼乱。”
Learning the meditation subject in the five stages in this way, he neither tires himself nor worries the teacher.”
“如是学得了五节业处之后，
亲近阿阇梨而住，或在如前（地遍的修习）
所说的其它（的适当）的住所而住。”
“So in giving this meditation subject consisting in mindfulness of breathing attention he can live either with the teacher or elsewhere in an abode of the kind already described.”
他可以和他的阿奢黎住在
同一个地方，同一个寺院，
也可以离开他的阿奢黎而住。
So he may live with the teacher in the same place in the same monastery or he may live away from his teacher.
“故应求教少分，多时诵习，
如是学得了五节业处之后，
“Learning the meditation subject in the five stages thus, getting a little expounded at a time and taking a long time over reciting it,
断诸小障碍，
he should sever the minor impediments.
食事既毕，除去食后
的懒睡（略事休息）安坐下来。”
After finishing the work connected with the meal and getting rid of any dizziness due to the meal he should seat himself comfortably.”
这就是为什么在缅甸，
大多数僧人会在午餐前休息。
That is why in Myanmar most monks take rest after the meal just before noon.
他们休息大约一个小时，
They take rest for about an hour,
尤其是年长的僧人。
especially the older monks.
那就是对治饭后的慵懒。
That is to get rid of dizziness after the meal.
当你吃饱的时候，你会感到困倦。
When the stomach is full, you feel sleepy.
为了消除睡意，你要休息一会儿。
To get rid of sleepiness you rest for awhile.
休息片刻后，继续修行。
After resting awhile practice is resumed.
“受持阿阇梨的所教，一句也不会忘失，
“Then, making sure he is not confused about even a single word of what he has learned from the teacher,
忆念三宝的功德，令心喜悦，
于此安般念业处而作意。”
he should cheer his mind by recollecting the special qualities of the Three Jewels.”
这是在真正开始修安般念之前的准备工作。
That is just preparing to go to the real practice of mindfulness of breathing.
在这里讲述了修习安般念的七个阶段。
Then there are seven stages described here in the practice of mindfulness of breathing meditation.
乍一看，我们可能认为
这些阶段是一个接一个的练习，
At first glance we might expect that these stages are practiced one after the other,
但事实并非如此。我们稍后会知道。
这里可能让人产生困惑。
but that is not so. We will find out about that later. There may be a little confusion here.
第一个是“数”。我们开始
修安般念的时候，第一件事就是“数”。
The first one is counting. When we first practice breathing meditation, the first thing we do is to count.
当你开始数数的时候，
When you do counting,
数（出入息）时不宜止于五以下，
不取至十以上，中间亦不应脱数。
you should not stop short of five or go beyond ten, or make any break in the series.
最少要数到五，最多数到十。
Counting should be at least five and at most ten.
中间也不能脱数。
There should be no break in the series.
“因为如止在五以下，
则在迫窄的空间内未免心生苦恼，
“By stopping short of five his thoughts get excited in the cramped space,
犹如彼押在迫窄的牛舍之内的牛群相似。”

like a herd of cattle shut in a cramped pen."
如果你只是数“入一出一，入二出二”，
然后继续“入一出一，入二出二”，
未免太少了。
It is too little if you say "in one, out one, in two, out two" and again "in one, out one, in two, out two".
“若超过十数以上，则心生起仅依止于数（而非出入息而作意）。”
“By going beyond ten his thoughts take the number [rather than the breaths] for their support."
意思就是你只关注数字了——
入一，出一……入一百，出一百。
That means you are concerned about numbers - in one, out one.. in one hundred, out one hundred.
数字成为你禅修的业处，而不是出入息。
Numbers become the object of meditation rather than the breaths.
“若中间脱数，则发生‘我是否已达业处的顶点’而紊乱其心。”
“By making a break in the series he wonders if the meditation subject has reached completion or not."
“若中间脱数”——复注解释说，
如一、三、五、七这样去数数。
‘By making a break in the series' the Sub-Commentary explained that it is counting one, three, five, seven and so on.
可能是入一，出一，
It may be like counting in one, out one
但是接着你就没数二。
and then you do not count the second pair.
然后数入三，出三，然后又不数四。
So in three, out three and then you let go of the next pair.
然后数入五，出五，诸如此类。
这就是“中间脱数”。
Then you count in five, out five and so on. That is making a break in the series.
若中间脱数，则发生
‘我是否已达业处的顶点’的疑问。
So if you make a break in the series, you will wonder if the meditation has reached completion or not.
缅甸一位古代的老师提出了另外的解释。
One teacher of old in Myanmar explained it in another way.
就是说你有时候数数，有时候又不数数。
You count for some time and then you give up counting for some time.
中断一会儿，然后再数。
Then you pick it up again.
然后再中断一会儿。
Then you give it up again and so on.
他说这就是“中间脱数”的意思。
He said that was what is meant by making a break in the series.
你可能数“入一出一，入二出二，
入三出三，入四出四，入五出五”，
然后你就中断了数数。
You may count in one, out one, in two, out two, in three, out three, in four, out four, in five, out five. Then you stop counting.
然后又接着开始数入一出一，
入二出二等等。
这就让你对数数才生迷惑。
Then again you begin counting in one, out one, in two, out two and so on. That will make you confused about the series of counting.
所以说，数的时候不宜止于五以下，
不取至十以上，中间亦不应脱数。
So counting should not be below five nor above ten and there should be no break in the middle.
“所以应该避去这些过失而数（出入息）。”
“So he should do his counting without those faults."
“数（出入息）时，最初应该慢慢的数。”
“When counting, he should at first do it slowly,
这里英译的方括号里有“that is late”，我不知道这是从哪里来的。
[that is late]." I don't know where he got ‘that is late'.
放在方括号里，可能是出自注释书。

It is put in the square brackets so it is supposed to be from the Sub-Commentary.
也可能是智髻尊者添加的。
Maybe it is Venerable Ñāṇamoli's addition.
学生：这里方括号里加的内容
是不是说你慢慢地数，心里在想后面的数字？
Student: Could it mean slowly or late in the sense that you are behind the count or you are slightly anticipating the count?
有时人们这样数数，专注于计数而不是呼吸。
Sometimes people do that, getting into the counting rather than the breath.
尊者：我觉得这里只需要用“慢”就讲得通，
Teacher: I think that just ‘slowly' makes sense here,
不需要用“late”，因为
这里用量谷之人为例。
如量谷之人的“数数”相似。
rather than the word ‘late' because here is shown a grain measurer's counting.
即量谷者充满一筒
（量谷的器具）便说“一”而倒出，
When a grain measurer having filled his measure says “one” and empties it and then refills it, he goes on saying “one, one, one”.
更在充满时若见任何污物取而弃之，
And there may be some rubbish or something and he has to pick it up and throw it away,
口中仍言“一、一”。然后再数二。
and while so doing, he may be saying “one, one” until he reaches the second one.
对于“二、二”等也是同样。
The same is true for two and so on.
在数二的时候，他可能在做别的，
所以一直数二、二、二，直到数到三。
He may have to do something and he may be saying “two, two, two” until he comes to the third.
“如是此（瑜伽）者于彼现起的出息
入息中即取彼（息）而作‘一、一’等，
这样观察其所起（之息），
数至于‘十、十’”。
“So taking the in-breath or the out-breath, whichever appears [most plainly], he should begin with ‘one, one' and count up to ‘ten, ten', noting each as it occurs.”
所以，应该是这样数：入一出一，
入二出二，入三出三，等等。
So the counting should be done: in one, out one, in two, out two, in three, out three and so on.
“如是数出与数入的（瑜伽）者，
便得明了出息和入息。”
“As he does his counting in this way the in-breaths and out-breaths become evident to him as they enter in and issue out.”
当他这样数出入息时，出入息
就变得更明显了。越来越清晰。
When they go in and come out, they become evident. They become clearer.
“于是那时，他得放弃像量谷者
之数的慢慢地数，
而取如牧牛者的数的快快地数。
“Then he can leave off counting slowly, like a grain measurer, and he can count quickly, as a cowherd does.
即熟练的牧牛者，取些小石子放在衣角内，
手拿绳与鞭，早晨前往牛舍”，等等。
For a skilled cowherd takes pebbles his pocket and goes to the cow pen in the morning, whip in hand” and so on.
大家怎么看待这个牧牛者数数的？
What do you think of the counting of the cowherd here?
我想，开始的时候，
呼吸只是一次性的。
I think that in the beginning the breath only seems to be one.
你说“入，出，入出”。
呼吸只是一次的过程。
You say “in, out, in, out.” There seems to be only one breath.
但是当你修习了一段时间后，
一次呼吸可能就变成若干个小呼吸的系列。
But when you have practiced for some time, one breath may appear to you as a series of short breaths.
这是因为一次呼吸的过程中
包含了很多小的呼吸过程。

That is because one breath is a combination of small breaths.
我们之前所知道的一次性
呼吸过程是由很多呼吸组成的。
There are many breaths in what is formerly known as one breath.
以前觉得是一次的呼吸，
现在你就可以数出一二三四五次，诸如此类。
In one in-breath you may count one, two, three, four, five or something like that.
我想这里就是这个意思。
I think that is what is meant here.
否则在这个比喻中，
牧牛者在门口数从牛栏成群出去的牛，
Otherwise the simile of the cowherd counting cows that go out of the pen at the gate in groups,
每次两只，每次三只——
他可能会数三——
two at a time, three at a time - he may say three -
但是出入息的发生过程跟
牛从牛栏里出来的形式并不完全一样。
but breathing in and breathing out does not come in and go out in exactly the same way as the cows.
这里的意思，我想就是说，
What is meant here I think
以前你觉得是一次的呼吸过程，
现在看起来就包含了很多呼吸。
is that formerly it seemed one breath, but now it appears to you as many breaths.
所以，你这样数：
入一二三四五，出一二三四五。
So you count in one, two, three, four, five and going out one, two, three, four, five.
“他便‘三、四、五’乃至‘十’而急速地数。
“So he counts quickly ‘three, four, five' and so up to ten.
如是此（瑜伽）者
亦用以上（急速）的方法来数，
他对出息入息既得明了，
便快快地数数而行。
In this way the in-breaths, and out-breaths, which has already become evident to him while he counted them in the former way, now keep moving along quickly.”
”以上的方法”在复注里解释成
“快速的方法”，
‘In the former way' is explained in the Sub-Commentary as ‘in the quick way',
但是这是不对的。
but that is not correct.
在另外一本注释书里，
“以上的方法”则被解释成“慢慢地数”。
In another Commentary it is explained that ‘in the former way' means in the slow way.
所以“以上的方法”意思就是慢慢地数，
就像是量谷者的方法。
So ‘in the former way' means in the slow way, counting like a grain measurer does.
“自此以后，他既了知（出入息的快快地）
数数而行，不执持
（出入息于身体之）内与外，
“Then knowing that they keep moving along quickly, not apprehending them either inside or outside [the body],
每等（出入息）到达
其（出入之）门”——这段很重要。
but apprehending them just as they reach the [nostril] door,” - that is important.
你不会带着呼吸进入身体，
也不会带着呼吸出身体，
You do not go into the body or outside the body with the breaths,
而通过呼吸到达鼻孔的时候去感受它们。
but apprehend them just as they reach the nostril door.
“而执持：一、二、三、四、五；
一、二、三、四、五、六；
一、二、三、四、五、六、七
乃至八九十的快快地而数”。
“He can do his counting quickly: ‘one, two, three, four, five; one, two, three, four, five, six.. seven;.. eight.. nine;.. ten'.”
在这里也有人可能认为
这意味着你从一数到五，
然后从一数到六，再从一数到七，

Here also one may think it means that you count one to five, then one to six, then one to seven,
但我不认为这里是这样的。
but I do not think that is the case here.
你可以把一次呼吸数成
一、二、三、四、五；
或者一，二，三，四，五，六；
或者一，二，三，四，五，六，七；
You may count one breath as one, two, three, four, five; or one, two, three, four, five, six; or one, two, three, four, five, six, seven;
或者你能觉知到多少就数到多少。
or as many as you can be aware of.
“以数连结于业处，
由于数的力量，而心得以专注”。
“For as long as the meditation subject is connected with counting, it is with the help of that very counting that the mind becomes unified.”
所以数数就是把你的心放在呼吸上，
So counting is just to keep your mind on the breath
让心专注，
and to make it one-pointed or unified -
“譬如由于舵的支持之力，
而得停舟于激流之中。”
“ just as a boat in a swift current is steadied with the help of a rudder (or with the help of a pole).”
“这样快快而数的人，
“When he counts quickly, the meditation subject becomes apparent to him
其业处如连续而不间断的现起。”
as an uninterrupted process.”
在此时，禅修还没达到禅那的阶段。
At this stage the meditation has not reached the jhāna stage.
在获得禅那之前，还会有间断。
间断是不可避免的。
Before reaching the jhāna stage there are interruptions. Interruptions are unavoidable.
在阿毗达摩里，
In Abhidhamma
我们学习过，一个心路过程
结束之后就是有分刹那。
we learn that one thought process is followed by some moments of life-continuum (bhavaṅga).
然后是另外一个心路过程。
Then there is another thought process.
虽然心路过程生灭的速度很快，
但是他们之间有有分的生起作为缓冲。
So thought processes arise and disappear in quick succession, but they are buffered by the arisings of bhavaṅga or life continuum.
所以，不能称之为“不间断”。
So it cannot be called ‘uninterrupted'.
只有在获得禅那的时候，才可以说是不间断。
It can be uninterrupted only during the period of jhāna attainment.
因此，在他看来，这似乎是一个不间断的过程。
So it should say that it appears to him as though it were an uninterrupted process.
它非常接近不间断的阶段。
It is very close to the uninterrupted stage.
“他既知（业处）连续不间断而起，
“Then, knowing that it is proceeding uninterruptedly, he can count quickly in the way just described,
不取（身体的）内与外之息，
仅如前述的方法快快而数（其到达鼻孔之息）
not discerning the wind either inside or outside [the body].
因为如果他的心与入息共入内部，
则（心于内部）将成为
如被息所击或如充满脂肪相似”。
For by bringing his consciousness inside along with the incoming breath it seems as if it were buffeted by the wind inside or filled with fat.'
这意味着他的身体似乎是
被弄脏了或者类似的东西。
That means his body appears to be soiling or something like that.
“如果他的心与出息共同出外，
则心将散乱于外面的种种所缘。”
“By taking his consciousness outside along with the outgoing breath it gets distracted by the multiplicity of objects outside.”

所以，我们必须专注于鼻子的入口处，

不要随着呼吸专注于出入于身体。

That is why we have to keep the mind at the entrance of the nostrils and not let it go into the body or outside the body.

“只于（息的）所触之处（即鼻孔）

而置念修习者，而得

（安般念业处的）修习成就。

“However, his development is successful when he fixes his mindfulness on the place touched [by the breaths] (That means the tip of the nose or the upper lip.).

所以说：‘不取内与外之息，

仅如前述的方法快快而数’”。

That is why it was said above ‘He can count quickly in the way just described, not discerning the wind either inside or outside'.

严格来说，出入息是由心造成的。

” Strictly speaking in-breath and out-breath are said to be caused by mind.

出入息是风界。

In-breath and out-breath are the air element.

风界是由业造成的，由心造成的，

由时节和食造成的。

The air element is caused by kamma, caused by citta (mind), caused by climate (heat or cold), and caused by food.

出入息是由心造成的。所以它是由心产生的。

The breath is said to be caused by mind. It is mind-generated.

由心所产生的色法只能

在身体内找到，在身体外没有。

Mind-generated material properties can only be found, only exist inside the body and not outside.

这就是呼吸。

Here is the breath.

当你出息时，你可以感受到气息从鼻孔出来。

When you exhale, you may feel that the air goes out of the nose outside the body.

当它刚从身体出来的时候，

那就是时节所生，不是由心所生。

As soon as it reaches outside the body, it becomes generated by climate and not generated by mind.

为了密切地观察出入息，

In order to watch breathing in and breathing out

我们的心必须放在鼻端，

而这里的呼吸则是由心所生。

closely our mind has to be here at the tip of the nose or at the entrance of the nostril where they are really mind-generated.

当出息离开鼻端，就变成了时节所生。

After the out-breath leaves the tip of the nose, then it becomes generated by climate or temperature.

所以，注意力要放在鼻端。

That is why the attention has to be at the tip of the nose.

“然而需要好长的

时间来数（出入息）呢？”

“But how long is he to go on counting?”

假如某个比丘在练习数息

——入一出一，入二出二等等。

Let us say a monk is practicing counting - in one, out one, in two, out two and so on.

“直至不数（出入息）亦能（自然）

住立其念于出息入息的所缘为止。”

“Until, without counting mindfulness remains settled on the in-breaths and out-breaths as its object.”

他修习数息，直至不需要数的时候，

心也放在呼吸上。

So he is to count until he can concentrate on breathing only without counting.

“因为数的目的只是断绝散乱于外面的

寻（杂念）而住立其念于出息入息的所缘。”

“For counting is simply a device for settling mindfulness on the in-breaths and out-breaths as object by cutting off the external dissipation of applied thoughts.”

这里的英译“dissipation”就是“寻”。

我们翻译成“initial application”。

That is vitakka. We call it ‘initial application'.

“寻”有一个将心带出来的趋势。

Initial application or applied thought has the tendency to take mind out.

为了断绝寻的干扰，行者需要

将心放在呼吸上，放在业处。

In order to cut the distractions by applied thought one has to keep the mind on the breath, on the object.
这是第一个阶段。第一个阶段你需要“数”。
This is the first stage. In the first stage you do counting.
你修习“数”，直到你不需要数息，
也能够完全专注于呼吸。
You do this counting until you can concentrate fully on the breaths without counting.
这可能要花上好几天，
好几个星期，或者几个月的时间。
It may take days, weeks, or maybe months.
现在看第二个。
Now the second one.
第二个是“随逐”，我觉得这里
英译用的“connection”不是很准确。
It is called ‘connection', but I think ‘connection' is not so accurate.
它是“跟随”的意思。
It is following.
这里的巴利语的意思是“跟随”。
The Pāḷi word means following.
但是“跟随”也具有误导性，
因为“跟随”并不是说跟随
呼吸进入身体，从身体出来，
That is also a little misleading because ‘following' does not mean to follow the breath into the body or outside the body,
而是专注于呼吸。
but just to be mindful of the breath.
但是巴利语的意思还是“跟随”。
Still it is called ‘following' in Pāḷi.
“随逐即放弃了数
以念随行于不断的出息入息。”
“Connection (anugamana) is the uninterrupted following of the in-breaths and out-breaths with mindfulness after counting has been given up.”
所以，当你不需要数息也可以
专注于呼吸时，你就可以放弃数息。
So when you can be on the breaths without counting, you give up counting.
这时候，你就开始第二个阶段“随逐”。
At that moment you begin the second stage, connection or following.
“然亦不是随行于（出入息的）初中后的。”
“And that is not following after the beginning, the middle and the end.”
它只是不断地将你的注意力
放在鼻孔入口处的呼吸上。
It is just repeatedly keeping your attention or your mindfulness on the breaths at the entrance of the nostrils.
“即外出的息以脐为初，
以心脏为中，以鼻端为后。”
“The navel is the beginning of the wind issuing out, the heart is the middle, and the nose-tip is its end.”
这里解释了出入息的初、中和后。
The beginning, the middle and the end of the out-breath and in-breath are described here.
对于出息而言，脐为初，
心脏为中，鼻端为后。
For the out-breath the navel is the beginning, the heart is the middle, and the tip of the nose is the end.
对于入息而言，鼻端为初，
心脏为中，脐为后。
For the in-breath the tip of the nose is the beginning, the heart is its middle, and the navel is its end.
“若随行于此等（出入息的初中后），
则彼（瑜伽者）的心散乱而至热恼及动乱。”
“And if he follows after that, his mind is distracted by disquiet and perturbation, according as it is said.”
下面这段引用是来自《无碍解道》。
This is a quotation from the Paṭisambhidāmagga.
此引言是很重要的，
This quotation is important because
因为在此引言的帮助下，
with the help of this quotation
我们知道“assāsa”
和“passāsa”到底指什么。
we decide which is meant by assāsa and passāsa in Pāḷi.
上个星期我们发现巴利语词

“assāsa”和“passāsa”

根据不同的注释书有不同的解释。

Last week we found that the Pāḷi words ‘assāsa' and ‘passāsa' are interpreted differently by different Commentators.

这里引用的是舍利弗的话。

Here is the quotation from that book by the Venerable Sāriputta.

所以这些文本与佛陀

亲口所宣一样具有权威性。

It is as authoritative as the words of the Buddha.

“以念随行于入息的初中后者，

由于他的内心散乱”

"When he goes in with mindfulness after the beginning, middle and end of the in-breath, his mind being distracted internally” -

——这里说的是“内心”表示，

这里说的是入息，而不是出息。

this word ‘internally' shows that the word used here means in-breath and not out-breath.

所以，这里的英译是对的。没有问题。

So it is correctly translated here. There is no problem here.

但是，如果你看巴利语原文，你就会疑惑

这里的“assāsa”到底是入息还是出息。

But if you read the Pāḷi, then you may be doubtful as to whether the word ‘assāsa' means the in-breath or the out-breath.

当你读到这段时，你就会

得出结论说“assāsa”一定是入息。

When you read this passage, you come to the conclusion that ‘assāsa' must mean in-breath.

这里说，以念随行于 A 的初中后者，

It says after the beginning, middle and end of let us say ‘A',

由于他的内心散乱——

因为这里用的是“内心”，

所以，A 一定指的是入息。

不可能是出息。

his mind being distracted internally - when you say the word ‘internally', the ‘A' must mean in-breath. It cannot mean out-breath.

这就是引文。

This is the quotation.

接下来是 3-4。实际上不是 3-4。

Now it says 3-4. Actually it is not with 3-4.

这里出现了两个

或三个阶段同时重叠或组合的情况。

Here comes the overlapping or combination of two or three stages at the same moment.

“所以当他以随逐而作意时，

他不能通过初中后，

应该通过触和安住。”

“So when he gives attention to it by connection, he should do so not by the beginning, middle and end (That means not following after the beginning, middle and end) but rather by touching and fixing.”

“触与安住是不能各别的作意

像数与随逐的（作意）那样。”

“There is no attention to be given to it by touching separate from fixing as there is by counting separate from connection.”

所以，当我们数和随逐的时候，

So when we do counting and connection,

是两种不同的作意模式，

作意于数，以及作意于呼吸。

there are two separate (modes) of attention - attention to counting and attention to the breath.

但是，就触和安住来说，

除了数和随逐，没有别的作意模式。

But with regard to touching and fixing there are no separate (modes) of attention apart from counting and from connection.

“即于（出入息的）所触之处而数

（出入息）者，以数与触（同时）而作意。”

“But when he is counting the breaths in the place touched by each, he is giving attention to them by counting and touching.”

当你数的时候，

你同时在做两个阶段的事情

——数和触。

When you are counting, you are doing two stages at the same time - counting and touching.

“触”在这里的意思是将你

的心放在呼吸接触的地方，

也就是你感受到呼吸的地方。

‘Touching' here means keeping your mind

at the place where the breath touches, where you feel the breath.

“即于彼（所触之）处而放弃了数，

以念随行于彼等（出入息），

以安止而安住其心者，

“When he has given up counting and is

connecting them by
means of mindfulness in that same place and fixing consciousness by means of absorption,

而名为随逐与触及安住而作意。“

then he is said to be giving his attention to them by connection, touching and fixing. „

所以你放弃了数，随着出入息保持专注。

So you give up counting and are just mindful of the breaths as they come and go.

此时，可以有随逐和触。

At that moment there can be connection and touching.

当你到达近行定和禅那的阶段，

你同时就做三个阶段一随逐、触和安住。

When you reach the stage of neighborhood concentration and jhāna concentration, then you are doing three at the same time - connection, touching and fixing.

所以，这两个阶段不是脱离于数和随逐的。

So these two stages are not to be separated from counting and connection.

“当知这种意义，曾在诸义疏中说跛者

“And the meaning of this may be

understood through the simile of the man who cannot walk

及门卫的譬喻，并在《无碍解道》

中所说的锯的譬喻。”

and the gate-keeper given in the Commentaries, and through the simile of the saw given in the Paṭisambhidā.”

“这是跛者的譬喻——譬如一跛者，

“Here is the simile of the man who cannot

walk: just as a man unable to walk,

与妻子玩秋千，

who is rocking a swing for the amusement of his children and their mother,

他推动秋千之后，在那秋千的柱之下而坐，

见那一来一去的秋千的（坐）板的

两端及中间，不是从事去看其两端及中间的。

sits at the foot of the swing post and sees both ends and the middle of the swing plank successively coming and going yet does not move from his place in order to see both ends and the middle,

如是比丘置念于所缘业处的柱（即鼻端）下，

so too, when a bhikkhu places himself with mindfulness, as it were, at the foot of the post for anchoring [mindfulness]

牵动出息入息，

and rocks the swing of the in-breaths and out-breaths;

对于（鼻端等）相以念而坐，

he sits down with mindfulness on the sign at that same place,

以念随行于一来一去（的出入息）

于所触之处的出息入息的初中后，

and follows with mindfulness the beginning, middle and end of the in-breaths and out-breaths at the place touched by them as they come and go;

安住其心于彼处而见（出入息的初中后），

但不是从事去见彼等（出入息的初中后）的，

keeping his mind fixed there, he then sees them without moving from his place in order to see them.

这是跛者的譬喻。”

This is the simile of the man who cannot walk.”

他觉知出入息的初中后，

He is aware of the beginning, middle and end of the in-breaths and out-breaths,

但是他的注意力是放在呼吸上，

不是放在初中后上。

but his attention is on the breaths and not the beginning, middle and end.

他要觉知初中后，但是，不会作意于初中后。

He cannot help but be aware of the beginning, middle and end, but he does not pay attention to them.

下一个门卫的譬喻的一样的。

The next simile is the same, the gate-keeper.

门卫只是对门口的人感兴趣，

The gate-keeper is only interested in people who are at the gate
不会去注意已经走进城的人，
也不会注意已经出了城的人。
and not those who have gone inside the city or who have gone outside the city.
他只是对于在城门口的人感兴趣。
He is interested only in those people who are at the gate.
“如是这比丘对于内入的息及外出的息，
不是他的（思惟）责任，
“So too, the incoming breaths that have gone inside and the outgoing breaths that have gone outside are not this bhikkhu's concern,
只对到达（出入息的）门口
（鼻端）的（出入息）
是他（思惟）的责任。”
but they are his concern each time they arrive at the [nostril] gate itself.”
所以，只有呼吸抵达了
鼻孔的门口，才称为注意力的所缘。
So only when they reach the nostril gate, do they become the object of his mindfulness.
这就是门卫的譬喻。
This is the simile of the gate-keeper.
下一个是锯的譬喻。
Next is the simile of the saw.
这个比喻更明显，
他把注意力集中在鼻孔的入口。
It is more evident in this simile that he pays attention to or keeps his attention at the entrance of the nostrils.
只有当呼吸抵达这个地方的时候，他才作意，
He pays attention to the breaths only when they reach that place, that entrance,
并不随着呼吸进入身体，
也不随着呼吸跑出身体。
not going with the breath inside the body or outside the body.
在第 202 段，开始的地方，第二段：
In paragraph 202 near the beginning of the second paragraph
“他只起念（注意）在触木的锯齿，
不于来去（approach and recede）的锯齿而作意。”
“ The man's mindfulness is established by the saw's teeth where they touch the tree trunk without his giving attention to the saw's teeth as they approach and recede.”
实际上，这里英译的意思应该是锯齿的来去。
Actually that means the saw's teeth that have come and have gone.
锯的齿不是它们碰到木头的地方。
The saw's teeth are not the point where they touch the log.
锯齿要往复来回。这里就是这个意思。
They have gone this way or that way. That is what is meant.
并不是“当它们靠近或后退时”，
It is not ‘as they approach and recede',
而是锯齿不在触碰木头的地方，也不在另一边。
but it is the saw's teeth that are not at the point of touching the log or those that have gone the other way.
“但不是不知其来去的锯齿，
“Though they are not unknown to him as they do so;
亦知截的精勤，与成就（截的）
加行及得殊胜（的制品）。”
and he manifests effort, carries out a task and achieves an effect.”
“而比丘仅于鼻端或口相起念而坐，
不于来去的出息入息而作意”。
“So too the bhikkhu sits, having established mindfulness at the nose tip or on the upper lip, without giving attention to the in-breaths and out-breaths that have come and gone.”
这里不是“as they approach and recede”，
因为他需要注意呼吸的入和出。
It is not ‘as they approach and recede' because he must pay attention as they approach and recede, as they come and go.
但是，他不需要对进入身体
或者出了身体的呼吸进行作意。
But he is not to pay attention to those that have gone into the body or to those that have gone out of the body.
“但不是不知其来去的出入息”——

“Though they are not unknown to him as they do so” -
当他们这样做的时候，
他是能够觉知到出入息。
that is he is not unaware of them as they do so.
“亦知（安般念的）精勤与成就
其加行，及得其殊胜”。
“And he manifests effort, carries out a task and achieves an effect.”
接着对“精勤”等进行了解释。
Then there is an explanation of effort and so on.
它们在此处有不同层面的意思。
They are used in a different sense here.
“精勤是什么精勤呢？即是使精进者
的身心适合于工作的精勤。”
“ ‘Effort': what is effort? The body and mind of one who is energetic becomes wieldy - this is effort.”
在这里身心适合于工作被称为“精勤”。
The mind and body becoming wieldy is said to be effort here.
“是什么加行呢？即舍断精进者
的随烦恼，而寂止于寻的加行。
“What is he task? Imperfections come to be abandoned in one who is energetic, and his applied thoughts are stilled - this is the task.
什么殊胜呢？即舍断精进者的
（烦恼）结而灭随眠的殊胜。
What is the effect? Fetters come to be abandoned in one who is energetic, and his inherent tendencies come to be done away with - this is the effect.”
如是此等三法非一心的所缘，
“So these three things are not the object of a single consciousness,
不是不知此等三法，而心不至散乱，
亦知精勤与成就加行，及得殊胜。”
and they are nevertheless not unknown, and the mind does not become distracted, and he manifests effort, carries out a task, and achieves an effect.”
这就是锯的譬喻。
This is the simile of the saw.
当我们修习观禅的时候，也用到这个方法。
When we practice vipassanā (mindfulness) meditation we use this method also.
即使在修观禅的时候，
你也努力将心放在鼻孔的入口处，
Even when you practice vipassanā, you try to keep the mind at the entrance of the nostrils
努力对出入息保持专注。
and try to be mindful of the breaths coming in and going out.
“然而有的人则自从以数（出入息）
而作意以来……譬如身体热恼者，
坐于床上或椅上时”等等，
“After someone has given his attention to counting, then just as when a body that is disturbed sits down on a bed or chair” and so on -
开始的时候，身体没有安顿下来，无法平静。
at the beginning the body is not settled, is not cooled down.
你就动过不停。则床椅弯曲而作轧轧之声。
You move a lot. There is squeaking of the bed or chair and so on.
但是，当你的心变得安静，你的身体
也安静下来，你的呼吸变得细微。
But when your mind gets stilled, then your body also gets stilled and your breath becomes subtle.
“而成身心的轻安，如身体跃入空中相似。”
“Both the body and the mind become light.
The physical body is as though it were ready to leap up into the air.”
你的身体和心都会感到轻安。
You feel lightness in the body and mind.
“他的粗的出入息灭了的时候，
而起细的出入息的相所缘之心。”
“When his gross in-breaths and out-breaths have ceased, his consciousness occurs with the sign of the subtle in-breaths and out-breaths as its object.”
出入息变得细微。
The breaths become subtle.
所以出入息称为禅修的所缘。
So they become the object of his meditation.
“（细的出入息的相）灭时，则次第

而起更微细的相所缘之心。”

“And when that has ceased, it goes on occurring with the successively subtler signs as its object.”

随着他专注于安般念的修行，

出入息变得越来越细微。

The breaths become more and more subtle as he makes progress in the mindfulness of breathing meditation.

安般念的修习和其他业处不同。

The mindfulness of breathing meditation is different from the other objects of meditation.

对于其他业处来说，程度越高，越清晰。

For the other objects of meditation, they become clearer at each higher stage.

假设你在修遍禅。

Let us suppose you practice kasiṇa meditation.

当你不断取得进展的时候，

遍相越来越清晰。

The sign of the kasiṇa becomes clearer and clearer as you make progress.

但是当你不断取得进展的时候，

呼吸变得越来越不清晰。

它变得越来越细微，越来越难以察觉。

But the breath becomes less clear when you make progress.　It becomes subtle and it is more difficult to see.

第 208 段：”此（安般念业处之相）

则愈向上修习而至于更微细，

甚至于不现起。“

Paragraph 208 “It becomes more subtle for him at each higher stage, and it even comes to the point at which it is no longer manifest.”

呼吸还在进行，但是很微细，

你无法觉知到呼吸。

The breath is there, but it is so subtle that you are not aware of the breath.

你甚至可能会觉得

你已经完全停止了呼吸，

或者觉得你已经死了。

You may even think that you have stopped breathing all together or that you may have died.

“若到了（出入息）不现之时，

彼比丘不宜从座

“However, when it becomes unmanifest in this way, the bhikkhu should not get up from his seat,

而起拂除（其所坐的）

皮革片（之尘）而去。”

shake out his leather mat, and go away.”

他不能离开，说：

“我已经丢失了我的禅修业处。”

He must not go away saying, “I have lost my object of meditation.”

“怎么办呢？

“What should be done?

即不应起如是想：我去问阿阇梨。”

He should not get up with the idea ‘Shall I ask the teacher?'

（意思是去问老师）

(That means I will ask the teacher.)

或现在已失去了我的业处。

or ‘Is my meditation subject lost?';

因为乱了他的威仪而去，

只成为新新的业处。”

for by going away, and so disturbing his posture, the meditation subject has to be started anew.”

如果改变了姿势，需要重新开始新的业处。

By changing postures the meditation subject has to be started anew.

所以，我们指导禅修者，

让他们尽量保持不动，

不要有任何动作，尽量不要动得太频繁。

That is why we try to instruct meditators to keep still as much as they can, not to make many movements or not to make movements too often.

当你动的时候，你必须对这些动作保持正念。

When you make movements, you have to be mindful of these movements.

即使你能对动作保持正念，

对于禅修的主要业处也是一种干扰。

Even if it can be done with mindfulness, it is still a distraction from the main object.

所以，最好尽量不要动。

It is better to keep still as much as and as long as you can.

“是故只应坐于（原处）而于

（出入息的）所触之处取回（业处之相）。”

“So he should go on sitting as he was and

[temporarily] substitute the place.”

意思是他不要放弃，继续

坐着将心放在那个地方。

That means he should not give up, but go on sitting keeping his mind at the place.

在这个时候，

Now at this moment

出入息是如此的细微，以至于无法被觉知到。

the breath has become so subtle that he is not aware of the breath.

我们姑且说他丢失了他的呼吸。

Let us say that he has lost the breath.

但是，他必须在他之前

专注呼吸的地方重新取回呼吸。

But he must catch the breath at the place where he formerly caught the breaths.

不要起身离座，要继续坐着，

让呼吸再次变得清晰。

Instead of leaving the place, you stay stuck to the place and let the breaths become clear again.

这里就是这个意思。

That is what is meant here.

“取回（业处之相）的方法如下”。

“These are the means for doing it.”

当你觉得你丢失了呼吸的时候，

你需要按照如下去做。

When you think you have lost the breaths there are some things to do. “

“这出息入息在何处有？在何处无？

‘Where do these in-breaths and out-breaths

exist? Where do they not?

或谁有？谁无？

In whom do they exist? In whom not?'

即如是考察：

在母胎中的（胎儿）无（出入息）”。

Then, as he considers thus, he finds that they do not exist in one inside the mother's womb.”

那个时代的人就是如此相信的。

This is what is believed in those days.

有七种人没有呼吸——

在母胎中的（胎儿），

There are seven kinds of people that do not breathe - the child in the mother's womb,

潜入水中的人（溺毙的人），

those drowned in water (those who have drowned),

如是没有意识的人或者说无想天人

or likewise in unconscious beings (those who have become unconscious),

（注释书里有两种解释），

(It is explained in both ways in the Sub-Commentary.),

死者，

in the dead (Dead people don't breathe.),

第四禅的入定者，

or in those who attain to fourth jhāna (When a person attains the fourth jhāna, there is no breathing.) ,

或者投生到色界和无色界的天人

（梵天那里的天人无呼吸）。

or in those born into a fine material or immaterial existence (That is those reborn as brahmas. Brahmas do not breathe.) ,

入灭尽定者（无出入息）。

or to those attained to cessation of perception and feeling.

有一种定被称为灭尽定。

There is an attainment called ‘attainment of cessation'.

实际上获得这种定，心已经止息了。

Actually it is cessation of mind.

在这种定中，心暂时止息，

或者说他能随心所欲地暂停心的活动。

During that attainment the mental activities are temporarily stopped or they are suspended as long the person wishes.

可能是一天，两天，最多不能超过七天。

It may be one day, two days, or at most seven days.

所以，有这七种众生没有呼吸。

So there are these seven kinds of beings who have no breath.

所以，他必须审察：

So he should review this

“既知如此，他便责问他自己：

“So he should apostrophize himself thus:
智者，你不是在母胎之内，
不是潜水者”等等。
‘You with all your wisdom are certainly not inside a mother's womb or drowned in water.”
你不是这七种人中的任何一种。
You are not any one of those seven persons.
你一定有呼吸。你不可能没呼吸。
There must be breath. So you are not without breath.
“你当然是有出息入息的，
只因你的智慧迟钝，
故不能执持（出入息）而已”。
“Those in-breaths and out-breaths are actually existent in you, only you are not able to discern them because your understanding is dull.”
实际上，你那时候的智慧很敏锐，
Actually your understanding is sharp at that time,
但是因为你不能觉知到呼吸，
but since you cannot be aware of the breath,
就说你的智慧很迟钝。
your wisdom or paññā is said to be dull at that moment.
“此时他便置心于（出入息的）
自然的所触（之处）而起作意。”
“Then, fixing his mind on the place normally touched [by the breaths], he should proceed to give his attention to that.”
当你丢失了呼吸的时候，你就需要
在之前获得呼吸的地方等候。
When you have lost the breath, you go to the same place where you have caught it before and try to wait for it there.
“即出入息于长鼻者的鼻孔起触。”
“These in-breaths and out-breaths occur striking the tip of the nose in a long-nosed man.”
所以，如果你的鼻子很长，
呼吸可能会触及到你的鼻尖。
So if you have a long nose, they strike at the tip of the nose.
如果你的鼻子短，那么
呼吸就会触及你的上唇。
If you have a short nose, the breath strikes at the upper lip of a short-nosed man.
“是故那比丘即以’（出入息）于此处
触‘而安置（其心）于相（即触处）。
“So he should fix the sign thus: ‘This is the place where they strike'.
如世尊说：诸比丘！
我不说忘念及不正知之人
This was why the Blessed One said: ‘Bhikkhus, I do not say of one who is forgetful, who is not fully aware,
是安般念的修习者”。
[that he practices] development of mindfulness of breathing'.”
意思就是说，如果你忘念了，
如果你没有很好的正念，
你就不能修安般念。
That means if you are forgetful, if you do not have good mindfulness, you cannot practice mindfulness of breathing meditation.
你的智慧需要很敏锐。
Your understanding has to be sharp.

19B 说随念业处品

第八 说随念业处品
(Tape 19B / Ps: 211-230)
这里佛陀讲，
Here the Buddha said
如果你忘念，没有完全觉知，
你就不能修习安般念。
if you are forgetful, if you are not fully aware, you cannot practice mindfulness meditation, mindfulness of breathing meditation.
但是论师说：“虽然任何业处
都只是念者及正知者而成就，
But the Commentator said: “Although any meditation subject, no matter what, is successful only in one who is mindful and fully aware,
但于此（安般念）以外的
（业处）作意者是明了的。
yet any meditation subject other than this one gets more evident as he goes on giving it his attention.

然而这重要而难修的安般念业处，

只是佛、辟支佛、佛子等大人物的作意境地，

But this mindfulness of breathing is difficult, difficult to develop, a field in which only the minds of Buddhas, Pacceka Buddhas and Buddhas' sons are at home.

不是低的有情所能习得的。

It is no trivial matter, nor can it be cultivated by trivial persons.

对于（安般念）作意，则愈加寂静而微细，

In proportion as continued attention is given to it, it becomes more peaceful and subtle.

故于此（修习）必须有强念与强慧。”

So strong mindfulness and understanding are necessary here.”

较之于其他的禅修方法，

安般念的修习需要更强的正念和智慧。

Stronger mindfulness and understanding are needed in the practice of mindfulness of breathing meditation than in the practice of other kinds of meditation.

“譬如缝细妙的衣服时，

针要细，穿针孔的更要细，

“Just as when doing needlework on a piece of fine cloth a fine needle is needed,

如是修习（安般念）业处之时像缝细妙之衣，

and a still finer instrument for boring the needle's eye, so too, when developing this meditation subject,

像针的念，及如穿针孔的（与念）

which resembles fine cloth, both mindfulness, which is the counterpart of the needle, and the understanding associated with it,

相应的慧必须坚强。

which is the counterpart of the instrument for boring the needle's eye, need to be strong.

其次具足了此念与慧的比丘，

对于出入息（之相）

A bhikkhu must have the necessary mindfulness and understanding and must look for the in-breaths and out-breaths

不应向自然的触处

（鼻孔或上唇）以外去希求。”

nowhere else than the place normally touched by them.”

仅仅是让心放在之前的触处，

By just keeping the mind at the place where they touched before,

行者等待呼吸再次变得明显。

he waits for the breathing to become evident again.

接着有一个农夫的譬喻。我们跳过去。

Then there is a simile of a ploughman. Let us skip that.

第 214 段：

Paragraph

“如是精勤，不久便现起（取相与似）相。”

“When he does so in this way, the sign soon appears to him.”

他精勤地将心放在鼻端，

呼吸重新变得越来越明显了。

He perseveres in keeping the mind at the tip of the nose, and so the breathing becomes evident to him again.

然后他继续安住在相

Then he dwells on that sign

或呼吸上，然后出现各种不同的相。

or that breathing continuously, and so soon appears the sign of different kinds.

“而彼相（的现起）并非一切都同样的。”

“But it is not the same for all.”

这个相并非对所有人都是相同的。

The sign does not appear in the same way for all.

有些人可能生起某种相，

另外一些人可能生起另外一种相。

For one person one kind of sign will appear and for the other person another sign will appear.

这不是一种相，而是许多不同形式的相。

There is not one sign, but many forms of the sign.

“而彼相（的现起）并非一切都同样的，

有一部分人说，有人于现起（之相）

而生乐触，如于兜罗绵，

如于迦巴率绵及如于微风中。

“But it is not the same for all; on the contrary, some say that when it appears it does so to certain people producing a light touch like cotton or silk-cotton or a draught.

其次是依诸义疏的抉择说。

But this is the exposition given in the commentaries:
即有人的（相现起）如星色，
如摩尾珠，如珍珠；
it appears to some like a star or a cluster of gems or a cluster of pearls,
或者（现起）而成粗触如绵子，
如树心（所作）的针。”
to others with a rough touch like that of silk-cotton seeds or a peg made of heartwood.”
这些都是禅修者感受到的。
That is what some meditators feel.
他们感到有什么东西在鼻孔里。
甚至可能会觉得呼吸困难。
They feel like something is put in the nostrils. It may even feel difficult to breathe.
“有的如长腰带，如花环，如烟焰；
“To others (it seems) like a long braid string or a wreath of flowers or a puff of smoke,
有的现起扩展如蛛丝，如云翳，
如莲华，如车轮，如月轮，及如日轮。”
to others like a stretched-out cobweb or a film of cloud or a lotus flower or a chariot wheel or the moon's disk or the sun's disk.”
任何一种相都可以对行者显现。
Any kind of sign can appear to a person.
当我的父亲修习安般念的时候，
他说他的相就像是一块银子。
When my father practiced this meditation, he said the sign was like a sheet of silver.
这里提到的任何一种
Any one of those mentioned here or
或者这里没有提到的相，
都可能对行者显现出来。
those not mentioned here may appear to a meditator.
任何东西都可以呈现为禅修的相。
Anything can appear as the sign of this meditation.
“而此（似相），正如一群比丘，
诵了经而坐的时候，
“In fact this resembles an occasion when a number of bhikkhus are sitting together reciting a Suttanta.
一比丘问道：你们对于此经现起像什么？
一人答道：在我现起像从大山流下的河流；
When a bhikkhu asks ‘What does this Sutta appear like to you?', one says ‘It appears to me like a great mountain torrent',
另一人答道：’在我像一排森林’”等等。
another ‘To me it is like a line of forest trees'.” and so on.
根据不同的人，
Depending on different persons
就有许多不同的相。
there can be multiplicity or great variety of these signs.
“如是仅于一种业处，由于（各修习者的）
想不同，而现起种种（安般念业处的相）。
“Similarly this single meditation subject
appears differently because of difference in perception.
因为此（相）是从想生，
以想为因，以想为根源；
It is born of perception, its source is perception, it is produced by perception.
故知由不同之想而现起种种（之相）。”
Therefore it should be understood that when it appears differently it is because of difference in perception.”
不同的人有不同的观念和想法，
所以相对不同的人有不同的显现。
People have different outlooks or different notions, so the sign appears differently to different people.
“于此（修习）之处，一为入息所缘心，
“And here, the consciousness that has in-breath as its object is one,
一为出息所缘心，
the consciousness that has out-breath as its object is another,
一为相（鼻端或上唇）所缘心。”
and the consciousness that has the sign as its object is another.”
大家从阿毗达摩可以知道。
心每次只能缘取一个所缘。
This you know from Abhidhamma. Consciousness can only take one object at a time.

以入息为所缘的是一个心。

Consciousness that takes in-breath as object is one.

然后以出息为所缘的是另外一个心。

所以，它们是不同的。

And then consciousness that takes the out-breath is another. So they are different.

“（三者）是不同的，

“And the consciousness that has the sign as its object is another.

若无此三法者，则他的业处

不得安止定，也不得近行定；

For the meditation subject reaches neither absorption nor even access in one who has not got these three things [clear]

（没有清晰地观察到入息、出息和相）

(who does not see clearly the in-breath, the out-breath, and the sign).

然而具有此三法者，则他的业处

可得近行定及安止定。”

But it reaches access and also absorption in one who has got these three things [clear]."

当相如此呈现时，行者该如何去做呢？

When the sign appears in this way, what must the meditator do?

“如是现起（似）相之时，

那比丘当去告诉阿阇梨：

尊师，我现起这样（的境界）。

“The bhikkhu should go to the teacher and tell him ‘Venerable sir, such and such has appeared to me'.

然而[长部师]阿阇梨不应对他说：

’这是似相‘或’这非似相‘，

But [say the Dīgha Reciters] the teacher should say neither ‘This is the sign' nor ‘This is not the sign';

但说：’贤者！（修习者）是这样的‘”。

after saying ‘It happens like this, friend'."

阿奢黎应该说“是这样的”。

The teacher should just say that it happens like this.

阿奢黎不能说这是似相或者说这不是似相。

The teacher should not say that this is the sign or that this is not the sign.

这就是长部持者的看法。

That is what the Dīgha Reciters think.

“他应该说：’你应该数数的作意‘；

“He should tell him ‘Go on giving it attention again and again';

因为若说是似相，

未免使他[自满而]终止了（修习）”。

for if he were told “It is the sign', he might [become complacent and] stop short at that."

意思是相很难获得。

That means the sign is difficult to get.

如果阿奢黎告诉他他获得了相，

If the teacher says that he has the sign,

徒弟可能会想：“哦，

我获得了难得的东西，

现在可以放缓节奏了。

the student might think “Oh, I've got what is difficult to get and so I may slow down a little.

我现在想什么时候修都可以。”

他可能会这样想。

I can practice any time I like." He may think something like that.

“若说非似相，则未免使他失望。

“And if he were told ‘It is not the sign', he might get discouraged and give up;

所以（阿阇梨）两者都不说，

只勉励他去作意。”

so he should encourage him to keep giving it his attention without saying either.

所以长部师首先要这样说。

So the Dīgha Reciters say, firstly."

“长部师”的意思就是诵持长部经典的人。

‘Dīgha reciters' means the reciters of the Long Discourses.

大家知道有长部尼柯耶，

中部尼柯耶，相应部和增支部尼柯耶。

You know there are Collections of Long Discourses, Middle Length Discourses, Kindred Discourses and The Gradual Sayings.

有些僧人是特别研习长部尼柯耶的。

There are monks who do special study of the Long Discourses.

有些僧人是特别研习中部尼柯耶的，诸如此类。

Other monks make special study of the Middle Length Discourses and so on.

长部师是如此说。
The Dīgha Reciters say like this.
“但中部师则说应该对他说：
贤者！这是似相，善人，
“But the Majjhima Reciters (those who make special study of The Middle Length Sayings) say that he should be told ‘This is the sign, friend. Well done.
汝应于业处而数数作意”。
Keep giving attention to it again and again'.”
他们认为即使行者知道获得了似相，
也没有理由失望或者自满。
They thought there is no reason for a meditator to be discouraged or to be complacent when he knows that he has got the sign.
他禅修的目的是为了获得禅那，
然后获得觉悟。
He practices meditation just to attain to the jhāna stage and later on for the attainment of enlightenment.
当阿奢黎告诉他“这是似相”的时候，
他应该受到鼓舞。
When the teacher says “It is the sign”, then he must be encouraged.
所以，根据中部师的说法，
告诉弟子他获得了似相是妥当的。
So it is good according to the Majjhima Reciters to tell the student that it is the sign.
学生：所以，觉音尊者也觉得这是妥当的，
因为他把中部师的意见放在后面？
Student: And it is also Venerable Buddhaghosa's opinion because it is the second one?
尊者：没错。你还记得啊。非常好。
Teacher: That's right. You remembered. That's very good.
“彼（比丘）应安住其心于似相。
如是自从（似相现起）以后，
他便依安住而修习。”
“Then he should fix his mind on the same sign; and so from now on, his development proceeds by way of fixing.”
我们到了第四个阶段——“安住”。
We come now to the fourth stage, fixing.
“如是他的似相现起之后，
便镇伏了他的五盖，
寂止其烦恼，现起其念，
以近行定而等持其心。”
“So as soon as the sign appears, his hindrances are suppressed, his defilements subside, his mindfulness is established, and his consciousness is concentrated in access concentration.”
近行定之后便是禅那定。
Then after access concentration comes jhāna concentration.
“而彼不于（似）相的色而作意，
“Then he should not give attention to the sign as to its color,
亦不观察特相。”
or review it as to its [specific] characteristic.”
这是因为如果他作意于色，
This is because if he gives attention to its color,
就成为色遍的修习，不是安般念了。
it will become a color meditation and not breathing meditation.
如果他观察特相，
If he reviews it as to its characteristic,
那就变成另外一种禅修，
it will become another kind of meditation
而不是安般念的修习了。
rather than mindfulness of breathing meditation.
所以，不应作意于色和特相。
He should not pay attention to its color or its characteristic.
“其剎帝利的皇后（保护其）转轮王的胎儿。”
“He should guard it as carefully as a king's chief queen guards the child in her womb due to become a Wheel-turning Monarch.”
这里指的是转轮圣王。
That means a Universal Monarch.
他应该保护他。
He should guard it.
“他既如是保护（其似相）
以数数作意而令（似相）增长。”
“Then guarding it thus, he should make it grow and improve with repeated attention.”

他应该作意其上，长时间安住其上。

He should pay attention to it, dwell on it for a long time.

“当成就十种安止善巧

“And he should practice the tenfold skill in absorption

(Ch.4,42)

而从事于平等的精进。”

and bring about evenness of energy.”

这里的意思是精进和定的平等。

That means evenness or balance of energy and concentration.

“如是精勤的（比丘），依照地遍所说的次序，

得于似相所缘而生起四种禅及五种禅。”

“As he strives thus, fourfold and fivefold jhāna is achieved by him on that same sign in the same way as described under the earth kasiṇa.”

这样，他就获得了禅那。

从初禅到二禅、三禅、四禅和五禅。

So jhāna arises in him. Then from first jhāna he would go to second, third, fourth and fifth jhānas.

获得禅那时，他的心非常专注，安静。

这是第四个阶段——安住。

During the moments of jhāna the mind is very fixed, very still. This is the fourth stage, fixing.

“安住”之后是什么？

“安住”之后是“观察”。

“观察”是什么?

After fixing comes what? After fixing comes observing. What is observing?

“观察”在这里被解释成“观”。

所以，现在变成了观禅。

Observing is insight is what is explained there. So now he will change to vipassanā meditation.

在这之前，他将安般念作为止禅来修习。

通过止禅达到禅那的阶段。

Until this point he practiced mindfulness of breathing meditation as a samatha meditation. He got to the jhāna stage.

然后，就变成了观禅。

After that it will become vipassanā meditation.

“（遍净）如是于此（安般念业处）

而得四种禅及五种禅的比丘，

以“观察”及“还灭”增长了他的业处，

“However, when a bhikkhu has achieved the fourfold and fivefold jhāna and wants to reach purity by developing the meditation subject through observing and through turning away,

欲得“遍净”，于同样的禅，

通达了五种自在，

he should make that jhāna familiar by attaining mastery in it in the five ways

确定了名色，而建立毗钵舍那（观）。

怎样（修习）？”

and then embark upon insight by defining mentality-materiality. How?”

因为他已经获得了刹那，

他以禅那为基础修习观禅。

Since he has jhāna, he makes the jhāna the basis for his vipassanā meditation.

他进入禅那。从禅那出来之后，他专注于禅那。

He enters into jhāna. Then after emerging from jhāna, he concentrates on the jhāna.

首先开始名色分别智——

First he embarks on insight by defining mentality and materiality -

分别这是名法，这是色法。

defining this is mind, this is matter.

“他从三摩钵底（定）出来，

而观业生身及心为出息入息之集（因）

“On emerging from the attainment, he sees that the in-breaths and out-breaths have the physical body and the mind as their origin （因为它们是由心造成的）。

(because they are caused by mind);

譬如铁匠的风箱吹火之时，

and that just as, when a blacksmith's bellows are being blown, the wind moves owing to the bag

由于风箱及人的适当的精进之缘而得生风，

如是由于身与心之缘而起出息入息。

and to the man's appropriate effort, so too, in-breaths and out-breaths are due to the body and the mind.”

从此他便确定了出入息及身为色，

“Next, he defines the in-breaths and out-breaths and the body as ‘materiality’,

并确定心及（心）的相应诸法为无色。”

and the consciousness and the states associated with the consciousness as the ‘immaterial’ [mind].”

大家知道为什么这里这样说吗？

为什么给出这段？

Do you know why it is stated here, why it is given here?

因为真正的观禅从清晰地分别名色开始。

Because real vipassanā begins with discerning mind and matter clearly.

行者必须能够观察——不仅仅是靠猜测，

通过禅修清晰地看到名色。

One must be able to see, not just guess, to see clearly mind and matter through meditation.

首先，我们需要禅定。

First we need concentration.

心获得禅定之后，就开始分别名色。

Then after concentration of mind comes the discerning of mind and matter.

这就是观禅的开始。

This is the actual beginning of vipassanā meditation.

“如是确定了名色之后，

（而此比丘）遍求（名色的）缘（起）。”

“Having defined mentality-materiality in this way, he seeks its condition.”

从分别名色的阶段，

From the stage of discerning mentality and materiality

他开始达到看到它们缘起的阶段，

或者看到它们的条件，看到它们的原因。

he progresses to the stage of seeing their conditions, or seeing that they are conditioned, seeing their causes.

“遍求的他，得见了那（缘起）

也除了关于三世名色进行的疑惑。”

“With search he finds it and so overcomes his doubts about the way of mentality-materiality’s occurrence in the three divisions of time.”

意思就是呼吸和身体都是色法，

念和其他的都是名法。

That means the breath and the body are materiality, and mindfulness and others are mentality.

他们不是没有原因的，不是没有条件的。

They are not uncaused or they are not unconditioned.

呼吸之因就是心。心和心所相互为缘，

它们又以色法为缘，诸如此类。

The breath is conditioned by mind. The consciousness and mental factors are conditioned by each other and are also conditioned by the material base and so on.

下一个阶段就是观察诸法的缘起，

The next stage is seeing the conditionality of things actually,

观察名色的缘起。

seeing the conditions of mind and matter.

“除了疑，他以（色）聚的思惟而提起了三相，

“His doubts being overcome, he attributes the three characteristics [beginning with that of suffering to mentality and materiality], comprehending [them] by groups;

断了在生灭随观以前生起

的光明等十种观的随烦恼，

he abandons the ten imperfections of insight beginning with illumination, which arise in the first stages of the Contemplation of Rise and Fall,

确定了解脱随烦恼的行道智为道。”

and he defines as ‘the path’ the knowledge of the way that is free from these imperfections.”

这是对观禅非常简短的介绍。

This is a very brief description of the stages of vipassanā meditation.

在下一章会进行详细的解释。

They will be treated in detail in succeeding chapter.

分别了缘起之后，分别什么？

After discerning conditions he discerns what?

三相——无常、苦、无我。

所以，他就要观察这三相。

The three characteristics - impermanence, suffering and insubstantiality. So these three characteristics he comes to see.
“舍了生（随观），获得了坏随观”。
“He reaches Contemplation of Dissolution by abandoning [attention to] arising.”
在观察生灭的早期，还是有障碍，
阻止观禅进步的障碍——
At the early stage of seeing arising and falling the impediments come in, the impediments to the progress of vipassanā -
看到光，觉得非常愉悦等等。
seeing lights, feeling very happy and so on.
当出现这些的时候，
行者可能觉得自己已经觉悟了。
When they arise, a yogi may think that he has attained enlightenment.
如果他这样想，他就不会
精进地获得更高的成就。
If he thinks in this way, he will not make effort to reach higher stages.
他们必须明白，这些不是获得觉悟的方法。
He must understand that these are not the way to enlightenment.
这些是障碍。他们需要克服这些障碍。
They are just obstacles. He has to overcome these obstacles.
当他们克服了这些障碍后，
When he has overcome these obstacles,
他们就会达到更高的阶段，舍弃了生灭。
he reaches the higher stages of discerning rising and falling.
分别生灭分两个阶段，
So there are two stages in the discernment of rising and falling,
一个低级阶段，一个高级阶段。
the lower stage and the higher stage.
达到低级阶段后，行者就会碰到十种障碍。
After reaching the lower stage the ten impediments occur in the yogi.
克服了这十种障碍之后，
他就达到分别生灭的高级阶段。
After conquering these ten impediments he reaches the higher stage of discerning rise and fall.
之后，他就达到更高的阶段，他只看到灭，
只看到事物的解体，只有诸法的坏灭。
From there he reaches another stage where he sees only the falling, only the dissolution, only the disappearing of things.
对他来说只是清晰地显现事物的坏灭。
Only the dissolution of things appears to him clearly.
这就是坏随观。
That is the contemplation of dissolution.
“舍了生（随观），获得了坏随观。
“He reaches Contemplation of Dissolution by abandoning [attention to] arising.
以后依坏随观于呈现衰灭的
一切诸行中而得怖畏（terror）“。
When all formations have appeared as terror owing to the contemplation of their incessant dissolution.”
之后，他们观察到诸行的危险。
After that he sees them as dangerous, as dangers.
他并不是害怕它们，他不害怕。
He is not afraid of them; he does not fear them.
他只是觉得它们危险。
Still he sees them as dangerous.
这是不同的。
It is different.
有时候，你不害怕，但是你会觉得危险。
Sometimes you are not afraid of something, but you recognize it as dangerous.
在这里，行者是不会产生害怕的。
Here a yogi does not get afraid of them.
如果他害怕，那么这就是
不善法，就不是禅修了。
If he gets afraid of them, then he has akusala in him　and not meditation.
他看到事物的坏灭，消失，
他从坏灭中看到了危险。
When he sees things just disappearing, disappearing, disappearing, he comes to see danger in disappearing.
这样，他就离欲。
After that he becomes dispassionate towards them.
当你看到某事物危险时，

你就不会执着于它。
When you see something is dangerous, you are not attached to it.
希望离开它。这样，对这个事物就没有欲望。
You want to get away from it. So he becomes dispassionate towards them.
“离欲、解脱”。
“His greed for them fades away, and he is liberated from them.”
“解脱”的意思是他已经断除了贪嗔痴，
已经觉悟了。
‘Liberated from them’ means he has gotten rid of attachment, anger and delusion and has become enlightened.
“依次得四圣道，成阿罗汉果，
而达最后的十九种观察智，
成为包括诸天的世界的最上应施者。”
“After he has [thus] reached the Four Noble Paths in due succession and has become established in the Fruition of Arahantship, he at last attains to the 19 kinds of Reviewing Knowledge.”
在获得了这些觉悟的不同阶段后，
就有我们称之为的“观察”——
After the attainment of each stage of enlightenment there is what we call ‘reviewing’ -
观察道、观察果、观察涅槃、
观察已经断除的烦恼，
reviewing the Path, reviewing Fruit, reviewing Nibbāna, reviewing the mental defilements that have been eradicated
观察剩下的烦恼。
and reviewing the mental defilements which remain.
在第一、第二〕、第三个阶段后，有五种观察。
There are five kinds of reviewing after the first stage, second stage and third stage.
但是，在第四个阶段，
成为阿罗汉之后，就只有四种观察。
But at the fourth stage, after becoming an Arahant, there are only four kinds of reviewing.
因为没有剩下的烦恼了。
There are no mental defilements remaining.
对于阿罗汉来说，就只有四种观——
观察道、果、涅槃和已经断除的烦恼。
For the Arahants there are only four kinds of reviewing - reviewing of Path, Fruit, Nibbāna and defilements eradicated.
所以一共是十九种观察智。
So all together we have 19 kinds of reviewing knowledge.
“成为包括诸天的世界的最上应施者”。
“And he becomes fit to receive the highest gifts from the world with its deities.”
行者首先通过安般念的止禅修习获得禅那。
A person first practices mindfulness of breathing meditation as samatha meditation and gets jhāna.
以禅那为基础，进行观禅的修习，
修习观察之后，逐渐进步，
最后证得阿罗汉。
Then making that jhāna the basis for vipassanā meditation, he practices vipassanā meditation and gradually reaches the stage of Arahant.
“以上以’数‘为最初，以’分别观‘为最后而（说明）安般念三摩地的修习完毕。”
“At this point his development of concentration through mindfulness of breathing, beginning with counting and ending with looking back is completed.”
在这些阶段，“观察”意思是“毗婆舍那”。
In the stages ‘observing’ means vipassanā.
222 段的“还灭”（turning away）指的是证得道或者证得觉悟。
‘Turning away’ means attainment of Path or attainment of enlightenment.
“分别观”指的是“观察”。
‘Looking back’ means reviewing.
所有的八个阶段都完毕了。
All eight stages are complete now.
“这是一切行相的第一四法的解说。”
“This is the commentary on the first tetrad in all aspects.”
大家记得第一组四种方法吗？
Do you remember the first four methods?
长呼吸，短呼吸，

觉知全身而呼吸，安息全身而呼吸。
Long, short, whole breath body and tranquilizing the breath.
就是这四种。
These are the four.
“在其余的三种四法，因无各别的业处修习法，
“Now since there is no separate method for developing the meditation subject in the case of the other tetrads,
故仅以逐句解释的方法
而示彼等（三种四法）之义。”
their meaning therefore needs only to be understood according to the word commentary.”
这四组方法中的其他三组，
并没有特别的方法。
There is no special method of practicing the other sets of four.
这是因为其他方法是要在行者
通过修习第一组四种方法
获得禅那之后进行修习的。
This is because the other sets of four are to be practiced after a person reaches the jhāna stage by practicing the first four methods.
四组方法中的其他三组没有特别的方法。
There are no special for he other tetrads.
第二中四法：
“而学我将出息入息……知喜。”
In the second tetrad “He trains thus ‘I shall breathe in.. shall breathe out experiencing happiness’ (pīti).”
意思就是清楚地观察、清楚地
体验或者清楚地觉知喜。
That means he clearly sees, or clearly experiences, or clearly knows pīti.
“此中从两方面而知喜：
“Herein, the happiness is experienced in two ways:
一从所缘，
(a) with the object (That means by way of the object),
二从不痴。”
and (b) with (by way of) non-confusion.”
我想这里英译的“with”
意思不是通过某种方法。
I think ‘with’ does not mean by way of.
我觉得还是用“by way of”比较好。
I think it is better to say ‘by way of’.
“如何从所缘而知喜？（比丘）
于有喜的二禅（初禅与第二禅）入定，
“How is the happiness experienced with the object? He attains the jhānas in which happiness is present.
在他入定的剎那获得的禅（喜），
是为从所缘而知喜，
At the time when he has actually entered upon them the happiness is experienced with the object owing to the obtaining of jhāna,
因从所缘而知故。”
because of the experiencing of the object.”
当行者获得初禅或者二禅，
When a person obtains the first or second jhāna,
这个禅那的所缘是什么？
what is the object of that jhāna?
相，似相。
The sign, the counterpart sign.
在获得禅那的时候，
实际上所缘是似相，而不是喜。
At the moment of jhāna the actual object is the counterpart sign and not happiness.
但是在这里说他体验到，
他觉知喜，在那时他知道喜。
But here it said he is experiencing, he is knowing happiness, he is knowing pīti at that moment.
所以，意思是在获得禅那的时候，
喜是通过所缘被清晰地觉知的。
So that means at the time of reaching jhāna happiness or pīti is said to be known clearly by way of the object.
意思就是因为在那时，所缘被清晰地觉知，
因为所缘被觉知，所以喜也被觉知。
That means because the object is clearly known at that time, because the object is known, pīti is also known.
并不是说喜成为了禅那的所缘。
It is not that pīti becomes the object of jhāna.
通过所缘本身，我们可以说，
喜也被觉知到。

By way of the object itself we can say that pīti is also known.
注释 62：
Footnote
“从所缘：在所缘的名下。
“ ‘With the object’: under the heading of the object.
”禅那之中的喜，以所缘的形式被体验到，
因为体验到的是所缘”。这是什么意思？
The happiness included in the jhāna that has the object is experienced ‘because of the experiencing of the object’. What is meant?
就像一个人在寻找一条蛇的时候
发现了它的住处一样，
按照过去的经验，就相当于
这条蛇已经被发现并被抓住了，
Just as, when a man who is looking for a snake discovers its abode, the snake is, as it were, already discovered and caught,
因为他可以很容易地用咒语抓住它。”
owing to the ease with which he will then be able to catch it with charms and spells.”
他还没有抓住那条蛇，
但与把它抓住已经没有什么不同。
He has not yet caught the snake, but it is as good as having caught it.
“所以，当所缘—喜的住处，被体验到时，
“So too, when the object, which is the abode of happiness, is experienced,
喜半身也被体验到了，
then the happiness itself is experienced too,
因为根据所缘特别和普遍的特相，
喜很容易就能被体验到。”
owing to the ease with which it will be apprehended in its specific and general characteristics.”
“特别的特相”就是与其他心所不共的特相。
‘Specific characteristic’ means its characteristic which is not shared by other mental states.
“普通的特相”就是无常、苦和无我的特相。
‘General characteristic’ means its characteristic of impermanence, suffering and no-soul nature.
所以，当所缘被清晰地观察到时，
喜也被清晰地观察到。
这里就是这个意思。
So when the object is clearly seen, pīti is also said to be clearly seen. That is what is meant here.
“如何’从不痴‘（而知喜）？（比丘）
于有喜的二禅入定以后而出定
思惟那与禅相应的喜’
“How with non-confusion? When, after entering upon and emerging from one of the two jhānas accompanied by happiness,
是可灭的‘、’是衰坏的‘，
在他的毗钵舍那（观）的剎那
he comprehends with insight that happiness associated with the jhāna as liable to destruction and to fall,
而通达（喜的）特相，
then at the actual time of the insight the happiness is experienced
是为从不痴而知喜。”
with (by way of) non-confusion owing to the penetration of its characteristics.”
这里将的是行者以之修观禅。
That is when he practices vipassanā meditation on it.
首先要进入初禅或者二禅。
然后，从其中出来。
First he enters into the first or second jhāna. He emerges from it.
然后以禅支中的喜为禅修的所缘，
观察它的无常、苦和无我。
Then he takes the happiness of the jhāna factors as an object of meditation and contemplates on it as impermanent, suffering and soulless.
在此时，他就真实清晰地观察到喜。
At that moment he really clearly sees the happiness.
“无痴”意思是如实地观照——
以无常、苦和无我来观照，不是其他的。
‘Non-confusion’ means he sees it as it is - as impermanent, as suffering, as soulless and not otherwise.
然后有一段来自《无碍解道》的引文。

Then there is a quotation from the Paṭisambhidāmagga.
我们跳过去。
我们看第 229 段：
We can skip it. Paragraph
“以此同样的方法亦知其余诸句之义。
以下只述其不同之处。
“The remaining [three] clauses should be understood in the same way as to meaning; but there is this difference here.
当知即于三禅用’知乐‘。”
The experiencing of bliss (sukha) must be to be through three jhānas.”
“乐”出现在初禅、二禅、三禅。
Sukha is present in first jhāna, second jhāna and third jhāna.
所以这里说：“于四禅用’知心行‘”。
So here it says “through three jhānas and that of mental formations through four.” What is ‘mental formation’ here?
这里的“心行”是什么？
我们不需要问，因为他解释了。
“心行——是受想二蕴。”
We don’t have to ask because it is explained. “The mental formation consists of the two aggregates of feeling and perception.”
这里的“心行”指的是受和想。
Here ‘mental formation’ means feeling and perception.
所以受和想被称为“心行”（citta saṅkhāra），
So feeling and perception are called ‘mental formation’ or ‘citta saṅkhāra’
因为只有在心生起的时候，它们才生起。
because they arise only when consciousness arises.
它们依赖于心而生起。
They depend upon consciousness for their arising.
它们是缘取心而生起。
They are said to be conditioned by citta, by consciousness or mind.
“心行”实际上指由心构成的，缘于心。
‘Mental formation’ really means
mind-formed, or formed by, or conditioned by consciousness.
这里“缘于心”就是指受和想。
Here ‘conditioned by consciousness’ is made to mean feeling and perception.
“知心行”意思就是体验到受和想。
‘Experiencing the mental formation’ means experiencing feeling and perception.
“那知乐之句是为表观的境地，
《无碍解道》说：
“And in the case of the clause, experiencing bliss, it is said in the Paṭisambhidā in order to show the plane of insight here [as well]:
’乐——即身乐与心（乐）的二乐‘。
‘Bliss, there are two kinds of bliss, bodily bliss and mental bliss’.
’安息心行‘——
即粗的心行安息，消灭之义。”
Tranquilizing the mental formation: tranquilizing the gross mental formation; stopping it, is the meaning.”
所以，这里就是体验到乐和安息心行。
So there is experiencing bliss and tranquilizing formations.
在初禅、二禅、三禅里有“乐”。
In the first jhāna, second jhāna, third jhāna there is sukha.
在这些禅那中，行者会体验到“乐”。
During those jhānas a person is said to experience bliss.
“即粗的心行安息”意思是安息粗的受和想。
‘Tranquilizing the gross mental formation’ means tranquilizing the gross feeling and perception.
“然而于此（第二四法）中，于’喜‘之句
“Here, moreover in the ‘happiness’ clause
是以喜的首目而说（相应）受的，
feeling [which is actually being contemplated in this tetrad] is stated under the heading of ‘happiness’ [which is a formation]
于’乐‘之句是依自性受说”。
but in the ‘bliss’ clause feeling is stated in its own form.”
这里的巴利语是”pītippaṭisaṃvedī“
和”sukhappaṭisamvedī“。
The Pāḷi words are ‘pītippaṭisaṃvedī’ and ‘sukhappaṭisamvedī’.
”pītippaṭisaṃvedī“这句，

In the clause pītippaṭisaṃvedī,
就是在喜的首目下讲解的。
that is experiencing happiness feeling is stated under the heading of happiness.
虽然这里用的是“喜”，
但是我们要理解成“受”。
Although it is says ‘happiness’, we are to understand it to mean feeling.
大家知道为什么他在这里这样讲吗？
Do you know why he is saying this here?
因为第二个四法涉及到观察受。
Because this second tetrad has to do with contemplation on feeling.
虽然这里讲的是“体验到喜”，
Although it says ‘experiencing happiness’,
实际上是讲清晰地觉知“受”。
the real thing is clearly understanding or clearly knowing feeling.
“受”在这里是在“喜”的首目下讲解的。
Feeling is described here under the heading of happiness (pīti).
他用的词是“喜”（pīti），
但是我们要理解成“受”。
The real word that is used is ‘happiness’ (pīti), but what we have to understand is feeling.
于’乐‘之句是依自性受说。
In the clause experiencing bliss it is stated in its own form.
这就是“sukhappaṭisamvedī”。
“乐”是属于“受”。
That means sukhappaṭisamvedī. Sukha belongs to feeling.
所以这里直接讲“受”。
所以我们不需要在这里绕。
So here feeling is stated directly. So we do not have to go round here.
所以“体验到乐”就是体验到“受”。
So ‘experiencing bliss’ means experiencing the feeling.
“体验到喜”也意味着体验到“受”。
‘’Experiencing happiness’ (pīti) also means experiencing feeling.
体验到“乐”是以自己本身的形式而说，
并不是以其他的首目而说。
Experiencing bliss (sukha) is stated in its own form, not under any other thing.
“于二’心行‘之句即’想与受心所。
此法与心连结，为心行‘之语，
故’想‘为想应受。”
“In the two mental-formation clauses the feeling is that [necessarily] associated with perception because of the words ‘perception’ and ‘feeling’ belong to the mind, these things being bound up with the mind are mental formations.”
第三句，安息心行——
The third clause, tranquilizing the mental formations -
虽然“心行”意思是“受”和“想”，
这里它的意思是以想为伴的受。
although ‘mental formation’ means feeling and perception, here it is made to mean feeling accompanied by perception.
实际上它们是一回事。就是与想相伴的受。
Actually it is the same thing. It is feeling accompanied by or associated with perception.
所以此组四法是观察受。
That is why this tetrad has to do with contemplation on feeling.
论师在这里之所以解释，
是因为我们可能会问，
在第二句里讲到“他知喜”，
The Commentator is explaining this to us because we may ask about in the second clause it is said that he is aware of pīti
不是“受”，但是却被包括在“观察受”里面。
which is not feeling, but it is included in the feeling contemplation.
所以，论师就解释说虽然提到的是
“喜”这个词，但是我们必须
将之理解成“受”，而不是“喜”。
So he explained that although the word ‘pīti’ is mentioned, but we must understand feeling, not pīti.
因为第二个四法是观察受。
The second tetrad has to do with the contemplation on feelings.
第二个四法只有在获得禅那之后才可以修习。

This second tetrad can only be practiced after one gets jhānas.
为了理解这点，
你们需要知道，初禅、二禅
In order to understand this you have to understand that the first jhāna, second jhāna
都是伴随“喜”的，
三禅是伴随“乐”的。
are accompanied by pīti and the third jhāna is accompanied by sukha.
四禅也伴随着“乐”。
五禅伴随着“一境性”。
The fourth jhāna also is accompanied by sukha. The fifth jhāna is accompanied by upekkhā.
这就是对第二组四法的描述。
This is the end of the second tetrad.
我们下个星期讲第三组四法。
The third tetrad and so on we will finish next week.

20A 说随念业处品

第八 说随念业处品
(Tape 20A / Ps: 231-236)
今天我们学习第三种四法。
Today we come to the third tetrad.
第三种四法是关于心的。
The third tetrad has to do with consciousness.
“当知亦依（初禅至第四的）四禅而‘知心’”。
“In the third tetrad the experience of the [manner of] consciousness must be understood through four jhānas.”
因为四种禅那都有相应的心。
Because consciousness is concomitant with all four Jhanas.
这里，我不知道他的英译
为什么要加一个“manner of”（形式）。
Here I do not know where he got the words ‘manner of'.
在复注里我找不到。
I don't find them in the Sub-Commentary.
我们不需要讲“知心的形式”。
We don't need to say ‘experiencing the manner of consciousness'.
我们说“知心”就可以了。
We may say ‘experiencing consciousness'.
“看到心”意思就很明确了。
That means clearly seeing consciousness.
所以，英译的“manner of”要删掉。
So I would leave out the words ‘manner of'.
下一句：“令心喜悦——
The next is: “Gladdening the consciousness:
即令心悦、喜悦、笑、欢笑，
he trains thus, making the mind glad, instilling gladness into it, cheering it, rejoicing it,
‘而学我将出息入息’。
此中以两方面而生喜悦：一定，二观。”
I shall breathe in, shall breathe out. Herein, there is gladdening in two ways, through concentration and through insight.”
所以，是通过两方面——止禅和观禅。
So through samatha and vipassanā.
“如何以‘定’（而生喜悦）？
（比丘）于有喜的二禅入定。”
“How through concentration? He attains the two jhānas in which happiness (pīti) is present.”
二禅是什么意思？
The two jhānas mean what?
根据四分法，指的是初禅和二禅。
According to the fourfold method it means the first and second jhānas.
根据五分法，指的是初禅、二禅和三禅。
If it is according to the fivefold method, it is first, second and third jhānas.
在这本书里，大多数时候用的是四分法，
Mostly the fourfold method is used in the book,
所以这里的二禅指的是
根据四分法的初禅和二禅。
so it says two jhānas, the first and the second according to the fourfold method.
“当他入定的剎那，
“At the time when he has actually entered upon them he inspires the mind with gladness,
由于（与禅）相应的喜而喜悦其心。”
instills gladness into it, by means of the happiness associated with the jhāna.”
当他进入初禅或者二禅的时候，

When he is in the first jhāna or the second jhāna,
伴随禅那生起了喜。
there is pīti arising together with jhāna.
由于喜使其心喜悦。
When there is pīti or happiness, his mind is gladdened.
在获得禅那的刹那，
他就可以有这样的体验。
He experiences that at the moment of jhāna attainment.
“如何以‘观’（而生喜悦）？
既于有喜的二禅入定而出定之后，
“How through insight? After entering upon and emerging from one of the two jhānas accompanied by happiness
思惟即与禅相应的喜是可灭的，是衰坏的，
he comprehends with insight and happiness associated with the jhāna as liable to destruction and to fall,
当他这样观的剎那，便以
与禅相应的喜为所缘而喜悦其心。”
thus at the actual time of insight he inspires the mind with gladness, instills gladness into it by making the happiness associated with jhāna the object.”
修习观的行者在此前已经获得了禅那。
The person who is practicing vipassanā here has obtained jhāna before.
他进入禅那，然后从禅那中出来。
So he enters into jhāna first and emerges from the jhāna.
然后他思维与禅那相应的喜，
Then he contemplates on the pīti associated with jhāna,
思维喜将会灭，将会消失，
contemplates on pīti as liable to destruction, liable to fall
因为如果你修习观禅，
你就要观察诸法的无常、苦和无我。
because if you practice vipassanā, you must see the impermanence, suffering and soulless nature of things.
于是他思维喜会消失，喜会灭去。
Therefore he contemplates on pīti as liable to fall, liable to destruction.
学生：尊者，喜是不是受？
Student: Bhante, is pīti vedanā or not?
尊者：喜不是受。
Teacher: Pīti is not vedanā.
学生：这是真实的喜？
Student: This is actual pīti?
尊者：是的，是真实的喜。
Teacher: Yes, this is actual pīti.
“这样行道之人，故说：
为学令心喜悦我将出息入息”。
“It is of one progressing in this way that the words ‘He trains thus: I shall breathe in.. shall breathe out gladdening the consciousness', are said.”
在此种方法中，禅者首先
进入禅那，从禅那中出来，
In this method the meditator enters into jhāna first, emerges from the jhāna
思维喜会灭去，等等。
and contemplates here on pīti as liable to destruction and so on.
他激励其心，喜悦其心：
He inspires his mind, he gladdens his mind thus.
“令心等持——令心等持等置于所缘之中”。
“ ‘Concentrating the consciousness' means evenly placing the mind.”
这里的巴利语是“samādahaṃ”，
We have the Pāḷi word ‘samādahaṃ'.
“samādahaṃ”意思是“等”，
“âdahanto”意思是“持”。
‘Samaṃ' means evenly. ‘âdahanto' means putting or placing.
所以“samādahaṃ”的意思
是“等持”，与“三摩地”是同义词。
So the Pāḷi word ‘samādahaṃ' means evenly placing. It is a synonym for samādhi.
“三摩地”是一种心理状态，
让心平等地放在所缘上。
Samādhi is that mental state which keeps the mind evenly on the object.
心专注，不散乱，不仅是心，心所也是如此。
The mind is collected, not scattered, not only the mind but the other concomitants as well.

心和心所都是专注不散乱地放在所缘上。
The mind and the other concomitants are collected and kept on the object without being distracted.
这是三摩地的作用。
This is the function of samādhi.
“令心等持——以初禅等
令心等持等置于所缘之中”——
“Evenly placing the mind, evenly putting it on its object by means of the first jhāna and so on” -
因为这里提到的是三摩地，
since samādhi is mentioned,
所以指任何禅那。
因为任何禅那里都有三摩地。
we take any jhāna. That is because there is samādhi in any jhāna.
初禅有多少个禅支？五个。
The first jhāna has how many factors? Five factors.
第五个是什么？
The fifth one is what?
心一境性。
Ekaggatā.
心一境性是三摩地的同义词。
That is one-pointedness of mind or unification of mind which is a synonym for samādhi.
三摩地以强烈的形式出现在各个禅那中——
Samādhi in a very strong form is present in all jhānas -
初禅、二禅、三禅和四禅。
first, second, third and fourth.
“或者既于彼等诸禅入定而出定之后，
“Or alternatively when, having entered upon those jhānas and emerged from them,
他观与禅相应的心是可灭的可衰坏的。”
he comprehends with insight the consciousness associated with the jhāna as liable to destruction and to fall.”
这里他进入禅那，从禅那中出来，
然后专注于禅那心。
Here he enters into jhāna, emerges from jhāna, and concentrates on jhāna consciousness.
大家知道什么是禅那。
You know what jhāna is.
严格来说，“禅那”指的是
五个禅支的集合，或者说四个禅支、
三个禅支或者两个禅支的集合。
Technically speaking ‘jhāna' means the collection of the five factors, or four factors, or three factors, or two factors.
禅那心是伴随禅支的心。
Jhāna consciousness is consciousness accompanied by jhāna factors.
伴随禅支和禅那心的还有其他的心所。
There are other concomitants arising together with the jhāna factors and with the jhāna consciousness.
在这里，禅者将心作为观禅的所缘。
Here the meditator takes consciousness as the object of vipassanā.
在前面的方法里，他将喜作为观禅的所缘。
In the previous method he takes pīti as the object of vipassanā.
在这里，禅者将心作为观禅的所缘。
Here he takes consciousness as the object of vipassanā.
“当他在观的刹那，
生起了刹那的心一境性。”
“At the actual time of insight momentary unification of the mind arises.”
这很重要，这是刹那定。
This is important, this momentary unification.
巴利语称为“khaṇika samādhi”。
我想大家应该熟悉这个
巴利语单词：“khaṇika samādhi”。
In Pāḷi it is called ‘khaṇika samādhi'. I think you should be familiar with the Pāḷi words ‘khaṇika samādhi'.
“khaṇika”意思是持续一个刹那。
“khaṇa”意思是“刹那”。
“samādhi”就是“三摩地”。
‘Khaṇika' means lasting for a moment.
‘Khaṇa' means a moment. ‘Samādhi' means samādhi.
所以“khaṇika samādhi”是“刹那定”。
So khaṇika samādhi is momentary concentration, momentary unification of the mind.

在复注里进行了解释。脚注里给出了翻译。

It is explained in the Sub-Commentary. The translation is given in the footnotes.

在观禅中需要的就是这种刹那定。

What is needed in vipassanā meditation is this khaṇika samādhi, this momentary samādhi.

在止禅中有两种定。

我想在第三章的开始部分提到过。

There are two kinds of samādhi in samatha meditation. They are mentioned at the beginning, I think, of the third chapter.

一种是近行定。

One is neighborhood or access samādhi.

第二种是安止定。

The second one is absorption samādhi.

有两种三摩地，

一种是近行定，一种是安止定。

There are two kinds of samādhi, neighborhood samādhi and absorption samādhi.

当你修止禅的时候，首先获得近行定。

When you practice samatha meditation, first you get neighborhood concentration.

从近行定进一步，然后获得禅那定。

From neighborhood concentration you progress to jhāna concentration.

在观禅中，可以没有近行定，

因为近行定意味着有禅那。

In vipassanā there can be no neighborhood concentration because neighborhood implies there is jhāna.

近行定，与什么临近？它与禅那临近。

但是在观禅中没有禅那。

Whose neighbor? It is the neighbor of jhāna. But in vipassanā there is no jhāna.

所以，在观禅中就可以没有近行定。

So there can be no neighborhood or access concentration in vipassanā.

没有近行定，有刹那定。

Instead of neighborhood concentration there is this momentary concentration.

刹那定和近行定一样好。

This is as good as the neighborhood concentration.

只持续一个刹那的定，这就是刹那定的意思。

Concentration lasting for only a moment, that is the word meaning of momentary concentration.

“对于它也是如此，当它

不间断地以同一种模式置于所缘，

“For that too, when it occurs uninterruptedly on its object in a single mode

不被其相对之法所克服，

心如安止般不动地专注。”

and is not overcome by opposition, fixes the mind immovably, as if in absorption.”

刹那定可以让心不散乱地放在所缘上。

The momentary concentration can keep the mind on the object and not let it be distracted.

这就是我们所称的“刹那定”。

That is what we call ‘momentary concentration'.

当行者修观禅的时候，

When a person practices vipassanā,

在开始的时候，他的心可能会四处散乱。

in the beginning he may have wandering of mind, going out here and there.

他要不断将心拉回来，放在主要的业处上。

He has to bring it back to the main object again and again.

然后随着修行的进展，

这种散乱越来越少，最后完全不会散乱。

Then a time will come with practice when this wandering comes less frequently until it will not come at all.

心完全不会受到干扰。

The mind will not be distracted at all.

或者即使有干扰，行者也立刻会觉知到。

Or even when there is distraction the meditator will catch it right away.

他不会被散乱的心带走，

坚持十秒钟，二十秒钟，等等。

He will not be carried away by the wandering or stray thoughts for ten seconds, twenty seconds and so on.

这时候，就可以说行者获得了刹那定。

That is the time when the meditator is said to have gained the momentary concentration.

也就是说他的心在

主要的业处上很长时间了。

That means the mind is on the main object for a long time.
即使心会散乱，行者也会觉知到他，
只要心一散乱，他就能够保持正念。
And even if there is wandering mind the meditator is able to catch it, is able to be mindful of it as soon as it goes out.
有时候，在心散乱之前，你就能阻止它。
Sometimes you will be able to stop it before it goes out.
当它要散乱的时候，你就能觉知到。
The moment it is about to go out, you are aware.
所以在心散乱之前，你就能阻止它。
So you can stop it before it goes out.
这时候，就说行者进入了刹那定。
Such a time is called the time that a person has reached momentary concentration.
在观禅中，禅那定是很重要的。
Momentary concentration is important in vipassanā meditation.
相当于止禅中的近行定。
It is the counterpart of neighborhood or access concentration in samatha meditation.
有了这种定，心就能专注。
With that concentration mind is concentrated.
它生起的时候，心就能洞察无常等相。
It arises through the penetration of the characteristics of impermanence and so on.
心专注于名法和色法，
专注于它们的无常性等等。
The mind is on mind and matter and on their impermanent nature and others.
下一个是令心解脱。
The next one is liberating the consciousness, freeing the consciousness.
这里的“解脱”根据不同的禅那，
具有不同的意思。
‘Liberation' here can mean different things with different jhānas.
因为它与禅那有关，所以，这里提到了禅那。
Since it has to do with jhānas, jhānas are mentioned here.
初禅让心解脱于什么？
The first jhāna liberates the mind from what?
初禅让心解脱于诸盖。
The first jhāna liberates the mind from hindrances.
因为如果你的心来还有盖，
你就无法获得初禅。
That is because if there are hindrances in your mind, you cannot get the first jhāna.
所以，初禅让你的心摆脱诸盖。
So first jhāna frees your mind from mental hindrances.
二禅让心解脱于什么？
The second jhāna frees your mind from what?
寻和伺。
Initial application (vitakka) and sustained application (vicāra).
三禅让你的心从喜中解脱，诸如此类。
And the third jhāna frees your mind from pīti and so on.
“或者既于彼等诸禅入定而出定之后，
“Or alternatively, when having entered upon those jhānas and emerged from them,
他观与禅相应的心是可灭的可衰坏的。”
he comprehends with insight the consciousness associated with the jhāna as liable to destruction and to fall.”
首先进入禅那，然后从禅那中出来。
First he enters into jhāna and emerges from jhāna.
然后观与禅那相应的心
是可灭的、可衰坏的。
Then he comprehends the consciousness associated with the jhāna as liable to destruction and so on.
“当他在这样观的剎那，以无常观
令心脱离解脱于常想。”
“Then at the actual time of insight he delivers, liberates, the mind from the perception of permanence by means of the contemplation of impermanence.”
如果他观无常，
他的心就从常想中解脱出来。
If he contemplates on impermanence, he liberates the mind from the conception of permanence.
“以苦观（令心解脱）于乐想”——
“From the perception of pleasure by means of the contemplation of pain” -

如果他观苦，那么

他的心就从乐中解脱出来。

if he contemplates on dukkha, then he will be able to free his mind from the perception of sukha.

“以无我观（令心解脱）于我想”——

“From the perception of self by means of the contemplation of not self” -

如果他观无我，

那么他的心就从我中解脱出来。

if he contemplates on not self, he will be able to get rid of the perception of self.

“以厌离观（令心解脱）于喜爱”——

“From delight by means of the contemplation of dispassion” -

当你观厌离的时候，你就对治了喜爱。

so when you contemplate on dispassion, delight will be gotten rid of.

“以离欲（令心解脱）于欲”——

“From greed by means of contemplation of fading away” -

“离欲”实际上指的就是“道”。

‘fading away' really means Magga.

“以灭观（令心解脱）于集”——

“From arousing by means of the contemplation of cessation” -

当你观灭的时候，就不会有任何法生起，

不会造成任何事物的生起。

when you contemplate on cessation, you do not arouse anything, you do not cause anything to arise.

“以舍遣观令心脱离解脱于执持”——

“From grasping by means of the contemplation of relinquishment” -

当你观舍遣的时候，你就舍弃了执取。

when you contemplate relinquishment, then you abandon grasping.

这就是在观禅的不同阶段获得的不同解脱。

These are those liberated by different stages of vipassanā meditation.

这也同时属于止禅和观禅。

This also pertains to both samatha and vipassanā.

这组四法应该被理解成观心。第一个是什么？

This tetrad should be understood as dealing with contemplation of mind. The first is what?

清晰地体验心。

Experiencing or making clear the mind consciousness.

第二就是令心喜悦。

The second is gladdening consciousness.

第三就是令心等持。

The third is concentrating consciousness.

第四就是令心解脱。

The fourth is liberating consciousness.

这组四法涉及到观心，

就是四念处的第三个。

This tetrad has to do with the contemplation of mind, the third of the four foundations of mindfulness.

我曾经告诉过你们，

I told you once

只要碰到小号字体，我就害怕阅读它。

that whenever I come to small print, I am afraid to read it.

大家知道，复注实际上比注释书更难理解。

You know the Sub-Commentaries are actually more difficult than the Commentaries.

智髻尊者在这里用复注进行解读。

Venerable Ñāṇamoli used the Sub-Commentary for his explanation here.

有时候，他会误解某个词，

甚至误解整个句子。

Sometimes he misunderstood a word or a whole sentence.

注释 65：“在实际的观时：

在观坏灭的时候。因为坏灭

是无常的最极端的情况。”

“At the actual time of insight: at the time of contemplation of dissolution. For dissolution is the furthest extreme of impermanence.”

“在实际的观时”意思是观坏灭的时候，

‘At the time of actual insight' means at the time of contemplation on dissolution.

观坏灭是在观的稍后阶段。

Contemplation on dissolution comes a little later in vipassanā.

你获得的第一个观智是名色分别智。

The first knowledge you gain in vipassanā is defining mind and matter.
获得刹那定之后，
你就能清晰地观察名法和色法。
After getting the momentary concentration, you come to see mind and matter clearly.
然后，你就能看到名法和色法之间的关系，
然后就知道能知和所知的因果关系。
Then you see the relationship between mind and matter or the relationship between what makes notes and what is noted as cause and effect.
然后你就观察到诸法的无常。
Then you come to see the impermanence of things.
下一个阶段就是观察生灭。
The next stage is seeing the arising and disappearing.
然后就是观察坏灭。
Then the next stage is seeing dissolution.
你首先清晰地观察生灭。
First you see arising and dissolution clearly.
稍后，你就更清晰地观察坏灭，
或者说坏灭比生起更清晰。
Later on you see dissolution more clearly, or dissolution becomes more prominent than arising.
这里就是这个意思。
That is the statement here.
“在实际的观时：在观坏灭的时候。
‘The actual time of insight' means at the time of the contemplation of dissolution.
“因为坏灭是无常的最极端的情况。”
“Dissolution is the furthest extreme of impermanence.”
坏灭是无常的最高形态，
因为坏灭之后，什么都没有了。
It is the highest stage of impermanence because after dissolution there will be nothing.
生、走向坏灭、坏灭——
Arising, going towards dissolution and dissolution itself -
这是存在的三个阶段。
they are the three phases of existence.
坏灭之后，事物就消失了。
After dissolution the thing is gone.
所以“坏灭是无常的最极端的情况。”
So “Dissolution is the furthest extreme of impermanence.”
当你观察到坏灭的时候，你就会看到无常。
When you see dissolution, you will not fail to see impermanence.
还是注释 65：“通过此种方式
观坏灭的行者在识的首目下
“So the meditator who is contemplating dissolution by its means sees under the heading of consciousness
（他观察心）
(He is watching consciousness and he sees)
看到诸行的无常，而不是常。”
the whole field of formations as impermanent, not as permanent.”
这里的“行”指的是世界的一切事物。
Here ‘formations' means everything in the world.
当我们说“业行”的时候，
我们的意思是业或者思。
When we say ‘kamma formations', we mean kamma or volition.
但是当我们说“行”的时候，
我们指世界的一切事物。
But when we say ‘formations', we mean everything in the world.
在这里，任何造作的事物都被称为“行”。
Everything which is formed, everything which is conditioned is called ‘formation' here.
巴利语是“saṅkhāra”。“行”的意思
是由某种原因造成或者产生的。
The Pāḷi word is saṅkhāra. The meaning of saṅkhāra is made by causes or produced by causes.
还是注释 65：“这种无常观等
被称为遍舍舍遣和跳入舍遣，
“It is this contemplation of impermanence, etc., is called relinquishment as giving up and relinquishment as entering into
因为随着遍舍蕴生的业行
和看到造作的过患遍舍了烦恼，

because it gives up defilements along with aggregate producing kamma formations and because by seeing the flaws in what is formed
从而走向造作的对法（涅槃），
and by inclining toward the opposite of what is formed,
从而跳入了涅槃。
namely Nibbāna, it enters into that Nibbāna.
因此，具有此观的行者按照上述
的方式，舍弃了烦恼，进入了涅槃。”
Consequently the meditator who has that contemplation gives up defilements and enters into Nibbāna in the way stated.”
稍后会讲“舍遣”。
Relinquishment will be treated later.
有两种舍遣。我们稍后会对此进行解释。
There are two kinds of relinquishment. We will come to that later.
还是注释 65：“因此，以‘无常观’
“Herein, the contemplation of what is impermanent
为唯一无常的无常观”。
as only impermanent is ‘contemplation of impermanence'.”
大家看到这句了吗？
Do you see that sentence?
这里翻译错了。
There is something wrong here.
在复注里，无常观用两种方式进行了解释。
The contemplation of impermanence is explained in two ways in the Sub-Commentary.
观察无常之法师无常观，
将某法观为无常也被称为无常观。
Contemplation of what is impermanent is contemplation of impermanence and contemplation of something as impermanent is also called ‘contemplation of impermanence'.
这里的巴利语单词，
按照巴利语的顺序是无常观。
The Pāḷi word, following the sequence in Pāḷi, is impermanence contemplation.
“无常观”意思是观察无常法，
‘Impermanence contemplation' means contemplation of what is impermanent
将某法观为无常。
and contemplation on something as impermanent.
实际上，这两者是一个意思，
但是注释书里就是这样解释的。
In fact they mean the same thing, but it is how words are explained in the Commentary.
还是注释 65：“这是观的一个名称，将三个
世间界[不包括出世间界]的诸行作为无常。”
“This is a name for insight that occurs by taking formations of the three [mundane] planes [and leaving aside the supramundane] as impermanent.”
观禅从来不会将出世间法作为所缘，
或者说它不能缘取出世间法。
Vipassanā meditation never takes the supramundane as object or it cannot take the supramundane as object.
这是因为观禅必须观察诸法的无常性等。
That is because vipassanā must see the impermanent nature and others of things.
所以，只能以世间法为所缘。
So it can only take mundane things as object.
注释 65：“‘从常想’——
“‘From the perception of permanence':
从错误的想：即将造作之法观为常，永恒；
from the wrong perception that occurs perceiving formed things as permanent, eternal;
以及各种见”——这里，我要纠正一下。
also the various views” - here I have to correct something.
将英译里的“the”和“various”删掉。
Strike out the words ‘the' and ‘various'.
“同样识和邪见也应该
被视为被包括在想的首目下。”
“Also consciousness and wrong view should be regarded as included under the heading of perception.”
在注释书里，是这样的：“从常想”。
In the Commentary it is stated as ‘from the perception of permanence'.
“从常想”实际上意思是从识想，

以及从各种常的邪见。

‘From the perception of permanence' really means from the perception of consciousness and from the wrong views of permanence.

另外两种被包括在“想”的首目下。

The other two are included under the heading of perception.

“同样，还有乐想等等。

“Likewise with the perception of pleasure and so on.

‘通过厌离’：

‘By means of the contemplation of dispassion':

通过观对诸行的厌离形式。”

by means of contemplation that occurs in the mode of dispassion for formations.”

其他的不难理解。

The others are not difficult to understand.

让我们看看第 234 段的最后一个四法。

Let us go to the last tetrad paragraph 234.

“观无常——

Here contemplating impermanence -

在此句中，当先知无常，

in connection with this phrase the author gives us what it is that is impermanent,

知无常性，知无常观，

what is impermanence, what is the contemplation of impermanence,

知观无常者”。

and what is the one who contemplates impermanence.

这里区别了四法。

There are four things differentiated here.

第一个是“无常”。

The first is the impermanent.

什么是“无常”？回答是五蕴。

What is the impermanent? The answer is the five aggregates.

五蕴之所以是无常，

因为它们的本性是生灭、变化的。

The five aggregates are those that are impermanent because their essence is rise and fall, and change.

它们的本性或本质是生灭、变易的。

Their essence or their nature is to rise, to fall and to change.

“无常性——即彼等（五蕴）

的生、灭、变易。”

“Impermanence is the rise and fall and change in those same aggregates.”

我们为什么说五蕴是无常的呢？

Why do we say that the aggregates are impermanent?

因为五蕴生起、消失、变易。

Because these aggregates arise, disappear and they change.

我们是通过生起、消失

和变易来了知它们的无常。

Arising, disappearing and change is something by which we know that they are impermanent.

所以它们在这里就被称为“无常”。

它们生起、灭去、变易。

That is why they are called ‘impermanent' here. They rise, and fall, and change.

“或（五蕴的）生已又无”。

“Or it is their non-existence after having been.”

意思就是存在之后就消失了。

That means disappearing after coming into being.

诸法存在，然后消失。

Everything comes into being and then disappears.

“即（彼等五蕴）不停止于（生）的

状态而以刹那灭而灭的意思。”

“The meaning is, it is the break-up of produced aggregates through their momentary dissolution since they do not remain in the same mode.”

我在思考这里英译的

”momentary“（刹那）的意思。

I am a little concerned about the word ‘momentary'.

我查了一下字典。这个词至少有两个意思。

I looked it up in the dictionary. It has at least two meanings.

第一个意思就是“一刹那”。

The first one, the first meaning is just for a moment.
另外一个意思就是“每个刹那
或从一个刹那到另一个刹那”
The other meaning of momentary is at every moment or moment to moment.
这里的意思是“从一个刹那到另一个刹那”。
Here moment to moment is meant.
但是当我们说“刹那定”的时候，
我们的意思是一个很短的时间。
But when we say ‘momentary unification of mind' we mean for a short time.
所以在不同句子里使用“刹那”，
它的含义是不相同的。
So there is a difference between the ‘momentary' used in one sentence and the ‘momentary' used in the other sentence.
所以，在“刹那定”这个表达里，
我们的意思是仅仅持续一个刹那。
So in the expression ‘momentary unification of mind' we mean lasting only for a moment.
这里的“刹那灭”意思是从一个刹那
到另外一个刹那，每个刹那都在灭。
But here ‘momentary dissolution' means moment to moment dissolution, dissolving at every moment.
“无常观——即于无常性的色等而观无常。
“Contemplation of impermanence is contemplation of materiality, etc., as ‘impermanent' in virtue of that impermanence.
观无常者——即具有那无常观的人。
One contemplating impermanence possesses that contemplation.
故如是（观无常）而出息入息者，
此为‘学观无常我将出息入息’。”
So it is when one such as this is breathing in and breathing out that it can be understood of him ‘He trains thus: I shall breathe in.. shall breathe out contemplating impermanence'.”
此人就是具有无常观的人。
The person is the one who possesses contemplation of impermanence.
所以在这里区分了知无常，知无常性，
知无常观，知观无常者这四法。
So the impermanent, impermanence, contemplation of impermanence, and the one who possesses contemplation of impermanence - four things are differentiated here.
注释 66：“被称为‘常’者
是持续、永恒的，例如涅槃。
Footnote 65 “What is called ‘permanent' is what is lasting, eternal, like Nibbāna.
被称为‘无常’者就是无常，具有生灭的。
What is called ‘impermanent' is what is not permanent, and is possessed of rise and fall.
他说：‘五蕴是无常’，
意思是它们是造作的法。”
He said ‘the five aggregates are impermanent', signifying that they are formed dhammas as to meaning.”
这里英译的的“meaning”
要改成“reality”。
It should be ‘formed dhammas as to reality', not meaning.
根据究竟法，它们是
造作的法，它们是有为法。
According to reality they are formed dhammas, they are conditioned dhammas.
这里的巴利语“attha”有多种意义。
The Pāḷi word ‘attha' has many meanings.
最常见的意义就是“meaning”（意义）。
The obvious meaning of it is meaning.
单词的意义被称为“attaha”。
The meaning of a word is called ‘attha'.
它还有其他的意义，例如：
本质、究竟或者事物。
It has other meanings as well like substance, reality or thing.
这里的巴利语“atthato”
意思是“究竟法”。
Here the Pāḷi word ‘atthato' means in reality.
所以英译里的“meaning”
要改成“reality”。
So “they are formed dhammas as to reality or in reality”, not as to meaning.
注释 66：“为什么？
因为它们的本质是生灭、变易；

“Why? Because their essence is rise and fall and change;
意思是它们的自性是生灭和变易。
the meaning is that their individual essences have rise and fall and change.
这里，有为法由因缘而生，
Herein, formed dhammas arising owing to cause and condition,
在无之后出现，获得自性（自性意思
就像是某种身份，并不是‘我’）而存在。
their coming to be after non-existence, their acquisition of an individual self (‘Individual self' means just something like identity. It is not self with a capital S.), is ‘rise'.
当生消失之后，它们就刹那而灭。
Their momentary cessation when arisen is ‘fall'.
它们因衰老而变易。”
Their changedness due to aging is ‘change'.”
这就是对名相的解释。
This is the explanation of the words.
“当生时败坏，坏灭时[相继而起]，
在此事物中无间断，
“For just as when the occasion of arising dissolves and the occasion of dissolution [succeeds it] there is no break in the object (vatthu),
同样地在面对坏灭（意思是
走向坏灭，就是存在中间阶段）
的时候，事物也没有间断，
so also there is no break in object on the occasion facing dissolution (That means going toward dissolution. That means the middle phase of existence.),
换言之，存在，
这就是我们通常‘住’的意思。”
in other words, presence, which is what the term of common usage ‘aging' refers to.”
你们理解这段吗？你们不理解？
“事物的中断”（break in the object）是什么意思？
Do you understand this? You don't? What is ‘break in the object'?
如果你误解了一个词，
那么就不能理解整个句子。
When one misunderstands one word, then one does not understand the whole sentence.
他理解错了巴利语“bheda”。
He misunderstood the Pāḷi word ‘bheda'.
“bheda”的意思
可以是“坏灭”或者“分裂”。
‘Bheda' can mean dissolution or break.
也有“差别”的意思。
这里的意思就是“差别”，
It can also mean difference. What is meant here is difference,
事物的差别。
difference in the thing.
一个刹那分三个小刹那——
There are three submoments for one big moment -
生、住、灭。
the arising, going towards dissolution, and dissolution.
三个小刹那。
事物通过这三个小刹那而存在。
There are three submoments. During these three submoments one dhamma is said to be existing.
第三个小刹那与第一个小刹那不同。
The third submoment is different from the first submoment.
第三个小刹那与第一个小刹那不同，
At the third submoment which is different from the first submoment there is no difference in the thing.
但是还是相同的事物。此事物依然存在。
某个特定的事物或法必须具有此三种小刹那。
The thing is still existing. A given thing, a given dhamma must exist for these three submoments.
在第一个刹那和第三个刹那，
依然是相同的事物。事物还是同一个事物。
At the first submoment or at the last submoment the thing is the same. There is no difference in the thing.
同样地，在第二个刹那，也是相同的事物。
In the same way there is no difference in the thing at the middle stage.
这就是复注的解释。

This is what the Sub-Commentary is telling us.
“在生时和[随后的]灭时，
此事物没有中断（break）”——
“For just as when the occasion of arising dissolves and the occasion of dissolution [succeeds it] there is no break in the object” -
这里不对。
no, this is not correct.
“在灭时与生时不同，但是事物还是相同的，
“Just as at the dissolution moment which is different from the arising moment there is no difference of the thing,
所以在第二小刹那的住时也是同一个事物。”
so also there is no difference at the moment of aging or at the moment of presence, the middle moment.”
“所以某个法的住就被称为刹那住。
“So it is proper that the aging of a single dhamma is meant, which is called ‘momentary aging'.
所以在生时和灭时，该事物没有
任何不同（英译的 break 改成 difference），
And without any reservation there must be no break (It should be difference.) in the object between the occasions of arising and dissolution,
也就是说一法生起，一法灭去。”
otherwise it follows that one thing arises and another dissolves.”
事物的存在分三个小刹那。
第三个小刹那与第一个小刹那不同。
One thing exists for three submoments. The third submoment is different from the first submoment.
第二个小刹那也
与第一个和第三个小刹那不同。
And the second submoment is also different from the first submoment and the third submoment.
虽然小刹那不同，但是事物还是相同的，
因为事物是存在于三个刹那。
Although the submoments are different the thing is the same because it is existing for these three submoments.
在生、住、灭这三个小刹那，
事物不应该有区别。
There should be no difference of object between the moments of arising, aging and disappearing.
这就是复注的解释。
This is what the Sub-Commentary is telling us.
学生：所以这种对刹那的分析
只是一种理论上的构建吗？
Student: So this is a theoretical construct about how you analyze moments.
尊者：是的。我们就是这样解释刹那灭的。
Teacher: Yes, and how we explain moment to moment dissolution.
根据阿毗达摩，
According to Abhidhamma
存在的三个小刹那的事物是真实的。
that which has three submoments of existence is real.
否则就是不真实的。
Otherwise it is not real.
所以，概念就不具有这三个存在的阶段。
So concepts are said not to possess these three phases of existence.
我们不知道概念什么时候生起，什么时候灭去。
We do not know when they come into being and when they dissolve.
所以，它们就没有自性。
So they have no essence of their own, no existence of their own.
概念只存在于我们的心里，不是究竟法。
Concept exists only in our minds, but not in reality.
根据阿毗达摩，存在的
三个小刹那的事物是真实的。
What is real according to Abhidhamma is that which has three phases of existence.
所以心是真实的，
That is why consciousness is real,
心所是真实的，色法也是真实的。
涅槃也是真实的。
mental states are real, and material properties are real. Nibbāna is real also.
涅槃是真实的，但是它没有开始，也没有结束。
所以它与其他三种究竟法是不同的。

Nibbāna is real, but it has no beginning or end. So it is different from the other three.

235 段：

Paragraph

“观离欲——在此句中，

有灭尽离欲与究竟离欲的二种离欲。

“Contemplating fading away: there are two kinds of fading away, that is, fading away as destruction, and absolute fading away.

灭尽离欲是诸行的刹那坏灭”。

Herein, fading away as destruction is the momentary dissolution of formations.”

诸行每个刹那的坏灭被称为“灭尽离欲”。

Moment to moment dissolution of formations is called ‘fading away as destruction' or ‘dissolution'.

“究竟离欲是涅槃。观离欲是

观彼两种而起毗钵舍那（观）与道的”。

“ ‘Absolute fading away' is Nibbāna.

Contemplation of fading away is insight and it is the Path (So both insight and Path are meant here.), which occur as the seeing of these two.”

所以可以在观的刹那和道的刹那观离欲。

So contemplating of fading away can be at the vipassanā moments as well as at the Path moment.

“ ‘观灭’一句也是同样的。”

“The same method of explanation applies to the clause, contemplating cessation.”

所以，这里的“灭”和“离欲”

是作为同义词使用。

So cessation and fading away here are used synonymously.

“ ‘舍遣观’的句中，

“Contemplating relinquishment:

也有遍舍舍遣及跳入舍遣两种舍遣。”

relinquishment is of two kinds too, that is to say, relinquishment as giving up, and relinquishment as entering into.”

“舍遣”偶遇两层含义——遍舍和跳入。

This word has two meanings - giving up and entering into.

“舍遣即是观，故名舍遣观。

“Relinquishment itself as [a way of] contemplation is ‘contemplation of relinquishment'.

（这是对名相的解释。）

(This is the word explanation.)

然而毗钵舍那（观）

以部分而遍舍诸蕴及诸行的烦恼，

以见有为的过失及倾向相反的涅槃而跳入之，

故说遍舍舍遣及跳入舍遣。”

For insight is called both ‘relinquishment as giving up' and ‘relinquishment as entering into' since [firstly] through substitution of opposite qualities it gives up defilements.”

这里的英译有一点不准确。

Now here there is a little inaccuracy.

他遍舍诸蕴及诸行的烦恼，

He gives up defilements together with resultant aggregates and the aggregate producing kamma formations.

这里有三法——

There are three things -

烦恼、诸蕴和蕴生的诸行。

defilements, resultant aggregates and aggregate producing kamma formations.

这三者都舍弃掉了。

是通过用相反的对法来替代而舍弃。

These three things are abandoned, relinquished. It is through substitution of opposites.

有时候人们翻译时想忠实于原文，

Sometimes people want to be literal when translating

但是这样让译文有点难以理解。

and that makes it a little more difficult to understand.

“倾向相反”就是刹那舍。

‘substitution of opposite qualities' simply means momentary abandonment.

也就是说在这个刹那，

你心里没有执着，你的心里没有嗔恚。

At this moment you don't have attachment in your mind or you don't have anger in your mind.

你用善法替代了不善法。

You are substituting wholesome states for unwholesome states.

只要你心里生起了善法，就不会有不善法。
So long as the wholesome states are in your mind, there will be no unwholesome states.
这种舍就是“倾向相反”的来替代。
This kind of abandonment is called ‘substitution of opposites'.
实际上，大家通常称之为刹那舍。
In fact it is what is popularly known as momentary abandonment.
“舍”分三种，刹那舍、暂时舍和绝对舍。
There are three kinds of abandonment - momentary, temporary, and absolute.
当我们获得禅那时，就会有暂时舍。
Temporary abandonment comes when we get jhānas.
在禅那期间，我们的烦恼
可以在一定时间内被推到一边。
During jhānas the mental defilements can be put away for some time.
这种舍的时间比刹那舍要长。
Their abandonment remains longer than the momentary abandonment.
但是禅那不能彻底完全地舍弃烦恼，
Since the jhānas cannot abandon the defilements absolutely or all together,
因缘具足的时候，烦恼还会回来。
they come back when there are conditions for them.
第三种舍只有在觉悟的时候，
在获得道心的时候才产生。
The third kind of abandonment occurs at the moment of enlightenment, at the moment of Magga.
这就是烦恼彻底的摧毁，不再回来。
That is the total destruction of defilements so that they will not come back again.
这里，第一种舍是通过相反的倾向来替代。
Here the first one is meant through the substitution of opposite qualities.
我们说通过观，舍弃烦恼。
We say that vipassanā abandons mental defilements.
观通过第一种舍来舍弃烦恼。
Vipassanā abandons mental defilements by the first way.
这只是刹那舍。
It is just momentary abandonment.
“然而毗钵舍那（观）以部分而
遍舍诸蕴及诸行的烦恼，
“[Firstly] through substitution of opposite qualities it gives up defilements together with resultant aggregates with their aggregate producing kamma formations,
以见有为的过失及倾向（与有为）
and [secondly], through seeing the wretchedness of what is formed,
相反的涅槃而跳入之。”
it also enters into Nibbāna by inclining towards Nibbāna, which is the opposite of the formed.”
我们姑且说毗婆舍那
在这里被称为“遍舍”和“跳入”。
Vipassanā is here called ‘giving up' and ‘entering into' let us say.
“遍舍”意思就是刹那舍弃烦恼，
由烦恼产生的五蕴和由五蕴产生的业行。
‘Giving up' means momentarily giving up defilements, their resultant aggregates, and then aggregate producing kamma formations.
然后就跳入涅槃。
Then it is said to enter into Nibbāna.
大家知道观禅不能以涅槃为所缘。
You know that vipassanā cannot take Nibbāna as object.
观禅只能以诸行为所缘。
Vipassanā takes formations as object.
所以，这里我们应该
这样理解“见有为的过失”——
So here what we are to understand is “through seeing the wretchedness of what is formed” -
实际上是通过观禅观察诸行的烦恼。
actually vipassanā sees the wretchedness of formations.
“跳入涅槃。”
“It also enters into Nibbāna by inclining towards Nibbāna.”
所以，当你看到诸行的烦恼后，
So when you see the wretchedness of formations,
你就希望导向无为法，

也就是没有任何烦恼的法。
you want to go to the other thing which is unformed, which has no wretchedness of any kind.
内观跳入涅槃，但是严格说不是如此。
Vipassanā is said to enter Nibbāna, but not actually.
观不能以涅槃为所缘。
Vipassanā cannot take Nibbāna as object.
“次于道故说遍舍舍遣及跳入舍遣。
“Also the Path is called both relinquishment as giving up defilements and relinquishment as entering into
以部分而遍舍（意思是全部舍弃）
诸蕴及诸行的烦恼，
since it gives up defilements together with resultant aggregates with their aggregate producing kamma formations by cutting them off (That means by abandoning them altogether.),
以所缘而跳入涅槃。”
and it enters into Nibbāna by it its object.”
当道心生起的时候，它以涅槃为所缘。
When Magga arises it takes Nibbāna as its object.
道被称为“遍舍”和“跳入”。
The Path or Magga is called both ‘giving up' and ‘entering into'.
“而两者（观智与道智）是
随其前起的智而观，
“Also both [insight and Path knowledge] are called contemplation (anupassanā)
故亦名随观（anu passanā）。”
because of their re-seeing successively (anu passanā).”
“anu”可以被理解为“反复”。
“passanā”的意思是“观察”。
所以，“随观”的意思是反复观察。
‘Anu' means again and again. ‘Passanā' means seeing. So seeing again and again and again.
我们学完了第四组四法。
We come to the end of the fourth tetrad.
第四组四法只是讲纯观，
前面的三组四法讲了止和观。
This fourth tetrad deals only with pure insight while the previous three deal with serenity and insight.
学生：在中文的禅修文献中，
Student: In Chinese meditation texts
特别是早期的禅宗，也有“止和观”的说法。
especially in early Zen writings there is something called ‘stopping and seeing'.
（此录音带到此结束，
所以此学生的剩余讲话内容没有录上。）
(First side of the tape ended so that the rest of the student's comments were not recorded.)

20B 说随念业处品

第八 说随念业处品
(Tape 20B / Ps: 237-251)
尊者：很多人将之解释为止禅和观禅，对吗？
Teacher: Many people interpreted that to be samatha and vipassanā, right?
他们将“止”解释为将心放置在所缘上不动。
‘Stopping' they explain as keeping the mind still on the object.
“观”被解释为观察三相和事物的自性。
‘Seeing' is explained as seeing the three characteristics and the individual essence of things.
如果它的意思是“舍遣”，
那么“内观”也可以被称为“舍遣”。
If it means relinquishing, then vipassanā can also be called relinquishing.
那么，我们在这种情况下就没有止禅，
Then we have no samatha in this case
因为最后一个四法是纯观，不是止禅。
because this last tetrad deals with pure vipassanā, not samatha.
四组四法——第一组是关于什么？
The four tetrads - the first one deals with what?
止禅。
Samatha meditation.
注释书解释说只有获得了
四种禅那，才能转向观禅。
The Commentary explains the four attainments of jhāna, and only after that one can change over to vipassanā.

第二组四法和第三组四法关于什么？

The second tetrad and third tetrad deal with what?

止禅和观禅。

Both samatha and vipassanā.

because they pertain to Jhana.

and the fifth, only vipassanā.

so there is no Jhana here, I mean the fourth.

there is no Jhana here.

第四组四法只是观禅。没有禅那。

The fourth deals with vipassanā only.

第四组四法关于什么？

This fourth tetrad deals with what?

四念处的第四个——法随念。

The fourth of the four foundations of mindfulness, dhammānupassanā.

第一组四法是关于身随念。

The first tetrad deals with contemplation of the body.

第二组是受。第三组是心。第四组是法。

The second tetrad deals with feelings. The third tetrad deals with consciousness. And the fourth tetrad deals with dhammas.

第四组四法就是纯观。

This fourth tetrad deals with pure insight, vipassanā only.

其他三组有止也有观。

The other three deal with both samatha and vipassanā.

学生：所以说，并不必须经过禅那，对吗？

尊者：是的，没错。

Student: It is not necessary to go through jhāna, right?

Teacher: Yes, that's right.

并不必须经过禅那。

It is not necessary to go through jhānas.

很多现代作者倾向于淡化禅那。

Many modern authors tend to de-emphasize jhānas.

有一个作者说因为在《出入息念经》里

并没有提到禅那，所以禅那就不重要。

One author says that since the jhānas are not mentioned in the Ānāpānasati Sutta, they are not important.

但是，我们学习佛经的时候，要遵照传统。

But when we study a Sutta, we have to follow the tradition.

传统或者注释书解释这四组四法

是涉及止禅和观禅的，有禅那，也有内观。

The tradition or the Commentaries explain these four tetrads as dealing with samatha and vipassanā, with jhāna and vipassanā.

虽然在《出入息念经》里没有提到四禅，

但是在《大念处经》里提到了四禅。

Four jhānas are mentioned in the Mahā Satipaṭṭhāna Sutta although they are not mentioned in the Ānāpāṇasati Sutta.

在巴利圣典里有两部经探讨了安般念的修法。

There are two Suttas in the whole Pāḷi Canon that deal with breathing meditation and mindfulness meditation.

在《出入息念经》里没有提到禅那。

In the Ānāpāṇasati Sutta no jhānas are mentioned.

这些段落出自于那部经文。

These passages are from that Sutta.

但是在古代的注释书里，这些段落

是参照禅那和内观来解释的。

These passages however are explained with reference to jhānas and vipassanā in the ancient Commentaries.

所以，你不能说你在这两部经里找不到禅那。

So you cannot say that you do not find jhānas in these two Suttas.

在《出入息念经》里，

没有明确地提到禅那，

In the Ānāpāṇasati Sutta jhānas are not mentioned explicitly,

但是暗示了禅那。

but they are implied.

在《大念处经》里，当佛陀

定义八正道的时候，提到了禅那。

In the Mahā Satipaṭṭhāna Sutta jhānas are mentioned when the Buddha defined the Noble Eightfold Path.

所以，我们不能说禅那的概念是后期

加入到圣典里的。没有证据证明这个说法。

So we cannot say that jhānas were put into the Canon later. We have no proof of that.

我们可能会不负责任地说，

We may carelessly say that

我们所不喜欢的任何东西都是

后人增补进去的，或者是由僧人添加的，

或诸如此类的东西。

anything we do not like is an interpolation, or is added by monks, or something like that.

但是没有明确的证据表明，

There can be no definite proof

某部分经文是后期添加的。谁知道呢？

that a portion of the Sutta was put in later. Who knows?

所以，借助于古代的

注释书来学习经文很重要。

So it is important to study such Suttas with the help of the ancient Commentaries.

遵照注释书是安全的，不要偏离注释书，

It is safe to follow them rather than going away from them

然后不按照传统随心所欲地进行解释。

and interpreting in the way one likes and not following the ancient tradition.

我们现在来看看总结。

Now let us look at the conclusion.

我们需要来看注脚 67。

First we need to look at footnote 67.

这里解释了舍遣。

There is some explanation about abandonment or relinquishment or giving up.

“此种舍遣是一种导致不生的形式。”

“And the giving up in this way is in the form

of inducing non-occurrence.”

当我们说道（Magga）

When we say that Path (Magga)

断除了烦恼，我们并不是

说它真正地断除了烦恼。

eradicates defilements, we do not really mean that it eradicates defilements.

意思是它不再让烦恼生起，所以是“不生”。

What is meant is that it does not allow defilements to come up again, so non-occurrence.

当下的烦恼不可能被摧毁，

因为它们已经存在于我们的心里。

The present defilements cannot be destroyed because they are already in our minds.

过去的烦恼已经过去了，所以，

我们也不需要对它们做什么。

它们已经不存在了。

And the past defilements are already past, so we don't have to do anything about them. They are already gone.

未来的烦恼还没有到来。

The future things are not yet come.

“道”并不断除当下的烦恼，

也不断除过去和未来的烦恼，

The Path or Magga does not eradicate the present, nor the past, nor the future defilements,

但是道的生起让烦恼不再现起。

它们不会再生起。

but the arising of Magga renders them inoperative. They will not arise again.

这就像是摧毁了事物的可能性。

It is like destroying the potential of things.

这里讲的就是这个意思。

It talks about this here.

在这本书结束的时候，还会讲到这个主题。

This subject will be talked about later towards the end of the book.

在第 239 段

In paragraph

第二行，我们可以看到“明”（vision）

和“解脱”（diliverance）。

in the second line we have the words ‘clear vision' and ‘deliverance'.

这里的“明”指的是“道”。

Here ‘clear vision' means Path (Magga).

“解脱”指的是“果”。

‘Deliverance' means Fruition (Phala).

然后介绍了此种禅修的利益。

Then the benefits of this meditation are given.

所有的都来自于《出入息念经》。

All of them come from the Ānāpāṇasati Sutta.

然后有一个故事，一个僧人，

他已经证得了阿罗汉，他修习安般念。

Then there is the story of a monk who was an Arahant and who practiced the mindfulness of breathing meditation.

他知道他什么时候会死。他问他的同伴，

He knew when he would die. He asked his companions

问他们有没有见过阿罗汉是如何进入涅槃的。

if they had seen how an Arahant attained Nibbāna.
有的说是以坐姿进入涅槃。
Some said in the sitting posture.
他说他会展示给他们看。他将要命终。
Then he said I will show you. He was going to die.
他知道自己命终的确切时间。
He knew the very moment that he was going to die.
所以，他说他将要以经行的方式入涅槃。
So he said that he would die or he would enter Nibbāna walking.
他便在经行的地方划了一条线。
He made a line in the ambulatory.
然后说：“我从经行处的这一端去那一端，
转来到达这线上将般涅槃了。”
Then he said “I will go to the end of the space. When I come back and cross the line, I will die then.”
他真的是按照自己的说法死去。
He did die as he said.
所以，修习安般念的人
So those who practice ānāpānasati meditation
甚至可以知道自己什么时候将要命终。
can even know when their life force will be stopped or when they are going to die.
这也是安般念的一个利益。
This is also a benefit of ānāpānasati meditation.
241 段讲到“三种最后”：
即有的最后，禅的最后，死的最后。
In paragraph 241 there is the explanation of three kinds of finals - final in becoming, final in jhāna, and final in death.
“死的最后”
With regard to final in death there is a saying that
就是在死心之前起了十六心之后，
（出入息）与死心共灭。
those that arise along with the 16th consciousness preceding the death consciousness cease together with the death consciousness.
有四种色法——
There are four kinds of material properties or four kinds of matter -
业生、心生、时节生，食生。
those caused by kamma, those caused by citta or mind, those caused by climate, and those caused by food.
业生色法必须与死心一起灭去。
Those caused by kamma must disappear at the same moment as death consciousness.
在死心的最后一个小刹那，它们也必须消失。
At the last submoment of death consciousness they must also disappear.
这是因为心生色法不能在死后续存。
This is because the material properties caused by mind cannot live after the moment of death.
我们所称的生命（jīvita）
指的是色法里的业生的性质。
What we call life or what is translated as vital principle (jīvita) or vital life means that kamma-born quality in the material properties.
色法的这种业生的性质必须和死心一起消亡。
That kamma-born quality in the material properties must die with death consciousness or must disappear with death consciousness.
色法的寿命是心法的 17 倍。
The life of material properties is 17 times that of consciousness.
心法只能存续一个刹那，或者三个小刹那。
Consciousness lasts for only one big moment or for three submoments.
所以，色法存续的时间是 17 个刹那。
So the material properties last for 17 big moments or 17 thought moments.
因为在死心的最后一个小刹那，
色法必须消失，
Since the vital principle must dissolve or disappear at the last submoment of death consciousness,
所以在之前它存续了多少个刹那？
it must have arisen how many moments before?
16 个刹那，16 个刹那加上死亡的刹那。
16 moments before, 16 moments plus the death moment.

在 17 刹那结束时，生命必须消失。
At the end of the 17th moment the life principle must disappear.
所以这里说“死心之前起了十六心”，
就是这个意思。
That's why here it says the 16th consciousness preceding the death consciousness.
如果你们想知道更多关于
生命中不同色法消亡的知识，
你们可以阅读《阿毗达摩概要精解》第六章。
If you want to read more about when the different material properties disappear in a life, you can read the sixth chapter of The Manual of Abhidhamma.
接下来我们看寂止随念。
Now we go to the Recollection of Peace.
“寂止随念”实际上就是随念涅槃。
‘Recollection of Peace' really means Recollection of Nibbāna.
“在安般念之后，提示寂止随念，若欲修习者，
“one who wants to develop the Recollection of Peace mentioned next to mindfulness of breathing
居于静处禅思，随念如是
称为一切苦寂止的涅槃之德。即：
should go into solitary retreat and recollect the special qualities of Nibbāna, in other words, the stilling of all suffering as follows:
‘诸比丘！法只是有为或无为，
‘Bhikkhus, in so far as there are dhammas, whether formed or unformed (That means conditioned or unconditioned.)
于彼等诸法中，离欲称为最胜，
fading away is pronounced the best of them,
即骄的粉碎，渴的调伏，
阿赖耶（执着）的破灭，
that is to say, the disillusionment of vanity, the elimination of thirst, the abolition of reliance,
轮回的摧碎，爱的除去，
离欲、灭、与涅槃’。”
the termination of the round, the destruction of craving, fading away, cessation, Nibbāna.”
接下来会对名相进行解释。
These words will be explained.
“‘法’是自性之意。”
“Herein, in so far as. Dhammas [means] individual essences.”
英译在此处有一个关于“法”的很长的注脚。
There is a long footnote here about dhammas.
注脚让我头疼，因为首先
我必须在注释书里找到这些段落，
Footnotes give me a headache because first I have to find the passages in the Commentaries
然后核对他的翻译。
and then check the translation with them.
注释书的行文方式让翻译变得非常困难。
The way they are written makes it very difficult to translate them.
另外，英语不是我的母语。
Another problem is that English is not my mother tongue.
所以对我来说不容易。
So it is not easy.
“dhamma”来自于字根“dhar”。
“dhar”的意思是“持”。
Dhamma comes from the root ‘dhar'. ‘Dhar' means to hold.
“在‘法是概念’这些段落里，
即使非实体也被称为‘法’。”
“In such passages as ‘Dhammas that are concepts' even a non-entity is thus called a ‘dhamma'.”
“法”可以指世界上的任何事物。
‘Dhamma' can mean anything in the world.
即使是概念也可以被称为“法”。
Even the concepts are called ‘dhammas'.
为什么它们也被称为“法”呢？
因为它们是从知识从产生，
并且被知识所确立。
Why are they called ‘dhammas'? Because they are born and affirmed by knowledge.
它们是被持者（dhar）。
They are carried or upheld, dhar.
但是这种法是排除在
“‘法’是自性之意” 之外的。

That kind of dhamma is excluded by saying here “ ‘Dhammas' mean individual essences.”
如果说法是自性，
When it is said that dhammas mean individual essences,
那么作者就是想将概念排除在法之外。
then the author wanted to exclude concepts from being called ‘dhammas' here.
这里的“法”指的是具有自性的，
并不包括概念。
Here ‘dhammas' mean those that have individual essences and not concepts.
“这种法是排除在‘法是自性之意’之外的。”
“That kind of dhamma is excluded by his saying ‘Dhammas [mean] individual essences',”
“存在的行为在究竟意义
上构成了存在性，这就是性质，
“The act of becoming which constitutes existingness in the ultimate sense, is essence;
具有这种性质，
it is with essence,
所以被称为自性。”
thus it is an individual essence.”
这里的巴利语词“sabhāva”
The Pāḷi word ‘sabhāva',
也非常重要。
this word is also an important word.
首先定义了“bhāva”。
First bhāva is defined.
“bhāva”的意思是存在。
存在的行为就是“bhāva”。
‘Bhāva' means becoming. The act of becoming is bhāva.
具有存在行为的东西被称为“sabhāva”。
Something which is with the act of becoming is called ‘sabhāva'.
“存在的行为”意思是在究竟意义上的存在性。
The ‘act of becoming' means existingness in the ultimate sense.
意思就是具有三个存在的小刹那——
That means having three moments of existence -
生、住、灭。
arising, aging and disappearing.
这样的事物被称为“自性”，
Such things are called ‘sabhāva'
因为它们具有存在性。
because they are with bhāva.
所以“sa”的意思是“具有”，
“bhāva”的意思是存在的行为，
So in this word ‘sa' means with and ‘bhāva' means the act of becoming
或者说存在。
or let us say existence.
所以，具有它们自身存在性
的事物被称为“自性”。
So things which have their own existence are called ‘sabhāva'.
在其他地方或者在注脚里面，
In other places or in the footnote itself
“sabhāva”被进行了另外的解释。
sabhāva is explained in another way.
这里“sa”的意思是“自身的”，
There ‘sa' means one's own
“bhāva”的意思是“性”。
and ‘bhāva' means essence or something like that.
所以“sabhāva”就是“自性”。
So ‘sabhāva' means one's own essence or one's own nature.
或者它的意思是共有的属性。
Or it means common essence or common nature.
所以“sabhāva”这个词在不同的语境下，
具有不同的意义。
So ‘sabhāva' can mean different things in different contexts.
如果它被用作一个实体性的东西，
那么它就意味着有它自己的存在性，
或者在终极意义上是存在的东西。
If it is used as a substantive, then it means something that has its own becoming or something that has existence in the ultimate sense.
在其他地方，它可能是指事物自身的个性
In other places it may mean one's own individual nature or one's own individual essence

或共性。
or common essence or common nature.
“性”分两种——个性和共性。
There are two kinds of nature, individual and common.
我是缅甸人。所以缅甸人是我的个别属性。
I am Burmese. So being Burmese is my individual essence.
我是属于人类。这是我与其他人的共有属性。
I am a human being. This is my common essence, common with other beings.
所以“sabhāva”就有这些解释。
So ‘sabhāva' can mean these things.
这里我们不应该把其翻译成“自性”，
应该翻译成具有自性的事物。
So here we should not translate as individual essences, but as some things which have individual essence.
英文的“essence”是什么意思?
这是个抽象名词，对吧?
What is ‘essence'? This is an abstract noun, right?
它不是一个实质性的东西。
It doesn't mean a substantive thing.
有自性的事物在这里才被称为“法”。
Some thing which has an individual essence or some things which have individual essences are called ‘dhammas' here.
这里（注脚 68）是个很长的注脚。
Here (footnote 68) it is a long footnote.
“自性所包含的，例如，地性的坚硬，
或者触，就不是所有法的共性。
“The individual essence consisting in, say, hardness as that of earth, or touching as that of contact, is not common to all dhammas.
所有自性的共同属性包括无常等。”
The generality is the individual essence common to all consisting in impermanence, etc.”
以地界为例。
Let us suppose we have earth element.
地界有自性，有共性。
Earth element has individual essence and general or common essence.
它的个性是坚硬或者柔软。
Its individual essence is hardness or softness.
坚硬或者柔软是地界的个性，
Hardness or softness is the individual essence of earth element,
其他的诸界或者法没有这样的性质。
地界也是无常的。
not shared by other elements or dhammas.
The earth element is impermanent.
地界的无常性是共性。
Its impermanence is the common or general essence of it.
通过这样的方式，我们就知道了个性与共性。
In this way we can have the specific or individual essence and the general essence.
关于时间，智髻尊者在脚注里
引用了《根本注疏》（Mūla ṭīkā）。
With regard to time Venerable Ñāṇamoli quotes the Mūla ṭīkā in the footnote.
“虽然时间是由心识决定的
“Though time is determined by the kind of consciousness
[例如法集论的第一段所具体描述的]，
[e.g. as specified in the first paragraph of the Dhammasaṅganī]
从自性上讲是不存在的，
and is non-existent as to individual essence, yet as the non-entity
但是作为在共生之法之前和之后的不存在，
before and after the moment in which those [conascent and co-present] dhammas occur,
时间被称为‘容器-adhīkarana’，
它只是被作为一个接受的
存在状态（ādhāra-bhāva）。”
it is called the ‘container-adhīkarana'; it is perceived (symbolized) only as the state of a receptacle (ādhāra-bhāva).”
我怀疑译者根本不理解这段巴利语。
I wonder if he understood it.
首先，我们需要有一点阿毗达摩的知识。
First we have to have a little knowledge of Abhidhamma.
根据阿毗达摩，在某种情境下，
In Abhidhamma it is said that on such an occasion at such a time that,
我们假设第一个善心生起的时候。
let us say, the first kusala citta arises.

“在某种情境下”，在英语里
（在巴利语里是一个词）
‘At such a time', the words ‘at such a time'
in English (In Pāḷi it is one word)
是依格。
are put in the locative case.
“at”、“on”或者“in”这类词表示依格。
‘At', ‘on, or ‘in' are in the locative case.
这里使用的巴利语是“samaya”。
“samaya”可以指“时间”或者“情境”。
The Pāḷi word used here is samaya.
‘Samaya' can mean time or it can mean occasion.
姑且说在这里是指时间。
Let us say it means time.
为什么说时间是心识的处所呢？
Why is time the location of consciousness?
他就是要解释这个。
He is going to explain this.
“接受”和“容器”意思就是“处所”。
‘Receptacle' and ‘container just mean location.
根据阿毗达摩，时间不是究竟法，是不存在的。
Time is non-existent according to Abhidhamma.
“虽然时间是由心识决定的，
从自性上讲是不存在的”——
“Though time is determined by the kind of consciousness and is non-existent as to individual essence” -
所以，根据究竟法，时间是不存在的。
所以，时间是非存在的，
so according to reality time has no existence.
So time is non-existent,
但是时间是由心决定的。
意思是当某个心生起的时候。
but time is determined by citta. That means the time when a given citta arises.
它是由心决定的。
It is determined by the citta.
为什么说时间是心的处所呢？
So why can time be the location of citta?
时间是非存在的。
Time is non-existent.
它怎么是心的处所呢？回答是，
How can it be the location of citta? The answer is
当心生起的时候
when a consciousness arises
（心生起之前，什么也没有，
心灭后，什么也没有），
(Before it arises there is nothing and after it dissolves there is nothing.)
在心存在的三个小刹那，它被称为存在。
during the three phases of existence it is called existent.
在这个时间里，心是存在的。
At that time consciousness is in existence.
所以，时间是心的处所或者是心的容器。
So time is said to be the location or receptacle of the consciousness.
实际上，并没有时间。
根据究竟法，时间并不存在。
Actually there is no time. Time is not existent or not existing according to ultimate reality.
虽然时间不存在，但是它是心的处所。
Although it is non-existent, it is said to be the location of citta.
在心生起之前，
Before the arising of citta
没有心，
there is no citta
在心灭去之后，也没有心。
and after the dissolution of citta there is no citta.
所以说时间是心的处所。
That is why time is said to be the location of citta.
所以佛陀说“在某时，善心生起”等等。
Therefore the Buddha said “At such a time the first kusala citta arises” and so on.
学生：对于空间也是如此吗？
Student: Would the same hold true for space?
尊者：这里也提到了空间。根据阿毗达摩，
空间和时间都是不存在的。
Teacher: Space is also mentioned here. Space and time are said to be non-existent according to Abhidhamma.
所以，这里的英译不正确。

So the translation itself is not correct here.
你知道你需要非常熟悉这门语言，
You know you need to be very familiar with the language
因为它看起来一样，但意义却不同。
because it looks the same but it has to be understood differently.
这里的巴利语是“abhāva”和“bhāva”。
这里译者误解了“abhāva”。
We have the words ‘bhāva' and abhāva'. Abhāva is misunderstood here.
他将“abhāva”翻译成“非实体”，
He translated abhāva as non-entity,
但是它的意思是“非存在的”。
but what it means is non-existent.
所以，时间可以是心的处所或者容器，
So time can be the location or receptacle of citta
因为在心生起之前，在心灭去之后，
心和心所都是不存在的。
because before the arising and after the dissolution of citta and its concomitants they do not exist.
所以，时间就像是个参照物，
心在某个时间生起。
So it is like a reference, the citta arises at this time or that time.
现在，他对不同的名相进行了解释——
Now in the text itself the explanation of different words -
离欲、骄的粉碎，
fading away, disillusionment of vanity,
然后使用了“on coming to it”。
and then ‘on coming to it' are used.
“轮回的摧碎，爱的除去，离欲”等等。
‘On coming to it' they are relinquished, they fade away and son on.
这里英译的“on coming to it”实际上指的是以之为所缘。
‘On coming to it' really means on account of it or on taking it as object.
“离欲”不是指涅槃，
‘Fading away’ is not Nibbāna,
但是涅槃对涅槃可以用“离欲”
这样的意思来解释。
but Nibbāna is described with the words which can mean fading away.
这里用的是“virāga”等巴利词语。
The Pāḷi word ‘virāga’ is used here and other words as well.
这里的“virāga”英译成“fading away”（离欲），
Virāga is simply translated as fading away,
但是“离欲”的行为不是涅槃。
涅槃不是离欲。
but the act of fading away is not Nibbāna. Nibbāna is not fading away.
涅槃是某法。
虽然涅槃不具存在性，但是涅槃是法。
Nibbāna is something. Although Nibbāna has no existence, it is .
涅槃是某法。
Nibbāna is something.
当道心生起的时候，
When Magga Citta arises,
它断除了烦恼。
it eradicates mental defilements.
它让烦恼离去。
It makes mental defilements fade away.
道心以涅槃为所缘而生起。
Magga Citta only arises when it takes Nibbāna as object.
如果它不以涅槃为所缘，它就不会生起。
If it does not take Nibbāna as object, it cannot arise.
所以涅槃是道心生起的一个缘。
So Nibbāna is a condition for Magga Citta (Path Consciousness) to arise.
涅槃通过道起作用让烦恼消失。
Nibbāna is said to be instrumental in making mental defilements fade away by Path (Magga).
应该这样理解这些名相。
All these words are to be understood in this way.
离欲、轮回的摧碎，爱的除去，
Fading away, termination of the round, extinction, whatever it says,
不管怎么说，它的意思是涅槃导致了灭苦。
it means Nibbāna is instrumental in the extinction of suffering.

是这样进行理解的。
They are to be understood in this sense.
不是说仅仅离欲就是涅槃，
It is not that fading away is Nibbāna,
是说涅槃通过道导致了烦恼的消失。
but Nibbāna is something instrumental in making defilements fade away by Magga.
在注脚中间的部分，有一个词
“种姓的改变”（change-of-lineage）。
In the middle of the footnote there are the words change-of-lineage.
复注的作者在这里讲的是
What the author of the Sub-Commentary was saying was that
在道心之前种姓立刻会改变。
change-of-lineage immediately precedes the moment of Path.
这个心被称为种姓的改变。
That citta is called ‘change-of-lineage’.
此心以涅槃为所缘。
That citta takes Nibbāna as object.
涅槃必须通过种姓的改变而见，
Nibbāna which has to be realized by or which has to be seen by the moment of change-of-lineage
涅槃超越了三时。
must be one that has the profundity surpassing the nature of belonging to the three periods of time.
涅槃没有时间的属性。
涅槃不属于现在、过去和未来。
Nibbāna is timeless. Nibbāna does not belong to the present, the past, or the future.
想要通过种姓的改变而证得涅槃，
In order for Nibbāna to be realized by change-of-lineage
就不能属于三世中的任何一个。
这里就是这个意思。
it must not belong to any of the three periods. That is what is meant there.
好。随念部分讲完了。
OK. Now we come to the end of upasamāsati.
这里有一段对涅槃的描述。大家看第 248 段。
There are other descriptions of Nibbāna. You will find them in paragraph 248.
“诸比丘！我对你们说无为诸比丘！
我对你们说谛彼岸极难见，
不老、不变、无戏论、
“Bhikkhus, I shall teach you the unformed..
the truth.. the hard-to-see.. the undecaying.. the lasting.. the undiversified..
不死、平安、安稳、未曾有、无灾、无恼、
the deathless.. the auspicious.. the safe.. the marvelous.. the intact.. the unaffected..
清净、洲渚、安全处及洞窟”。
the purity.. the island.. the shelter’.”
在相应部尼柯耶里还有更多的内容。
There are more in the Saṃyutta Nikāya.
你可以挑选一些正面的词汇来形容涅槃。
You can pick up some positive words from this and say that Nibbāna is a positive state.
然后讲到随念涅槃或者随念寂止的利益。
Then the benefits of the contemplation on Nibbāna or the contemplation on peace are given.
第八章到此结束。
We have come to the end of this chapter.

21A 说梵住品

第九 说梵住品
(Tape 21A / Ps: 1-23)
今天我们学习第九章《说梵住品》（brahma vihāras）。
Today we begin the chapter on the divine abidings (the brahma vihāras), chapter nine.
我们可能期待
We may expect
论师在本章开头给梵住下一个定义。
the Commentator to give us the meanings or the definition of brahma vihāra, mettā and so on at the beginning of the chapter.
论师是应该在开头给出定义的，
It should be done that way,
但是他要在结束的时候给定义。
but the definitions and meanings are given towards the end.
我们现在看对“梵住”的解释。
Let's go to the explanation of the words brahma vihāra
105 段
in paragraph 105.

“这里有几个问题：

“And here it may be asked:

（1）为什么此等慈悲喜舍名为梵住？

But why are loving-kindness, compassion, gladness, and equanimity, called divine abidings?

（2）为什么（梵住）有四？

（3）此等（四梵住）的次序如何？

And why are they only four? And what is their order?

（4）为什么在阿毗达摩

之中称（梵住）为无量？

And why are they called measureless states in the Abhidhamma?”

答道：先依最胜之义

及无过失而了解梵住之意。”

“It may be replied: The divineness of the abiding (brahmavihāratā) should be understood here in the sense of best and in the sense of immaculate.”

我们先要看看巴利语

“brahmā”和“vihāra”。

We need to look at the Pāḷi words ‘brahmā' and ‘vihāra'.

“Brahmā”意思可以是最好的和完美的。

‘Brahmā' can mean the best or immaculate.

当我们说“brahmā”这个词，

通常想到的第一个意义是

更高级天人被称为“brahmā”。

When we say the word ‘brahmā', the first meaning that usually comes to mind is a being, a higher kind of celestial being that is called brahmā.

梵天界比欲界

Brahmā beings are better than or higher than beings belonging to the sense-sphere

或者人类或者欲界天更高级。

or belonging to the world of human beings or lower celestial beings.

所以，“梵”的意思是好的，

或者是最好的、完美的、纯净的。

So the word ‘brahmā' came to mean the good or the best and also immaculate or pure.

“即此等住是以正当的

行道而对诸有情故为最胜。”

“For these abidings are the best in being the right attitude towards beings.”

此等住或者说这些禅修

These abidings or actually these practices of meditation

是最胜的，因为它们是

用正确的态度对诸有情——

are the best because they are the right attitude towards beings -

慈、悲、喜、舍。

loving-kindness, compassion, sympathetic joy and equanimity.

“譬如诸梵天以无过失之心而住，

与此等（四梵住）相应的瑜伽者

则等于诸梵天而住。”

“And just as Brahmā Gods abide with immaculate minds, so the meditators who associate themselves with these abidings abide on an equal footing with Brahmā Gods.”

另外一种解释是“梵住”

意思是像梵天那样而住。

Another explanation is ‘brahmā vihāra' means vihāra like that of the Brahmās.

“住”意思是住所，所以像梵天那样住。

‘Vihāra' means living or abiding, so abiding like that of Brahmās.

据说梵天在他们的世界

It is said that the Brahmās in their world

修的是寂静的禅修。

just practice peaceful kinds of meditation.

他们没有别的事情可做，

只是住在禅那里，寂静地禅修。

There is nothing for them to do other than going into jhānas, peaceful kinds of meditation.

所以“梵住”的意思是梵天的住处。

So ‘brahmā vihāra' means the abiding of the brahmā gods.

所以，它们被称为梵住的

意思是最好的、最完美的。

So they are called divine abidings in the sense of best and in the sense of immaculate.

我们可以将之解释为最好的住处，

或者像梵天那样住。

We can explain it as the best way of abiding, or the best way of living, or living like that of the Brahmās.

它被翻译成梵住，有时候又被称为

“庄严的状态”（sublime states）。

It is translated as divine abidings or sometimes they are called sublime states.

梵住有四种：

There are four brahmā vihāras or four divine abidings.

分别是：慈（mettā）、悲（karuṇā）、

喜（muditā）、舍（upekkhā）。

They are (1) mettā (loving-kindness), (2) karuṇā (compassion), (3) muditā (gladness), (4) upekkhā (equanimity).

今天，我们学习“慈”。

我们现在看 92 段对“慈”的解释。

Today we will study mettā. Let's go to the explanation of mettā in paragraph 92.

我们要清楚地了解“慈”这个词的意义。

We should clearly understand what is meant by this word ‘mettā' (loving-kindness).

“就此等慈悲喜舍的语义，

“Now as to the meaning firstly

loving-kindness, compassion, gladness and equanimity:

先当说爱而为‘慈'，即慈爱之义。“

it fattens (mejjati), thus it is loving-kindness (mettā).”

“mettā”这个词从巴利语词根而来。

The word ‘mettā' is derived from a Pāḷi root.

它的巴利语词根是“mid”。

它有“使肥润”的意思。

The Pāḷi root is ‘mid'. It has the meaning to fatten.

实际上在这里它的意思

是潮湿或类似于粘的东西。

Actually here it means to be moist or something like sticky.

这是因为当你爱一个人的时候，

你会有一种粘着的感觉。

That is because when you have love for someone, you are sort of attached or glued to that person.

“它是溶解（siniyhati）的意思。”

“It is solvent (siniyhati) is the meaning.”

它是潮湿的或者是贪婪的（gluttonous）。

It is moist or it is gluttonous.

这就是为什么它被称为“mettā”。

这是一种解释。

That is why it is called mettā. That is one explanation.

另外一种解释是：“或者对友人的

态度及关于友谊的行动故名。

Another explanation is : “Also: it comes about with respect to a friend.”

”朋友被称为“mitta”。

A friend is called ‘mitta' in Pāḷi.

所以朋友的状态或者

朋友的行为被称为“mettā”。

The state of a friend or the behavior of a friend is called ‘mettā'.

这就是根据巴利语文法的规则。

That is according to Pāḷi grammatical rules.

根据第二种解释，

“mettā”这个词来自于

“mitta”，意思是朋友。

In this second explanation the word ‘mettā' comes from the word ‘mitta', which means a friend.

所以朋友的行为或者

对朋友的态度被称为“mettā”。

The behavior of a friend or behavior towards a friend is called ‘mettā'.

“mettā”是什么?

What is mettā?

是一种慈爱，但是它没有掺杂贪着。

It is a kind of love, but it is not mixed with attachment or craving.

它是希望众生幸福的纯净的善良愿望。

It is pure, wholesome desire for the well-being of beings, for the welfare of beings.

如果你们学习过阿毗达摩，

If you have studied Abhidhamma,

你们就会知道有 52 个心所。

you will know that there are 52 mental factors or 52 cetasikas.

在这 52 个心所中，“慈”就是无嗔心所。

Among the 52 mental factors mettā is adosa.
无嗔就是没有嗔恨、没有愤怒。
Adosa is non-hatred or non-anger.
“慈”就是嗔恨的反面。
Mettā is the opposite of anger or the opposite of hatred.
它是希望众生幸福的善良愿望。
It is the wholesome desire for the well-being or welfare of all beings.
现在我们可以来到本章的开始。
Now we can go to the beginning of the chapter.
当我们想修慈的时候，
When we want to practice mettā meditation or loving-kindness meditation,
我们首先要做的是观察
嗔恚的过患，观察忍辱的功德。
what we must do first is to review the danger in hate and to review the advantage in patience.
也就是说，在做某件事之前，
我们必须知道反面的过患，
That is before doing something we must know the danger in the opposite of what we are going to do
并且知道做这件事的利益。
and also the benefits of the thing we are going to do.
首先，我们要观察嗔恚的过患。
如果我们看到了嗔恚的过患，
我们就会去避免它。
First we need to review the danger in hate. When we see the danger in hate or in anger, we will want to avoid.
我们希望远离嗔恚。
We will want to get away from that hate or anger.
“最先当观察瞋恚的过患及忍辱的功德。
“To start with he should review the danger in hate and the advantage in patience.
何以故？
因为修此（慈梵住）当断瞋恚而证忍辱，
Why? Because hate has to be abandoned and patience attained in the development of this meditation subject
未曾有不见过失而能
断及不知功德而能证得的。”
and he cannot abandon unseen dangers and attain unknown advantages.”
如果他看不到任何过患，
就无法舍弃它们。
If he does not see any danger, he cannot abandon them.
如果他看不到任何功德，
就无法获得它们。
If he does not see the advantages, he will not attain them.
最先，行者当观察瞋恚的过患及忍辱的功德。
First the meditator has to see the danger in hate and the advantage in patience.
根据以下的经文，可以看到嗔恚的过患。
Danger and hate should be seen in accordance with such Suttas as this.
佛陀教授了很多经典，
介绍了嗔恚的过患和忍辱的功德。
There are many Suttas where Buddha taught about the danger in hate and the advantage of patience.
（录音从这里中断，
尊者似乎又重新开始讲课。）
(Tape cuts away and it sounds like Sayādaw is beginning anew.)
Today we begin the chapter on the divine abidings.
“梵住”的巴利语是“brahmā vihāra”。
The Pāḷi word for divine abidings is ‘brahmā vihāra'.
这个词在本章结尾有解释。
The definition of that word is towards the end of the chapter.
“慈”这个词的定义是
“湿润”或者“贪嘴的”（gluttonous）。
The word ‘mettā' or ‘loving-kindness' is defined as that which is moist or which is gluttonous.
“慈”就是希望诸有情幸福的善良愿望。
Mettā or loving-kindness is a wholesome desire for the well-being of all beings.
在我们修慈之前，
Before we practice loving-kindness meditation
书中说我们要做两件事情。

this book says that we must do two things.
第一件事就是观察嗔恚的过患，
另外一件事就是观察忍辱的功德。
One is to review the danger in hate and the other is to review the advantage in patience.
如果我们看不到嗔恚的过患，
我们就无法舍弃嗔恚。
If we do not see the danger in hate, we will not be able to abandon hate.
如果我们看不到忍辱的功德，
我们就无法获得这些功德。
If we do not see advantages in being patient, we will not get these advantages.
所以，必须观察嗔恚的过患和忍辱的功德。
So danger in hate and advantage in patience should be reviewed.
我们可以通过阅读一些经文来了解。
This we could do by reading some Suttas.
首先是嗔恚的过患。“贤者!
若为瞋恚所战胜，为瞋恚而
夺取其心者，则杀害生物”等等。
The first is the danger in hate. “Friends, when a man hates, is a prey to hate and his mind is obsesses by hate, he kills living beings” and so on.
当人发怒的时候，他可能会杀生，
或者做其他伤害众生的事情。
When a man is angry, he may kill a being or do something to injure another person and so on.
所以，这里就讲了这种嗔恚的过患。
So there is this danger in hate or this danger in anger.
在经藏里，有很多类似于此经的经文。
There are many Suttas similar to this Sutta in the Sutta Piṭaka.
这里参考的是：A, 1, 216。
The reference given here is A, 1, 216.
如果你们想读原始的英译经文，
我可以告诉你们具体的出处。
If you want to read the original Sutta, that is the English translation, I can give you the reference.
A 指的是增支部尼柯耶，
‘A' means Aṅguttara Nikāya.
增支部尼柯耶英文翻译成“Gradual Sayings”，
The translation of Aṅguttara Nikāya is named ‘Gradual Sayings'.
这一部的经文分五册或者五卷。
There are five books or five volumes in this collection.
增支部第一卷 196 页。
So this is in Gradual Sayings, volume 1, page 196.
你们可以通过阅读进一步了解。
You may read there in more detail.
根据这些经文，忍辱的功德如下：
“And the advantage in patience should be understood according to such Suttas as these:
“忍辱为最高的自制，
诸佛说涅槃为最上。
“No higher rule, the Buddhas say, than patience, and no Nibbāna higher than forbearance
具有忍力的强军，
我说他是婆罗门。”
Patience in force, in strong array:
Tis him I call a Brahmin'.”
这里的“婆罗门”指的是圣人。
Here a Brahmin means a holy man.
所以，佛陀称忍辱者为圣人，
忍辱的人就像一只强大的军队。
So Buddha said I call him a holy man who has patience as an army or as a force and who is strong in forbearance.
“忍辱无有胜”。
“No greater thing exists than patience.”
这些都是出自另外的经文。
These are from other Suttas.
通过审察，通过阅读，通过持诵这些经文，
我们就可以看到嗔恚的过患和忍辱的功德。
By reviewing, by reading, by remembering these Suttas we can see danger in hate and advantage in patience.
观察了嗔恚的过患和忍辱
的功德之后，我们该做什么？
After reviewing danger in hate and advantage in patience what should we do?
“如是见其过患而为离于瞋恚心

及知其功德而为与忍辱（心）相应，
当勤修于慈。”
“Thereupon he should embark upon the development of loving-kindness for the purpose of secluding the mind from hate seen as a danger and introducing it to patience known as an advantage.”
“勤修（于慈）者应先了知
‘对此等人最初不应修慈，
“But when he begins, he must know that some persons are of the wrong sort at the very beginning
对此等人则绝对不应修慈'的人的差别。”
and that loving-kindness should be developed towards certain kinds of persons and not towards certain other kinds at first.”
所以，当我们修慈的时候，
So when we practice loving-kindness meditation,
我们首先应该知道我们
首先要对什么样的人修慈。
we must first understand to whom we must first practice loving-kindness meditation.
在这本书里说
In this book it is said that
不应该首先对以下四种人修慈：
“loving-kindness should not be developed at first towards the following four kinds of persons:
（1）不爱的人，
an antipathetic person (That means a person whom you hate.),
（2）极爱的朋友，
（3）中间人（无关者），（4）敌人。
a very dearly loved friend, a neutral person, and a hostile person.
（5）不应专对异性修习，
（6）绝对不应对死者修习。
Also it should not be developed specifically towards the opposite sex, or towards a dead person.”
稍后会进行解释。
It will be explained later.
为什么不能对不爱的之类的人修呢？
Why should it not be developed toward antipathetic persons and others?
那是因为把一个令人反感的人
放在一个亲爱的人的位置是
令人疲惫的，这是非常困难的。
That is because to put antipathetic persons in a dear one's place is fatiguing, It is very difficult.
所以，首先不应该对这类的人修慈。
So we should not begin with such persons and other persons also.
我们在开始的时候，
不应该对这些人散播慈心。
We should not radiate thoughts of loving-kindness to them in the beginning.
不应该对异性修慈，
It should not be developed towards persons of the opposite sex
是因为如果对异性修慈，
就可能会生起欲望。
because lust can arise in the person who practices loving-kindness towards persons of the opposite sex.
在开始的时候，不适合对异性修慈，
It is not suitable to practice loving-kindness towards persons of the opposite sex in the beginning
或者说不能特地对某个异性修慈，
or maybe it is better not to practice specifically,
但是可以对所有男性或者所有女性修慈。
but one may practice to all men or to all women. That we should do.
这是可以的。或者如果
我们可以让自己摆脱淫欲之心，
Or if we can really keep ourselves from getting lustful thoughts or attachment,
我们是可以这样修的。
we may be able to do that.
但是，这非常困难，
特别是开始的时候，
很难让这种思想不生起。
But it is very difficult especially in the beginning to keep these thoughts from coming up in our mind.
所以在开始的时候，应该避免对异性修慈。

So it is best to avoid persons of the opposite sex in the beginning.
然后，不应该对死人修慈。
Then it says that it should not be developed towards a dead person.
我们可以对他散播慈心，但是
我们不能从这样的修习中获得禅那。
We can send thoughts to him, but we cannot get any jhānas from that practice.
这里给出了一个年轻僧人的故事。
The story of a young monk is given here.
他通过慈的修习对禅那非常娴熟。
He was familiar with jhāna through loving-kindness.
也就是说他通过慈心修禅那。
他很轻松地进入禅那。
That means he practiced jhāna through loving-kindness. He could enter into jhāna easily.
但是，当他对他的老师修慈，
But when he practiced loving-kindness towards his teacher
想通过此进入禅那的时候，却失败了。
and tried to enter into jhāna, he could not do that.
然后他去请教另外一位长老是什么而原因。
So he went to another Elder and asked him why he could not do that.
他说，我很熟悉通过慈心进入禅那的方法，
He said I am familiar with the jhānas through loving-kindness meditation,
但是现在我对我的老师
修慈却无法获得禅那。
but now I practice loving-kindness meditation to my teacher and I could not get into the jhāna.
长老怎么说？
What did the Elder say?
“你当寻求相。”就这么简单。
“Seek the sign, friend.” Just that.
“寻求相”意思是检查你的所缘，
你禅修的所缘。
‘Seek the sign' means examine your object, the object of your meditation.
“当寻求时，他知道了阿阇梨已死，
再对他人行慈，乃能安止于定。”
“He did so. Finding that his teacher had died, he proceeded with developing loving-kindness inspired by another and attained absorption.”
所以，他就改变了所缘，
对另外一个活着的人修慈。
So he changed his object to another person who was living.
如果我们不知道某人已经去世了，
我们就无法对他们散播慈心。
We cannot send thoughts of loving-kindness to a person who is dead and at the same time we don't know that they are dead.
如果我们的父母去世了，
你想对他们散播慈心，
What about your parents who have died and you want to send thoughts to them?
这可能吗？
is that possible?
我认为这是可以的，因为我自己就这样做。
I think it is because I am doing that.
我对他们散播慈心。
我也知道他们已经过世了。
I send thoughts to them. I know they are dead.
所以，我将他们视为已经
投生到其他界的众生，
假设他们投生到天界，
我就对他们散播慈心。
So I think of them as reborn in some other state, say, a state among the devas and I send thoughts to them.
这样的话，我们就可以对死去的人修慈心。
In that way we can practice loving-kindness to dead persons.
但是，如果你不知道他们已经死了，
你对他们散播慈心，
认为他们还活着，这就没用。
But if you don't know that they are dead and you are sending thoughts to them as living persons, it won't help.
学生：散播慈心和获得禅那
这二者之间有区别吗？

Student: Is there a difference between sending thoughts of goodwill and attaining jhāna?
尊者：你散播慈心后获得禅那。
Teacher: You attain jhāna after you send thoughts.
是这样进行解释的。
It will be explained here.
为了获得禅那，
你如要认真修习，要打破界限。
In order to attain jhāna you have to practice seriously and try to break the barriers.
界限打破之后，你就获得近行定。
And after the barriers are broken you are said to get the access concentration.
你继续修习慈心，就会获得禅那。
Then you continue practicing loving-kindness and you will get jhāna.
学生：即使对死者修，也能获得吗？
Student: Even towards a person that is dead?
尊者：哦，不能。
Teacher: Oh, no.
学生：这里就是区别的所在，
因为你不能获得禅那，
Student: that's the distinguishing could be made here, because you can't attain Jhana
但是并不是说不能散播慈心
but not that you can't send thought or contact
你不能获得禅那，但是
你可以对他们散播慈心。
Teacher: You cannot attain jhāna, but you can send thoughts to those persons.
“最初须对这样的屡屡修习。”
“First of all it should be developed only towards oneself, doing it repeatedly thus.”
当我们修慈心的时候，首先对自己修。
When we practice loving-kindness, we begin with ourselves.
然后是关于对自己修的问答，
讨论是否与其他论书的教法一致。
Then there are questions and answers about practicing towards oneself as to whether it is in accordance with the teachings in other books.
这是因为在经典里并没有
说你首先要对自己修慈心，
That is because in the Texts it does not say that first you should practice loving-kindness towards yourself
然后对别人修慈心。
and then that you practice to other beings.
并没有明确这样讲。
It is not explicitly said.
所以，似乎与这些经文矛盾。
It may seem to conflict with those Texts.
但是，论师在这里说并不矛盾。
But the author says here that it does not conflict.
因为它提到了安止定。
That is because it refers to absorption.
在巴利语里如果说
In the Pāḷi Texts when it says
“比丘以具慈心遍满一方而住”之类的话，
意思就是说他获得了安止定。
“A monk pervades one direction with his heart filled with loving-kindness” and so on, that means for jhāna for absorption.
“这样是以（自己）为证人说的。”
“But this [initial development towards oneself] refers to [making oneself] an example.”
对自己修是将自己作为例子。
Practicing towards oneself is to make ourselves an example.
“我欲乐、厌苦、欲生、欲不死，
其它的有情也是同样的。”
“I am happy. Just as I want to be happy, and I dread pain, just as I want to live and not to die, so do other beings.”
所以，希望其他有情也快乐、长寿等等。
So may they be happy, live long and so on.
为了以自己为例子，首先
我们就要对自己修慈心。
In order to make ourselves an example first we practice loving-kindness towards ourselves.
对自己修慈心不会导致获得任何安止定。
Practicing loving-kindness towards ourselves will not lead to the attainment of any absorption.

“然而纵使百年或千年以‘我欲乐'等的方法对自己修慈，他也不会得安止（定）的。”

“For even if he developed loving-kindness for a hundred or a thousand years in this way.. absorption would never arise.”

但是最好从自己开始，

But it is best to begin with ourselves

然后再对别人修。

and then to practice towards other beings.

第 10 段：“然而纵使百年或千年以‘我欲乐'等的方法对自己修慈。”

In paragraph 10 “for even if he developed loving-kindness for a hundred or a thousand years in this way ‘I am happy''.

实际上这里的英译“我是快乐的”（I am happy）应该改成“愿我快乐。”（May I be happy）” Actually it is not ‘I am happy' but ‘May I be happy'.

当你对自己修慈心的时候，

你对自己说：“愿我快乐。”

你在心里不断重复：

“愿我快乐，愿我快乐。”

When you practice loving-kindness towards yourself, you say to yourself ‘May I be happy'. You repeat it in your mind ‘May I be happy. May I be happy.'

“我是快乐的”和“愿我快乐”

这在巴利语里是同一个说法。

The Pāḷi word for ‘I am happy' and ‘May I be happy' is the same.

在巴利语里是：“ahaṃ avero homi”

In Pāḷi it is ahaṃ avero homi.

“Avero homi”意思可以是“我是快乐的”，也可以是“愿我快乐”。

‘Avero homi' may mean either ‘I am happy' or ‘May I be happy'.

这里的意思是“愿我快乐”。

Here it means may I be happy.

当你对自己修慈心的会后，你会对自己说：

“我是快乐的，我是快乐的。”

你会说：“愿我快乐。”

When you practice loving-kindness towards yourself, you do not say ‘I am happy. I am happy', but you say ‘May I be happy'.

所以，这里是以自己为例子。

So it is taking oneself as an example.

“以心遍察一切的方向，

“I visited all quarters with my mind

不见有比自己的可爱；

他人都是爱他自己的，

Nor found I any dearer than myself,
Self is likewise to every other dear;

爱自己的不要害他人。”

Who loves himself should (not ‘will') never harm another.”

当你观察所有的有情时，

没有任何人比你自己更可爱。

When you look at all beings, there is no one dearer than yourself.

对于其他人，也是如此。

如果你爱你自己，

你就不要伤害其他人。

For other persons it is also the same. If you love yourself, you do not harm others.

所以，他应该让慈心遍满自己。

So he should pervade himself with loving-kindness.

“（对可爱者修慈）所以为作证人

第一以慈遍满自己之后，为了容易起慈，

“After that, in order to proceed easily, he can recollect such gifts, kind words, etc., as inspire love and endearment, such virtue, learning, etc.,

对自己可爱可喜尊重恭敬的

阿阇梨或与阿阇梨相等的人，

和尚或与和尚相等的人，

随念他们有令人起可爱可喜之念的爱语等，

及令人起尊重恭敬之念的戒、闻等，

as inspire respect and reverence met with in a teacher or his equivalent or a preceptor or his equivalent,

然后用‘令此善人有乐无苦'

等的方法修慈。”

developing loving-kindness towards him in the way beginning ‘May this good man be happy and free from suffering'.”

对自己修了之后，我们就找另外一个人来修。

After practicing towards ourselves, we practice towards a person.

因为这本书是为出家人写的，

Because the book is written for monks

所以这里是要对阿奢黎来修。

或者对老师之类的人修。

it says it should be practiced towards a teacher or towards a preceptor. Or it should be for someone who is like a teacher or who is like a preceptor.

当我指导禅修的时候，

When I teach meditation,

我采用的句子如下：

“愿我幸福、快乐、平静；

愿我的老师幸福、快乐、平静。”

my sequence of sentences is: “May I be well, happy and peaceful; may my teachers be well, happy and peaceful.”

之后，我才说：“愿我的父母

幸福、快乐、平静。”

Only after that do I say “May my parents be well, happy and peaceful.”

因为作为出家人，我们要把我们

的老师放在父母之前。父母要放在后面。

That is because for monks, for those who have left the home-life teachers come first before parents. Parents are left behind.

对于出家人来说，师父就是父母。

Teachers are like parents to a monk.

我们将老师置于父母之前。

We put teachers before parents.

但是在家人在修习的时候，

可以将父母放在老师前面。

But lay people may practice towards parents first and teachers later.

“这比丘并不以此为满足，

犹欲破除界限，

以后便对极爱的朋友（修慈）”。

“But if this bhikkhu does not rest content with just that much and wants to break down the barriers, he should next after that, develop loving-kindness towards a very dearly loved friend.”

对尊敬的老师修完之后，

行者就要对极爱的朋友修慈。

After practicing towards a revered teacher, one should practice towards a very dearly loved friend.

“自极爱的朋友而对无关系者（修慈）”

——这里的英译“as a dearly loved friend”不正确。

“Then towards a neutral person, as a very dearly loved friend” - ‘as a dearly loved friend' is not correct.

智髻尊者在此处误解了一些巴利语词。

Venerable Ñāṇamoli misunderstood some words here.

这里的意思是修完极爱的朋友之后，

就要对无关系者修慈。

What is meant here is after the very dearly loved friend he practices towards a neutral person.

对无关系者修完之后，就要对怨敌修慈。

Then after the neutral person he practices towards the hostile person.

所以，首先对极爱的朋友修慈。

So first you practice towards a very dearly loved friend.

修了一段时间之后，

你对这种修习非常娴熟了。

然后就开始对无关系的人修慈。

When you have practiced for some time, you gain familiarity with the practice. Then you move to a neutral person.

对无关系的人修慈完毕之后，

你就开始对怨敌修慈，如果你有怨敌的话。

Then after practicing towards a neutral person, you move towards a hostile person if there is any.

“令心柔软而适合于工作之后，

才开始修下一个。”

“And while he does so, he should make his mind malleable and wieldy in each instance before passing on to the next.”

意思就是，不要像我们每天所做的这样：

That means not to do like we do every day.

“愿我幸福、快乐、安静；

愿我的朋友幸福、快乐、安静；

愿与我无关系的人幸福、快乐、安静；

We say “May I be well, happy and peaceful; may my friends be well, happy and peaceful; may the indifferent persons be well, happy and peaceful;
愿不友好的人（意思就是怨敌）
幸福、快乐、安静。”
may the unfriendly persons (That means the hostile persons.) be well, happy and peaceful.”
我们一次性做完了所有的项目。
We are doing all that in one sitting.
但是，实际上，我们应该对于亲爱者修够几天。
But in fact what we should do is practice towards a dearly loved person for some days.
然后再去无关系的人修几天，
然后再对怨敌修。
Then we should practice for some days towards a neutral person and then towards a hostile person.
学生：第 12 段的英译是：
“将无关系者当成极亲爱的朋友。”
Student: In paragraph 12 it says “then towards a neutral person as a very dearly loved friend” -
尊者：这个英译不对。
学生：所以要删掉吗？
Teacher: No, that is not so.
Student: That should be eliminated?
尊者：“当成极亲爱的朋友”
——这句要删掉。
Teacher: ‘As a very dearly loved friend' - that should go.
然后“将怨敌当成无关系者”
——“as neutral”应该删掉。
And also “then towards a hostile person as neutral” - ‘as neutral' should go.
如果你没有怨敌，就不需要这样去修。
If you have no enemy, then you don't have to do that.
“如果完全没有怨敌之人或者因天赋大人性格
不会对害他的敌人而生怨敌之想的人，
“But if he has no enemy, or he is of the type
of a great man who does not perceive another as an enemy even when the other does him harm, he should not interest himself as follows:
则他不必作‘对于无关系的人
我的慈心业已适合工作，
今当对怨敌而起慈心'的努力。”
‘Now that my consciousness of
loving-kindness has become wieldy towards a neutral person, I shall apply it to a hostile one'.”
因为他没有怨敌，没有敌人。
不需要找一个地方来修。
This is because he has no hostile persons. He has no enemies. And he should not find one and practice this.
对怨敌修慈，
With regard to practicing towards a hostile person
这里有一些问题。
we come to some problems here.
“如果对怨敌而起慈心，
“If resentment arises in him when he applies
his mind to a hostile person
随念曾受敌人之害而生瞋恨之时，
because he remembers wrongs done by that person,
则他应该对以前的任何的人数数而入慈定，
he should get rid of the resentment by entering repeatedly into loving-kindness [jhāna] towards any of the first-mentioned persons
出定之后，再屡屡对敌人行慈，除去瞋恨。”
and then, after he has emerged each time, directing loving-kindness towards that person.”
这里是除去嗔恨的方法。
These are the ways of getting rid of resentment.
但是，第一种方法看起来很奇怪。
But this first way is something like strange.
你们难道没看到奇怪的地方吗？
Don't you find it strange?
我们不知道如何修慈心禅。
We don't know how to practice loving-kindness meditation.
我们要去修慈心禅。
We are going to practice loving-kindness meditation.
这里指导我们用进入禅那的方法除去嗔恚。

He instructs us to enter into jhāna to get rid of resentment.
我们此时连慈心都没修。
We don't even practice loving-kindness yet.
这里论师说你应该进入禅那除去嗔恚。
Here the author is saying you should go into jhāna to get rid of resentment.
我不知道为什么要将此放在开始。
I don't know why it is put at the beginning.
或许这个应该放在后头修。这是第一个。
Maybe it should go at the end. That is the first one.
“如果这样精进的人依然不能灭瞋，则应：
“But if it does not die out in spite of his efforts, then:
随念锯等譬喻的教训，
Let him reflect upon the saw
With other figures of such kind,
数数为断瞋恨而努力。“
And strive, and strive repeatedly,
To leave resentment far behind.”
意思是随念锯的譬喻和其他经典的教法。
That means to reflect upon the simile of the saw and other teachings, teachings of the Suttas.
“而彼亦以此法而劝诫自己：
‘喂！忿的人！世尊不是说：
“He should admonish himself this way: ‘Now, you who get angry, has not the Blessed One said this:
诸比丘！纵有恶盗用两柄
的锯而切断他的四肢五体，
“Bhikkhus, even if bandits brutally severed limb from limb with a two-handled saw,
那时他若起瞋意，
而他不是我教的实行者。'”
he who entertained hate in his heart on that account would not be one who carried out my teaching.”
我经常谈到这个教法。
I always point out this teaching.
我想当耶稣说：
“连你的右脸也伸出给人打”的时候，
他的教法与佛陀在这里的说法遥相辉映。
I think when Jesus said “Give the other cheek”, he was just echoing this piece of advice.
耶稣可能在印度的时候学习过这些教法。
He may have learned these teachings when he was in India.
有些人相信耶稣在生命中
的某段时间去了印度，
曾经在印度跟佛教大师学习过。
Some people believe that during the lost years he went to India and learned from Buddhist monks there.
然后下面的：
Then the others:
“对于忿者即还之以忿者，
他的恶尤过于那忿的人；
“To repay angry men in kind
Is worse than to be angry first;
对于忿者而不还以忿者，
他能战胜那难胜的战争”。
Repay angry men not in kind
And win a battle hard to win.”
我很喜欢这段。
I like this very much.
若知他人怒，具念寂静者，
对于自与他， 两者都有利。”
“The weal of both he does promote,
His own and then other's too,
Who shall another's anger know
And mindfully maintain his peace.'“
“对于忿者即还之以忿者，
他的恶尤过于那忿的人；
“To repay angry men in kind is worse than to be angry first.
对于忿者而不还以忿者，
他能战胜那难胜的战争”。
Repay not angry men in kind and win a battle hard to win.”
如果别人对你生起，而你不生气，
If somebody gets angry with you and you don't get angry,
这等于你赢得了一个非常艰难的战争。
reckon yourself as having won a battle hard to win.
然后，还有其他一些经文。

Then there are some other Suttas.
“诸比丘！此七法为敌人所欲，
为敌人所作，是男或女而生忿怒的。”
我希望你们都读完了这些段落，
“Bhikkhus, there are seven things gratifying and helpful to an enemy that happen to one who is angry, whether a man or a woman.” I hope you have read all of these.
有一些事情是你的敌人希望
你所做或不去做的。
There are some things which your enemy wants you to be or not to be.
为什么你要发怒，让他们满意呢？
这就是这部经的要点。
Why let them get their satisfaction by being angry? That is the gist of this Sutta.
“诸比丘！譬如火葬所用的薪，
“As a log from a pyre,
烧了两端，中间烧残而沾粪秽的部分，
既不拿至村落应用为薪，
亦不于林中应用为薪。
诸比丘！我说此人也与这譬喻同样。”
burnt at both ends and fouled in the middle, serves neither for timber in the village nor for timber in the forest, so is such a person as this I say.”
一个发怒的人如同火葬时烧尸体的木棍。
A person who gets angry is like a stick used in cremating dead bodies.
不能用来作为村里和林中的木材。
It cannot be used as timber in the village or in the forest.
“你现在这样的忿怒，
将成不是世尊之教的实行者，
“If you are angry now, you will be one who does not carry out the Blessed One's teaching;
成为以忿怒而还忿怒的恶人
而不能战胜难胜的战争了。
by repaying an angry man in kind you will be worse than the angry man and not win the battle hard to win;
敌人所行之法你现在自己行于自己。
你同火葬所用的薪的譬喻一样（无用）了。”
you will yourself do to yourself the things that help your enemy; and you will be a pyre log.”
这里是除去嗔恨的第二个方法。
This is the second method of getting rid of resentment.
这里是审思佛陀对于嗔恚的教法。
This is reflecting upon the teachings of the Buddha with regard resentment.
接下来我们看第三种方法。
“像以上这样精勤瑜伽的人，
若能除灭瞋恨便很好；
Then we have the third one. “If his resentment subsides when he strives and makes effort in this way, it is good.
若不能灭，则随念那人
的寂静遍净之法而取信乐，
If not then he should remove irritation by remembering some controlled and purified state in that person,
随念彼法，折伏瞋怒。”
which inspires confidence when remembered.”
如果你对某人发怒，
尽力找出他身上的善良品质，
不要去看他的缺点。
When you are angry with some person, try to see good things in him instead of seeing bad things in him.
当我们对某人发怒的时候，
我们只会从他的身上找缺点。
When we are angry with someone, we tend to see only the bad things in him.
我们不想看到，或者说
我们拒绝看到他们的优点。
We don't want to see or we refuse to see the good things in him.
这里就是要记得“随念那人的
寂静遍净之法而取信乐”。
也就是忆念这个人身上的好品质。
Here the advice is to remember “some controlled or purified state in that person.” That means to remember the good things in him.
这样忆念之后，你的嗔恚就可能会消失。
Remembering them your resentment may disappear.

然后提出的建议是

有的人只是身正行而寂静，

有的人只是语正行而寂静，

有的人只是意正行而寂静。

Then the advice given here is that there are people who are purified and controlled as to their bodily actions, or as to their verbal actions, or as to their mental actions.

尽量去找他身上的优点。

Try to find whatever is good in him.

可能是身体上的优点，

可能是语言上的优点，

也可能是思想的优点。

It may be his bodily actions, or his speech, or his mind.

不管是什么有点，尽量去发现它。

尽量消除自己的嗔恚。

Whatever is good in him try to see it. Try to get rid of resentment.

“有的人于此等（身语意）三种

（正行）法中，一种寂静也没有。”

“But there may be another in whom not even one of these three things is controlled.”

如果，一个人身语意都没有正行，怎么办？

What about a person who has none of these?

有的人可能有身正行，但是没有语正行。

It is said that some person may be good in his bodily behavior, but not in his speech.

有的可能是语正行，但是没有身正行。

Or there may be someone who is controlled in speech but not in his bodily behavior.

但是，如果一个人这三种正行都没有呢？

But what if there is a person who does not even have one of these three things?

“对这样的人（瑜伽者）应念。”

“Then compassion for that person should be aroused thus.”

这里，你就不要修慈，

而是要对这个人修悲了。

Here instead of practicing mettā you practice compassion (karuṇā) towards that person.

“‘此人现在虽在人间，但过数日后，

“Though he is going about in the human world now nevertheless after a certain number of days

他便要堕八大地狱及十六小地狱了'

he will find himself in [one of] the great hells or the sixteen prominent hells.

而起悲心。”

For irritation subsides too through compassion.”

如果，一个人身语意都具正行呢？

What about a person who has all three of these controlled states?

“有的人于这三法都寂静，

则对他的三法中可听（瑜伽者的）

愿望而随念那一种，对这样的人

修慈是没有什么困难的。”

“Then he can remember any of the three in that person, whichever he likes; for the development of loving-kindness towards such a person is easy.”

“为了明白上述之义，详说在（增支部）

第五集中的《折伏瞋怒经》。”

“And in order to make the meaning of this clear the following Sutta from the Book of Fives should be acted in full.”

所以他希望我们详细阅读这部经文。

So he wants us to read the Sutta in full.

这部经文在增支部第三卷 137 页。

That is in Gradual Sayings, third volume, page 137.

第四种方法是这样教诫你自己：

The fourth method is to admonish yourself thus:

“如果是仇敌给予你自身的苦恼，

“Suppose an enemy has hurt

You now in what is his domain,

为什么非他力你要自心受苦呢？”

Why try yourself as well to hurt

Your mind? - That is not his domain.”

这里英译的“his domain”是什么？

What is ‘his domain' ?

意思就是“我的身体”。

他让我的身体痛苦。

‘His domain' means my body. He has hurt me bodily.

“你要自心受苦呢？”

“Why try yourself as well to hurt your mind?”

当你生气的时候，你的心也受到伤害。
所以，为什么你要这样呢？
When you get angry, your mind is also hurt. So why do you do that?
学生：所以，敌人可以伤害你的身体，
但是你自己却在伤害你的心。
尊者：没错。
Student: So he can hurt your body, but hurting your mind is your doing.
Teacher: That's right.
“既然离了悲颜哭泣的恩深骨肉”（In tears you left your family）。这里英译不对。
“In tears you left your family.” That is not so.
这里的意思是：“你离开了哭泣的家人”。
“You left your family who were in tears.”
你离开亲人，他们在哭泣。
不是你哭着离开家人。
You left them and they were crying when you left. It is not that you left with tears.
学生：可能自己和家人都在哭泣。 尊者：不，不。
Student: Maybe both.
Teacher: No, no.|
因为你是经过彻底考虑然后决定出家的。
Because you have thought about it thoroughly and decided to leave them.
所以，你出家不会感到后悔或者悲伤。
So you do not feel any regret or sorrow in leaving them.
但是，你的父母和家人可能不希望
你出家。所以，他们可能就会哭泣。
But your parents or your family members may not want you to go forth. So they may be crying.
所以这里的“哭泣”是形容家人的，
不是形容你的。
So ‘in tears' is describing your family, but not you.
这里的意思是：“你离开了哭泣的家人。
他们一直对你很好，很有帮助。
那么为什么不离开你的敌人，
而让嗔恚的怒火伤害你自己呢？”
“You left your family who were in tears.
They had been kind and helpful too.
So why not leave your enemy,
The anger that brings harm to you?”
你离开了爱你的家人，嗔恚给你造成伤害，
为什么你不能离开嗔恚之敌呢？
You left your family who were kind to you. Why don't you leave your enemy the anger that brings harm to you?
断绝你所护持诸戒之根的忿怒，
“This anger that you entertain
Is gnawing at the very roots
Of all the virtues that you guard -
你爱它！谁个像你这样的愚昧？
Who is there such a fool as you?
你忿怒别个造卑劣的业，
Another does ignoble deeds,
So you are angry - How is this?
为什么自己要这样做呢？
Do you then want to copy too
The sort of acts that he commits?
要你生瞋， 别人对你作诸不快的事情，
难道你偏要生瞋而满足他人的快意？
Suppose another, to annoy,
Provokes you with some odious act,
Why suffer anger to spring up,
And do as he would have you do?
你忿怒别个，不知道他有苦没有苦，
If you get angry, then maybe
You make him suffer, maybe not;
但你自己此刻已受忿怒苦恼的滋味。”
Though with the hurt that anger brings
You certainly are punished now.”
意思就是你现在通过嗔恚
折磨你自己，你很痛苦。
That means right now you inflict yourself with anger which is suffering.
“如果敌人的忿怒是增长不利的恶道，
为什么你也忿怒而跟着他们去学习？
“If anger-blinded enemies
Set out to tread the path of woe,
Do you by getting angry too
Intend to follow heel to toe?
敌人是因你而作不爱的瞋，
你应该断瞋，为什么不必要的恼乱？”
If hurt is done you by a foe
Because of anger on your part,
Then put your anger down, for why

Should you be harassed groundlessly?”
这里的意思是你的愤怒
是放在了一个错误的所缘上。
That means your anger is put on a wrong object.
“敌人是因你而作不爱的瞋”
“If hurt is done you by a foe because of anger on your part” -
——意思是实际上是因为你的存在，
别人才能伤害你。
that really means because you are there the other person can hurt you.
所以，实际上你也是他能伤害到你的原因。
So actually you are the cause of his hurting you.
“你应该断瞋，为什么不必要的恼乱？”
这里英译的“groundlessly”意思
是你因一个错误的目标而脑乱。
“Then put your anger down, for why should you be harassed groundlessly.”
‘Groundlessly' here means that you are vexed on a wrong object.
你应该对你自己生气，
因为别人之所以能够伤害到你，
你自己也是一个原因。
You should be angry with yourself or something like that because you are also the cause of this hurt that is done by another person.
“使你不快的五蕴之法是刹那的，
他们已灭去，现在你对谁个忿？”
“Since states last but a moment's time
Those aggregates, by which was done
The odious act, have ceased, so now
What is it you are angry with?”
这里是应用了无常的法则。
That is applying the Law of Impermanence here.
“这里并无那个令你苦恼的人，
你自己是苦因，为什么忿怒他人？”
“Whom shall he hurt, who seeks to hurt
Another, in the other's absence?
Your presence is the cause of hurt;
Why are you angry, then, with him?”
你自己是原因。
Yourself is the cause.
这里是通过这些反思劝诫自己。
This is admonishing oneself with these reflections or considerations.
然后下一个，第五个是：
“则当观察自己和他人的业的自性。”
Then the next one, the fifth one is: “He should review the fact that he himself and others are owners of their deeds (kamma).”
这里意思是审察业的法则。
That means review the Law of Kamma.
因此瞋恚之业，岂非将使你至于不利吗？
“Will not this kamma of yours that has anger as its source lead to your own harm?“
你是业的所有者、
（你是）业的继承者”等等。
For you are the owner of your deeds, heir of your deeds” and so on.
当你嗔恚的时候，你就生起了不善的心所。
When you get angry, you have unwholesome mental states (akusala).
这个不善将会给你带来苦果，
This akusala will give you painful results
因为众生是自己业的主人。
because beings are owners of their deeds.
“你既不得等正觉，亦不能得辟支菩提。”
“And this is not the kind of deed to bring you to full enlightenment, to undeclared enlightenment.”
这里英译的“undeclared enlightenment”
就是“辟支佛”（Pacceka Buddha）。
‘Undeclared enlightenment' is the translation here of Pacceka Buddha.
学生：辟支佛？
尊者：是的。梵文是“pratyeka”
Student: Pacceka? Teacher: Yes, in Sanskrit ‘pratyeka'.
他们某些方面像是佛，
某些方面又像是阿罗汉。
They are in some ways like Buddhas and in some ways like Arahants.
他们比阿罗汉稍微高一个层次，
但是比佛陀又低一些。
They are a step higher than the Arahants but lower than the Buddhas.

佛陀被称为“正等正觉”。
The Buddha is called ‘sammāsambuddha'.
”正等“意思是”正确的“。
“正”意思是“靠自己”。
‘Sammā' means rightly. ‘Sam' means by oneself.
“佛”意思是“觉悟”。
‘Buddha' means enlightenment.
学生：你如何劝诫自己？
Student: How do you admonish yourself?
似乎是你对自己或别人生气，然后制造了问题。
It seems like if you were angry with yourself or somebody, it creates problems.
似乎是应该控制你的行为。
It seems like there needs to be some kind of control of what you are doing.
这里说是劝诫自己。
It says he should admonish himself.
尊者：这些偈颂就是如何劝诫自己。
Teacher: The verses given are how you admonish yourself.
意思就是你跟自己对话。
你反思这些偈颂的意义。
That means you talk to yourself. You reflect on the meaning of the verses.
我对他生气。
I am angry with him.
因为我心里有嗔恚，
所以，我在伤害自己。
Since I have anger in my mind, I am hurting myself.
所以，我为什么要生气呢？
这里跟自己对话就是“劝诫”的意思。
So why should I get angry? Talking to oneself is what is meant by admonishing here.
所以辟支佛——
So Pacceka Buddha -
巴利语是“pacceka”，意思是独立的，
the Pāḷi word ‘pacceka' means separate,
独立的佛陀。
so separate Buddhas.
不需要别人的帮助而成佛。
They become a Buddha without the help of any person.
所以他们就被称为“正觉”。
That is why they are called ‘Sambuddha'.
他们是靠自己觉悟的人。
但是他们不被称为“正等正觉”，
They are self-enlightened ones. But they are not called ‘sammāsambuddha'
因为它们没有完全觉悟的佛陀那样伟大。
because they are not as great as the fully enlightened ones.
这里“辟支佛”的英译翻译成
“未公布的觉悟“（undeclared enlightenment）。
Here it is translated as ‘undeclared enlightenment'.
这里之所以用“undeclared”，
是因为辟支佛通常不生活在村落或城镇。
Maybe the word ‘undeclared' is used because the Pacceka Buddhas do not usually live in the villages or the cities.
他们希望远离人群，住在喜马拉雅山。
They are ones who want to be secluded and live in the Himalayas.
他们很少前往人群聚集之处。
They seldom visit or go to the places where human beings live.
所以他们就被称为“未公布的佛陀”。
That is why they are called ‘undeclared Buddhas'.

21B 说梵住品

第九 说梵住品
(Tape 21B / Ps: 24-54)
所以，嗔恚不会让你成为像佛陀一样的觉者，
也不会让你成为辟支佛一样的觉者，
也不能成为佛陀圣弟子一样的觉者，等等。
So this anger will not bring you to full enlightenment as a Buddha, or to enlightenment as a Pacceka Buddha, or to enlightenment as a disciple and so on.
你这样与自己对话。
So you talk to yourself in this way.
同样地，当你反思自身的时候，
你也反思他人。
Also as you reflect on yourself, you reflect on the other person.
现在，他对我发怒。
Now he is angry with me.

他的嗔恚无法让他成为佛陀一样的觉者，等等。
His anger will not lead him to enlightenment as a Buddha and so on.
嗔恚会给他带来苦果。
The anger will give him painful results.
这样，你就能消除嗔恚了。
In this way you may be able to get rid of resentment.
第六个，
The next, the sixth one is
就是审察导师宿世所行之德。
to review the special qualities of the Master's former conduct.
你要审思佛陀在菩萨时的行为。
You must think of the Bodhisatta.
当佛陀还没有成佛的时候，
他做了许多高贵的事情。
In the Buddha's lives as a Bodhisatta he had done many noble things.
通过审思佛陀过去的行为，
你就能消除嗔恚了。
By reflecting on his former conduct you may be able to get rid of resentment.
这里提到了很多本生故事。
第一个是具戒王的本生故事。
A number of Jātakas are referred to here. The first one is the Sīlavant Birth Story.
你们这里有关于本生故事的书籍吗？
学生：是的。
Do you have the Jātaka book here?
Student: Yes.
尊者：你们可以在书上找到这些本生故事。
Teacher: You can find these Jātakas in that book.
“因为（具戒王的）恶大臣瞋恨王后，
引来敌王，占领了他的王国三百由旬，
“When his friends rose to prevent his kingdom of 300 leagues being seized by an enemy king
但他为防自己的臣子起来反抗，
who had been incited by a wicked minister in whose mind his own queen had sown hate for him,
不许他们去拿武器。”
he did not allow them to lift a weapon.”
敌王俘虏了他，
The other king seized him
于墓场上挖了一土坑，
and buried him to the neck
将他和他的臣下而被埋下，泥土没至颈部。
and he was left at the cemetery with the other ministers.
虽然他被如此对待，但是他对敌王并无嗔恨。
Even though he was treated that way, he did not get angry with that king.
经过千辛万苦，他终于
脱离苦厄回到自己的宫殿。
With much effort he got out of that state and went back to his palace.
然后与敌王修好。
Then he made peace with the other king.
这位具戒王对想杀他的敌王修忍辱。
The king whose name was Sīlavant practiced patience or forbearance with the other king who tried to kill him.
同样地，你也不要对这样的人有嗔恨。
In the same way you should not have anger towards such persons.
第 28 段，第二个故事是关于忍辱仙的故事。
In paragraph 28 the second story is about Khantivādi.
佛陀在那一世是一位隐修人。
The Bodhisatta was a hermit at that time.
他当时在修忍辱。
He practiced patience at that time.
当时的国王是个很残暴的人。
The king was a very cruel person at that time.
国王来到仙人的住处时，
问：“你是谁？”
仙人说：“我是出家人。”
The king met the hermit and asked “What are you?” The hermit answered “I am a monk.”
国王问：“你修什么？”
仙人回答：“我修忍辱。”
Then the king asked “What do you practice?” He answered “I am a preacher of patience.”
“国王令笞之以棘鞭，然后截断其手足，
“The king had him flogged with scourges of thorns and had his hands and feet cut off,
但他不生少许瞋恨。”

he felt not the slightest anger."
虽然他的手足都被砍下，
但是他对国王没有任何嗔恨。
Although his hands and feet were cut off he did not feel any anger towards that king.
然后国王丢下他，一位将军
过来要求他对国王生气。
When the king left the hermit, a general came and asked him to get angry with the king.
“请嗔恨国王。请对国王生气吧，
“Please hate the king. Please get angry with the king,
这样他就不会受这么大的痛苦。”
so he will not suffer such painful consequences."
仙人说：“像我这样的人，不会嗔恨，
像我这样的人，不会发怒。”
他是这样说的。
The hermit said “People like me do not hate. People like me do not get angry.” That is what he said.
下一个是小护法王子的故事。
The next one is about Cūḷa-Dhammapāla.
在这个故事里，菩萨是个小孩子。
The Bodhisatta was a child in this story.
他被亲生父亲所杀。
He was killed by his own father.
再下一个是大象的故事。
The next Jātaka is about an elephant.
佛陀在那一世是一头大象。
The Bodhisatta was reborn as an elephant at that time.
“中了大箭的象，
没有瞋心的对猎师说：
“The elephant, when struck by the stout shaft,
Addressed the hunter with no hate in mind:
朋友！为什么要射我？
又是谁来叫你射我的？”
“What is your aim? What is the reason why You kill me thus? What can your purpose be?"
这里的英译有问题，实际上，大象说的是：
Actually what the elephant said was:
“谁下令让你这样做？”不是“what can your purpose be”。
“Whose order was this?, Whose order is this?", not ‘what can your purpose be?'
大象问他是谁下令让他来杀自己。
The elephant asked who had ordered him to be killed.
猎人应王后之命来猎象，
The hunter had been ordered by the queen
因为大象有象牙。
to kill the elephant because the elephant had a tusk.
据说大象的牙齿有六种色彩。
It is said that the tusk had six kinds of rays, rays of six colors.
所以大象被称为“六牙”(Chaddanta)。
That is why the elephant was called ‘Chaddanta'.
“cha”意思是“六”。
“danta”意思是“牙”。
并不是说长了六根牙齿，
而是说牙齿有六种颜色。
‘Cha' means six. ‘Danta' means tusk. It is not six tusks but six-colored tusks.
虽然大象很轻松就能将猎人杀死，
但是他没有这样去做。大象当时在修忍辱。
Although the elephant could easily kill the hunter, he did not. He practiced patience or forbearance.
再下一个是大猿的故事。
佛陀在那一世是一只大猿。
The next Jātaka is about a great monkey. The Bodhisatta was born as a great monkey at that time.
这个大猿从从悬崖下救了一个人。
The great monkey saved a man from a rocky chasm, a rocky pit.
这个人自己无法从悬崖下爬上来。
所以，大猿救了他。
The man could not get out of the pit by himself. So the monkey saved him.
救了这个人之后，大猿很累。
After saving him the monkey was tired.
所以，他就对这个人说：
“我要将头枕在你的大腿上休息一下。”

So he said to the man “Let me rest a little and put my head on your lap.”
当他休息的时候，这个人就想：
While he was resting the man thought:
“现在这是人类的食物，
如其他可食用的野兽一样，
“Now this is food for human kind
Like other forest animals
为了缓解我的饥饿，
我为什么不能把他杀了吃掉？
So why then should a hungry man
Not kill the ape to eat?
我将能独自旅行
（实际上意思是我将能满足地旅行。）
将他的肉作为我的资粮：
I'll travel independently (Actually it is I'll travel satiated.)
Taking his meat as a provision;
我将如此渡过荒漠，
他将是我的美餐。”
Thus I shall cross the waste, and that
Will furnish my viaticum.”
所以他就用一块大石头砸大猿，
So he struck the great monkey with a big rock,
但是打猿并没有被他砸死。
大猿的头被砸破了。
but the monkey was not killed. His head was broken.
他爬上一棵树，说：
“你是一个忘恩负义的人，
So he climbed up a tree and said “You are a very ungrateful person.
我是一位菩萨，所以我不会伤害你。
我也不会杀死你。我甚至会指引你，
让你走出这个荒漠。”
As I am a Bodhisatta, I will not hurt you. I will not kill you. I will even show you the way out of this wilderness.”
大猿从一棵树跳到另外一棵树。
献血从他的头上滴落到地上。
The monkey jumped from tree to tree. The blood from his head dropped to the earth.
这个人沿着路上的血迹，
就能够走出荒漠了。
Following those drops of blood the man was able to get out of the waste or wilderness.
再下一个是蛇王的故事。
在经文里，佛陀在那一世投生为龙王。
The next Jātaka is about a serpent king. The Bodhisatta was reborn as a serpent in this Sutta.
虽然他有很大的能力，
He had power
但是还是没有利用
自己的力量去杀害折磨他的人。
这是菩利达多龙王的故事。
but he did not use his power to kill his tormentors. This is Bhūridatta.
然后又是一个龙王。
在另外一世，佛陀投生为一条龙。
跟上面一样。
The next is another serpent. In another life Buddha was reborn as a serpent. It is the same thing.
第 34 段，菩萨投生为护螺龙王。
也是一个龙王。
In paragraph 34 the Bodhisatta was reborn as the royal nāga, Saṅkhapāla. It is a royal nāga again.
所以佛陀多生多世都做过蛇（龙）。
So the Buddha was reborn as a snake for many lives.
有一些人觉得人投生为蛇很难理解。
There are some people who find it difficult to accept that　a person could die here and be reborn as a snake.
他们很难相信一个人会死后投生为蛇或动物，
因为他们想的是进化论。
They find it hard to believe that a human being could die and be reborn as a snake or an animal because they are thinking of evolution.
这不是进化。人在此处死亡，
然后投生到彼处，这是他的业的结果。
It is not evolution. It is just that a person dies here and is reborn there as a result of his kamma.
这是可能的。
有一天我读了一本关于前世的书。
It is possible.

The other day I was reading a book about past lives.
在那本书中，作者说他让病人回到了前世。
In that book the author said he regressed patients back to former lives.
他曾经问过一名病人当时看到什么。
He was asking one patient what did you see then.
病人当时说：“是我一只狗。”
So in one life the patient said “I am a dog now.”
所以，他就回忆起过去世做狗或者狼的生活。
So he remembered his past life as a dog or a wolf there.
那本书里都有记载。
It was reported in that book.
在缅甸，有一位僧人说他过去曾经投生为蛇。
In Myanmar there was a monk who said that he had been a snake.
在做蛇的时候，他吃鸡蛋。
As a snake he ate eggs.
有一天，当他寻找鸡蛋的时候，
被人发现了，并且被人用长矛捅死了。
One day when he was looking for an egg, a man saw him and killed him with a spear.
这条蛇没有立即死去。
那个人把它扔到垃圾堆里，让它慢慢死去。
The snake did not die quickly. He was put on a heap of rubbish and left to die.
它死后就投生为那个人的儿子。
He died and was reborn as the son of that man.
当他长大后，还能记得过去世做蛇的生活。
When he grew up, he could remember his past life as a snake.
他记得他被长矛刺杀，死前是如何痛苦。
He remembered how he had suffered before he died after he was struck by the spear.
他是如此的忧虑，他是如此的害怕痛苦，
He was so apprehensive, he was so afraid of suffering that
所以他就出家为僧了，
he became a monk
这样他就不会再投生为蛇了。
so that he might not be reborn as a snake again.
这样的事情会发生的。你们可以找到
过去世投生为畜生的人。有一些人
可能不愿意告诉别人，
有一些人可能已经忘记了。
Such things can happen. You can find people that have been animals in their past lives. Some may not want to tell you or some just don't remember.
有人投生为动物，并且记得过去世的生活。
There are people who have been reborn as animals and remember those lives.
有很多这样的故事。下一个是
养母本生故事。这里它是一头大象。
There are so many stories. The next one is Mātuposaka. Here it is an elephant.
“既有这证得一切知者及具有天人世间中
无可比拟的忍辱之德的世尊导师为你的证人，
现在你起瞋恨是极不相应不适当的。”
“Now it is in the highest degree improper and unbecoming to you to arouse thoughts of resentment, since you are emulating as your Master that Blessed One.
这里巴利语的意思是将其作为你的导师。
The Pāḷi word means that you are pointing to him as your Master.
你将其作为你的导师。
并不是“效仿”（emulating）。
你将佛陀作为你的导师。
You are referring to him as your Master. It is not ‘emulating'. You are claiming the Buddha is your Master.
所以，我们应该审思佛陀宿世的功德。
So we should review the qualities of the Master's former conduct.
“则应审思佛经，观察无始以来的轮回。”
“He should review the Suttas that deal with the beginninglessness [of the round of rebirths].”
有情有过去世，
Beings have lives in the past
也有将来世。
and they will have lives in the future.
这一系列的生命被称为“轮回”。
This series of lives is called ‘the round of rebirth'.

无人能够知晓轮回是从什么时候开始的。

Nobody knows or nobody can tell when this round of rebirth begins.

所以“轮回”被称为“无始”。

That is why the round of rebirth is called ‘beginningless'.

它没有开始，

虽然我们知道它有一个中间。

我们处在轮回的中间。

There is no beginning although we know there is a middle. We are in the middle of this round of rebirths.

将来会有许多次的投生，过去有无数的投生。

There will be many more rebirths and there have been millions of rebirths in the past.

我们不知道它的开始，它的起点无法被了解。

We do not know the beginning of it or the beginning of it cannot be known.

在这个无始的轮回之中，你现在嗔恚的人

In this beginingless round of rebirths the person with whom you are angry

曾经做过你的父亲、母亲、兄弟姐妹等等。

has been your father, your mother, your brother, your sister and so on.

所以，佛陀说在轮回中想要找到

一个不曾做你父母的人很难。

So Buddha said it is very difficult in this Saṃsāra to find a person who has not been your father, your mother and so on.

所以，你嗔恨的人在过去世可能做过

你的父亲或者母亲。

所以，对他发怒是不恰当的。

So that person with whom you are angry might have been your father or your mother in your past life. So it is not proper to be angry with him.

这里给出的参考是：S., 2, 189-190。

The reference is given as S., 2, 189-190.

这是相应部尼柯耶。

相应部的英译是“Kindred Sayings”。

That is the Saṃyutta Nikāya. The Saṃyutta Nikāya is translated as Kindred Sayings.

英文版的是相应部卷二第 128 页。

So in the English translation it is in Kindred Sayings, volume 2, page 128.

这本书里写的出处是巴利版。

These references in the book are for the Pāḷi Texts.

下一个审思慈的功德的方法。

The next method is to review the advantages of loving-kindness.

修习慈心能够获得十一种功德。

There are eleven advantages to be gained from the practice of loving-kindness.

在本章结尾的地方会有详细的解释。

They will be explained in detail towards the end of the chapter.

所以，如果你嗔恨，不修慈，

你就不会获得这些功德。

So if you are angry and do not practice loving-kindness, you will not get these advantages.

下一个

The next one

是进行界的分析。

is the resolution into elements.

你将对方分解成“界”。

You resolve that person into elements.

“喂！你这出家者！

你对此人忿怒时，忿的什么？

“Now you who have gone forth into

homelessness, when you are angry with him, what is it you are angry with?

对他头发忿怒吗？

或对毛，对爪乃至对尿忿怒呢？” 等等。

Is it head hairs you are angry with? Or body hairs? Or nails? Or teeth? Or skin?” and so on.

所以，你问自己是不是对头发等愤怒。

这个是进行界的分析。

So you ask yourself are you angry with head hairs and so on. That is the resolution into elements.

我经常说这是“剁碎”。

I always say cut him into pieces.

如果你对五蕴很熟悉，你可能会说：

If you are familiar with the teaching of aggregates, you may say

“我是对色蕴愤怒吗？

我是对识蕴或者行蕴愤怒吗？”诸如此类。

“Am I angry with material aggregate, or consciousness aggregate, or formation aggregate?” and so on.
左后一个是行分施。
The last one is to try the giving of a gift.
当你对一个分愤怒的时候，送给他一个礼物。
So when you are angry with a person, give him a gift.
“即把自己所有的东西施与他人，
亦受他人所有的东西。”
“It can either be given by himself to the other or accepted by himself from the other.”
你可以接受他的礼物，
或者你可以给他一个礼物。
You may accept a gift given by him for you or you may give him a gift.
你可以送给他一个礼物。
因为人如果收到礼物的时候，
他的心就会变得柔软。
You may give him a present. That is because when a person accepts a present, the mind becomes soft.
用这样的方式，你就能消除嗔恚了。
So you may be able to get rid of resentment in this way.
这里给出了一个故事。
A story is given here.
“一位乞食的长老，
曾经三度被逐出（南锡兰的）
羯但罗山寺的住所，
“As happened to the senior elder who received a bowl given to him at the Cittapabbata Monastery by an almsfood-eater elder who had been three times made to move from his lodging by him,
（一天对大长老）说道：
‘尊者，此钵是我的母亲
——优婆夷给我，值八两金价，
and who presented it with these words ‘Venerable sir, this bowl worth eight ducats was given by my mother who is a lay devotee,
是正当得来的，愿尊师为
令大优婆夷得福（而受此钵）’。”
and it is rightly obtained', let the good lay devotee acquire merit'.”
对方是一个嗔恚很重的僧人。
The other monk maybe was a resentful monk.
他让这个僧人三度被逐出寺院。
He made the other monk give up his lodging three times.
大家知道，当你住在寺院的时候，
You know when you are living in a monastery
寺院是僧团的财产，
寺院会分配给你一个住处。
which is the property of the Saṅgha, you are given a place to live.
也可能是一个小房间。
如果一个比你僧腊长的僧人来了，
It may be a small room. But if a monk comes who is senior to you
他没有住处，那么你
就要把你的住处让给他。
and there are no other places to give to him, then you have to give your place to that monk.
因为他的僧腊比你长，他是长老。
That is because he is senior to you, he is older than you.
在这里，这个腊长的僧人三次去哪个寺院，
我想是出于恶意。
So that monk went there and got his place three times, I think out of malice.
所以，这个僧人将钵送给他，说：
So the other monk donated a bowl to him saying
“这个钵值八两（ducats）金价，
是我居家的母亲给我的”等等。
“This bowl worth eight ducats was given to me by my mother who is a lay devotee” and so on.
“布施调御未调御的人，
布施成就一切的利益。”
“A gift for taming the untamed
A gift for every kind of good.”
布施成就一切。这里就是这个意思。
Giving accomplishes everything. That is what is said here.
通过布施，你无往而不利。类似于此。
By giving you can do anything. It is something like that.

但是，我们不能错误里应用布施。

特别是在亚洲，在我们的国家，

We should not apply this wrongly. Especially in our countries in Asia

人们说：“布施无往而不利，

we say “Giving accomplishes everything.

给他行贿吧。”

So give him a bribe.”

有一次，在美国，

有一辆汽车被警察拦下来了。

Once a car was stopped by a policeman in this country.

开车的是孙女，她的奶奶坐在车里。

The grandchild was driving and her grandmother was with her.

奶奶说：“给警察塞点钱，给他贿赂贿赂。”

The grandmother said “Give him some pocket-money or give him a bribe.”

然后孙女说：“奶奶，这不是在缅甸，

我们在美国，不能这样做。”

Then the girl said “Grandmother, it is not Myanmar. We cannot do that here.”

但是给别人一点礼物，

消除他的嗔恚是很好的。

But it is good to give something to the person to get rid of resentment.

我们现在来看“破除界限”。

Now we have the breaking down of barriers.

“这样对敌人止息了瞋恨的人，

当如对爱的人，极爱的朋友，

“When his resentment towards that hostile person has been allayed, then he can turn his mind with loving-kindness towards that person too,

或非憎非爱的中立者一样

的对那敌人而起慈心。”

just as towards one who is dear” and so on.

以不同的方式进行审思后，

你就能消除嗔恚了。

After reflecting in different ways, then you will be able to get rid of resentment.

然后你对他这样修，直到破除界限。

Then you practice towards him too until the barriers are broken.

“这便是他（破除界限）的特相。”

我想——你们有“indication of this”的说法吗？

“The characteristic of it is this.” I think - can you say ‘indication of this'?

这句的意思是你可以从其中

判断这些界限有没有被破除。

That means you may judge from this when the barriers are broken and when they are not.

这里的巴利语是“lakkhaṇa”。

“lakkhaṇa”通常被翻译成“相”。

The Pāḷi word is ‘lakkhaṇa'. ‘Lakkhaṇa' is usually translated as characteristic.

有时候可能会有不同的译法。

Sometimes it may be translated differently.

我想这里用“indication”更好。

“这便是他的特相。”

I think ‘indication' is better here. “The indication of it is this.”

然后，这里有四个人的故事。

有一群强盗来要求一个人进行献供。

Then there is a story about four persons. The robbers come and ask to give one person for sacrifice.

如果你可以献供自己或者其他任何一个人，

你就是没有破除界限。

If you can give yourself or any other person, you have not broken down the barriers.

只有你不给出任何人进行献供，界限才算破除。

Only when you cannot give anyone are the barriers broken.

如果你说：“把我杀了吧，不要杀他们。”

If you say “Take me to be killed. Do not take them.”,

你这还是有偏心。

then you are not impartial.

你希望自己被毁灭。

You want your own destruction.

这样你就偏向了别人。

That is partiality towards others.

这样的话你就没有破除界限。

So you have not broken the barriers if you say that.

只有说“不要杀任何人”，

这时候界限才被破除。

The barriers are only broken when you say “Do not take any person.”
你将其他三个人当成与自己一样的。
You see the other three persons as yourself.
你不让任何人去献供。
You do not find anybody to be given for the sacrifice.
这样就算破除了界限。
Only then are the barriers broken.
这意味着你将这四个人平等、无差别地看待。
That means you see these four kinds of persons equally, impartially.
当破除界限时，你就获得了相和近行定。
When the barriers are broken, you are said to gain the sign and access.
这里不是特别地获得近行定，
但是当界限被破除时，
就说你获得了近行定。
Here there is no special gaining of access concentration, but when the barriers are broken, you are said to gain access concentration.
获得近行定之后，你继续，
直到最后获得禅那。
After you have access concentration, you go on until you get jhāna.
“证得舍五支具五支具足
三善十相与慈俱的初禅。”
“At this point he has attained the first jhāna which abandons five factors” and so on.
然后是经文和注释。
Then we have the Texts and the Commentary.
在对名相进行解释，
介绍如何修习慈心的时候，
In the explanation of the words and how to practice meditation
是根据《无碍解道》来解释的。
the practice of mettā meditation is given according to what is taught in the Paṭisambhidāmagga.
这就是 528 种修慈的方法。
That is the 528 ways of practicing mettā.
请看下发资料。
Please look at the handout today.
这就是修慈的 528 种方法。
This is how we practice mettā in 528 ways.
如果你们看第一列，
上面有我们散播慈心的 12 种众生。
If you look at the first column there are twelve kinds of persons to whom we send thoughts of loving-kindness.
第二列是十个方向——四维、四隅和上下。
In the second column are the ten directions - the four cardinal directions, the four corners, and down and up.
第三列是四种慈心的方式——
In the third column are the four modes of loving-kindness -
愿他们无怨、愿他们无憎、
愿他们无恼、愿他们自有乐。
May they be free from enmity. May they be free from displeasure. May they be free from affliction. May they live happily or keep themselves happily.
我们通过这四种方式对人修慈。
In these four ways we practice towards persons.
我们可以根据表格上的 528 种方法修慈。
We can practice mettā following this chart in 528 ways.
如果你们看第一列，
在#5 和#6 之间应该有一些空隙。
If you look at column one, there should be some space between #5 and #6.
前五个被称为“无限制的遍满”。
The first five are called ‘non-specific pervasion'.
从#6 到#12 是“有限制的遍满”。
From #6 through #12 there is specific pervasion.
当我们说所有众生的时候，
意思就是所有众生。
“一切有息者”指的是所有众生。
When we say all beings, we mean all beings. ‘All breathing things' means all beings. ‘
“一切生物”指的是所有众生。
“一切人”指的是所有众生。
“一切肉体所有者”指的是所有的众生。

All creatures' means all beings. ‘All persons' means all beings. ‘All those who have personality' means all beings.
前五个指的是所有的众生。
The first five mean all beings without specification.
第#6 项，我们说“愿一切女人”，
所以这里不包括男人。
然后我们说“愿一切男人”，
这里又不包括女人。
Then for #6 we say “may all women”, so in that case no men are specified. Then we say “may all men” and no women are specified.
当我们修习慈心的时候，
我们将此三列按照不同方法结合起来。
When we practice loving-kindness meditation, we combine these three columns in different ways.
我们首先说：“愿一切有情无怨、
无憎、无恼、而自有乐。”
First we say “May all beings be free from enmity, free from displeasure, free from affliction and live happily.”
然后说：“愿有息者无怨、无憎、
无恼、而自有乐”，诸如此类。
Then we say “May all breathing things be free from enmity, free from displeasure, free from affliction and live happily” and so on.
我们看#12 项。“愿一切堕恶道者
无怨无憎无恼而自有乐。”
Then we come to #12. “May all beings in states of loss be free from enmity, free from displeasure, free from affliction and live happily.”
接下来是和方向结合起来。
Next we combine it with directions.
在巴利语里“方”这个词放在前面，
但是英语放在后面。
In Pāḷi the word for direction comes first, but in English it comes later.
所以有点奇怪。所以你说：
“愿一切东方的有情
无怨无憎无恼而自有乐。”
So it is a little strange. So you say “May all beings in the eastern direction be free from enmity, free from displeasure, free from affliction and live happily.”
愿东方的一切有息者、一切生物、
一切人、一切肉体所有者无怨等等。
May all breathing things, may all creatures, may all persons and so on in the eastern direction be free from enmity and so on.
按照这样的方法，
无限制的方式有 48 种，
有限制的方式有 480 种。
Following this you practice toward 48 in non-specific mode and 480 in the specific mode.
所以，一共有 528 种修习慈心的方法。
So in this way there are 528 ways of practicing mettā.
我们在美国修习了若干次。
We have practiced this a number of times in this country.
所有 528 种全部修完，大概要花 45 到 50 分钟。
It takes about 45 or 50 minutes to practice all 528.
在第 53 段，对“satta”这个词进行了解释。
In paragraph 53 there is the explanation of the word ‘satta'.
“有情——
A being is called ‘satta' because
因为他们对于色等五蕴以欲与贪
而执着(sattā)极执着(visattā)
故为有情(sattā)。”
“any craving for it, has held (satta) it, has gripped (visatta) it, that is why ‘a being (satta)' is said.”
之所以被称为“有情”，
是因为他执着于自己的生命。
A being is called a ‘satta' because he is attached to his life.
“然此（有情的）术语，
随于一般通俗的用法，
亦得应用离贪的人，
“But in ordinary speech this term of common usage is applied also to those who are without greed,
譬如一种用篾做的扇子，
通常也称它为多罗扇（贝叶扇）。”

just as the term of common usage ‘palm fan (tālavanta)' is used for different sorts of fans [in general] even if made of split bamboo.”
人被称为有情。为什么被称为有情？
因为他还有执着。
A being is called ‘satta'. Why is he called ‘satta'? Because he has attachment to things.
那阿罗汉为什么被称为“有情”？
阿罗汉也被称为有情。
What about calling an Arahant a ‘satta'? An Arahant is also called a being.
但是阿罗汉已经断除了一切的烦恼。
他完全没有任何执着了。
但他也被称为“有情”。
An Arahant is a person who has eradicated all mental defilements. He has no attachment at all. Still he is called a ‘satta'.
论师解释说：“随于一般通俗的用法，
亦得应用离贪的人”。
The Commentator explains “In ordinary speech this term of common usage is applied also to those who are without greed.”
虽然严格来说，有情指的是有执着的人，
Although literally ‘satta' means a person who has attachment,
但是对于那些有执着的凡夫和
断除了执着的人，都被称为有情。
it is applied both to beings who have attachment and those who do not have attachment.
论师在这里以巴利语“tālavanta”为例。
The author points out the Pāḷi word ‘tālavanta' as an example.
“tālavanta”的意思是多罗叶做的扇子。
‘Tālavanta' means a fan made of palm leaves.
但是这个名词也用来指其他扇子，
This word is used for other fans as well
不管它是不是用多罗叶所制成。
whether they are made of palm leaves or not.
扇子可能是有纸或者竹篾制成，
但是人们依然用“多罗扇”来称呼它。
Now they are made of paper or split bamboo, but still they are called ‘tālavanta' in Pāḷi.
同样地，一个有执着的人被称为“有情”，
一个没有执着的人也被称为“有情”。
In the same way a person who has attachment is called ‘satta' and a person who does not have attachment is called ‘satta'.
在英语里有没有这样的例子呢？
Can you give me some examples in English?
大家知道我讲的意思吧？
You know what is meant here?
在棕榈泉这个地方附近
有一个镇，叫做二十九棕。
There is a town called 29 Palms near Palm Springs.
现在那里可能不止二十九棕榈树，
但是这个城镇依然叫做二十九棕。
There may be more than 29 palms now or less than 29 palms, but the city is still called 29 Palms.
我在字典里查了一下“pen”这个词。
I looked up the word ‘pen' in the dictionary.
“pen”这个词的原始意义是什么？
What is the original meaning of the word ‘pen'?
他是来自于法语和拉丁语。
它的原始意义是羽毛。
It comes from French and Latin. The original meaning is feather.
最初的笔是用羽毛或者鹅毛制成的。
So at first pens were made of feathers or quills.
现在的笔不是用羽毛制成，
但是还是叫做“pen”。
所以，这是一种用法。
Now pens are not made of feathers or quills but we still call them ‘pens'. So it is usage.
在第 54 段，
In paragraph
有一个有趣的词“补伽罗”。
there is an interesting word, ‘puggala'.
“pum 的意思是地狱。”
其实上是“put”。梵文是“put”。
“ ‘Pum' is what hell is called.” Actually it is ‘put'. In Sanskrit it is ‘put'.
“及堕于彼处（地狱）之义
的伽罗(galanti)而成为补伽罗(人)。”
巴利语是 puggala，

而梵文则是 pudgala。

“They fall (galanti) into that, is the meaning.”

The Pāḷi word is puggala and the Sanskrit word is pudgala.

这个词之所以有意思，是因为它反映了

This word is interesting because it reflects

印度教的某种信仰。

a certain belief in Hinduism.

根据印度教的说法，

According to Hinduism

如果你没有后代，死了之后就要下地狱。

you will go to hell after death if you do not have offspring, if you do not have sons and daughters.

如果你没有生儿子或女儿，死了就会下地狱。

If you live without having a son or a daughter, you will go to hell.

所以，婆罗门经常指着僧人说他们要下地狱。

That is why Brahmans always point out to monks that we are the ones who are going to hell.

我们没有家庭，没有后代。

We have no family. We have no offspring.

这是婆罗门的信仰。所以，

他们先要在家一段时间。

It is a Brahman belief. That is why they have to be householders for some years.

即使他们想出家，

他们也需要先居家生活

一段时间，建立家庭。

Even though they want to become monks, they have to be householders for some years and have a family.

然后，他们才出家。所以，

他们说没有子女的人就会下地狱。

Then they can leave the family. So those who have no sons or daughters will go to hell.

“puggala”的意思是那些要下地狱的人。

‘Puggala' means those who are going to hell, such persons.

后来“puggala”指所有人。

But later on ‘puggala' came to be applied to every being.

在巴利语里“儿子”是“putta”，

梵文是“putra”。

The word for son in Pāḷi is ‘putta' and in Sanskrit it is ‘putra'.

“tra”的意思是“保护”。“putra”的意思

是保护你免堕地狱的人，

因为如果你有儿子，你就不会下地狱。

‘Tra' means to protect. ‘Putra' means a person who protects you from hell because when you have a son, you won't go to hell.

他会保护你免于堕地狱。

所以儿子就是保护你不去下地狱的人。

因此，儿子被称为“putra”。

You are protected from hell. So a son is the person who protects you from going to hell. He is called ‘putra'.

学生：“舍利子”里的

“putta”也是这个词吗？

尊者：没错。后来，

这个词就只是指“儿子”。

Student: That is the same word as in Sāriputta?

Teacher: That's right. Later on it just meant a son.

这是印度教的信仰，

但是，这个词所有人都使用。

This is a Hindu belief, but the word was used by Hindus as well as Buddhists.

我想剩下的，大家自己可以阅读。

I think the others you can read by yourselves.

下个星期上课之前，

大家要读到第一个无色界禅那。

For next week read until the end of the first immaterial jhāna.

22A 说梵住品

(Tape 22A / Ps: 55-99)

第九 说梵住品

I thought

我原以为

that I had finished loving-kindness,

我讲完了慈。

but I think that I will go back a little.

但是，我觉得我还是回头再讲讲。

When you practice loving-kindness, first you try to see the danger in anger or in hate and

also you try to see the advantages in patience.
当你修习慈心的时候，
首先你要看到嗔恚的过患，
同时你也要看到忍辱的功德。
Then you practice loving-kindness first towards yourself, later towards a person who is dear,
然后你首先对自己修慈，再对亲密的人修慈，
then towards a neutral person, and lastly towards an enemy.
然后对无关的人修慈，最后对敌人修慈。
When you are able to break down the barriers -
当你能够破除界限的时候——
that means when you have mental impartiality towards these four kinds of persons, you are said to have broken the barriers.
也就是当你在心里对此四种人
没有偏好的时候，你就破除了界限。
With the breaking of barriers comes access concentration.
破除了界限之后，近行定就会出现。
In other kinds of meditation we can say at this point you get the learning sign and at another point you get the counterpart sign.
在其他的禅修中，我们可以说在此时
你获得了取相，然后获得了似相。
But here there is no separate learning sign and counterpart sign.
但是，在这里，没有独立的取相和似相。
There is no special sign.
没有特别的相。
When you have broken the barriers, you are said to have obtained the counterpart sign.
当你破除了界限之后，就可以说是获得了似相。
At that moment you also obtain the access concentration.
在这时候，你也获得了近行定。
Then you dwell on the beings and cultivate further so that you obtain jhāna.
然后你安住于有情，继续修习，获得禅那。
With mettā one can get up to the third jhāna with the fourfold method and the fourth jhāna in the fivefold method.
通过慈的修习，行者可以获得四分法中
的三禅，或者五分法中的四禅。
Then we have the Texts and Commentary beginning with paragraph 44.
然后，我们有经文和注释，从第 44 段开始。
The Text given here is a stock-phrase Text found in many Suttas and also in Abhidhamma.
这里给出的经文是在许多经典里经常
出现的习惯用语，在阿毗达摩里也有出现。
The references given here are from Vibhaṅga which is in Abhidhamma and Dīgha Nikāya which is in Sutta Piṭaka.
这里给的出处是阿毗达摩里的
《分别论》和长部尼柯耶。
In Sutta Piṭaka and Abhidhamma Piṭaka you find this passage again and again whenever loving-kindness meditation is described.
在经藏和论藏里，只要是形容慈心禅，
你经常可以看到这段。
Then there is the explanation of the words.
然后是对名相的解释。
In paragraph 47 about the middle
47 段的中间位置：
“Just as to oneself; equality with oneself without making the distinction ‘This is another being’, is what is meant.
“一切看作自己——即是说不作‘这是其它有情’的区别而视同自己一样；
Or alternatively equally (sabbattatāya),with the whole state of mind; not reserving even a little, is what is meant.”
或者说‘一切看作自己’是以
全部的心而不遗留一点在外。”
What it really means here is not being distracted outside even a little.
这里的意思实际就是不为
外界的任何东西干扰一丝一毫。
So with the whole state of mind you practice loving-kindness meditation, not to be distracted outside even a little.
全心全意地修慈心，
不被外界干扰一丝一毫。
Then in about the middle of paragraph

然后是第 48 段中间的部分——

“measureless through familiarity and through having measureless beings as its object” -

“以精练及以无量有情为所缘故为‘无量’”

so it is called ‘measureless’ because it is practiced again and again.

之所以被称为“无量”，是因为不断地修习。

So you are very familiar with that meditation, that kind of jhāna.

所以，你对这种禅修，这种禅那非常熟悉。

Or it can mean it is measureless through having measureless beings as its object.

或者说，因为所缘是无量的众生，

所以说是“无量”。

Since its object is measureless, it is also called ‘measureless’.

因为所缘是无量的，所以也被称为“无量”。

Student: In paragraph 48 it says “endued with loving-kindness”. Is ‘endued’ right or do they mean ‘imbued’?

学生：第 48 段说：“与慈俱”。

这里英译的“endued”对吗？

或者它是“使充满”（imbued）。

Teacher: Endued with loving-kindness.

尊者：与慈俱。

Student: Shouldn’t it be ‘imbued’?

学生：难道不应该是“imbued”吗？

Teacher: Endued, yes. I think they mean the same thing.

尊者：这里英译的 endued，是的。

我觉得它们是一回事。

It means endowed with or imbued with.

被赋予或者被充满。

Then there is the description of the 528 modes of loving-kindness.

然后是解释了 528 种慈的模式。

That was explained last week.

我们上个星期解释了。

In paragraph 53 there is the explanation of the word ‘being (satta)’.

在第 53 段，对“有情”这个词进行了解释。

“They are held (satta), gripped (visatta) by desire.” “

有情——因为他们对于色等五蕴以

欲与贪而执着(sattā)极执着(visattā)

故为有情(sattā)。”

The Pāḷi word is just to be attached.

这里的巴利语的意思只是“执着”。

‘Visatta’ means very attached to by way of desire.

“visatta”意思是以贪欲的方式非常执着。

So they are called ‘satta’ in Pāḷi.

所以，巴利语就称之为“有情”（satta）。

Those who have no greed are also called ‘satta’ because it is the common term or usage for beings actually.

对于一些没有执着的众生，

也被称为“有情”，是因为，

实际上这是对所有众生的一个惯用词。

The example given here is tālavanta in Pāḷi.

这里给出了多罗扇（tālavanta）的例子。

‘Tālavanta’ means palm fan, a fan made of palm leaves.

“多罗扇”的意思是多罗叶做的扇子。

Later on anything which is used to fan is called a ‘tālavanta’ whether it is made with palm leaves or whatever.

后来任何用来扇风的东西

都被称为“多罗扇”，

不管它是不是用多罗叶做成的。

The same name is applied to that thing.

都是用同样的名称称呼。

Last time I pointed out the word ‘pen’ in English.

上次我以英文的“pen”为例。

‘Pen’ really means a feather.

“pen”实际上指的是“羽毛”。

Even though it may not be a feather, still it is called ‘pen’.

现在即使不是羽毛，也被称为“pen”。

Do you see the word ‘akkhara-cintaka’?

你们看到“akkhara-cintaka”这个词吗？

“However, [in the world] etymologists (akkhara-cintaka) who do not consider meaning have it that it is a mere name.”
“其次文法家张不要考虑（有情的）语义，
这只是一个名字而已。”
‘Akkhara’ means letters and ‘cintaka’ means fingers, so the fingers of letters.
“akkhara”意思是“文字”，
“cintaka”意思是手指，
所以这个词是文字之指。
That means grammarians or etymologists.
意思就是指“文法学家”。
There are two kinds of etymologists here.
文法学家分两种。
One kind of etymologist did not search for the meaning of the word, the literal meaning of the word.
其中一种文法学家
并不追求文字的字面含义。
They said it is just a name given to the being.
他们说，文字不过是一个指称而已。
So don’t worry whether it means to be attached to or whatever.
所以，不要为它所附属的含义操心。
So it is a mere name for them.
所以它仅仅是一个名称而已。
“While those who consider meaning” - there are other kinds of etymologists who said it has a meaning.
“但要考虑语义的人”——
还有一种文法学家说名称具有意义。
They said that the word comes from ‘sattva’ in Sanskrit.
他们说“有情”是从“sattva”
这个梵文词而来。
A being is called ‘sattva’ because it has a bright principle, ‘sattva’.
有情之所以被称为“satta”，
是因为它具有“明亮的特性”（sattva）。
This refers to the teaching of the Samkhya system in Indian philosophy.
在这里涉及的是印度数论派的哲学体系。
Samkhya system teaches that there are three principles - the sattva, rajas and tamas.
数论派体系教导三种特性——
明性、动性、惰性。
They are given in footnote 6.
这在脚注 6 有解释。
I think that I talked about ‘puggala’ last time.
我想上次我谈到了“补伽罗”。
‘Put’ means hell and ‘gala’ means to fall, so falling to hell.
“put”的意思是“地狱”，
“gala”的意思是“坠入”，
所以是坠入地狱。
Those who fall to hell are puggala.
掉进地狱的人就被称为“补伽罗”。
The Hindu belief is that you go to hell if you do not have any offspring.
印度教的信仰是
如果你没有子嗣，你就会进地狱。
In footnote 7 “Here when the aggregates are not fully understood, there is naming (abhidāna) of them and of the consciousness” -
脚注 7：“当五蕴没有被彻底了知的时候，
就会对它们和心识进行命名。”
I think ‘of the’ should go. “There is naming of them and consciousness of them as self (attā).”
——我想这里英译的“of the”要删掉。
“就会将它们和心识作为’我‘进行命名。”
That means we do not understand the real nature of them as aggregates, we call or give a name to these aggregates, self (attā).
这里的意思是，我们不能理解
它们作为蕴的本性，
我们就会给这些蕴“我”的名称。
We understand it as attā. So ‘consciousness’ here really means understanding.
我们认为它有“我”。所以这里英译的
“consciousness”意思实际上是“理解”。

We know or understand these aggregates as attā.
我们将诸蕴理解成“我”。
“That is to say, the physical body or alternatively the five aggregates.”
“也就是说，身体或者五蕴。”
The Sub-Commentary is explaining the word ‘attābhāva’.
复注对“attābhāva”这个词进行了解释。
You can find the word in paragraph 54.
大家可以在第 54 段看到这个词。
Personality (attābhāva) is explained here.
这里对“自体进行了解释。
‘Attā’ means attā and bhāva’ means something arising from it.
“Attābhāva 意思是 attā，
bhāva，从其中所生者。
‘Something’ here means the naming and knowing.
‘所生’者这里指的是命名或者了知。
Naming and knowing arise from it.
从中生出命名和了知。
Therefore it is called ‘bhāva’.
所以被称为 bhāva。
How naming and how knowing? Knowing as attā.
”如何命名和了知？
将之作为“我”进行了知。
So that is called ‘attābhāva’ in Pāḷi or in Sanskrit.
所以在巴利语或者
梵文里称为“自体”（attābhāva）。
In paragraph 56 “And here may all beings be free from enmity is one absorption.”
第 56 段：
“‘愿一切有情无怨’为一安止定。”
The Sub-Commentary also said something about absorption or jhāna here.
复注里此处也谈到关于安止或禅那。
The word used is appanā. Appanā is normally translated as absorption or jhāna.
这里使用的巴利语词是“appanā”。
“appanā”通常被翻译成“安止”或者“禅那”。
But I think if we translate it as something like application, it makes more sense.
但是我觉得，这里如果翻译成
“应用”，可能更有意义。
When we practice loving-kindness meditation, we practice in four ways.
当我们修习慈心的时候，我们有四种方式。
May all beings be free from enmity, that is one.
愿一切有情无怨为一种。
May all beings be free from affliction, that is the second one.
愿一切有情无憎为第二种。
May all beings be free from anxiety, that is the third one.
愿一切有情无恼为第三种。
May they live happily, that is the fourth one.
愿它们自己有乐，这是第四种。
Each one is an application.
每一种是一种应用。
The Sub-Commentary explains that you can get jhāna just by saying this one sentence -
复注解释说，你可以
通过念诵其中一句获得禅那：
“May all beings be free from enmity. May all beings be free from enmity. May all beings be free from enmity.”
“愿一切有情无怨。
愿一切有情无怨。愿一切有情无怨。”
This is called ‘one absorption’ or ‘one application’.
这被称为“一种安止”
或者“一种应用”。
In the explanation of these ‘free from affliction’ means free from mental affliction.
在解释里，“无恼”意思是没有精神上的烦恼。
‘Free from anxiety’ I think is not an accurate translation.
“Free from anxiety”不是一个准确的法义。
The Pāḷi word is anīgha. That means free from dukkha.
巴利语是“anīgha”。

意思是从“苦”中解脱出来。

You may have noticed on the sheet I gave you last week that I changed them.
在上周我给你们发的资料里，
大家可能已经看到，我已经改过来了。

The second application is translated as “May all beings be free from displeasure.”
第二种应用被翻译成：“愿一切有情无憎（free from displeasure）。”

The third application is translated as “may all beings be free from affliction.”
第三种应用被翻译成：“愿一切有情无恼（free from affliction）。”

‘Free from affliction’ means free from bodily suffering, free from pain.
“free from affliction”意思是从身体的痛苦中解脱。

‘Free from displeasure’ means free from domanassa or mental affliction.
“无憎”意思是从精神的痛苦中解脱。

The fourth one is “May they live happily.”
第四种是“愿他们自己有乐”。

Literally it means may they hold themselves happily or may they maintain their bodies or themselves happily.
字面的意思可以是他们自己保持快乐，
或者保持身体或自身的快乐。

It is all right if we just say “May they live happily.”
如果说“愿他们生活快乐”也可以。

So there are four absorptions, four applications.
所以，这是四种安止，四种应用。

Then there are eleven benefits to be enjoyed from the practice of loving-kindness meditation.
修习慈心可以获得十一种功德。

One sleeps in comfort, one wakes up in comfort and so on.
安眠、安寤等等。

In paragraph 71 references are given for “like fire in the case of the lay woman devotee Uttarā”.
第 71 段“不为火烧如郁多罗优婆夷”。

You are referred to chapter 12, paragraph 34. You will come to that later, not now, not today.
这里给出的参考是 12 章 34 段。
以后我们会学到这里，今天不看那里。

On ‘Dha’ refers to the Commentary the Dhammapada.
“Dha”指的是《法句经》的注释。

If you want to read the story in more detail you may read the book Buddhist Legends,
如果你们想更详细地阅读这个故事，
你们可以读《佛教传说》
part 3, page 103.
第三部分，第 103 页。

“Like the poison in the case of the Saṃyutta Reciter the Elder Cūḷa-Sīva” - we don’t know this story
“不中毒如《相应部》师的小尸婆长老”
——我们不知道这个故事，
because the Sub-Commentary did not explain this.
因为复注里没有对此进行解释。

Maybe it was very well-known at the time this Commentary was written down.
可能这在当时是个众所周知的故事，
所以，论师就没有写下来。

But now nobody knows about this Elder Cūḷa-Sīva.
但是现在没人知道这个小尸婆长老了。

“Like the knife in the case of the novice Saṅkicca” - this also is in the Commentary to the Dhammapada.
“不为刀伤如僧揭笈沙弥”
—这也是《法句经》注释里的故事。

You may read the same book Buddhist Legends, part 2, page 238 and the following pages.
你们也可以去看《佛教传说》
第二部分 238 页及以后的文字。

Now we go to compassion. Compassion is karuṇā in Pāḷi. It will be explained later.
我们现在来看“悲”。
“悲”的巴利语是“karuṇā”。
稍后会对这个词进行解释。

“One who wants to develop compassion should begin his task by reviewing the danger in lack of compassion and the advantage in compassion.”

“希望修悲的人，当观察无悲的过患及有悲的功德而开始修悲”。

Then he practices compassion.
然后就开始修悲。

Compassion takes beings in suffering or beings in distress as object.
修悲的所缘是处于痛苦或者悲伤中的众生。

So it is a little different than the object of loving-kindness meditation.
所以，这和慈的所缘有所不同。

Loving-kindness meditation takes all beings
修慈的时候所缘是所有的众生，

whether they are suffering or whether they are enjoying, so all beings.
不管他们是在受苦还是在享乐。

Karuṇā takes all beings who are in distress, who are suffering.
悲是以忧伤痛苦的众生为所缘。

When we want to practice karuṇā meditation, we have to find a person who is in distress, who is suffering, mentally as well as physically.
当我们想修悲的时候，我们需要找一位处于悲痛中的众生，精神和肉体在受苦的众生。

So we have to find such a person.
所以，我们要找到这样的众生。

If we cannot find such a person, what should we do?
如果我们找不到这样的人，怎么办？

Then we can arouse compassion for an evil-doing person.
那么，我们就对一个作恶的人生起悲。

There may be some person doing evil.
有一些人为非作歹。

Even though he is happy right now, he is going to suffer in his next lives.
虽然他现在很快乐，但是在将来会受苦。

So he is the object of compassion also.
所以，他也是悲的所缘。

We can practice to such a person.
我们可以对此种人修悲。

Student: Bhante, were people so happy at that time they could not find a person in suffering?
学生：尊者，人们在很开心的时候是不容易找到受苦的人的？

Teacher: They may be having fun right now doing evil things, but they are going to suffer the consequences of wrong doing in the next life.
尊者：他们可能在某时很开心，为非作歹，但是在将来会遭受作恶的苦报。

You can think of that and take them as the object of karuṇā.
你们可以如此思维，将他们作为悲的所缘。

Then the comparison is given to a man who is caught with stolen goods and who is condemned to death.
然后讲了一个连赃物一概被捕的盗贼，国王命令处以死刑。

He is given food and all these things, but he was not happy.
人们给他食物等，但是他不开心。

In that story in paragraph 79 it says “giving him a hundred blows in sets of four.”
在第 79 段的故事里写道：“每一十字街口（in sets of four）给以一百鞭挞。”

Actually it is not in sets of four, but at every crossroads.
这里英译的“in sets of four”是错误的，应该是“十字街头”。

A crossroads is called ‘a set of four’ because four roads meet there.
十字街头被称为“四个一组”（in sets of four）是因为在那里有四条道路交汇。

So at every crossroads he was given a hundred blows.
所以，在每个十字路口，鞭打他一百次。

The people give him things to eat. Although he may be eating and although he may even be enjoying it, he is going to suffer death.
人们给他东西吃。虽然他可以吃东西，甚至是可以享受食物，但是他马上就要接受死刑了。

In the same way a person who is doing evil may be enjoying himself now, but he will suffer.
同样地，一个在作恶的人，
现在可能很快乐，但是终究会受苦。
So he can be the object of karuṇā.
所以，他就可以成为悲的所缘。
Then there may be some person who does not do evil, who does profitable deeds,
可能有一些人没有作恶，做了有益的事情，
but he may be overtaken by one of the kinds of ruin beginning with the ruin of health, or ruin of relatives, or ruin of property and so on.
但是可能遭遇生病
眷属破坏及失财等任何灾难。
That person also can be the object of karuṇā meditation.
这样的人，也可以成为修悲的所缘。
A person who does not do evil things but who does meritorious deeds, good things,
没有作恶的人，行善的人，
may be in poor health, or may have disease, or may have lost relatives, or may have lost his property and so on.
可能会生病，或者失去亲人，
或者失去财产等等。
So he can be the object of karuṇā.
所以，他也可以成为悲的所缘。
In paragraph 81 the second paragraph it says “And here too”.
在第 81 段第二部分说：“And here too”，
The ‘too’ is misplaced. That should go after “He too deserves the meditator’s compassion.”
这里的“too”放错了地方。
应该放在“he”后面：“He too deserves the meditator’s compassion”。
Not only the person who does evil, but he also deserves compassion.
不仅仅是作恶的人，
行善的人也可能成为悲的所缘。
“He too deserves the meditator’s compassion.
“对他也应该生起悲悯。”
“Even with no such ruin, thus ‘In reality he is unhappy’.”
“纵无此等之失，亦不能逃避轮回之苦”。
Now there is a person who does good.
现在，某人行善。
He has not been overtaken by any one of the ruins.
他没有遭受如上等损失。
So he is well off. He is in prosperity.
他非常富裕，非常幸福。
What do you do with him? You can still practice karuṇā towards him.
你可以对他修什么？你还是可以对他修悲。
“ ‘In reality he is unhappy’, because he is not exempt from suffering of the round [of becoming].”
因为他“亦不能逃避轮回之苦”。
He is not exempt from suffering old age, disease and death in the end.
他不能逃避生老病死的痛苦。
And so such a person can be the object of karuṇā meditation.
这样的人，也可以成为修悲的所缘。
So in fact anybody can be the object of karuṇā meditation,
所以，实际上，任何人
都可以成为修悲的所缘，
depending on how you regard that person, how you look at him.
这取决于你如何对他进行思维。
But it is better to find a person who is in real distress, who is in real suffering
但是最好是找一位真正受苦的人，
and practice karuṇā towards that person.
对他进行修悲。
If you cannot find such a person, then you may practice towards the other persons.
如果你找不到这样的人，
那么你就可以对其他人修悲。
Here also there is the breaking down of barriers.
这里也有界限的破除。
Then one practices meditation until one gets jhāna.
这样去禅修，最后获得禅那。

This meditation can also lead to the attainment of third jhāna or fourth jhāna.
这样的禅修也可以导致获得三禅或者四禅。
The next one is gladness (muditā).
下一个是“喜”。
Since it is gladness, its object must be people who are in prosperity, who are in happiness.
因为是“喜”，
所以所缘应该是快乐幸福的人。
Beings who are in happiness are the objects of muditā meditation.
处于幸福中的人就是修喜的所缘。
You practice this towards a dear person and so on.
你对可爱可意之人修喜，等等。
In paragraph 85 it says ‘a boon companion’.
在第 85 段，英译提到“a boon companion”（最喜的密友）。
What is ‘a boon companion’?
什么是“boon companion”？
The Pāḷi word is soṇḍasahāya. ‘Soṇḍa’ means a tavern, a drinking place.
这里的巴利语是“soṇḍasahāya”。
“soṇḍa”意思是酒馆，喝酒的地方。
Soṇḍasahāya means a drinking companion.
“Soṇḍasahāya”意思是“酒友”。
That means a very intimate and very kind relationship towards that person.
就是非常亲密，关系很近的朋友。
Do you use this word ‘boon companion’?
你们使用“boon companion”这个词吗？
Student: I don’t think so. ‘Boon’ is something like lucky or a gift.
学生：我觉得我们不用这个词。“Boon”就是幸运或者礼物之类的意思在法语里，
In French there is ‘bon vivant’ which is a high liver or a drinker. That’s French though.
有一个法语词是“bon vivant”，
意思是喜欢吃喝玩乐的人。但是那是法语。
Actually a drinking companion makes a lot of sense.
实际上，写成酒友更恰当。
Teacher: When you practice compassion, what you do is
尊者：当你修悲时，你所做的就是
to reflect “This being indeed has been reduced to misery. If only he could be free from this suffering.” That is how you practice compassion.
反思“这个人确实已经非常痛苦，
但愿他能摆脱这种痛苦。”
你要如此地修悲。
That is in paragraph 78.
这是第 78 段。
When you practice karuṇā,
当你修悲的时候，
you say “May he be free from suffering. May he get free from this suffering.”
你说“愿他远离苦。愿它远离苦。”
That is the way of practicing compassion towards beings.
这就是对众生修悲的方法。
In muditā what do you say?
修喜的时候，你怎么说呢？
“This being is indeed glad. How good! How excellent!” That is muditā.
“这有情实在喜悦，多么好啊！
多么愉快啊！”这就是喜。
So when you practice muditā, you say “He is happy. He is in prosperity. How good! How excellent!”
当你修喜的时候，你说：
“他很快乐，非常幸福。
多么好啊！多么愉快啊！”
That is how you practice muditā meditation.
就是说你修喜的方法。
When you want to practice muditā meditation, you choose a person who is in happiness, who is in prosperity.
当你想修喜的时候，
你选择一个快乐幸福的人。
Then you say “He is happy. He is prosperous. How good! How excellent!” You practice like that.

然后说：“他很快乐，他很幸福。
多么好啊！多么愉快啊！”
你就是如此去修。
“But if his boon companion or the dear person was happy in the past but is now unlucky and unfortunate,
“如果他的密友或可爱的人，
过去非常幸福，
但现在已遭遇逆境恶运，
then gladness can still be aroused by remembering his past happiness.”
则应忆念其过去的幸福状态。”
Or “In the future he will again enjoy similar success” and so on.
或者想“他将来更得成功”，诸如此类。
You can still practice muditā towards that person.
你还是可以对他修喜。
Then the is breaking down of the barriers and so on.
这样就破除了界限。
This meditation also leads to third jhāna or fourth jhāna.
这种禅修也可以导致获得三禅或者四禅。
The last one is upekkhā (equanimity).
最后一个是“舍”。
“One who wants to develop equanimity must have already obtained the triple or quadruple jhāna in loving-kindness, and so on.”
“希望修习于舍的修习者，由于慈等
已经获得了下三禅或四禅”等等。
That is if you want to attain jhāna through this meditation. First you must attain three jhānas or four jhānas by the practice of loving-kindness, or compassion or gladness.
也就是说，如果你希望通过修舍获得禅那。
首先，你必须通过修慈或修悲
或修喜获得了三禅或者四禅。
“He should emerge from the third jhāna [in the fourfold reckoning],
“并已从熟练了的第三禅
（或五种禅中的第四禅）出定，
after he has made it familiar, and he should see danger in the former [three divine abidings]
及见前面（慈悲喜三者）的过患——
because they are linked with attention given to being’s enjoyment (or given to attachment to beings) in the way beginning ‘May they be happy’ and so on.”
由于‘愿彼等幸福’等
而对有情与爱着作意相应故”等等。
“Because resentment and approval are near, and because their association with joy is gross” -
“瞋恨与爱着接近故，喜相应粗故”—
actually because they are gross due to association with joy.
—因为它们与喜相应，所以它们粗重。
It is not that association with joy is gross, but they are gross.
不是与喜相应是粗重的，是它们是粗重的。
They are said to be gross because they are associated with joy.
它们之所以是粗重的，因为它们与喜相应。
There is sukha with them. So they are said to be gross.
因为它们与“乐”俱，所以是粗重的。
“And he should also see the advantage in equanimity because it is peaceful.”
“又见舍的功德——自性寂静故”。
How do you practice equanimity towards people? What do you say?
如何对人修舍？讲些什么？
It is not given here. We will meet it later.
这里没有介绍。稍后我们会碰到。
You just say “Beings have kamma as their property.”
你只需要说：“众生以业
为他们的财产”就可以了。
Just that. It is kamma.
就这么简单。它就是业。
Beings suffer or enjoy according to their kamma.

众生根据他们自身的业受苦或者享乐。
Beings have kamma as their property, as their matrix, as their relative and so on.
一切众生都是业的所有者，
以业为起源，是业的眷属等等。
Thinking of the law of Kamma is one way of practicing upekkhā meditation.
思维业的法则也是修舍的一种方法。
“Therefore he should arouse equanimity towards the neutral person in the way already stated.
“是故依上述之法先对中立者而生起舍。
Then through the neutral one” - I think ‘through the neutral one’ should go.
然后通过中立者”——
我想这里英译的
“通过中立者”应该删掉。
It should be “Then he should break down the barriers in each case between the three people, that is, the dear person, then the boon companion, and then the hostile one, and lastly himself.
应该是：“如是对爱者，对密友及怨敌而起舍。
如是对（爱者密友怨敌）三者与自己之间，
以一切中立而破除界限，
And he should cultivate that sign, develop and repeatedly practice it.”
对那相数数修习而多作。”
Here since he has attained three jhānas or four jhānas with mettā meditation and others, he reaches here the fourth jhāna or the fifth jhāna.
因为在这里已经通过修慈等获得三禅或四禅，
他在这里达到四禅或者五禅。
“But how then? Does this arise in one whom the third jhāna has already arisen on the basis of the earth kasiṇa, etc.? It does not.”
“那末，在地遍中生起第三禅的人，
能否生起这第四禅呢？
这是不可能生起的。”
Not anybody who has gained jhāna with other meditation can obtain the fourth jhāna or the fifth jhāna through upekkhā.
并不是所有通过其他方法获得禅那的人
在此处通过舍的修习
就可以获得四禅或者五禅。
He has to have gained jhānas through mettā, karuṇā or muditā meditation.
必须是通过修慈、悲、喜获得的禅那。
Then he can gain the fourth jhāna or the fifth jhāna through the last one, through upekkhā meditation.
然后他才可以通过修舍获得四禅或者五禅。
“Does this arise in one whom the third jhāna has already arisen on the basis of the earth, etc.?
“在地遍中生起第三禅的人，
能否生起这第四禅呢？
It does not. Why not? Because of the dissimilarity of the object.”
这是不可能生起的。何以故？
（遍业处及舍业处的）所缘异故。”
Let us say you get the first, second, third jhāna taking the earth kasiṇa, the earth disk as object.
我们假设你通过以地遍
为所缘获得初禅、二禅、三禅。
Then the object of your jhāna is the earth disk.
那么，你禅那的所缘就是地遍。
Here the object of your jhāna must be beings.
然后，你下一个禅那的所缘必须是众生。
So there is difference of object.
所以这两个所缘是不同的。
“Because of the dissimilarity of the object.
“（遍业处及舍业处的）所缘异故。
It arises only in one in whom the third jhāna has arisen on the basis of loving-kindness, etc., because the object is similar.”
然而于慈等生起第三禅的人
则得生起这第四禅，因为所缘同故。”
That is the end of the four divine abidings.

这就是四个梵住的最后一个。

Now comes the general exposition.
然后是杂论。

The first part has the meanings of mettā, karuṇā, muditā and upekkhā.
第一部分解释了慈悲喜舍的意义。

“Now as to the meaning firstly of loving-kindness, compassion, gladness and equanimity: it fattens, thus it is loving-kindness.”

“就此等慈悲喜舍的语义，

先当说爱而为‘慈’，即慈爱之义。“

The Pāḷi word ‘mejjati’ really means it sticks. So it is sticky.
巴利语的“mejjati”意思实际上是

“黏着”。所以是非常“黏”。

“It is gluttonous (not solvent).”

“它是贪吃的（不溶解）”。

When you have mettā, you are as it were glued to the person.
当你具有“慈”的时候，

就好像是“黏”上了某人。

“It is gluttonous is the meaning.” , not solvent.
“它是贪着（siniyhati）的意思。”

不是溶解。

“Also: it comes about with respect to a friend (mitta), or it is behavior towards a friend, thus it is loving-kindness (mettā).”

N“或者对友人的态度及

关于友谊的行动故名为‘慈’。”

The first explanation takes it that mettā comes from the root ‘mit’ and the suffix ‘tā’.

第一个解释将 mettā分为

词根“mit”和后缀“tā”。

The second one takes it that the word ‘mettā’ comes from the word ‘mitta’.

第二个解释说 mettā来自“mitta”。

Mitta is changed to mettā by a grammatical rule.
通过语法规则，mitta 变成了 mettā。

So mettā first is derived from a root and a suffix
所以 mettā首先从一个词根和词缀而来，

and secondly is derived from a word and a suffix.
然后从某个巴利语词和后缀而来。

The second one is karuṇā. It is explained here.
第二个是“悲”。这里进行了解释：

“When there is suffering in others it causes (karoti) good people’s hearts to be moved (kampana), thus it is compassion (karuṇā).

“他人苦时，令诸善人

的心震动（同情）为‘悲’。

Or alternatively, it combats (kiṇati) others’ suffering, attacks and demolishes it, thus it is compassion.”
或者拔除杀灭他人之苦为‘悲’。”

Here whether you really demolish the suffering of others is not important.
在这里，你是否能够消除

别人的痛苦是不重要的。

It is immaterial. When karuṇā arises in one’s mind, it arises in this manner.
它是无关紧要的。当某人心里生起悲

的时候，就是以这样的方式生起的。

It arises in this mode of wanting to remove suffering from others.
它生起的时候就是希望消除他人的痛苦。

“Or alternatively, it is scattered (kiriyati) upon those who suffer, it is extended to them by pervasion, thus it is compassion (karuṇā).”

“或者‘悲’乃散布于苦者

以遍满而扩展之。”

It is the desire for beings to be free from suffering, to be free from distress.
它是希望众生脱离痛苦的愿望。

The next one is muditā. “Those endowed with it are glad (modanti), or itself is glad (modati), or it is the mere act of being glad (modana),
下一个是“喜”。

“即对所有之人而喜，

或自己喜悦，或仅喜悦之意。”

thus it is gladness (muditā).

所以被称为“喜”

Muditā is just defined as gladness.

“Muditā”被定义成“喜”。

Next there is upekkhā. “It looks on at (upekkhati), abandoning such interestedness as thinking ‘May they be free from enmity’ and having recourse to neutrality, thus it is equanimity (upekkhā).”

下一个是“舍”。“弃舍‘愿彼等无怨’等的所作而至于中立的状态，

是‘舍’的意思。”

Equanimity is not indifference.

舍不是漠不关心。

It takes beings as object. It is just impartiality.

它以众生为所缘。采取不偏不倚的态度。

It is not disregarding them all together.

并不是彻底不管他们。

Then there is discussion of the characteristics etc. of each one. “Loving-kindness is characterized here as promoting the aspect of welfare.”

然后对每一个的特相进行逐一讨论。

“先说慈以维持有情的利益行相为相”。

That means actually occurring in the mode of desiring welfare.

意思就是实际上是希望利益的模式。

“Its function is to prefer welfare. It is manifested as the removal of annoyance.”

“取来有情的利益为味（作用），

恼害的调伏为现起（现状）。”

I just want to say ‘ill will’ here.

这里我想用“ill will”。

Its proximate cause is seeing lovableness in beings.

“见有情的可爱为足处（近因），

It succeeds when it makes ill will subside, and it fails when it provides (selfish) affection.”

瞋恚的止息为（慈的）成就，

产生爱着[(selfish) affection]为（慈的）失败。”

‘Selfish’ is put in parentheses. Is there unselfish affection?

这里的英译在括号里

加了一个“selfish”。

有 unselfish affection 吗？

Here what is meant is attachment. If you have attachment or lobha, you fail.

这里的意思是“执着”。

如果你产生了执着，产生了贪，就失败了。

Compassion actually is desire to remove suffering from others.

“悲”实际上是希望移除他人的痛苦。

“Compassion is characterized as promoting the aspect of allaying suffering. Its function resides in not bearing other’s suffering.

“‘悲’以拔除有情之苦的行相为相，

不堪忍他人之苦为味，

It is manifested as non-cruelty. Its proximate cause is to see helplessness in those overwhelmed by suffering.

不害为现起，

见为苦所迫者的无所依怙为足处，

It succeeds when it makes cruelty subside and it fails when it produces sorrow.”

害的止息为（悲的）成就，

生忧则为（悲者）失败。”

This is very important. “It fails when it produces sorrow.”

这里非常重要。“生忧为失败”。

When you practice compassion, you just practice compassion and you don’t go into feeling sorry.

当我们修悲的时候，

你只是单纯修悲，不要生起悲伤。

That is very important.

When we see some people injured by some person for example,

这非常重要。

例如，当我们看到有人被别人伤害的时候，

we are not only sorry for them, but we may be angry with the person who inflicted pain on them.

我们不仅为此悲伤，

还对伤害他人的人产生愤怒。

When we do that, we are going beyond the scope of compassion.

如果我们是这样，我们就超出了悲的范畴。

We are getting into akusala, unwholesome mental states.
我们就产生了不善的心所。
Compassion is a wholesome mental state, a highly developed wholesome mental state.
悲是善的心所，非常高级的善心所。
When we practice compassion, we just have the desire for them to be free from suffering.
当我们修悲的时候，
我们只是希望移除他人的痛苦。
We cannot say that we suffer with them because if we suffer with them, we have unwholesome mental states in our mind.
我们不能说我们跟他们一起受苦，
因为如果我们跟他们一起受苦，
我们就有生起了不善的心所。
We do not suffer with them. We have compassion for them. We sympathize with them. That is important in karuṇā.
我们不要与他们一起痛苦。
我们对他们生起悲心。我们同情他们。
这是修悲时很重要的一点。
Many people confuse karuṇā with this enemy, sorrow.
许多人将悲和它的敌人“忧”混淆。
“Gladness is characterized as gladness (produced by other’s success).
“喜——以喜悦为相，
Its function resides in being unenvious. It is manifested as the elimination of aversion (boredom).”
无嫉为味，不乐的破坏为现起。”
We were talking about aversion and boredom on my way here.
我们在这里谈到“不乐”，
The Pāḷi word used is ‘arati’. ‘Rati’ means delight and ‘a’ means not.
这里使用的巴利语是“arati”。
“rati”意思是“乐”，
“a”意思是“不”。
So it is non-delight in other people’s, other beings’ success etc.
所以意思是对其他人的成功等生起不快乐，
I don’t think that we can call it boredom.
我觉得英译的“boredom”不对。
Perhaps aversion also is not so good here.
“aversion”可能也不是那么好的译法。
Can you think of another word which means non-delight?
你们能不能想到另外一个
表示“不乐”的英文单词。
Muditā is the opposite of envy actually.
实际上，“喜”是“嫉妒”的对立面。
When you envy somebody, you are not pleased with his success or his prosperity.
当你嫉妒别人的时候，
你看到他的成功和幸福就不会开心。
You don’t take delight in his success.
对他的成功，你就不会开心。
The word ‘arati’ here means that, not taking delight in other people’s success and so on.
这里的“arati”的意思
是对他人的成功等不开心。
“it succeeds when it makes non-delight subside, and it fails when it produces merriment.”
“不乐的止息是它的成就，
发生（世俗的）笑则为它的失败。”
That is merriment with attachment.
这里指的是有执着的笑。
Student: Sometimes you say sympathetic joy for gladness?
Teacher: Yes. Sympathetic joy and some also translate it as altruistic joy.
学生：有时候我们将“喜”称为“随喜”。
尊者：是的。随喜（sympathetic joy）有时候也翻译成 altruistic joy。
Sympathetic joy may be better
Sympathetic joy 这个译法可能更好，
because ‘gladness’ can mean any kind of gladness.
因为这里英译的“gladness”
可以指任何形式的“喜”。
Maybe here the translator wanted to be literal.
‘Muditā’ just means gladness,
可能译者在这里想忠实原文。
巴利语的“muditā”仅仅指“喜”，

but I think sympathetic joy is a better word for it.
但是我想 sympathetic joy 这个译法更好。
“Equanimity is characterized as promoting the aspect of neutrality towards beings” and so on.
“舍——对有情而
维持其中立的态度为相”等等。
“Its proximate cause is seeing ownership of deeds (kamma) thus:
“它的足处是：
‘Beings are owners of their deeds. Whose [if not theirs] is the choice by which they will become happy,
诸有情的业为自己的所有，
他们随业力而成幸福，
or will get free from suffering, or will not fall away from the success they have reached”
或解脱痛苦，或既得的成功而不退失”。
‘Will get free from suffering’ refers to karuṇā (compassion).
“解脱痛苦”指“悲”。
‘Will not fall away from the success they have reached’ refers to muditā.
“既得的成功不退失”指的是“喜”。
When you practice muditā, you may say
“May they not fall away from this prosperity, or this success, or this happiness.” You can say like that too.
当你修喜的时候，你可能会说：
“愿他们既得的成功
或幸福不退失。”你也可以这样说。
On the other page it said you may say “This being is indeed glad. How good! How excellent!”
在另外一处说，你可以说：
“这有情实在喜悦，
多么好啊！多么愉快啊！”
You can say either way.
这两个都可以。
“It succeeds when it makes resentment and approval subside
“瞋恚与爱着的止息是它的成就，
(Resentment is dosa and approval is lobha.),
（瞋恚是嗔，爱是贪）
and it fails when it produces the equanimity of unknowing.”
发生了世俗的无智的舍是它的失败。”
‘The equanimity of unknowing’ is the indifference of ignorance or just ignorance.
“无智的舍”就是愚痴的漠不关心或者无明。
“The general purpose of these four divine abidings is the bliss of insight and an excellent (form of future) existence.
“获得毗钵舍那之乐及有的成就（善趣）
为此等四梵住的共同目的；
That peculiar to each is respectively the warding off of ill will and so on.”
破除瞋恚等为（四梵住的）
不共（各别）的目的”等等。
This paragraph is not difficult to understand.
这段很好理解。
The next paragraph is the near and far enemies. Each one has two kinds of enemies, the near enemy and the far enemy.
下一段是近敌和远敌。每一个有
两种敌人——近敌和远敌。
“The divine abiding of loving-kindness has greed as its near enemy.”
“慈梵住以贪为近敌”。
That is why it is very important when you practice loving-kindness that you do not have greed or attachment for that person.
所以当你修慈的时候，对对方
不能有贪或者执，这很重要。
Sometimes they are very similar. So you may take one for the other.
有时候贪和慈很类似。
所以你就会产生混淆。
So the near enemy is greed or attachment since both share in seeing the good things, seeing virtues.
所以慈的近敌是贪，
因为这二者都看到对方的优点和好处。
“Greed behaves like a foe who keeps close by a man, and it easily finds an opportunity.

“好像行近其人的仇敌相似。

那（贪）是很容易得有机会侵袭的，

So loving-kindness should be well protected from it.

所以应该好生保护于慈。

And ill will which is dissimilar to the similar greed, is its far enemy like a foe ensconced in a rock wilderness.

瞋恚是远敌，（与慈的）性质不同故，

好像一人之敌藏于深山里面相似。

So loving-kindness must be practiced free from fear (free from danger) of that;

是故当以无恐怖（于瞋恚）而行慈。

for it is not possible to practice loving-kindness and feel anger simultaneously.”

若人行慈而同时起瞋怒是不可能的。”

“Compassion has grief based on the home life (That is feeling sorry.) as its near enemy, since both share in seeing failure.”

“像此等所说的世俗的忧为悲梵住的近敌，

因见失败（与悲）同类故。”

Cruelty is the far enemy.

“害”是悲的远敌。

22B 说梵住品

第九 说梵住品

(Tape 22B / Ps: 99-124)

随喜或者喜。

Now sympathetic joy or gladness (muditā) -

“像此等所说的世俗的喜为喜梵住的近敌。”

its near enemy is joy based on the home life.

这里的意思是有执着的开心、喜悦。

That means becoming merry, joyful with attachment.

“不乐是远敌，与喜的性质不同故。”

“And aversion (boredom) - or non-delight- which is dissimilar to the similar joy, is its far enemy.”

所以像嫉妒之类的，是它的远敌。

所以喜的修习应该远离恐惧或者其过患。

So something like envy is its far enemy. So gladness should be practiced free from fear or danger of that.

“像这样所说的世俗的无智的舍

是舍梵住的近敌，”

“Equanimity has the equanimity of unknowing based on the home life as its near enemy.”

无智就是无明。就是没有喜悦

或者不喜悦感受的无明。

That is not knowing, ignorance. It is ignorance that is not accompanied by pleasurable feeling or displeasurable feeling.

所以，这种无明伴随着漠不关心，

忽视过患或者功德。

So this ignorance is accompanied by indifferent feeling and shares in ignoring faults and virtues.

“贪与瞋是远敌，因性质不同故。”

“And greed and resentment, which are dissimilar to the similar unknowing are its far enemies.”

它的远敌是贪和嗔。

Its far enemies are greed and resentment.

是故当无恐怖而行舍。

“Therefore equanimity must be practiced free from fear of that.”

每一个有两种敌人——近敌和远敌。

Each of these has two enemies, the near enemy and the far enemy.

对于近敌和远敌，我们都要小心。

We should be careful with both the near enemy and the far enemy.

“于此等四梵住中，以欲行之愿为初，

“Now zeal (chanda) consisting in desire to act is the beginning of all these things.

镇伏五盖等为中；安止定为后。”

所以禅那是后。

Suppression of the hindrances, etc., is the middle. Absorption is the end.” So jhāna is the end.

“依假法的一有情或多数

有情为（四梵住的）所缘。”

“Their object is a single living being or many living beings, as a mental object consisting in a concept.”

因为有情是概念法，

所以它被称为“假法”。

Because beings are a concept it is called a ‘concept’.
“获得近行定或安止定的时候而增长所缘。
“The extension of the object takes place either in access or in absorption.
其增长所缘的次序如下：
Here is the order of it.
譬如善巧的农夫先把
所耕的田地划一界限而耕之，
Just as a skilled ploughman first delimits an area and then does his ploughing,
如是先以一住所为界限，
对此（一住所之）内的有情，
so first a single dwelling should be delimited and loving-kindness developed towards all beings there in the way beginning
以‘愿此住所之内的有情
无怨’等的方法而修慈。”
‘In this dwelling may all beings be free from enmity’.”
当你获得经验之后，
Then when you have gained experience with that,
你将慈的范围扩展到两个住所，
三个住所，四个住所等等，
you may extend your range of loving-kindness by taking two dwellings, three dwellings, four dwellings and so on,
最后是整个村落，整个地区，整个国度，
整个方向，等等，最后是整个世界，
乃至超越这个世界。
until the whole village, the district, the kingdom, one direction and so on up to one world sphere, or even beyond that.
你对如此范围的众生修习慈。
You develop loving-kindness to beings in such areas.
所以当我教大家修慈的时候，
我用两种方法教。
That is why when I teach loving-kindness, I teach in two ways.
第一种是通过人的方式：“愿我幸福、
快乐、安详。愿我的老师幸福、快乐、安详。
愿我的父母幸福、快乐、安详”等等。
The first is by way of person: “May I be well, happy and peaceful. May my teachers be well, happy and peaceful. May my parents be well, happy and peaceful.” and so on.
另外一种方式是：“愿这栋建筑里
的众生幸福、快乐、安详。
The other way is: “May all beings in this building be well, happy and peaceful.
愿这个地区、这个城市、这个邦、
这个国家、这个世界、这个宇宙
的众生幸福、快乐、安详。”
May all beings in this area, in this city, in this county, in this state, in this country, in this world, in this universe be well, happy and peaceful.”
然后是：“愿所有众生幸福、快乐、安详。”
And then “May all beings in general be well, happy and peaceful.”
一点点地扩展你的禅修。
The meditation is extended little by little.
现在看结果，
Now the outcome,
通过四梵住的修习，你可以获得怎样的结果。
what kind of results you can get from the practice of these four divine abidings.
“例如无色定是十遍定的等流（果），
“Just as the immaterial states are the outcome of the kasiṇas,
非想非非想处是（色界及
下三无色）定的等流（果），
and the base consisting of neither perception nor non-perception is the outcome of concentration,
果定是毗钵舍那（观）的等流（果），
and Fruition Attainment is the outcome of insight,
灭尽定是止观的等流（果）。
and the attainment of cessation is the outcome of serenity coupled with insight,
如是于四梵住中的舍梵住是
前三梵住的等流（果）。”
so the divine abiding of equanimity is the outcome of the first three divine abidings.”
要想获得第四个梵住的成就，
你必须先成就前三个梵住。

In order to be successful in the fourth one you first have to be successful in the first three divine abidings.
“譬如（建屋）不安柱子不架栋梁，
而于空中放置椽榷是不可能的，
“For just as the gable rafters cannot be placed in the air without having first set up the scaffolding and built the framework of beams,
是故缺乏前（三者之）中的第三禅
去修第四禅是不可能的。”
so it is not possible to develop the fourth jhāna in these without having already developed the third jhāna in them.”
第 104 段说无色定是遍禅的结果。
In paragraph 104 it says that immaterial states are the outcome of the kasiṇas.
“kasiṇa”实际上指的是
从遍禅中开发出来的禅那。
‘Kasiṇa’ really means jhāna developed on the kasiṇa.
你以遍相作为禅修的所缘。
You take the kasiṇa as the object of meditation.
这样去修习，从而获得禅那。
Then you practice meditation and get jhāna.
如果你没有获得色界禅那，
那么你就不能获得无色界禅那。
If you do not get rūpāvacara jhāna, then you do not get arūpāvacara jhānas.
所以说说无色定是遍禅的结果。
That is why it says the immaterial states are the outcome of the kasiṇa jhānas.
“非想非非想处是（色界及
下三无色）定的等流（果）”。
“The base consisting of neither perception nor non-perception is the outcome of concentration.”
无色界禅那是第三个无色界禅定的结果。
The arūpāvacara jhāna is the outcome the third arūpāvacara jhāna concentration.
“果定是毗钵舍那（观）的等流（果）”。
“Fruition Attainment is the outcome of insight.”
当你修习内观并且觉悟了，你就获得了果定。
When you practice vipassanā meditation and become enlightened, you gain Fruition Attainment.
所以，果定是观禅的结果。
So Fruition Attainment is the outcome of insight meditation.
“灭尽定是止观的等流（果）。”
“The attainment of cessation is the outcome of serenity coupled with insight.”
有一种定被称为灭尽定。
There is an attainment called ‘cessation attainment’.
它的意思就是心理活动的止息。
That means the cessation of mental activities.
它是一种非常高级的禅那。
It is a very highly developed type of jhāna.
为了获得此种禅那，你首先
必须获得所有的八种或者九种禅那。
In order to get into that jhāna you must first have all the eight or nine jhānas.
你进入初禅，然后从禅那中出来。
You enter into first jhāna and emerge from it.
然后进入二禅，三禅等等，
直到你获得第四种无色界禅那。
Then you enter into second jhāna, third jhāna and so on until you reach the fourth arūpāvacara jhāna.
从初禅出来之后，你就修习观。
After emerging from the first jhāna, you practice vipassanā.
然后进入二禅（止禅），
然后以此禅那或者禅支修观。
Then you enter into the second jhāna (That is samatha or serenity meditation.) and practice vipassanā on that jhāna or the factors of jhāna.
因此，观和止是配套前进的。
So here vipassanā and samatha go in a coupled way.
所以，这里英文就翻译成止观配合。
It is stated here as the outcome of serenity coupled with insight.
在本书的结尾部分会介绍“定”。
The explanation of the attainment will be given at the end of the book.
现在看问题——“这里有几个问题：

为什么此等慈悲喜舍名为梵住？”

Now questions - “And here it may be asked: But why are loving-kindness, compassion, gladness and equanimity, called divine abidings?”

“梵住”的巴利语是“brahmā vihāra”。

The Pāḷi word for divine abiding is ‘brahmā vihāra’.

“vihāra”意思是“住”。

在这里英译成“abiding“。

‘Vihāra’ means living. Here it is translated as abiding.

“brahmā”这个词在这里有两个意思。

The word ‘brahmā’ has two meanings here.

一个意思是最胜，

另外一个意思是无过患，无瑕疵的。

One meaning is the best and the other meaning is faultless, so immaculate.

“即此等住是以正当的行道

而对诸有情故为最胜。”

These abidings are the best because they are the right attitude towards beings.

这些是我们对待众生

应该采取的正确态度。

所以，它们被称为“最胜”。

These are the right attitudes which we should have towards beings. Therefore they are called ‘the best’.

“譬如诸梵天以无过失之心而住，

“And just as Brahmā Gods abide with immaculate minds,

与此等（四梵住）相应的瑜伽者

则等于诸梵天而住。”

so the meditators who associate themselves with these abidings abide on an equal footing with Brahmā Gods.”

梵天的心是无过失的。

The Brahmas have immaculate minds.

所以他们的心没有被烦恼所污染。

So their minds are not contaminated by some of the mental defilements.

修习此四种梵住任何一种

的行者就像是梵天。

A person who practices any one of these meditations is like a Brahmā.

因为梵天的众生一直在修这四种梵住。

That is because the Brahmā Gods in the world of Brahmās always practice these four divine abidings.

他们与四梵住在一起。

They live with these four divine abidings.

他们没有别的事情做。

They have no other thing to do.

所以，这些禅修被称为“梵住”。

So these meditations are called ‘brahmā vihāra’.

如同梵天的住处。

It is the abiding like that of the Brahmās.

因为它们是最胜的、

无过失的，所以被称为梵住。

They are called divine abidings in the sense of the best and in the sense of immaculate.

这是最胜的住处，也是无过失的住处。

They are the best way of abiding or the faultless way of abiding.

为什么梵住只有四种？

回答是清净道有四种。

Why are they only four? The answer that is given is that the way of purity is fourfold.

“慈为多瞋恚者的清净道，

“Loving-kindness is the way to purity for one who has much ill will,

悲为多害者的清净道，

compassion is that for one who has much cruelty,

喜为多不乐者的清净道，

gladness is that one for one who has much non-delight,

舍为多贪者的清净道。”

and equanimity is that for one who has much greed.”

“对诸有情（清净如理的）作意有四种：

“Also attention given to beings is only fourfold,

取来利益；拔除不利；喜悦幸福；以无关心。”

that is to say, as bringing welfare, as removing suffering, as being glad at their success, and as unconcern,

也就是不偏不倚的中立

[that is to say, impartial neutrality.]”

这是第二个。

That is the second.

“以无量而住者，亦应以慈等而

对一切有情，譬如母亲对于幼儿、

“And one abiding in the measureless states should practice loving-kindness and the rest like a mother with four sons,

病者、青年、自能谋生者的四位儿子。

namely, a child, an invalid, one in the flush of youth, and one busy with his own affairs;

（一）对幼儿希望其成长，

（二）对病者希望其病的痊愈，

（三）对青年希望其永久保持青年的幸福，

for she wants the child to grow up, wants the invalid to get well, wants the one in the flush of youth to enjoy for long the benefits of youth,

（四）对于自谋生活者则没有什么关心。

and is not at all bothered about the one who is busy with his own affairs.

是故依清净道而有四无量（住）”。

That is why the measureless states are only four as ‘due to paths to purity and other sets of four’.”

然后是次序——次序就是慈、悲、喜、舍。

Then the order - the order is just loving-kindness, compassion, gladness and equanimity.

为什么它们被称为无量呢？第 110 段，

Now why are they called measureless? In paragraph

“是对无量之境而起”。

“For their scope is measureless beings.”

这就是说它们的所缘是

无量众生，没有任何例外。

That means their object is beings without measure, without exception.

四种梵住都具有无量之境，

因为它们的境是无量的众生。

All of them occur with a measureless scope for their scope is measureless beings.

“甚至就一有情说，亦不采取

‘仅对一部分身而修慈等’的这样限量，

须以遍满全身而起（慈等）。”

“Instead of assuming a measure such as ‘loving-kindness, etc., should be developed only towards a single being, or in an area of such an extent’, they occur with universal pervasion.”

这是什么意思呢？

What does that mean?

当你对某个人修慈的时候，

这不能被称为无量吗？

Then when you practice loving-kindness towards a person, it cannot be called measureless?

这里的英译有点不对劲。

The translation is a little off the mark.

这里的意思，或者说原作者的意思是，

即使你对某个人修习，也可以被称为无量，

What is meant here or what is written by the original author is that even when you are practicing towards one person, it can be called measureless

因为你并不将你的慈

局限于他身体的某个部分。

because you do not limit your loving-kindness to one part of the body.

这里就是这个意思。

That is what is meant here.

“即使是对于单独的一个有情，

也是遍满而修，

“Even in regard to a single being they occur with universal pervasion

而不会只对某个部位说

‘慈只局限于他身体的这个部位’。”

without assuming a measure as ‘loving-kindness should be developed in this much part of him’.”

所以不会是“愿他的头幸福、快乐、安详。

愿他的上半身幸福、快乐、安详”等等。

So it is not like “May his head be well, happy and peaceful. May the upper part of his body be well, happy and peaceful” and so on.

你是以他的全身而修。所以，

即使是对一个人修，也可以被称为无量。

You take the whole being. So even with regard to a single person it can be called measureless.

这里就是这个意思。

That's what is meant here.

下一个主题就涉及到三禅和四禅。

The next topic is producing three jhānas and four jhānas.

前三个梵住可以导致多少个禅那？

The first three can produce how many jhānas?

三个或四个。最后一个梵住可以导致

四禅或者五禅，只是一个禅那。

Three or four. The last one can produce the fourth or the fifth, only one jhāna.

这里列出了反对的意见进行讨论。

There is a discussion here with an opponent.

从 112 段开始，有一个论证，和相反的论证。

Beginning with paragraph 112 there is an argument and counterargument.

反对者指出了一部经文。

The opponent pointed to a Sutta.

通过这部经文，他说所有的四禅或者五禅

都可以通过修习慈悲喜而获得。

He took the Sutta to mean that all four or five jhānas can be obtained by the practice of mettā, karuṇā and muditā.

如果你不是真正地懂得阿毗达摩，

从那部经文的形式上看，

可能会导致那个结论。

The form we see in that Sutta may point to that if you are not really familiar with Abhidhamma.

佛陀说，你修慈之后，

你先要用寻和伺来修，

然后要去掉寻和伺，等等。

Buddha said that after you practice loving-kindness, you should go on making this loving-kindness with vitakka and vicāra, then without vitakka but with vicāra and so on.

如果你们肤浅地阅读，

你们也会觉得通过慈等

的修习可以获得所有四禅或者五禅。

So when you read it superficially, you also may think that you can get all four or five jhānas through mettā meditation and so on.

但是并非如此。

That is not so.

所以论师说：“他不应作如是说。

So the author said: "He should be told: Do not put it like that.

如果像他这样说，那么，身随观（身念处）

等亦应属于四种禅及五种禅。“

For if that were so, then contemplation of the body, etc., would also have quadruple and quintuple jhāna."

佛陀也是用同样的方式教导了身随观，

The Buddha taught about contemplation of the body also in the same way,

但是身随观只能获得初禅，

不能获得其他禅那。

but contemplation of the body can only produce the first jhāna, not the other jhānas.

“然而连受随观等（后三）亦

全无初禅，更不必说第二禅等了。”

“There is not even the first jhāna in the contemplation of feeling or in the other two."

这里英译“or in the other two”是错的。

‘Or in the other two' is wrong.

在这里，我们应该说：“在受随观里，

即使是初禅都没有，

更不要说二禅等禅那了。”

In its place we should say "But there is not even the first jhāna in the contemplation of feeling, let alone the second and so on."

当你修受随观的时候，你连初禅都不可能达到，

更不要说二禅、三禅、四禅和五禅了。

When you practice feeling contemplation, you cannot get even the first jhāna, let alone the second, third, fourth and fifth.

“切莫只取字句之影而诽谤世尊！”

“So do not misrepresent the Blessed One by adherence to the letter."

然后他解释了这点。

Then he explained this.

第 114 段，大概是向下五行的英文：

“是故世尊呵责他说”。

In paragraph 114 about five lines down it says "but the Blessed One had no confidence yet in that bhikkhu."

这就是我上次向你们谈的巴利语单词。

That was the word about which I was talking to you.
实际上佛陀在这里是呵责那个比丘：
Actually the Buddha scolded that monk by saying
“兹有痴人，只是请我说法，我说了法，
他却只想随从我（不去修行）！”
“So too, some misguided men merely question me and when the Dhamma is expounded [to them], they still fancy that they need not follow me.”
所以，这位比丘请求佛陀教他，
但是又不去修行。
So that monk asked the Buddha to teach him, and he did not practice.
然后他又去让佛陀教他。
Then again he asked the Buddha to teach him.
佛陀知道他有成为阿罗汉的潜力，
所以这次佛陀再次教他。
The Buddha saw that he had the capability to become an Arahant, so this time the Buddha taught him again.
你们能不能用其他英文
单词表示“呵责”（scold）？
So can you give me another word like scold?
学生：chastise?
Student: Chastise?
尊者：chastise，是的，很好。
Teacher: Chastise, yes, very good.
所以，佛陀呵责了他。并不是像
这里的英译说的，佛陀对他没信心。
So the Buddha chastised him. It is not that the Buddha had no confidence in him.
译者误解了这里的巴利语单词。
实际上，这两个词是不同的拆分方法。
He misread the word. Actually it is the right word but with a long division.
所以佛陀呵责了这个比丘。
So the Buddha chastised the monk.
当你读这部经文的时候，
When you read the Sutta,
好像是说
it seems to mean
你可以通过修习慈获得初禅、
二禅、三禅、四禅和五禅。
that you can practice loving-kindness meditation and then you can get first, second, third, fourth and fifth jhānas.
但是，佛陀在这里的意思是，
However what the Buddha meant there
修慈之后，你可能会获得初禅、二禅、三禅，
is that you practice mettā meditation and you may get the first jhāna, second jhāna or third jhāna,
但是不要满足于此。
but do not be content with that.
要努力通过其他的业处
Try to get higher jhānas by taking other subjects of meditation,
（不是慈的修习），获得更高的禅那。
如果你想获得四禅或者五禅，
你需要修习其他的禅法，不是通过修慈。
not mettā meditation. If you want to get the fourth or fifth jhāna, you have to practice another kind of meditation, not mettā meditation.
通过修慈，你只能获得三禅或者四禅。
By the practice of mettā meditation you can only get the third or fourth jhāna.
这里就是这个意思。
That is what is meant.
脚注 17：“一刹那的一境性：
未发展的定”——
In footnote 17 “Mere unification of the mind: the kind of concentration (samādhāna) that is undeveloped” -
我想应该是“没有充分发展”比较好，
不是“未发展”，因为是有一点点发展，
但是没有发展完全。
I think that is ‘not too developed’ is better, not ‘undeveloped’ because it is a little developed, but not developed enough.
我们来看 119 段，
每一个梵住梵住所达的最高处。
Next we will go to paragraph 119, the highest limit of each.
“如是依照（前）三禅及四禅并依照其余
的一禅而成立为二种的四梵住，

“And while they are twofold by way of the triple-quadruple jhāna and the single remaining jhāna,
当知根据其最高的清净等
是有互相不同的特殊的威力的。
即如《郁金布经》中依照此等的
最高的清净解脱等而区别的说”。
still they should be understood to be distinguishable in each case by a different efficacy consisting in having ‘beauty as the highest’, etc., for they are so described in the Haliddavasana Sutta.”
这里英译“beauty as the highest”翻译的不太好。
‘Beauty in the highest’ is not a good translation for the word.
应该是“最高的清净解脱”。
It is liberation with the beautiful as object.
这里的“解脱”指的是“禅那”，
Here ‘liberation’ means jhānas,
以愉悦之法为所缘的禅那。
jhānas which take pleasant things as object.
“如是则慈为清净解脱的近依（强因）。”
“So loving-kindness is the basic support for the liberation with the beautiful as object.”
“悲住者能善知色的危险，
“One who abides in compassion has to come to know thoroughly the danger in materiality,
是因为对于为杖所击等的色相
而观有情之苦生起悲悯故。”
since compassion is aroused in him when he sees suffering of beings that has as its material sign (I think ‘material sign’ should go.) cause, form beaten with sticks, and so on.”
“色相”指身体。
‘Form’ means a body.
第 123 段涉及到存在和不存在的诸法。
In paragraph 123 there is a lot of existent and non-existent things in that passage.
我们要记住的是
What we should keep in mind is that
“乐”和“苦”是存在的，
因为它们属于究竟法。
happiness (sukha) and pain (dukkha) are said to be existent because they belong to paramattha.
它们是真实存在的。
They belong to reality.
乐和苦都是属于心所。
Sukha as well as dukkha are among the mental factors.
乐是愉悦的感受，苦是不悦的感受。
Sukha is pleasurable feeling and dukkha is displeasurable feeling.
它们都属于 52 心所。
They are among the 52 mental factors or mental states.
所以它们是存在之法。
Therefore they are said to be existent things.
从究竟意义上说，有情是不存在之法。
A being is non-existent according to ultimate reality or in the ultimate sense.
有情不过是名法和色法的组合，
或者说是五蕴的组合。
A being is just a combination of mind and matter or a combination of the five aggregates.
当我们说“有情”的时候，
它不是真实存在的。
When we say ‘a being’, it is non-existent.
当我们说“乐”和“苦”的时候，
它们是存在的。
And when we say ‘sukha’ and ‘dukkha’, they are existent.
如果你记住这点，你就能看懂第 123 段。
If you keep that in mind, I think you will understand paragraph 123.
“舍”就是对有情的乐和苦没有兴趣。
Upekkhā is not interested in the happiness of beings or in the suffering of beings.
只是将有情作为一个所缘，
It takes just the beings as an object,
不涉及有情的苦乐。
not the happiness or the suffering of beings, not the sukha or dukkha of beings.
修习舍的人熟练于将不存在之法，
即有情，作为所缘。

A person who practices upekkhā meditation becomes skilled in taking what is non-existent, that is beings, as object.
对于这样的人，将不存在之法
作为所缘就很容易，
So it is easier for such a person to take the non-existent, the other kinds if non-existent things as object,
这个所缘也就是处，于胜义是不存在的，
而心法则是胜义中自性存在的。
that is the base, which is non-existent as to individual essence of consciousness, which is a reality.
第三个无色界禅那以第一个
无色界禅那的不存在为所缘。
The third arūpāvacara jhāna (the third immaterial jhāna) is what? Non-existence of the first arūpāvacara jhāna
不存在本身也是不存在的。
不存在是一个概念，不是究竟法。
Non-existence is itself non-existence. Non-existence is a concept. It is not reality.
行者在修舍的时候，熟练地将概念作为所缘，
A person who is skilled in taking concept as object when he practices upekkhā meditation
当他想获得无色界禅那的时候，
就很容易缘取第一个
无色界禅那的无所有。
will find it easy to take the non-existent or nothingness of the first arūpāvacara consciousness when he tries to get the immaterial jhānas.
为了获得第三个无色界禅那，
你就需要将第一个
无色界禅那的无所有作为所缘。
In order to get the third arūpāvacara jhāna you have to take the absence of the first arūpāvacara jhāna as object.
Arūpāvacara jhāna 就是无色界禅那。
You know that the arūpāvacara jhānas are the immaterial jhānas.
我们谈论的大多数禅那都是色界禅那。
Most of the jhānas that we are talking about are the material jhānas.
下一章会介绍如何获得无色界禅那。
How to get the immaterial jhānas will be described in the next chapter.
学生：无色界禅那也可以翻译成 formless jhāna 吧？
尊者：是的，没错。
Student: Immaterial jhāna is formless jhāna?
Teacher: Formless jhāna, that's right.
为了获得第三个无色界禅那，你就需要
将第一个无色界禅那的无所有作为所缘。
In order to get the third formless jhāna you have to meditate on the absence of the first formless jhāna.
无所有就是什么都没有。它只是一个概念。
That absence is nothing. That is just a concept.
如果你在修舍的时候，
熟练地将概念作为所缘，
在此处你就会发现
将无所有作为所缘很容易。
If you are skilled in taking concept as object when you practice upekkhā meditation, then you will find it easier here to take nothingness as object.
这就是 123 段的解释。
That is what is explained in paragraph 123.
这里的英文句子很长很复杂，
所以不容易理解。
The sentences are long and involved, so it is not easy to understand.
所以请大家记住，这里讲的“存在”，
So please keep in mind that when it says 'existent' here
指的是乐和苦。
it means sukha and dukkha.
当它说“不存在”的时候，指的就是“有情”
因为“有情”在究竟意义上讲是不存在的。
And when it says 'non-existent' it means beings because beings are non-existent in the ultimate sense.
好。其他的不难理解。
OK. The others are not difficult to understand.
脚注 20 非常好，
因为即使是缅甸版在此处也有错误。
Footnote 20 is very good because even in the Burmese edition there is a mistake.

在僧伽罗版里是正确的，

所以他在这里采用的是僧伽罗版。

In the Sinhalese edition the reading is right and he took the Sinhalese edition here.

你们可能不太理解。

You may not understand.

“在两种情况下都是

‘avijjamāna-gahana-dakkhaṃ cittaṃ’，不是

dukkhaṃ”。

“Reading in both cases

‘avijjamāna-gahana-dakkhaṃ cittaṃ”, not dukkhaṃ.

dukkha 和 dakkha 意义截然不同。

Dukkha and dakkha have two very different meanings.

“dakkha”意思是“熟练”，

“dukkha”意思是“苦”。

‘Dakkha’ means skill and ‘dukkha’ means suffering.

所以这里应该是“dakkha”，

而不是“dukkha”。

So here the correct reading should be dakkha and not dukkha.

一个是“a”，一个是“u”，

只有这点区别。

译者发现了这个问题。这非常好。

There is just the difference of an ‘a’ and ‘u’. He detected this. That is very good.

第 353 页，这里很有意思。

and then on page 353, oh, it is interesting here

通过梵住的修习，你圆满了十波罗蜜。

By the practice of these you fulfill the ten pāramitās.

在上座部佛教里，菩萨或者任何人

都需要圆满十波罗蜜。

In Theravāda Buddhism there are ten pāramitās to be fulfilled by Bodhisattas and any person.

在第 124 段里提到了这些波罗蜜。

“对一切有情行施”。

These pāramitās are mentioned in paragraph 124. “And to all beings they give gifts.”

这是布施。这是第一个波罗蜜。

That means giving. That is the first pāramitā.

“为避免加害彼等（一切有情）而持戒”。

这是第二个波罗蜜。

“And in order to avoid doing harm to beings they undertake the precepts of virtue.” That is the second pāramitā.

第一个是布施，第二个是持戒。

The first is dāna and the second is sīla.

“为圆满戒律而行出离”。

这是第三个波罗蜜。

“They practice renunciation for the purpose of perfecting their virtue.” That is the third pāramitā.

“为了不愚痴于有情的有益无益

而净其‘慧’（第四个），

“They cleanse their understanding (Paññā that is the fourth.) for the purpose of non-confusion about what is good and bad for beings.

为了有情的利益安乐而常勤‘精进’，

They constantly arouse energy (vīriya) having beings’ welfare and happiness at heart.

以获得最上的精进与勇猛

而对有情的违犯行‘忍’，

When they have acquired heroic fortitude through supreme energy, they become patient (khantī) with beings’ many kinds of faults.

对于‘我要给你这些，我要替你做

’的允许决不破约（即真实），

They do not deceive (That means truthfulness.) when promising ‘We shall give you this; we shall do this for you.’

为彼等（有情）的利益安乐

而作不变动的‘决意’。”

“决意”这是第八个波罗蜜。

巴利语称为“adhiṭṭhāna”，

They are unshakably resolute upon beings’ welfare and happiness.” Resoluteness is the eighth pāramitā. In Pāḷi it is called ‘adhiṭṭhāna’,

受持、决意。

firmness or resolution.

“对诸有情以不变动之‘慈’

（第九个）而施以恩惠。”

“Through unshakable loving-kindness (That is the ninth.) they place them first [before themselves].”
这里实际上指的是他们先施惠于人。
Actually what it means is they do favor first.
这里的巴利语是“pubbakārī”。
“pubba”意思是“首先”，
“kārī”的意思是“做”。
The Pāḷi word is pubbakārī. ‘Pubba’ means first and ‘kārī’ means doing.
“他们首先做”意思是
他们不需要你开口，就对你施恩惠。
‘They do first’ means that they do not wait for you to ask a favor, they do first.
所以“以不变动之‘慈’而先施以恩惠”。
So “Through unshakable loving-kindness they do favor first.
由于‘舍’（第十个波罗蜜）
而不希望酬报。
Through equanimity (the tenth pāramitā) they expect no reward.
他（菩萨）如是完成了十波罗蜜
Having fulfilled the [ten] perfections,
乃至十力、四无畏、
these [divine abidings] then perfect all the good states classed as the ten powers, the four kinds of fearlessness,
六不共智、十八佛法等一切善法亦得圆满。
the six kinds of knowledge not shared [by disciples] and the eighteen states of the Enlightened One.
所以此等（四梵住）是
布施等一切善法的圆满者。”
This is how they bring to perfection all the good states beginning with giving.”
这十个波罗蜜可以
通过修习四梵住而得到圆满。
These ten pāramitās can be fulfilled by the practice of these four divine abidings.
内容真多啊，我原本打算进入下一章，
但是时间不够了。
There is so much to talk about. I intended to go to the next chapter, but I cannot.
请在下一次上课前提前阅读下一章的内容。
So please read chapter ten for next week.

23A 说无色品

第十 说无色品
(Tape 23A / Ps: 1-22)
今天我们上无色品。
Today's chapter is on the immaterial states, that is on the formless jhānas.
我们还在学习“定”的范围。
We are still in the realm of concentration.
这本书是围绕三个大的主题展开的
——戒、定、慧。
This book was written on the three broad subjects of sīla (morality), samādhi (concentration), and paññā (wisdom).
我们还在介绍“定”。
We are still in concentration.
此章介绍四个禅那，无色界的四禅。
This chapter deals with four jhānas, the absorptions of immaterial or formless states.
行者想要获得无色界的禅那，
必须先获得四个或者五个色界的禅那。
A person who wants to attain these immaterial states or formless Jhanas must have already attained the four or five form jhānas or material jhānas.
如果没有前面的这些禅那，
就不能获得无色界的禅那。
Without getting those jhānas one will not be able to attain the immaterial states.
“先说希望修习空无边处的人这样的考察：
‘由于有色之故，才见得有取杖、
取刀剑，吵嘴辩驳诤论’”。
“One who wants firstly to develop the base consisting of boundless space sees in gross physical matter danger through the wielding of sticks, etc., because of the words.”
为了获得无色定，或者说获得无色界禅那，
In order to go to the immaterial states or in order to attain the formless jhānas
行者需要找出色法的过患。
one needs to find fault with matter.
所以，在这里，他看到了粗重色法的过患。
So here he sees danger in gross physical matter.
意思就是他看到了身体的危险。

That means he sees danger in the physical body.
通过成千上万的病患，
例如眼病等等，他看到身体的过患。
Then he sees danger in it through the thousand afflictions beginning with eye disease and so on.
如果我们有肉身，
When we have this physical body
我们就可能与其他人吵架。
we may quarrel with some other person.
我们可能会打架，会动刀。
We may come to blows and take up knives.
同样，这个肉身也是许多疾病
的诞生之地，例如眼病、耳病等等。
Also this physical body is the place of many diseases beginning with eye disease, ear disease and so on.
所以，他如此找到身体的过患。
So thus he finds fault with the physical body.
为了克服这些过患，
In order to surmount that
除了有限制的虚空遍之外，他以其余
的地等九遍中的任何一遍进入色界四禅。
he enters upon the fourth form (rūpāvacara) jhāna with any of the nine kasiṇas beginning with the earth kasiṇa and omitting the limited space kasiṇa.
大家知道九遍。
You know there are nine kasiṇas.
如果你想进入无色界禅那，
If you want to go on to the arūpāvacara jhānas,
你不能修习有限制的虚空遍，
you cannot practice limited space kasiṇa
因为这个遍相是虚空，虚空不能被移除。
because that kasiṇa is already space and space cannot be removed.
所以，这里只是提到了九个遍，前面的九个。
So only nine kasiṇas are mentioned here, the first nine kasiṇas.
“他虽然已用色界的第四禅而超越了业生色，
“Now although he has already surmounted
gross physical matter by means of the fourth jhāna of the fine material sphere,
但是那遍的色也是（与业生色）类似的，
所以连那（遍的色）亦欲超越。”
nevertheless he still wants also to surmount the kasiṇa materiality since it is the counterpart of the former.”
当他在禅那的时候，他已经在色法之外，
When he is in the jhānas, he is said to be out of physical matters,
但是他依然想超越遍的色法。
but still he wants to surmount the kasiṇa materiality.
我们以四禅为例。
Let us take the fourth jhāna.
如果他修地遍，那么他的四禅是以地遍为所缘。
If he practices with earth kasiṇa meditation, then his fourth jhāna takes earth kasiṇa as object.
所以，四禅以地遍或者
以地遍之相为所缘，这是色法。
So the fourth jhāna takes earth kasiṇa or the sign of earth kasiṇa which is materiality as object.
如果他此时，姑且说他讨厌色法，
他讨厌任何形式的色法，
不管这个色法是禅那的所缘还是什么。
So when he, let us say, hates matter, he hates any matter, whether it is the object of the jhāna or any other matter.
所以他就想超越遍禅的色法。
So he wants to surmount the kasiṇa materiality.
如同一个人看到一条蛇，
被一条蛇追随，感到害怕。
It is like a person who sees a snake or who is pursued by a snake and he is afraid.
即使事情已经过去了，当他看到一条
绳子的时候或者看到地上有一道裂痕，
他都感到害怕。
Even after that when he sees a rope or a crack in the earth, he is afraid of that.
同样地，行者讨厌色法，他也讨厌遍禅的色法。
In the same way since this meditator hates matter, he hates the kasiṇa materiality also.
所以他就想超越遍禅的色法。
So he wants to surmount the kasiṇa matter too.
这里给出的例子就是像一个被蛇追的人。

The simile given is that it is like the man pursued by the snake.
另外的例子就是被野猪
所袭击的狗，鬼和胆小的人。
The other similes are the dog attacked by a boar and the pisāca goblin and the timid man.
这里的英译有问题，应该是怕鬼的人。
Actually it means a man afraid of pisācas.
不是鬼和胆小的人呢，是一个怕鬼的人。
It is not a goblin and a timid man, but it is just a man who is afraid of ghosts.
就是怕鬼的人在黑夜里看到
某个东西，他以为那是鬼。
A man who is afraid of ghosts sees something in the dark. Then he thinks it is a ghost.
所以，他感到害怕。
So he is afraid of that too.
类似于此。
It is something like that.
即使从未看到鬼的人也害怕鬼，
Even those who have never seen a ghost in their life are afraid of ghosts
因为它们从别人那里听到过鬼。
because they have heard from other people about ghosts.
怕鬼的人可能会害怕一个树墩，
甚至害怕自己的影子。
A person who is afraid of ghosts may be afraid of a tree stump or even his own shadow.
“如是那比丘因厌离于第四禅的所缘的遍的色，
“So when he has become disgusted with (dispassionate towards) the kasiṇa materiality,
且欲超越它，
the object of the fourth jhāna, and wants to get away from it,
曾于（转向、入定、在定、
出定、观察等的）五行相而得自在。”
he achieves mastery in the five ways.”
前面的章节里提到过五形相自在。
So he must achieve mastery in the five ways mentioned in the earlier chapters.
“从熟练了的色界第四禅出定之后”——
“Then on emerging from the now familiar fourth jhāna of the fine material sphere” -
所以他进入了四禅，他对四禅很熟悉。
so he enters into the fourth jhāna with which he is very, very familiar.
你进入禅那，然后从禅那中出来。
He gets into the jhāna and emerges from it.
“看见那禅有这样的过患：
“He sees the danger in that jhāna in this way.
‘在那第四禅中是以我所厌离的色为所缘’，
‘This makes its object the materiality with which I have become disgusted',
‘这第四禅与喜之敌相近故’”。
and ‘It has joy as its near enemy'.”
现在他发现了色界第四禅的过患。
Now he finds fault with the fourth rūpāvacara jhāna.
他对于色界四禅有如此的看法：
He says with reference to this fourth rūpāvacara jhāna,
“在那第四禅中是以我所厌离的色为所缘”。
“This makes its object the materiality with which I have become disgusted.”
意思就是这是我敌人的朋友，
所以我也要讨厌他。类似于此。
That means this is a friend of my enemy, so I hate him too. It is something like that.
“这第四禅与喜之敌相近故”，“这（第四禅）较粗于（无色禅的）寂静解脱故”。
“ ‘It has joy as its near enemy'and ‘it is grosser than the peaceful liberations'.
“寂静解脱”指的是无色界禅那。
‘Peaceful liberations'means the immaterial jhānas or the arūpāvacara jhānas.
“然而论（第四禅的）支是没有粗的，
“There is, however, no [comparative] grossness of factors here [as in the case of the four fine material jhānas];
因为如色界第四禅所具的二支（舍，一境性），
在无色（禅）也同样的（具此二支）。”
for the immaterial states have the same two factors as this fine material [jhāna].”
对于色界禅那，不同的色界禅那具有不同

数目的禅支，而且它们禅支的粗细也不同。
In the material jhānas one material jhāna is different from another material jhāna by the number of jhāna factors and also by the grossness or subtleness of the jhāna factors.
但是所有四个无色界禅那的禅支数目都相同。
But here all four immaterial jhānas have the same number of jhāna factors.
所以，这四个无色界禅那
的禅支数量是没有区别的。
So there is no difference in the number of factors in these four immaterial states.
所以，这四个无色界禅那
是没有粗细的比较之分的。
So there is no comparative grossness of jhāna in the four immaterial jhānas.
“他看见这样的过患之后，并盼望除去它，
即于空无边处的寂静无边而作意，
“When he has seen the danger in that in this way and has ended his attachment to it, he gives his attention to the base consisting of boundless spaced as peacefulness.
扩大他的遍至于轮围（世界）的范围”
——意思是他进入了禅那。
Then, when he has spread out the kasiṇa to the limit of the world sphere” - that means he enters into the jhāna.
他的色界第四禅是以遍相为所缘。
His fourth material jhāna takes the kasiṇa sign as object.
他在心里将这个遍相扩大。
Then he expands this kasiṇa sign in his mind.
他按照自己的意愿扩大遍相，
扩大到世界的范围。
He expands the kasiṇa sign as much as he likes to the limit of the world sphere or as far as he likes.
然后他移除这个遍相，因为他不喜欢这个相。
Then he removes that sign because he does not like that sign.
他不想执着于这个相。
He doesn't want to be attached to that sign.
通过作意于遍相所触的空间，他移除了遍相，
So he removes that sign by giving his attention to the space touched by it or covered by it
在心里念：“虚空！虚空！”
或者”空无边、空无边、空无边。”
regarding that as or saying to himself “space, space, space” or “boundless space, boundless space, boundless space.”
“然而所谓除去，并不是像卷席子，
也不是像从锅子（tin）里拿出烧饼一样”。
这里的英译“tin”应该是“锅”（pan）。
“When he is removing it, he neither folds it up like a mat nor withdraws it like a cake from a tin.” Actually it is from a pan.
“cake”指烧饼。
‘A cake'here means a flat cake or pancake.
用铲子从锅里拿烧饼。
You take a pancake from a pan with a spatula.
不是像这样。
It is not like that.
他不作意于它，也不去观察它。
He does not pay attention to it. He does not review it.
“只是对于那遍不念虑不作意不观察而已。
“It is simply that he does not advert or give attention to it or review it; it is when he neither adverts to it nor gives attention to it nor reviews it,
（即是说对于那遍）不念虑不作意不观察
而专以那遍所触的空间‘虚空！虚空！’
这样的作意名为遍的除去。”
but gives attention exclusively to the space touched by it [regarding that] as ‘space, space', that he is said to ‘remove the kasiṇa'.”
当他希望移除遍或者遍相时，
他只需要停止对那个相作意。
When he wants to remove the kasiṇa or the sign of kasiṇa, he just stops paying attention to that sign.
当他不对相作意的时候，相就消失了。
When he does not pay attention to that sign, that sign disappears.
在那个地方就是虚空。那个地方只剩下虚空。
In its place there is void. There is just space left.
他以这个虚空为所缘来修无色界禅那。

That space he takes as object for his immaterial jhāna.
“除去遍时，不是增加，也不是减少”。
“And when the kasiṇa is being removed, it does not roll up or roll away.
因为他不对其作意，
所以被称为“除去”，他作意于“虚空”。
It is simply that it is called ‘removed'on account of his non-attention to it, his attention being given to ‘space, space'.
通过除去相之后，只有单纯的虚空，
这是一个概念化的过程。
This is conceptualized as the mere space left by the removal of the kasiṇa.”
这种虚空被称为“除去遍的虚空”。
This kind of space is called ‘space left by the removal of the kasiṇa'.
“‘除去遍的虚空’或‘遍所触的空间’
或‘离遍的虚空’都是同样的。”
“Whether it is called ‘space left by the removal of the kasiṇa'or ‘space touched by the kasiṇa'or ‘space secluded from the kasiṇa', it is all the same.”
无论你怎么称呼它，它都是一回事，
You can call it with any name you like, but it is the same
不管你称它为“除去遍的虚空”
或“遍所触的空间”或“离遍的虚空”。
whether it is called ‘space left by the removal of the kasiṇa', or ‘space touched by the kasiṇa', or ‘space secluded from the kasiṇa'.
这样这个遍相就消失了，
在那个地方就是虚空。
So the kasiṇa sign disappears. In its place there is space.
剩下的就是虚空。
There is void.
行者以这个虚空
（是个概念化的虚空）作为他禅修的所缘。
The meditator takes that space (It is conceptualized space.) as his object of meditation.
他不断安住于其上。
He dwells upon it again and again.
“他对那除去遍的虚空之相作‘虚空！虚空！’
“He adverts again and again to the sign of the space left by the removal of the kasiṇa as ‘space, space',
的数数念虑思惟。”意思就是他不断作意于它。
and he strikes at it with thought and applied thought.” That means he pays attention to it again and again and again.
“他对那除去遍的虚空之相作
‘虚空！虚空！’的数数念虑思惟。
由于他这样数数念虑思惟，镇伏他的五盖，
“As he adverts to it again and again and strikes at it with thought and applied thought the hindrances are suppressed,
住于念，以近行而等持其心。
mindfulness is established and his mind concentrated in access.
他于那（虚空）相数数修习而多作。”
He cultivates that sign again and again, develops and repeatedly practices it.”
然后他就获得了无色界的第一个禅那。
Then he attains the first arūpāvacara jhāna.
当他获得无色界禅那的时候，
就有一个心路过程。
When he attains the arūpāvacara jhāna there is a thought process.
在第 10 段里简单地提到了
这个心路过程，这段的后半部分。
That thought process is mentioned briefly here in paragraph 10, the second half of the paragraph.
“于此（空无边）处，亦（如第四禅）
以前分的三或四速行
为欲界心并且是与舍相应的。”
“And here too in the prior stage there are either three or four sensual sphere impulsions associated with equanimous feeling.”
这里的意思是这个心路过程有三个
或者四个速行刹那，或者欲界心。
That means there are three or four moments of javana, or impulsions, or sense-sphere consciousness.
它们是遍作、近行、随顺及种姓改变。
They are parikamma, upacāra, anuloma, and gotrabhū (preliminary, access, adaptation, and change of lineage).

在无色界禅那心之前有这四个刹那。

These four moments precede the arūpāvacara jhāna consciousness.

然后，就会生起无色界心。

Next comes the immaterial or arūpāvacara consciousness.

“其余的地遍中所说的同样，

但以下这些是其差别：

“The rest is the same as in the case of the earth kasiṇa. There is however, this difference.

即如是生起无色界心之时的比丘，

When the immaterial sphere consciousness has arisen in this way,

先以禅眼而观遍的曼陀罗而住，

the bhikkhu, who has been formerly looking at the kasiṇa disk with the jhāna eye,

次以‘虚空！虚空！’的遍作（准备）

而作意急急地除去那（曼陀罗）相时，

则仅观虚空而住了。

finds himself looking at only space (because the kasiṇa has disappeared) after that sign has been abruptly removed by the attention given in the preliminary work thus ‘space, space'.

譬如观瞻以青布或黄或赤或白等

任何的布所系缚住的车门

He is like a man who has plugged an opening in a [covered] vehicle,

或袋或瓮等的口的人，

a sack or a pot with a piece of blue rag or with a piece of rag of some such color as yellow, red or white and is looking at that,

忽给疾风或任何人除去了布

的时候，则他当见虚空。”

and then when the rag is removed by the force of the wind or by some other agency, he finds himself looking at space.”

无色界的初禅心以虚空为所缘。

The first arūpāvacara consciousness takes space as an object.

这不是一个普通的虚空，

是通过除去遍相之后留下的虚空。

It is not ordinary space or general space, but it is the space obtained or left after the removal of the kasiṇa sign.

现在看书上的文字。

Now comes the text.

“即如所说：超越一切色想

“With the complete surmounting of perceptions of matter,

灭有对想，

with the disappearance of perceptions of resistance,

种种想不作意，（思）‘无边虚空’，

with non-attention to perceptions of variety, [aware of] ‘unbounded space',

行者于空无边处具足而住”。

he enters upon and dwells in the base consisting of boundless space.”

我没有讲“空无边处”，因为它是不准确的。

I have not talked about ‘base consisting of boundless space'because it is not accurate.

这里有几个“想”？

How many perceptions do we have here?

1.超越一切色想；

There are 1. ‘complete surmounting of perceptions of matter',

2.灭有对想；

2. ‘the disappearance of the perceptions of resistance',

3.种种想不作意。

3. ‘non-attention to perceptions of variety'.

第一种想的巴利语是“rūpa saññā”。

The first kind of perception is called ‘rūpa saññā'in the Pāḷi Texts.

“rūpa saññā”（色想）实际上指的

是五种色界禅那和它们的所缘。

‘Rūpa saññā'really means the five material jhānas and their objects.

这里有点复杂。

It is a little complicated.

在佛经里，“saññā”这个词用的有点频繁，

它代表的不仅仅是“想”，还指所有的心所。

The word ‘saññā'(perception) is used quite often in the Suttas to represent not only saññā but all mental states.

这里用的是“想”，

我们要知道，它指的是所有的心所。

The word used is ‘saññā', but what we must understand is that it means all mental states.

这里的“色想”实际上

指五种色界禅那和它们的所缘。

So here ‘rūpa saññā'really means five material jhānas and their objects.

色界禅那以遍作为它们的所缘。

The material jhānas take kasiṇas as their objects.

遍都是色法。所以，这里的

“色想”意思是五种或者四种色界禅那，

Kasiṇas are matter. So ‘perception of matter'here means the five or four material jhānas

同时也指它们的所缘。

and also by play of the word ‘saññā'their objects.

这里进行了解释：首先超越了色相，

进行了解释。这里用两种方式解释色想。

That is explained here. First complete surmounting of perceptions of matter is explained. Perceptions of matter is explained in two ways here.

学生：尊者，我有一个问题。

我想，包括无色界禅那在内，

一共只有四种或者五种禅那。

Student: Bhante, I have a question. I thought there were only four or five jhānas including the arūpāvacara jhānas.

尊者：一共是八种或者九种。

Teacher: There are eight or nine.

五果将色界禅那分为四种，就是八种禅那，

If you take rūpāvacara jhānas to be four, there are eight,

四种色界禅那和四种无色界禅那。

four rūpāvacara jhānas and four arūpāvacara jhānas.

如果将色界禅那分为五种，就是九种禅那。

If you take rūpāvacara jhānas to be five, there are nine jhānas.

当它指色界禅那时，就被定义成“色想”。

When it means fine material jhānas, then it is defined as saññā (perception) of matter.

“色想”意思就是以色法为所缘的想，

这里指的是禅那。

‘Perception of matter'means perception

taking matter as object and here it means jhānas.

所以这里的“想”不仅仅

指“想心所”（saññā），

指的是整个禅那。

So ‘perception'here means not only saññā but the whole jhāna.

为什么这个词也表示所缘呢？

Why does this word also signify their objects?

在这里，用另外一种方式解释了这个词。

Here the word is explained in another way.

“saññā”这个词在本书中意思是

一个“名称”，被翻译成“标签”。

The word ‘saññā'is taken to mean a name or in this book it is translated as a label.

“saññā”也有“名称”的意思。

‘Saññā'can also mean name.

“Rūpa saññā”被解释成

具有“rūpa”之名称的事物。

The word ‘rūpa saññā'is explained to mean something that has the name ‘rūpa'.

所以，它就是禅那的所缘。

So they come to be the objects of jhāna.

禅那的所缘是遍——

The objects of jhānas are kasiṇas -

地遍、水遍等等。

earth kasiṇa, water kasiṇa and so on.

它们也被称为“色想”，因为它们是色法，

所以它们具有“色法”的名称。

They are also called ‘rūpa saññā'because they are of matter and so they have the name ‘matter'.

它们都有“色法”的名称，

所以它们被称为“色想”。

They all have the name ‘matter'so they are called ‘rūpa saññā'.

在《清净道论》里，

用两种方式对“色想”进行解释。

The word ‘rūpa saññā'or ‘perception of matter'is explained in two ways in the Visuddhi Magga.

第一个是色之想。

The first one is saññā of rūpa.

第二个是具有“色”这个名称的事物。

The second one is something which has the name ‘rūpa'.

所以，在脚注里，作者说：

“这种解释取决于对‘想’的文字游戏，

That is why in the footnote the author says “This explanation depends on a play on the word ‘saññā'

将其作为主观的想，还是客观的相

——被感知的信号或标签。”

as the (subjective) perception and as the (objective) sign, signal or label perceived.”

超越色界禅那和它们的所缘——

Surmounting both the fine material jhānas and their objects -

意思是他不再作意于五种禅那的所缘。

that means he no longer pays attention to the objects of the five jhānas.

如果他还作意于这些所缘，就不能超越它们。

If he is still paying attention to them, he will not be able to surmount them.

他现在想超越五或者四个禅那。

所以，他必须全部抛弃它们。

Now he wants to surmount the five or four material jhānas. So he has to forsake all of them.

下一个是什么？

The next is what?

“灭有对想”——

“With the disappearance of perceptions or resistance” -

“有对想”意思是对于某种有抵触的想。

‘perceptions of resistance'means

perception of something where there is something like friction.

当你看到一个所缘的时候，

在这个所缘和你的眼睛之间就产生某种抵触。

When you see an object, there is said to be friction of the visible object and your eye.

这两者相遇在一起。

These two come together.

当这个色所缘进入你的眼门，撞击你的眼睛。

When the visible object comes into the avenue of your eye, it is said to strike your eye.

这被称为“抵触”，但是

这里的英译翻译成“resistence”。

So it is called ‘friction'but in the translation it is called ‘resistance'.

这里的巴利语是“paṭigha saññā”。

The Pāḷi word is ‘paṭigha saññā'.

就是“障碍”或者“抵触”。

哪里出现了“抵触”呢？

There is resistance or friction. Where can there be friction?

就是色所缘和眼睛、声所缘和耳朵、

There is friction between visible object and the eye, audible object and the ear,

香所缘和鼻子、味所缘和鼻子、触所缘和身体。

the smell and the nose, taste and tongue, tactile object and the body.

所以一共是五种有对想。

So there are five kinds of paṭigha saññā.

它们是色想、声想、香想、味想、触想。

They are rūpa saññā (‘Rūpa'means visible object.), sadda saññā (sound), gandha saññā (smell), rasa saññā (taste), phoṭṭhabba saññā (touch).

也就是与两种眼识、两种耳识相关的想，等等。

So it is saññā associated with two seeing consciousnesses, two hearing consciousnesses.

实际上一共有十种想。

Actually there are ten kinds of saññā.

在十八种无因心中，有十种

Among the eighteen types of rootless consciousness there are ten

（五对）——眼识、耳识、鼻识、舌识、身识。

(five pairs of two each) - seeing consciousness, hearing consciousness, smelling consciousness, tasting consciousness, and touching consciousness.

这些被在这里被称为“有对想”。

These are called here ‘paṭigha saññā'.

“灭有对想”意思是

‘Disappearance of the perceptions of

resistance'or ‘disappearance of the perceptions of friction'means

眼识等这些心的消失。

disappearance of these types of consciousness - seeing consciousness and so on.

当你进入禅那，只是禅那心

不断地生起，持续很长一段时间——

When you have entered into the jhāna, only jhāna consciousness arises again and again for a long period -
一个小时，两个小时，三个小时
或者一天，两天等等。
one hour, two hours, three hours or one day, two days and so on.
这时候，没有眼识，没有耳识等等。
At that time no seeing consciousness, no hearing consciousness and so on arise.
所以说“灭有对想”。
So they are said to have disappeared.
（西亚多提到一张关于心的表格）
(Sayādaw refers to a citta chart.)
这两个是眼识。
These two are seeing consciousness.
一个是不善业的果报，一个是善业的果报。
One is the result of bad kamma and one is the result of good kamma.
如果你看到一个丑陋的东西，
你就是用这种心（不善果报眼识）在看。
If you see an ugly thing, then you see with this type of consciousness (cakkhuviññāṇa that is vipāka of akusala).
如果你看到一个美丽的东西，
一个可喜的所缘，那么你就是
用这种心（善果报眼识）在看。
When you see a beautiful thing, a desirable object, then you see with this consciousness (cakkhuviññāṇa that is vipāka of kusala).
眼识有两种，耳识、
鼻识、舌识、身识也分别是两种。
There are two seeing consciousnesses, two hearing, two smelling, two tasting, and two touching.
它们被称为“有对想”。
They are called ‘paṭigha saññā'.
当你处于禅那的状态时，它们不会生起。
They do not arise when you are in jhāna.
这是第 16 段。
That is paragraph 16.
我们稍微回到前面，
看 14 段的超越、离贪和灭。
Let's go back a little to paragraph 14 with the surmounting, with the fading away, and with the cessation.
“即依善、异熟、唯作而称为十五种禅
的色想及依地遍等称为九种所缘的此等
色想以一切的方法或无余的离贪及灭故。”
“Both because of the fading away and because of the cessation, either in all aspects or without exception, of these perceptions of matter, reckoned as jhāna, which number fifteen with the [five each of the] profitable, resultant and functional.”
这十五种是五种色界善、
五种色界果报和五种色界唯作。
These fifteen are the five rūpāvacara kusala, the five rūpāvacara vipāka and the five rūpāvacara kiriya.
在脚注里给出了这些心的数量。
In the footnote the numbers of the types of consciousness are given.
这些数目是根据这本书后面的表二而来的。
Those numbers are according to table two at the end of the book.
顺序与这张表不同。
The sequence is not the same as this chart.
在脚注里是 9-13、57-61、81-85。
In the footnote they are 9-13, 57-61, and 81-85.
接下来我们看第 16 段。
Now we come to paragraph 16.
“灭有对想”——意思是
随着上面十种心的想的消失。
“With the disappearance of perception of resistance” - that means with the disappearance of saññā accompanying the ten kinds of consciousness just shown.
现在看 17 段：“可是此等有对想在入于
初禅等定的人也是没有的。”
Now paragraph 17 “Of course, these are not to be found in one who has entered upon the first jhāna, etc., either.”
对于进入初禅的人，它们也不会生起。
They do not arise in one who has entered the first jhāna.
“因为在入定之时不会由
五（根）门而起其心故。”
“For consciousness at that time does not occur by way of the five doors.”

当你处于禅那的状态时，你看不见、

也听不到，也闻不到。

When you are in jhāna, you don't see, you don't hear, you don't smell or whatever.

你完全处于精神的世界或者诸如此类。

You are completely in the mental world or something like that.

即使你处于初禅，它们也不会生起。

They don't arise even when you are in the first jhāna.

“当知为了鼓励于此（空无边处）禅中

而起精勤以及由于赞叹此禅。”

“Still the mention of them here should be understood as a recommendation of this jhāna for the purpose of arousing interest in it.”

这里是赞叹这个禅那。“它非常好。

这个禅那灭了有对想。”类似于此。

That is praising it: ‘It is good. There are no perceptions of resistance in this'. It is something like that.

“然而这正如已在他处舍断的

苦乐却在第四禅中说（舍断）。”

“Just as in the case of the fourth jhāna there is mention of the pleasure and pain already abandoned elsewhere.”

苦、乐在之前的禅那已经舍断，

但是在第四禅里也提到了。

So pleasure and pain are abandoned in the previous jhāna, but in the description of the fourth jhāna they are also mentioned.

这是为了赞叹第四禅，说它很好。

That is to recommend the fourth jhāna, that it is good.

“亦如有身见等（在须陀洹道即已舍断）

却在第三道（阿那含道）中说（舍断）。”

“And in the case of the third Path there is mention of the [false] view of personality, etc., already abandoned earlier.”

在形容获得阿那含的人时，佛陀说

When describing the third enlightened person, the Buddha said

断了五下分结，

that with the extinction of the five lower fetters

但是其中的三个已经

在须陀洹阶段已经舍断了。

and three of those five are abandoned at the first stage of enlightenment.

对于获得阿那含的人，之所以再次提到它，

So they are mentioned again with the person who has reached the third stage of attainment,

是为了赞叹它。

just to recommend it or just to praise it.

同样地，虽然有对想在初禅的

时候已经不再生起了，

In the same way here although the perceptions of resistance are not arising when one is even in the first jhāna,

但是在这里，获得此禅那的时候提到，

是为了赞叹这个禅那。

yet they are mentioned here to praise this jhāna.

“或者说虽然入色界定者也无彼等有对想，

“Or alternatively, though these are also not to be found in one who has attained the fine material sphere,

但非因为舍断而无——

still they are not being there is not due to their having been abandoned;

因为色界的修习是不生起离色贪的，

for development of the fine material sphere does not lead to fading of greed for materiality,

而是色及有对想维持关系的。”

and the occurrence of these [fine material jhānas] is actually dependent on materiality.”

这里的意思是它们之所以不生起，

不是因为彻底舍断了，

That means that they are not there not because they are abandoned all together,

因为只有通过觉悟，才能彻底舍断它们。

for only through enlightenment can these be abandoned all together.

所以，并不是说已经彻底舍断了有对想，

并不是说它们不再生起了。

So it is not that they are abandoned all together that they do not arise here.

它们还会死灰复燃。

They are something like pushed back.

“然而这空无边处定的修习

是由于离色贪而生起的，

“But this development [of the immaterial]

does lead to the fading of greed for materiality.

所以可说彼等有对想在此空无边处定是舍断的，

Therefore it is allowable to say that they are actually abandoned here;

不但只可以说，实可断然接受。”

and not only to say it, but to maintain it absolutely.”

这里是强迫你接受。

It is a way of forcing you to accept.

“因为在此（空无边处）以前

未曾舍断彼等（有对想），

“In fact it is because they have not been

abandoned already before this that

故世尊说：声是入初禅定者的刺”。

it was said by the Blessed One that sound is a thorn to one who has the first jhāna.”

当真正舍断的时候，声音就不是初禅的刺。

If they were really abandoned, sound could not be a thorn to the first jhāna.

“此空无边处业已舍断有对想，

故说入无色定者不动及寂静解脱。

“And it is precisely because they are

abandoned here that the imperturbability of the immaterial attainments and their state of peaceful liberation are mentioned,

如阿罗罗与迦罗摩入无色定时，

有五百辆车经过他的近旁，

也不见及不闻其声。”

and that Ālāra Kālāma neither saw the five hundred carts that passed close by him nor heard the sound of them while he was in an immaterial attainment.”

有一次，他处于无色界禅定之中。

Once he was sitting in immaterial attainment (arūpāvacara).

当时有五百辆车经过，

声音很大，扬起灰尘等等。

Then 500 carts passed close to him making noise, throwing up dust and so on.

后来，他的弟子过来问他有没有听到车经过。

他说：“没有，没听到。”

Later on his disciples came to him and asked if he had heard the carts going by. He said “No, I did not.”

然后他们将这件事告诉佛陀，佛陀说：

“如下两种事情，哪一种更难，更神奇？

When this was told to the Buddha, Buddha said “Which is more difficult or which is more amazing,

一种是没有听到五百辆车经过，一种是闪电雷鸣，

击毙了许多人，但是他却浑然不觉？”

a man who did not know that 500 carts passed by him or a man who did not know while there was lightning and thunder and many people were killed by lightning, and he did not know anything about that?”

他说当然是后者更难，更神奇。

The man said that the latter was more difficult, more wonderful.

佛陀说，有一次他就是那样。

The Buddha said that once he was like that.

他当时处于无色界定之中，

外面闪电雷鸣击杀了很多人。

He was in an immaterial state and there was thunder and lightning and people died.

后来有人告诉他：“你难道不知道

发生了什么吗？”佛陀说他不知道。

Later on a man came to him and said “Don't you know anything about that?” The Buddha replied that he did not.

大家可以在《佛陀之言谈》

You may read this in Dialogues of the Buddha,

卷二，141 页读到这个故事。

volume 2, page 141.

在 Maurice Walsh 翻译的

《如是我闻》里是 258 页。

In Thus Have I Heard, translated by Maurice Walsh it is on page 258.

当人处于无色界禅那的时候，

他什么都不知道。

When one is in the immaterial state (arūpāvacara jhāna) you will not know anything.

学生：所以，在禅修的时候，听不到引磬？

尊者：听不到。

Student: So at a retreat you won't hear the bell?
Teacher: No.
学生：出定了才能听到？
尊者：是的。
Student: Until you get out of it?
Teacher: Yes.
在进入禅那之前，行者进行决意：
Before attaining it the meditator makes up his mind
“我想入定一个小时、两个小时”等等。
‘I want to be or let me be in this state for one hour, two hours” and so on.
学生：最多是七天？
尊者：是的，七天。
Student: Seven days is the maximum?
Teacher: Yes, seven days.
“种种想皆不作意故”——
“With non-attention to perceptions of variety” -
“种种想”意思是对种种所缘
而起的想，或种种的想。
‘perceptions of variety'means perceptions that take a variety of objects or perceptions that are themselves varied.
所以这里用两种方式进行解释：
So it is explained in two ways:
对种种境（domain）而起的想。
either to perceptions occurring with variety - that means as their domain.
这里英译的“domain”并不是
巴利语“gocara”一个很好的翻译。
Sometimes the word ‘domain'is not a good word for the Pāḷi word ‘gocara'.
这里就是作为它们的所缘。
It is simply as their object.
它缘取许多不同的所缘，所以被称为“种种想”。
They take many, many different objects so they are called ‘perceptions of variety'.
“或种种的想”——
这里的意思是此种想不同于彼种想。
“Or to perceptions themselves various” -
that means one perception is different from another perception.
虽然我们都是人，但是我们彼此都不同。
Although we are all human beings, one is still different from the other.
我们每个人都不同。
We are all individually different.
同样地，虽然都叫“想”，但是每个想都不同——
缘取色所缘的想，缘取声所缘的想等等。
So in the same way although saññā is one, there are different saññās - saññās taking visible objects, saññās taking sounds and so on.
种种不同的想或者缘取不同所缘的想。
Saññās themselves are varied and take varied objects.
所以巴利语称之为
“种种想”（nānatta saññā ）。
That is why in Pāḷi they are called ‘nānatta saññā (perceptions of variety)'.
在第 20 段，
大家可以看到“domain”这个词。
当你看到“domain”的时候，将它看作“所缘”。
In paragraph 20 you see the word ‘domain'. When you see the word ‘domain', please take it to mean object.
在此段的中间位置，
你们可以看到给出了 44 种想。
In about the middle of the paragraph you can see that 44 kinds of perception are given.
“其次有四十四中想：八欲界善想，
十二不善想，十一欲界善异熟想等等，
“And secondly, because 44 kinds of perception - that is to say, eight kinds of sense-sphere profitable perception and so on -
其种种自性互相不同，故名种种想。
themselves have variety, have various individual essences, and are dissimilar from each other.
种种想皆不作意故——不念虑故、
不思考故、不观察故——
With the complete non-attention to, non-adverting to, non-reaction to (That means not paying attention to.), non-reviewing of, these perceptions of variety;
即是说不念虑、不思考、

不观察于彼等（种种想）故。”

what is meant is that because he does not advert to them, give them attention or review them, therefore and so on.”

这里详细给出了 44 种想。

The 44 perceptions are given in detail here.

但是作者并没有在书后面给出每种心的数目。

But the author does not give the numbers of the types of consciousness at the end of the book.

你们想写下来吗？

Do you want to write them down?

八种欲界善想（心），1-8。

十二种种欲界不善想，22-33。

The eight kinds of sense-sphere profitable perception are 1-8. The twelve kinds of unprofitable perception are 22-33.

十一种欲界善果报想，39-41，

The eleven kinds of sense-sphere profitable resultant perception are 39-

然后是 42-49。

and then 42-49.

两种不善果报想，55-56。

The two kinds of unprofitable resultant perception are 55 and 56.

十一种欲界唯作想，70-72，然后是 73-80。

The eleven kinds of sense-sphere functional perception are 70-72 and 73-80.

八种欲界善想——

Eight kinds of sense-sphere profitable perception -

profitable 就是善。

‘sense-sphere profitable'means wholesome.

十二种种欲界不善想，

unprofitable 就是不善。

‘The twelve kinds of unprofitable perception'means unwholesome.

十一种欲界善果报想就是

八种欲界美果报想和两种推度，

它们都是善果报。

The eleven kinds of sense-sphere profitable resultant perception are the eight kāmāvacara sobhana vipāka and the two santīraṇas which are wholesome resultants.

两种不善果报想是领受和推度，

它们是不善果报。

The two kinds of unprofitable resultant perception are the sampaṭicchana and the santīraṇa which are unwholesome resultants.

十一种欲界唯作想是五门转向、

意门转向、阿罗汉笑和八种欲界唯作。

（西亚多一边指着心的表格一边解释）

The eleven kinds of sense-sphere functional perception are pañcadvārāvajjana, manodvārāvajjana, hasituppāda and the eight kāmāvacara kiriya. (Sayādaw was actually pointing at citta chart during this explanation.)

实际上，这些是 54 个欲界心减去双五识。

Actually these are the 54 sense-sphere consciousnesses minus the dvipañcaviññāṇa.

“种种想”意思是伴随这 44 种心的想。

‘Nānatta saññā'or ‘perception of variety'means saññā accompanying these 44 types of consciousness.

“此中，因超越及灭于彼等（色想及有对想），

“And [two things] should be understood: firstly, that their absence is stated here in two ways as ‘surmounting'and ‘disappearance'

故说二者的无有，因为前面的色想及有对想，

由于空无边处禅所生的（无色）有中便不存在，

because the earlier perceptions of matter and perceptions of resistance do not exist even in the kind of existence produced by this jhāna on rebirth,

更不必说在于这（无色）有中

具足此（空无边处）禅而住的时候了。”

let alone when this jhāna is entered upon and dwelt in that existence.”

意思是前两种想——色想和有对想，

在此种禅那的生存地不存在。

That means the earlier two kinds of perception, perceptions of matter and perceptions of resistance, do not exist in the kind of existence produced by this jhāna.

意思是说在色界梵天中不存在。

That means that they do not exist in the rūpāvacara world in the rūpāvacara Brahmās.

所以在此界不存在。

当然，当进入这种禅那的时候，

它们也不存在。

So in that realm they do not exist. They also do not exist when the jhānas are entered upon and dwelt in.

“其次于种种想中，八欲界善想，

九唯作想，十不善想这二十七想

则依然存在于（空无边处）禅所生的

（无色）有中，是故说‘种种想不作意故’。”

“And secondly, in the case of perceptions of variety (the third one), ‘non-attention'to them is said because 27 kinds of perception still exist in the kind of existence produced by this jhāna.”

在无色界中，存在有 27 种想。

The 27 kinds of perception are existent in the arūpāvacara realm.

所以这里不说“超越”，而只是说“不作意”。

That's why here he does not say ‘surmounting', but he just says ‘non-attention'.

当它说“超越”的时候，

There it says ‘surmounting'

是因为它们都不存在，

because they are non-existent,

但是这里是说对它们不进行作意，

这是因为它们存在，但是不对它们作意。

but here they have to be given no attention, non-attention because they are there but they are not paid attention to.

这就是它们的不同。

That is the difference.

这 27 种想是八种欲界善想（1-8），

The 27 kinds of perception are the eight kinds of sense-sphere profitable perception (1-8),

九种唯作想（72 和 73-80），

the nine kinds of functional perception (72 and 73-80),

以及十种不善想（22-29 以及 32-33）。

and the ten kinds of unprofitable perception (22-29, 32 and 33).

“盖具此禅而于彼（空无边）处住者，

是因为彼等种种想不作意故具足此禅而住，

“For when he enters upon and dwells in this jhāna, there too, he does so by non-attention to them also,

若于彼等（种种想）作意者，

则不得入（空无边处）定。”

but he has not attained when he does give attention to them.”

所以，这里只是不对它们作意。

而不是超越它们。

So here it is just not paying attention to them. It is not surmounting them.

在第 22 段，我们对名相有一个简短的说明。

In paragraph 22 we have a very brief account of the meaning of the words.

“超越色想”，这是什么意思？

‘With the surmounting of perception of matter', what does it mean?

指一切色界法的舍断。

Abandoning of all fine material is signified.

“超越色想”的意思是超越色界的禅那。

By the words ‘with the surmounting of perceptions of matter'is meant the surmounting of the fine material jhānas.

23B 说无色品

第十 说无色品

(Tape 23B / Ps: 22-66)

“灭有对想，不作意种种想”，这是什么意思？

By the words ‘with the disappearance of perceptions of resistance’ and so on, what is meant?

不作意于一切欲界的心。

Non-attention to all sense-sphere consciousness, to all kāmāvacara consciousness.

所以，实际上，当行者进入此种无色界心的时候，

就没有色界心，没有欲界心。

So in fact when a person enters into the arūpāvacara consciousness, there are no rūpāvacara consciousnesses and no kāmāvacara consciousnesses.

超越了一些，不作意于一些，

这样他就进入无色界禅那。

Surmounting some and not paying attention to some he enters into the immaterial jhāna.

当行者处于无色界禅那的时候，

就没有色界禅那，也没有欲界心。

When the meditator is in the immaterial jhāna, there are no rūpāvacara jhānas and no kāmāvacara consciousnesses.
实际上，当行者获得无色界禅那时，
色界禅那就消失了。
Actually when one gets the arūpāvacara jhāna the rūpāvacara jhānas disappear.
“虚空无边”很好理解。
Unbounded space is not difficult to understand.
之所以是“无边”，
是因为它没有生的边际，也没有灭的边际。
It is ‘unbounded’ because it has neither an end as to its arising nor an end, as to its disappearing -
无生，也无灭，所以被称“无边”。
no arising, no disappearing. Therefore it is called ‘boundless’.
第 24 段：“空无边处具足而住”。
Paragraph 24 “He enters upon and dwells in the base consisting of boundless space.”
我们必须考察这句，
因为“空无边处”的英译是个不精准的翻译。
Now we must examine this because ‘base consisting of boundless space’ is not an accurate translation.
你们怎么理解“base consisting of boundless space”？
What do you understand by ‘base consisting of boundless space’?
它实际上指的是第一个无色界禅那和它的心所。
It really means the first arūpāvacara jhāna and its concomitants.
第一个无色界禅那被称为
“空无边处”（ākāsānañcāyatana）。
这是个很长的巴利语。
The first arūpāvacara jhāna is called ‘ākāsānañcāyatana’. It is a long name.
它由两部分构成：
“ākāsānañca”和“āyatana”。
The word is composed of two parts, ākāsānañca and āyatana.
“ākāsānañca”由“ākāsānanta”而来。
Ākāsānañca is derived from ākāsānanta.
这里涉及到巴利语语法。
“ākāsānañca”和“ākāsānanta”的
意思是相同的，即“空无边”。
This is Pāḷi grammar. âkāsānañca and ākāsānanta have the same meaning, namely, boundless space.
这里的“āyatana”称之为“处”，
这里的意思是“住所”。
Now the word ‘āyatana’ means base in the sense of habitat here.
禅那心和它的诸心所被称为“空无边处”，
是因为它们以无边的空作为住所。
So jhāna citta and its concomitants are called ‘ākāsānañcāyatana’ because they have boundless space as their habitat.
也就是作为它们的所缘。它不是“处”，
是某种以之为处的东西，
这就是“空无边处”的意思。
That means as their object. It is not the base, but something that has the base; that is what is meant by the word ‘ākāsānañcāyatana’.
这里英译的“base consisting of boundless space”是不准确的。
The translation of ‘base consisting of boundless space’ is not accurate.
实际上是将空无边作为它的“处”。
Actually it is something which has boundless space as a base.
“处”这里意思是“所缘”。
‘Base’ here means object.
学生：所以，这里类似于你上次
讲的“想”具有两种意义？
尊者：对。
Student: So this is similar to the two senses where you talked about saññā being both -
Teacher: Right.
因为“空无边处”这个巴利词属于复合词，
这个复合词的意义并不能
由单个单词简单拼凑而来，
Because the word ‘ākāsānañcāyatana’ belongs to a kind of compound where the compound word signifies something other than those denoted by the individual words,
不是前面的修饰后面的，
不是所属的关系，某某的处所等等。

not qualified by them, thereby denoting possession, habitation and so on.
这里涉及到巴利语语法。
This is Pāḷi grammar.
单个巴利语词具有各自的意义，
复合词具有另外的意义，
The individual words mean something and the compound word means another thing
虽然和单个词相关，但是不是简单的叠加。
connected with them but not them.
二十九棕是一个很好的例子。
Twenty Nine Palms is a good example.
在南加州有一个社区被称为“二十九棕”。
There is a community called ‘Twenty Nine Palms’ in Southern California.
为什么这个地方称为“二十九棕”呢？
Why is that city called ‘Twenty Nine Palms’?
因为那里有 29 棵棕榈树。可能现在
那里的棕榈树已经超过 29 棵了，
但是这是另外的事情。
Because there are 29 palms there. Maybe there are more than 29 palms now, but that is another thing.
被称为“二十九棕”的城市，
意思是那里有 29 棵棕榈树。
A city called ‘Twenty Nine Palms’ means a city where there are 29 palms.
所以“二十九棕”的意思不是 29 棵棕榈树。
So the word ‘Twenty Nine Palms’ does not mean 29 palms.
它是指具有 29 棵棕榈树的城市。
It means a city where there are 29 palms.
虽然 29 意思是 29，“棕”意思是“棕榈树”。
So 29 is 29 and palms are palms.
但是当这两个词组合在一起的时候，
意思就不是 29 棵棕榈树，
而是具有 29 棵棕榈树的地方。
But when these words are used as a compound, they do not mean 29 palms, but a place which has or where there are 29 palms.
同样地，这里的“空无边”和“处”——
“空无边”意思是无边之空，
“处”意思是“处所”。
In the same way ākāsānañca and āyatana here - ‘ākāsānañca’ means boundless space and ‘āyatana’ means base.
当它们组合到一起称为一个复合词的时候，
它们不是指“具有无边之空的处所”，
But when they are compounded and when they become a compound noun, they do not mean ‘boundless space as a base’
而是指“以无边之空作为
处所”的事物，这里的“处”指所缘。
but they mean ‘something which has boundless space as a base’ and ‘base’ here means object.
所以，它不是一个“处所”，而是以之为处所。
So it is not a base, but something which has that base.
这很重要。当我们碰到“空无边处”的时候，
我们就要这样去理解。
That is important. So we will have to understand this whenever we see ‘base consisting of boundless space’.
其他三种禅那也是一样的。
The other three jhānas are also the same.
所以，它不是一个“处所”，
而是以之为处的事物。
It is not ‘base’ but ‘something that has the base’.
有时候“āyatana”（处）指处所，
某物生起之处，某物的来源，
例如“诸天之处”。
Sometimes the word ‘āyatana’ means habitat, where something is born, where something is found or originated like the ‘base for the deities’.
大家知道“诸天之处”吗？它是什么意思？
Do you know the ‘base for the deities’? What’s that?
实际上，在我们缅甸，
我们给天人或者神灵贡献一些东西。
Actually in our countries we offer something to the deities or the spirits.
我们给它们盖一些小庙。
这被称为“诸天之处”（devāyatana）。
We build houses for them. That is called ‘devāyatana’.
天神之庙在巴利语里被称为“devāyatana”。

A shrine for the deities is called ‘devāyatana’ in Pāḷi.
“Āyatana”（处）就是这个。
“处”指的是一个地方。
Āyatana is that. ‘Habitat’ just means a place.
学生：也可以指一棵树吧？
尊者：哦，是的。
Student: It can also be a tree.
Teacher: Oh, yes.
第 24 段：
In paragraph
“即此空无边是它的相应法的
（空无边处）禅的住处”。
“That ‘boundless space’ is a base in the sense of habitat for the jhāna whose nature it is to be associated with it.”
这里的英译不准确。我们要将“whose nature it is to be associated with it”换成“with its associated states”。
That is not accurate. We should strike out the words ‘whose nature it is to be associated with it’ and replace that as ‘with its associated states’.
所以，这句的意思是
So the sentence should read
“禅那和它相应之法的住处。”
“in the sense of habitat for the jhāna with its associated states.”
在此章的 49 段，你们也能看到这样的单词。
大家看第 49 段，也可以看到它们。
You will find these words in paragraph 49 of this chapter. Please go to paragraph 49 and you will see them there.
学生：这一段的开头吗？
尊者：是的。
Student: At the beginning of the paragraph?
Teacher: Yes.
巴利语是一样的。
他理解错了巴利语“dhamma”。
The Pāḷi word is the same. He misunderstood the Pāḷi word ‘dhamma’.
我曾经讲过，“dhamma”这个词很难翻译。
I’ve told you that the word ‘dhamma’ is very difficult to translate.
你不能总是用同一个英语单词来翻译它。
You cannot translate that word with one word every time that you meet it.
“dahmma”在这里意思就是“法”，某种状态，
心所和物质的状态，这里指的是心所。
‘Dhamma’ here means just the dhamma, the states, mental states and sometimes physical states, but here mental states.
但是英译者在这里将它翻译成“nature”。
“dhamma”在这里不是这个意思。
He took dhamma to mean nature. It doesn’t mean nature here.
有时候“法”指的是“性质”，
例如在“vaya dhammā saṅkhārā”里面。
Sometimes it does mean nature as in the words ‘vaya dhammā saṅkhārā’.
这里的意思是诸行皆具有灭的性质。
That means the formations have the nature of disintegrating or the nature of disappearing.
在这个语境下，“法”指的就是性质。
In that context the word ‘dhamma’ means nature.
但是这里“相应法”——
如果你们熟悉阿毗达摩的巴利文本，
就很熟悉这个词。
But here sampayutta dhamma - if you are familiar with Abhidhamma, reading Pāḷi books, you will be familiar with this word.
这里“sampayutta dhamma”意思是“相应之法”。
‘Sampayutta dhamma’ means associated states.
所以禅那和他的相应法被称为“空无边处”。
So the jhāna with its associated states is called ‘ākāsānañcāyatana’.
所以，是禅那和它的相应法
一起被称为“空无边处”。
So not only the jhāna but the associated states as well are called ‘ākāsānañcāyatana’.
现在我们看第二个，识无边处。
我们也要修改这个英译。
Now we have the second one, the base consisting of boundless consciousness. We will have to modify that too.
如果你想获得第二个无色界禅那，

你需要找到第一个无色界禅那的过患。

When you want to get the second arūpāvacara jhāna, you find fault with the first arūpāvacara jhāna and so on.

你不断禅修，然后获得第二个无色界禅那。

You practice meditation again and again and get the second arūpāvacara jhāna.

第 27 段文字：“超越一切空无边处（意思就是彻底地超越无色界的第一个禅那），

In paragraph 27, the Text, “By completely, surmounting the base consisting of boundless space (That means by completely surmounting the first arūpāvacara jhāna.),

（思惟）‘识无边’，

then you practice ‘unbounded consciousness, unbounded consciousness’,”

识无边处具足而住。”

he enters upon and dwells in the base consisting of boundless consciousness.”

这就是对第二个无色界禅那的描述。

That is a description of the second arūpāvacara jhāna.

第二个无色界禅那以第一个无色界的心为所缘。

The second arūpāvacara jhāna takes the first arūpāvacara citta as object.

所以，这里就说是“识无边，识无边”。

That is why we have here ‘unbounded consciousness, unbounded consciousness’.

你想超越第一个无色界禅那，

但是你安住于其上。你对其作意，

念“识无边，识无边”，

You want to surmount the first arūpāvacara jhāna, but you dwell upon it. You pay attention to it and say ‘unbounded consciousness, unbounded consciousness’.

然后你就超越了它。

Then you surmount it.

这里的巴利语单词是“viññāṇañcāyatana”，

拆分成“viññāṇañca”和“āyatana”。

所以“viññāṇañcāyatana”由“viññāṇa”、

“anañca”和“āyatana”构成。

Here the word is viññāṇañcāyatana. So there is viññāṇañca and āyatana. So viññāṇañcāyatana comes from viññāṇa, anañca and āyatana.

“viññāṇañca”由“viññāṇa”和“anañca”构成。

“anañca”意思是“无边”，

“viññāṇa”意思是“识”。

这样我们就有无边之识。

Viññāṇañca is also a compound of viññāṇa and anañca. ‘Anañca’ means boundless and ‘viññāṇa’ means consciousness. So we have boundless consciousness.

这里的“识无边”指的是无色界的第一个禅那心。

Here ‘boundless consciousness’ means the consciousness of the first arūpāvacara jhāna.

“Āyatana”的意思是“处”，意思是“处所”。

‘Āyatana’ means a base in the sense of habitat.

在这里，禅那心和它的诸心所被称为

“识无边处”，是因为它们以无边的第一个

无色界禅那心作为住所，或者作为所缘。

Here jhāna citta and its concomitants are called ‘viññāṇañcāyatana’ because they have boundless first arūpāvacara citta as their habitat or as their object.

它不是指“处”，而是禅那和它的心所

被称为“识无边处”。

So it is not the base, but the jhāna and its concomitants which are called ‘viññāṇañcāyatana’.

第 30 段：

Paragraph

“正如《分别论》说：‘识无边，

是他作意那遍满虚空的识为无边遍满，

“For it is said in the Vibhaṅga: ‘Unbounded

consciousness: he gives attention to that same space pervaded by consciousness, he pervades boundlessly, hence unbounded consciousness is said’.

所以说识无边’，这句中

的‘识’字是用作对格的意义解释。”

But in that passage (taṃ yeva ākāsaṃ viññāṇena phutaṃ) the instrumental case ‘by consciousness’ must be understood in the sense of accusative.”

（taṃ yeva ākāsaṃ viññāṇena phutaṃ）

虽然这里用的是具格，但是意思

不是具格。这里的意思是对格。

Although the case is instrumental, the meaning is not instrumental. The meaning is accusative.
这里的的意思不是
“被识所遍满的虚空”，而是“识遍满虚空”。
Actually what is meant here is ‘not space pervaded by consciousness’, but ‘consciousness pervading the space’.
这里应该采用这个意思。
That is the actual meaning that you have to take.
字面上翻译是“被识所遍满的虚空”。
Literally translated it means space pervaded by consciousness.
这里的实际意义是“识遍满虚空”。
The actual meaning here however is consciousness pervading the space.
无色界的第二个禅那以无色界第一个
禅那心为所缘，不是以虚空作为所缘。
This second arūpāvacara jhāna takes the consciousness of the first arūpāvacara jhāna as object, not space as object.
所以，这里的“识”必须理解成对格。
So here ‘consciousness’ must be understood in the accusative sense.
意思是他作意于识，而此识是遍满虚空的。
That means he gives attention to consciousness which pervades the space or pervading the space.
“识无边处”在书上已经解释了，
但是应该按照我所讲的解释来理解。
Viññāṇañcāyatana is explained here, but should be understood according to the explanation that I have given.
第三个是无所有。我们来看无所有。
Now the third one, nothingness. Now we come to nothingness.
第三个禅那以第一个禅那心的无所有作为所缘。
The third one takes the absence or the nothingness of the first as an object.
获得了第二个无色界禅那之后，
行者希望继续获得第三个禅那。
After getting the second arūpāvacara jhāna the meditator wants to go on to the third.
为了获得第三个无色界禅那，
就需要安住在第一个无色界禅那的无所有上。
In order to get the third arūpāvacara jhāna the meditator dwells on the absence of the first arūpāvacara jhāna.
当他获得第二个无色界禅那时，
When he gets the second arūpāvacara jhāna,
第一个无色界禅那已经消失了。
the first arūpāvacara is gone.
获得了第二个无色界禅那，
第一个禅那就是无所有。
After getting the second arūpāvacara jhāna, the first is said to be non-existent.
当他想要获得第三个无色界禅那，
就需要将第一个无色界禅那的无所有作为所缘。
When he wants to get to the third arūpāvacara jhāna, he takes that absence, the nothingness of the first arūpāvacara jhāna as object.
这是一个概念化的无所有。是真正的无所有。
That is conceptualized nothingness. It is real nothingness.
不像是“常和乐的空”等等。
It is not like ‘void of permanency, happiness’ and so on.
在许多情况下，当我们看到
巴利语中的“空”（suñña）时，
指的是“常”等的缺失，等等。
In many cases when the word ‘void’ or ‘suñña’ in Pāḷi is used, it means it is void of permanency and so on.
但是，这里的“空”指的就是无所有，等等。
But here the word is used as void, or secluded and so on.
这里指的就是无所有，不存在，
无色界第一个禅那的缺失。
What is meant here is that nothingness, that non-existence, that absence of the first arūpāvacara jhāna.
所以，他安住于色界第一个禅那的无所有，
说：“无，无”或“远离，远离”。
So he dwells on the absence of the first arūpāvacara jhāna saying ‘void, void’ or ‘secluded, secluded’.
他不断安住于其上，最后获得无色界第三个禅那。
He dwells upon it again and again until he gets the third arūpāvacara jhāna.

这里有一个例子：“假设一个人见到比丘众”
等等。
There is a simile here “Suppose a man sees a community of bhikkhus” and so on.
然后是经文和注释。
Then there is the Text and Commentary.
“超越一切识无边处（也就是无色界第二禅
那），
“By completely surmounting the base consisting of boundless consciousness (That is the second arūpāvacara jhāna.),
（思惟）‘无所有’，无所有处具足而住”。
[aware that] ‘There is nothing’, he enters upon and dwells in the ‘base consisting of nothingness’.”
“超越一切识无边处——
“By surmounting the base consisting of boundless consciousness -
‘识无边处’禅及所缘为识无边空处。
依前面所说的识无边是所缘，
here too the jhāna is called ‘the base consisting of boundless consciousness’ - in the way already stated,
因为它是第二无色禅的所缘，
故以住处之义为处而名识无边处。“
and its object is so-called too.”
这里的“识无边”指的是禅那和禅那的所缘。
So here ‘boundless consciousness’ means the jhāna and the object of jhāna.
“则以产生之处的意义为处，故名识无边处，
如说剑蒲阇是马的（产）处等等”。
“It is its ‘base’ in the sense of locality of the species, as Kambojā is the ‘base’ of horses.”
剑蒲阇是一个国家，
可能是在印度的西北方。
Kambojā is a country maybe in the northwest of India.
据说那里盛产良马。
Good horses are said to be raised there.
你去剑蒲阇就可以获得良马。
You get good horses when you go to Kambojā.
当今这时代，哪个地方产良马？
Nowadays what do you say about horses?
哪个地方的马品种好，价格贵？
It is a place of well-bred or expensive horses?
当时那个时代，剑蒲阇是个产良马的地方。
Kambojā is a country or a place where good horses are raised or where good horses come from.
这里的“处”（āyatana）用法一样。
In the same way ‘base’ or ‘āyatana’ is used.
第三个无色界禅那和它的心所被称为
“无所有处”（ākiñcaññāyatana）。
The third arūpāvacara jhāna and its concomitants are called ‘ākiñcaññāyatana’.
它拆分成“ākiñcaññа”和“āyatana”。
“ākiñcaññа”从“ākiñcana”而来。
There is ākiñcaññа and āyatana. Ākiñcaññа comes from akiñcana.
在这本书里（39 段）“kiñcana”
被翻译成“拥有”。
The word ‘kiñcana’ is translated as owning in this book (paragraph 39).
实际上复注将此处的“kiñcana”
解释成“什么都没有”。
Actually ‘kiñcana’ is explained here in the Sub-Commentary as just nothing.
“kiñcana”这个词有两个意思。
一个意思是关注，
对某事关注。这被称为“kiñcana”。
The word ‘kiñcana’ has two meanings. One meaning is concern, concern for something. That is called ‘kiñcana’.
不关注任何事情，
无忧无虑被称为“akiñcana”，
One who has no concern for anything, who has no worry is called ‘akiñcana’
阿罗汉被形容为“akiñcana”，
因为他没有任何忧虑，因为他不担心任何事情。
An Arahant is described as akiñcana because he has no worry and because he has nothing to be concerned about.
这是一个意思。
That is one meaning.
在这里，同一个词“kiñcana”
意思是什么都没有，
Here ‘kiñcana’, the same word, means nothing whatsoever,
没有关注，没有拥有。

not concerned, not owning.
所以，这里我们说“akiñcana”
意思是什么都没有。
So here we say ‘akiñcana’ and that means nothing, nothing, nothing.
它指一种无所有的状态，或者就是什么都没有，
这里指无色界第一个禅那心的缺失。
It means the state of having nothing or simply nothingness, which here means nothingness or absence of the first arūpāvacara citta.
“Āyatana”同样指“处”。在这里，禅那心
和它的诸心所被称为“无所有处”，
‘Āyatana’ means base, the same. Jhāna citta and its concomitants are called ‘ākiñcaññāyatana’
是因为它们以第一个无色界禅那心的缺失作为
所缘。
because they have nothingness or absence of the first arūpāvacara citta as their habitat or as their object.
第三个禅那以第一个禅那心的无所有作为所缘。
The third arūpāvacara takes the nothingness of or the absence of the first arūpāvacara citta as object.
不是说这个禅那是“处”，而是说这个禅那
以无所有作为处，将无所有作为所缘。
It is not just a base, but something that has nothingness as a base, nothingness as an object.
所以，这三个词是相同的构词法。
第一、第二和第三个无色界禅那
的巴利语词属于同一种复合词。
So these three words are the same. The Pāḷi words for the first, second and third arūpāvacara jhānas belong to the same kind of compound.
所以，在这样的复合词里，整个词的
意义并不是单个词的简单拼凑。
So in the compound they mean something other than that which is denoted by the individual words.
最后一个不同。
The last one is different.
最后一个被称为“非想非非想”。
The last one is called ‘neither perception nor non-perception’.
是非常奇怪的表达，不是想，也不是非想。
It is a very strange expression, neither perception nor non-perception.
行者发现了无色界第三禅的过患。
You find fault with the third arūpāvacara jhāna.
然后安住在无色界第三禅上
说：“它是好的，它是寂静的。”
Then you dwell upon the third arūpāvacara jhāna saying ‘It is good. It is peaceful’.
所以，你以无色界第三禅那位所缘，
说它是好的，是寂静的。
So you take the third arūpāvacara jhāna as object and you say that it is good and that it is peaceful.
然后就获得了无色界的第四个禅那。
Then you gain the fourth arūpāvacara jhāna.
无色界的第四禅那被称为“非想非非想处”
The fourth arūpāvacara jhāna is called ‘nevasaññānāsaññāyatana’ (neither perception nor non-perception).
（nevasaññānāsaññāyatana）。
所以，对这个词进行了两种解释。
大家看到下发资料上 #1 和#2 的区别了吗？
That word is explained in two ways. Do you see the difference between #1 and #2 on the sheet?
巴利语是“nevasaññā”，
“nāsaññaṃ”加“āyatana”。
The Pāḷi words are nevasaññā, nāsaññaṃ plus āyatana.
你们觉得它们是一样的吗？
Do they look the same to you?
发现了区别吗？
Do you see the difference?
哪里有区别？
学生：最后一个“a”。
尊者：最后一个“a”，没错。
#1 上最后一个“a”是短音，
Where?
Student: the last ‘A’.
Teacher: The last ‘A’, right. In #1 the last ‘A’ is short
#2 最后一个“ā ”是长音。
and in #2 the last ‘â’ is long.

非常好。
学生：如果你看到了，你就会知道？
Very good.
Student: And if you saw this, you would know that?
尊者：是的。带短“a”和带长“ā”的
词是两个完全不同的东西。
Teacher: Yes. They can mean two quite different things, the one with short ‘A’ and the one with long ‘â’.
#1 的 nevasaññānāsaññaṃ——
Now #1 nevasaññānāsaññaṃ -
“nevasaññā”意思是没有想，
“nāsaññа”意思是不是没有想。
‘nevasaññā’ means having no saññā and
‘nāsaññа’ means not having no saññā.
这里的禅那心和它的所缘被称为
不是“nevasaññanāsaññа”。
Now here jhāna citta and its concomitants are called ‘nevasaññānāsaññā’, not nevasaññanāsaññа.
“nevasaññānāsaññā”，
这是因为它没有粗重的“想”，
但是并不是彻底没有“想”。
That is because they have no gross saññā, but they are not completely without subtle saññā.
“Saññā”意思是“想”，
“Saññа”意思是“有想者”。
‘Saññā’ means perception and ‘saññа’
means something that has perception.
这里禅那心和它的心所
都被称为“非想非非想”，
So here jhāna citta and its concomitants are called ‘nevasaññānāsaññā
是因为它们没有粗重的想。
because they do not have gross saññā.
但是它们不是彻底地没有想。
Yet they are not completely without subtle saññā.
这里的“非想非非想”
意思是禅那和它的心所。
Here ‘nevasaññānāsaññā’ means the jhāna and its concomitants.
所以，在这个复合词里，“āyatana”（处）
So in this compound āyatana, a base,
是跟“非想非非想”是并列的。
is the same as nevasaññānāsaññā.
一个修饰另外一个。
One is the adjective of the other.
一个形容另外一个。
One qualifies the other.
这里的“处”意思是禅那和它的心所。
By āyatana or base are meant the jhāna and its concomitants.
它们被称为“处”，是因为它们分别
被包括在十二处的意处和法处。
They are called ‘base’ because they are respectively included in the mana base and the dhamma base among the twelve bases.
阿毗达摩里介绍了十二处。
There are twelve bases taught in Abhidhamma.
其中两个处是意处（manāyatana）
和法处（dhammāyatana）。
Two of the bases are manāyatana (mind base) and dhammāyatana (dhamma base).
“意处”意思是某些种类的心。
“法处”意思是心所和一些
种类的色法等。它也包括涅槃。
‘Manāyatana’ just means types of
consciousness. ‘Dhammāyatana’ means cetasikas and some kinds of rūpa and others. Nibbāna is also included here.
所以这里的“非想”和“非非想，
”非非想“和”处“都是一个意思。
So here nevasaññā and nāsaññа and nāsaññа and āyatana both mean the same thing.
“非非想”意思是禅那心和它的心所，
“处”也是指禅那心和它的心所。
‘Nāsaññа’ means jhāna citta and its
concomitants and ‘āyatana’ also means jhāna citta and its concomitants.
这跟前面是不同的，不同的复合词。
So it is different. This compound is different.
禅那心和它的心所被称为“非想非非想处”
The jhāna citta and its concomitants are called ‘nevasaññānāsaññāyatana’
是因为它们没有粗重的“想”，

不是说它们没有细微的“想”，

同时它们也是“处”。

because they have no gross saññā nor do they not have subtle saññā and at the same time they are bases.

这个复合词和其他三个复合词是不同的。

This compound is different from the other three compounds.

“不同于前三个复合词，

’非想非非想处‘是另外一种复合词，

在这个复合词里，由所拆分的单个词

表达意义，一个形容另一个。”

“Unlike the three previous words the word ‘nevasaññānāsaññāyatana’ is another kind of compound where the whole compound means what is signified by the individual members, one qualifying the other.”

第二个意义是

“非想”、“非非想”、“处”。

The second meaning is ‘nevasaññā (neither saññā), nāsaññā (nor non-saññā)　āyatana (base).

这里“想”被成为“非想非非想处”。

整个词在这里指“想”，

Here ‘saññā’ is called ‘nevasaññānāsaññāyatana’. The whole word means saññā here

因为它不是全部的“想”，

也不是“非想”，它是一个“处”。

because it is neither full saññā nor non-saññā and at the same time it is a base.

它不能彻底发挥“想”的作用，但是还是“想”。

所以，被称为“非想非非想”。

It cannot function as full saññā but it is still saññā. So it is called ‘nevasaññānāsaññā’.

它是“想”，但是不能发挥“想”的完整作用。

It is saññā, but it does not function as a full-fledged saññā.

虽然它没有彻底发挥想的租用，

但是还是“想”，非常细微的“想”。

Although it does not function as full-fledged saññā, it is still saññā, a very subtle saññā.

所以，它被称为“非想非非想处”，

“处”是一个意思。

So it is called ‘nevasaññānāsaññāyatana’ and ‘āyatana’ means the same thing.

“这里‘想’被称为‘非想非非想处’是

因为它不是彻底的想，也不是非想，

“Here saññā is called ‘nevasaññānāsaññāyatana’ because it is neither full saññā nor non-saññā

同时它又是处，或者说它被

包括在法处理，或者它是法处。

and at the same time it is a base or it is included in the dhamma base, or it is dhamma base.

但是这里通过‘想’体现出来，

意思是‘想’在这里代表了名，不仅仅是‘想’。

But here the presentation is done in the terms of saññā, which means saññā here is representative of nāma, and not saññā only.

因此，我们要明白‘非想非非想’意思是

禅那心和它的心所，不仅仅是‘想’。

Therefore we are to understand that ‘nevasaññānāsaññāyatana’ means jhāna citta and its concomitants, not saññā only.”

”所以，这里的解释非常复杂。

So the explanations here are very complicated.

整个词的意思是“想”，但是我们

必须了解，它不仅仅是“想”。

The whole word means saññā, but we must understand that it is not only saññā that is meant.

“想”意思是与其他心所一起。

Saññā is meant along with the other mental states.

在无色界的第四禅那，“想”非常微细，

In this fourth arūpāvacara jhāna saññā becomes so subtle

所以不能完全发挥“想”的作用，

that it cannot function as full saññā,

但是因为还有微细形式的“想”，

我们不能称之为“完全的无想”。

but since there is still a form of subtle saññā, we cannot call it ‘no saññā at all’.

所以是非想非非想。

So it is neither saññā nor no saññā.

然后是举例。

Then the similes are given.

学生：所以所缘是想？

尊者：不是。这个禅那的所缘

是无色界第三个禅那。

Student: So the object is saññā?
Teacher: No. The object of this jhāna is the third arūpāvacara jhāna.
第死个无色界禅那被称为“非想非非想处”。

This fourth arūpāvacara jhāna is called ‘nevasaññānāsaññāyatana’.
虽然这个词是“saññā”，

我们必须要知道它不仅仅指“想”，

它指的是想和其他的心所。

Although the word is saññā, we must understand that it means not only saññā but saññā and other mental states.
这里给出的例子是“涂钵的油”，

一个老师和弟子在路途中等等。

The similes given here are the smearing of oil on the bowl, and a teacher and his pupil going on a journey and so on.
第 52 段：“然而什么是想的作用？

Paragraph 52 “But in this context what is perception’s function?
即想念所缘及（其所缘）成为

观境之后（而对那境）生起厌离。”

It is the perceiving of the object, and it is the production of dispassion if [that attainment and its object are] made the objective field of insight.”
这是什么意思呢？

What does that mean?
“想”——

Now perception (saññā) -
想的作用是想念所缘。

saññā’s function is to perceive the object.
所以它的作用是想念所缘。

So its function here is perceiving the object.
另外的作用就是成为观的所缘。

The other function is to become the object of vipassanā.
这里就是这个意思。

That is what is meant here.
“成为观境之后（而对那境）生起厌离。”

“It is the production of dispassion if made the objective field of insight.”
意思就是如果它成为观的所缘，

那么就可以导致厌离。

That means it can produce dispassion if it is made the object of vipassanā.
当你修观的时候，你可以观察“想”本身。

When you practice vipassanā, you can watch saññā itself.
你观察“想”的生灭，

这样你就对“想”生起了厌离。

You see saññā arising and disappearing, so you become dispassionate towards saññā.
“此（非想非非想）不能行敏捷的想念作用，

But it is not able to make the function of perceiving decisive,
譬如温水中的火界（热）不能行燃烧的作用，

as the heat element in tepid water is not able to make the function of burning decisive;
此想亦不能如在其它诸定，

对那成为观境之后（的境）生起厌离。”

and it is not able to produce dispassion by treatment of its objective field with insight in the way that perception is in the case of other attainments.”
在温水中有火界，但是此火界

不能让水烧开，或者不能加热水。

In tepid water there is heat element, but it is not able to burn or to heat.
同样地，这里的“想”不能发挥敏捷的作用，

或者说它不能发挥完全的作用。

In the same way there is saññā here, but it cannot function in a decisive way or it cannot function fully.
“事实比丘对此非想非非想处蕴既思惟

而又厌离是不可能的，除非他对其余，

（色受等）诸蕴作思惟。”

“There is in fact no bhikkhu capable of reaching dispassion by comprehension of aggregates connected with the base consisting of neither perception nor non-perception unless he has already done his interpreting with other aggregates.”
任何人都不能，即使是舍利弗尊者，

通过诸蕴作思维能够获得厌离。

There is nobody, even if he is the Venerable Sāriputta capable of reaching dispassion by comprehension of aggregates.

意思是舍利弗尊者一定是修过观禅，

That means he must have practiced vipassanā meditation

然后思维诸法的无常、苦、无我，

一组组，一个个去思维。

and then contemplating on the impermanence, suffering and soulless nature of things, of all phenomena group by group, one by one.

只有这样之后，他才能够

获得厌离，否则是不能够的。

Only after that will he be capable of reaching dispassion, otherwise no.

即使是舍利弗尊者，他也不能够达到。

Even if he is Venerable Sāriputta, he will not be able to reach.

这里的英译掉了一些词。

Those words are missing here.

我们需要加上

So we should insert the words

“实际上，没有任何比丘——

即使是舍利弗尊者——能够获得厌离”等等。

“There is in fact no bhikkhu even if he is the Venerable Sāriputta capable of reaching dispassion” and so on.

“然而他（舍利弗）也是用‘如是此等诸法

实非有而后生，生已而后灭’

“And furthermore, when the Venerable Sāriputta, or someone very wise and naturally gifted with insight as he was, is able to do so,

这样的总体思惟才可能这样做。”

even he has to do it by means of comprehension by groups.”

这里的意思大概就是如此。

Here also the meaning is something like this.

按照通常方式修观的人

One who has practiced vipassanā in the usual way

(That means beginning with contemplating on the aggregates and so on.),

（意思是从思维诸蕴开始等等），

这样的人是智者，是同舍利弗一样的智者，

通过这样的总体思惟才可能这样做。

such a person who is a wise one, who is as wise as Venerable Sāriputta, should be able to do so only by comprehension of groups.

所以，即使已经从观察名法和色法的

无常等开始，按照常规方法修过观禅，

So even if one has practiced vipassanā meditation in the usual way beginning with the comprehension of impermanence and so on of mind and matter,

即使这样的人也要通过总体思维，

even such a person has to do it by means of comprehension of groups,

不是依各别法观。

not comprehension of individual states.

行者必须将整体不是个别作为禅修所缘。

One must take the whole group as an object of meditation and not the individual members.

“‘如是此等诸法实非有而后生，生已

而后灭’这样的总体思惟才可能这样做，

并非依各别法观而生的。这是此定细妙的状态。”

“‘So it seems, these states, not having been, come to be; having come to be, they vanish’ and not by means of [actual direct] insight into states one by one as they arise, such is the subtlety that this attainment reaches.”

即使是一个有经验的修观者，只能通过

总体来做，但是不能通过个别法而观察。

Even if one is an experienced practitioner of vipassanā, one can do so only by groups, but one cannot observe states one by one.

“此义可用道路的水的譬喻来辨明”。

“This meaning should be illustrated by the simile of the water on the road.”

这个譬喻与涂钵的油类似。

This simile is similar to smearing the bowl with oil.

现在看杂论。

Now comes the general explanation.

首先是什么？

First is what?

首先无色界禅那必须

超越所缘，而不是超越禅支。

The first is that the arūpāvacara jhānas have to surmount the object rather than the jhāna factors.
这意思就是说无色界禅那具有
不同的所缘，而不是具有不同的禅支。
That means arūpāvacara jhānas have different objects rather than different jhāna factors.
它们具有相同的禅支，都是两个禅支
（舍和一境性）。全部是两个禅支。
They have the same jhāna factors, two jhāna factors (upekkhā and ekaggatā). All of them have two jhāna factors.
所以，在无色界禅那中想要更进一步，
你就需要超越所缘，而不是超越禅支。
So when you want to reach the higher arūpāvacara jhāna, you have to surmount the object and not the factors.
意思就是你不能消除禅支，但是你必须超越所缘。
That means you cannot eliminate jhāna factors, but you must surmount the object.
就是说你需要换一个所缘。
That means you have to take another object.
这是第一个。
第二个看第 59 段。
That is the first one. The second one is in paragraph 59.
通过举例表明后后更胜妙于前前。
It is just a simile of how one is more subtle than the other.
用精细的衣服做例子，
它可能重一斤、两斤等等。
The example of a very fine piece of cloth weighing maybe one ounce, two ounces and so on is given.
意思就是第二个比第一个更胜妙，
第三个比第二个更胜妙，等等。
This means that the second is more subtle than the first, the third is more subtle than the second and so on.
这些都不难理解。
These are not difficult to understand.
下一个看第 64 段。第四个无色界禅那
以第三个无色界禅那为所缘。
The next one is in paragraph 64. The fourth arūpāvacara jhāna takes the third arūpāvacara jhāna as object.
当你想获得第四个无色界禅那的时候，
你说“第三个无色界禅那多么好啊，
它是寂静的，它是美妙的”。你这样思维。
When you want to obtain the fourth arūpāvacara jhāna, you say “Oh this third arūpāvacara is good. It is peaceful. It is good.” You contemplate like that.
如果你说他是美妙的、寂静的，
你似乎已经执着于它，你喜欢它。
If you say that it is good and that it is peaceful, it would seem that you are attached to it, that you like it.
对吧？
Right?
但是这里不是这样的。
这就类似于找国王的过失。
But the answer here is “no”. It is similar to you finding fault with the king.
你没有办法，你只能追随国王。
There is nothing to do. You just follow him.
“因为没有 其它（所缘）的缘故。
譬如人民虽见国王的过恶，
但为了生活也只得来用他。
“It takes this for the object since
There is no other one as good,
As men depend upon a king,
Whose fault they see, for livelihood.”
臣民不能离开国王，因为他的生活依赖于国王。
The person cannot get away from the king because his livelihood depends upon the king.
虽然他不喜欢国王，但是
还是要追随他。类似于此。
Although he does not like him, he has to be with him. It is something like that.
最后一个，第 66 段，
Then the last one, paragraph 66,
介绍如何以第三个为所缘。
gives how one has to hold on or take as object the third one.
“譬如登长梯者而握该梯的横木”——

“As one who mounts a lofty stair leans on its railing for a prop” -
当你登梯子的时候，你需要靠住横木。
so when you climb stairs, you have to lean on the railing.
“如登山顶者紧望该山的山峰”——
“As one who climbs an airy peak leans on the mountain’s very top” -
当你登上的时候，你需要望着山的山峰。
so when you go up a mountain, you have to hold onto the top.
“更如攀石山者靠着他自己的足膝”——
“As one who stands on a crag’s edge leans for support on his own knees” -
有时候，你需要依赖于你的双膝。
sometimes you have to lean on your own knees.
“此人则依这（无所有处）禅而生起。”
“Each jhāna rests on that below; for so it is with each of these.”
一个禅那依赖于另外一个禅那。
One jhāna depends upon another.
所以我们讲完了第四个无色界禅那。
我不得不讲快一点。
So this is the end of the fourth arūpāvacara jhāna. I had to rush through.
有时候，书上的解释非常复杂。
The explanations sometimes are very involved.
对名相的解释也很复杂。
有时候，巴利语语义本身也有模糊。
The word explanations also are complicated. Sometimes there is some ambiguity in Pāḷi words.
有的单词意义与字面意义不同。
You can make a word mean something other than what the word seems to mean.
例如，有的人可能说这个词是形容词复合词，
但是另外一个人说，不对，这是
另外一种复合词，我可以解释它。
For example one may say this is an adjectival compound, but I may say no that it is another kind of compound and I can explain it.
所以，很多巴利语词汇语义很模糊。
Therein lies the ambiguity of many words.
要知道，巴利语本来
是有声调的，但是后来丢失了，
You know we have lost the accents in Pāḷi,
但是在古典梵文，
在吠陀梵文里，也是有声调的。
but there were accents in the older Sanskrit, in Vedic Sanskrit.
在古典梵文里，是通过不同的声调来区分单词。
In the older Sanskrit the accents differentiate words.
同一个单词，可以是形容词复合词，
也可以是其他的复合词。
One and the same word can be an adjectival compound and another kind of compound.
单词是相同的，但是在不同复合词中声调不同。
The word is the same, but the accent may be on the first word or the second word in the compound.
通过声调，我们可以知道这个词
是形容词复合词，不是其他复合词。
By the accent they designate that this is the adjectival compound and not any other thing.
后来的梵文和巴利语都丢失了声调。
In later Sanskrit and in Pāḷi we have lost the accents.
如果没有声调，就没办法确定是哪一种复合词了。
When there is no accent, there is no way of asserting that this is this only and not that.
这样就造成了词义的混乱。
如果我对语法很熟悉，
我就可以随心所欲地解释。
So there comes confusion about words. I can explain it any way I like if I am familiar with these grammatical manipulations.
在注释书里，很多名相都是如此解释。
Many words are explained in that way in the Commentaries.
所以，“色想”这个词
可以指禅那，也可以指所缘。
So the word ‘rūpasaññā’ is made to mean the jhānas and also the objects.
所以，实际上在这里可以说是在玩文字游戏。
So it is truly said here that it is a play upon words.

好。
OK.
萨度！萨度！萨度！

24A 说定品

第十一 说定品
(Tape 24A / Ps: 1-25)
今天我们学习第 11 章。
Today we come to chapter 11.
此章探讨两种禅修。
In this chapter two kinds of meditation are treated.
对于西方人，我担心第一种禅修可能不太容易流行。
I'm afraid that the first one may not be popular with people in the West.
这就是食厌想。
It is the perception of repulsiveness in nutriment.
我们要知道这种禅修不是不吃饭。
We must understand that this meditation is not for not eating, not for refraining from eating.
是要吃的时候不要有贪心，吃的时候不要有执着。
It is for eating without greed, for eating with non-attachment.
不管你是在家人还是出家人，
你都需要吃足够的食物保持健康，
保持良好的身体状况。
Whether you are a lay person or a monk you have to eat enough to keep you healthy, to keep you in good shape.
所以，这种修法是要无执着地用餐的。
So this is for eating without attachment.
为了解决执着问题，我们需要修食厌想。
In order to get rid of attachment we have to get the perception of repulsiveness in food.
这本书是写给出家人的。
This book is meant for monks.
所以出家人在所有领域都要克制。
So monks have to practice restraint in all areas.
所以，对于饮食，也要克制。
So with regard to eating too there should be restraint.
特别是在上座部教法里，
较之于我们如何去吃，
我们吃什么就不那么重要了。
Especially in the teachings of Theravāda Buddhism what we eat is not so important as how we eat.
我们吃的方式比我们吃什么更重要。
The way that we eat is much more important than what we eat.
当我们用餐的时候，我们要生起这种食厌想，
这样我们就不会太执着于食物。
When we eat we try to arouse this perception of repulsiveness in food so that we do not get too much attached to food.
现在来看如何修食厌想。
Now comes the description of the development of the perception of repulsiveness in nutriment.
实际上，我认为应该将这个词翻译成“food”，
虽然巴利语“āhāra”也有“nutriment”的意思。
Actually I think we should translate this word as food although the Pāḷi word ‘āhāra' can mean nutriment as well as food.
根据阿毗达摩，“āhāra”的意思
就是“mutriment”。
According to Abhidhamma ‘āhāra' means nutriment.
按照通常的用法，“āhāra”就是
指“food”，所以叫“食厌想”。
In popular usage the word ‘āhāra' means food, so repulsiveness in food.
“今在无色之后，再来解释前面
所提示的‘一想’的食厌想的修习。”
“Now comes the description of the development of the perception of repulsiveness in food, which was listed as the ‘One Perception' next to Immaterial States.”
然后论师对“āhāra”（食）进行了定义。
它滋养，字面上的意思是“取来”，所以就是“食”。
Then the author defines the Pāḷi word ‘āhāra'. It nourishes, literally it brings on, thus it is nutriment (food).
“有段食、触食、意思食、识食的四种。”

“That is of four kinds as physical nutriment, nutriment consisting of contact, nutriment consisting of mental volition and nutriment consisting of consciousness.”
此四法在巴利语里被称为“āhāra”。
These four things are called by the name of āhāra in Pāḷi, by the name of nutriment.
第一个是段食（physical nutriment）。
The first one is physical nutriment.
实际上这里的英译并不是巴利语的直译。
In fact it is not a direct translation of the Pāḷi word.
这里的巴利语是“kabaliṅkāra”。
大家可以在脚注 2 看到这个词。
The Pāḷi word is ‘kabaliṅkāra'. You will find the word in footnote 2.
这里的巴利语是“kabalaliṅkāra āhāra”。
“kabalaliṅkāra”里面有一个“kabala”。
So it is kabalaliṅkāra āhāra. In the word ‘kabalaliṅkāra' there is the word ‘kabala'.
“kabala”意思是“满手的”。
‘Kabala' means a handful.
我们不说“满嘴的”，
而是说“满手的”，因为我们是用手吃饭。
We do not say a mouthful, but we say a handful because we eat with our hands.
当我们出家人用餐的时候，
我们是用手取食，然后弄成一团，
再放到嘴里。
When we monks eat, we pick up the food with our hands, make it into a ball and put it into the mouth.
这个“满手”在巴利语里被称为“kabala”。
This handful is called a ‘kabala' in Pāḷi.
“kabalaliṅkāra”统称为“食物”。
在这里英译为“physical nutriment”。
The word ‘kabalaliṅkāra' came to mean food in general. It is translated as physical nutriment here.
根据阿毗达摩，
According to Abhidhamma
“āhāra”并不是整个食物本身，
that which is āhāra is not the whole food itself,
而是食物里面的“营养素”。
but the oja (nutritive essence) that is contained in the food.
这就是阿毗达摩里“āhāra”（食）的意思。
That is what is called ‘āhāra' in Abhidhamma.
虽然这里提到的是段食（kabaliṅkārāhāra），
但是我们要知道，它指的是食物里的营养素。
Although physical nutriment or the Pāḷi word ‘kabaliṅkārāhāra' is stated, we must understand that it means the nutritive essence in the food.
第一个“食”是“段食”。
触食——“触”也被称为“食”。
The first āhāra is food.
Nutriment consisting of contact - contact is also called food.
“触”是一个心所。这也被称为“食”。
Contact is a mental factor. That is also called food.
下一个是意思食。所以“思”也被称为食物。
The next is mental volition. So volition is called food.
最后一个是“识”。
The last one is consciousness.
在某部经文里，佛陀说有四种食。
In one of the Suttas Buddha said there are four kinds of food and these are mentioned.
它们之所以被称为“食”，是因为具有滋养作用。
问题来了：它们分别滋养什么呢？
They are called food because they nourish something.
Then the question is: Which nourishes what?
我想第 2 段的第一行应该这样：
“什么滋养什么？”是这个意思。
I think the first line in paragraph 2 should say like that. “But which nourishes what?”, simply that.
“即段食取来以滋养素为第八的八种元素。”
“Physical nutriment (kabaliṅkārāhāra) nourishes (brings on) the materiality of the octad that has nutritive essence as eighth.”
这里需要借助阿毗达摩的知识来理解。
You need some Abhidhamma to understand this.
存在有色法的微粒，或者说色法的性质。一共是 28 种。

There are material particles, or material qualities, or material properties. There are said to be 28.
这些色法的性质成组出现。
These material properties arise in groups.
有些组具有八种色法的性质，
有些具有九种色法的性质，
有些具有十一种色法的性质。
Some groups have eight material properties, some have nine, some have ten, some have eleven and so on.
最少组是具有八种色法的性质。
The least number of material properties contained in a group is eight.
根据阿毗达摩，我们可以在任何地方
发现这八种色法的性质，活物或者外部世界。
It is said according to Abhidhamma that we may find these eight material properties anywhere, in living beings or in outside things.
在这里，第八种性质被称为
“以滋养素为第八的八种元素”。
Here the eighth is said to be “material of the octad that has nutritive essence as the eighth.”
大家记得这八种色法的性质吗？
Do you remember the eight material qualities?
四大、色、香、味和这个“食素”。
The four primaries, color, smell, taste and this one āhāra or oja.
这八种性质在任何色法里都可以找到。
These are said to be found everywhere, where there is matter or material properties.
这八种性质是业的结果，
或者心的结果，或者时节、食的结果。
These eight are the result of or, or are caused by sometimes kamma, sometimes citta (consciousness), sometimes utu (temperature or climate), and sometimes āhāra (nutriment).
这里是由食产生的。
Here that caused by nutriment is needed.
段食取来或者滋养
以滋养素为第八的八种元素。
The kabaliṅkārāhāra brings on or nourishes the eight material properties which are cause by it (āhāra).
所以，它就被称为食素。
That is why it is called nutritive essence or physical nutriment in Pāḷi language.
第二种是触食，触食滋养三受。
The second one, contact as nutriment, nourishes the three kinds of feeling.
有触就有受。在十二缘起支里，受缘于什么？
When there is contact, there is feeling. In the twelve links of Dependent Origination feeling is conditioned by what?
缘于触。
By contact.
所以触滋养或者取得了三受
——乐受、苦受、舍受。
So contact is said to nourish or bring the three kinds of feeling - pleasant feeling, unpleasant feeling and neutral feeling.
如果没有触，就不会有受。所以触是受的缘。
If there were no contact, there would be no feeling. So contact is said to be the condition of feeling.
“意思食取来于（欲、色、无色的）三有中结生”。
“Mental volition as nutriment nourishes (brings on) rebirth-linking in the three kinds of becoming.”
“意思”的意思就是“思”（cetanā）。
实际上，“意思”是缘起支里的“业”或“行”，是第二支（业行）。
‘Mental volition' means cetanā. Actually ‘mental volition' means kamma or saṅkhāra in Dependent Origination, the second link (kamma formations).
“意思”是“业行”。它取得什么？
它取得三有种的结生（paṭisandhi）。
Mental volition is kamma formations. What does it bring? It brings paṭisandhi (rebirth-linking) in the three kinds of becoming.
（三有就是欲有、色有和无色有）
(That is sensuous becoming, fine material becoming and immaterial becoming.)
“识食取来于结生剎那的名色。”

“Consciousness as nutriment nourishes (brings on) mentality-materiality at the moment of rebirth-linking.”
这也可以参考缘起支来理解。
This also is to be understood with reference to Dependent Origination.
识缘名色。
Consciousness conditions mentality-materiality or mind and matter.
大家知道，在结生的时候生起了结生识。
At the moment of rebirth there is rebirth consciousness.
与结生识一起，由过去的业就会
生起心的元素和色法的性质。
Together with rebirth consciousness there are mental factors and also there are material properties caused by kamma in the past.
我们所称的“结生”就是“结生识”，
以及所伴随的心所和业生色。
What we call ‘rebirth' is rebirth consciousness, its concomitants and kamma-born matter.
识，在这里实际上是结生识滋养或者说是名色的因缘。
Consciousness or here actually rebirth consciousness nourishes or is the condition for mind and matter.
这里的“名色”意思是心、心所和色法。
‘Mind and matter' here means the mental factors and the material properties.
所以它被称为“食”，英语翻译成“nutriment”。
So it is called ‘āhāra' or in English nutriment.
“段食有贪求的怖畏”。
“Now when there is physical nutriment there is attachment, which brings peril.”
这里的意思是段食的危险就是执着。
That means the danger in physical nutriment is attachment.
我们执着于食物。当我们用餐的时候，
就会产生执着。所以段食的危险就是执着。
We are attached to food. When we eat food, we get attachment. So the danger in physical nutriment is attachment.
“触食有接触（所缘）的怖畏”。
“When there is nutriment as contact there is approaching (coming together) and that brings peril (or that is the danger).”
“意思食有（诸有的）生的怖畏”。
“When there is nutriment as mental volition there is reappearance which brings peril.”
“生”意思是在不同界的结生，这带来危险。
‘Reappearance' means rebirth in different existences which brings peril.
结生是“意思”的危险，是因为它带来结生。
Rebirth is the danger in mental volition because it brings about rebirth.
如果有识食，就有结生。
And when there is nutriment as consciousness there is rebirth-linking.
意思是意思食带来结生。
That means mental volition gives rebirth.
有点像扔掉什么东西。
It is something like throwing down something.
这就是意思的作用。
That is the function of mental volition.
结生识本身是识的危险。
The rebirth consciousness itself is the danger in consciousness.
结生是识的危险。
So rebirth-linking is the danger in consciousness.
“关于它们的怖畏，以（自己）儿子
的肉的譬喻(S.2,98)而说明段食”。
“And to show how they bring fear thus, physical nutriment should be illustrated by the simile of the child's flesh (S.2,98).”
这是相应部卷二 68 页及以后。
That is Kindred Sayings, Volume 2, page 68 and following pages.
在经文里，佛陀说在用餐的时候，
应该将食物看成是亲生孩子的肉。
In that Sutta the Buddha said that food should be regarded as though one were eating the flesh of one's own child.
“触”应该看成坏皮肤的牛。
Contact should be regarded as a hideless cow.
“意思”应该被看成炭火坑。

Mental volition should regarded as a pit of live coals.
“识”应该被看成一百个剑戟。
And consciousness should be regarded as a hundred spears.
大家要通过阅读经文理解这点。
You have to read that Sutta to understand this.
第一个是通过故事来解释的，
不是真实的故事，是一个譬喻。
The first one is explained by a story, not an actual story, but a simile.
夫妇两人和小孩行进在途中。
Two people, a husband and wife, with a child go on a journey.
他们经过一个沙漠，丢失了一切所有物。
They were going through a desert and lost everything.
他们很渴。他们很饿。所以他们决定
吃掉自己的小孩子，这样就能走出沙漠。
They were thirsty. They were hungry. So they decided to eat the flesh of their child just to get out of that wilderness.
如果他们吃了孩子的肉，他们就不会开心。
If they eat the flesh of the child, they will not feel happy.
他们可能会边吃边流泪，等等。
They may eat with tears and so on.
同样地，吃饭的时候，也应该用这样的想法吃，
In the same way food should be eaten with that kind of perception,
就像是在吃自己孩子的肉。
as though you were eating the flesh of your own child.
当你不得不吃亲生孩子的肉时，
你就不会对事物产生执着。类似于此。
When you have to eat the flesh of your own child, there will be no attachment to that food. It is something like that.
“触食”通过坏皮肤的牛来举例。
Contact as nutriment is shown by the simile of the hideless cow.
如果牛的皮肤坏掉了，走到哪里，
都会有苍蝇、蚊子过来叮咬。
A cow whose skin or hide has been taken off will be bitten by flies, mosquitoes and so on where ever it goes.
即使它下到水里，也有东西来叮咬它。
Even if it goes into water there are those who will bite or sting it.
同样地，只要有“触”，就会有”受“。
In the same way where there is contact, there is always feeling.
“受”永远和“触”相伴。
Feeling always accompanies contact.
“受”被比喻成昆虫等的叮咬。
Feeling is compared to the biting of insects and so on.
学生：苦受？
尊者：苦受，对。
Student: Unpleasant feeling?
Teacher: Unpleasant feeling, that's right.
“思”被比作炭火坑。
And volition is compared to the simile of the pit of live coals.
没有人想掉进炭火坑里。这会带来痛苦。
Nobody wants to fall into the pit of live coals. It brings suffering.
同样地，“意思”会将我们扔进新的轮回。
In the same way mental volition throws us into a new existence.
当我们投生到新的生命时，我们
就要承受那个生命带来的痛苦。
When we are reborn in a new existence we suffer the dukkha inherent in that life.
所以，“意思”被看成炭火坑。
So mental volition is to be regarded as a pit of live coals.
最后一个，识食被譬喻成一百个剑戟。
The last one, consciousness as nutriment, is compared to the simile of the hundred spears.
盗贼被逮住并被判死刑。
A thief is caught and sentenced to be executed.
他被人带着游街，在每个街口
都要被变大一百下，诸如此类。
He is carried through the street and given a hundred blows here and a hundred blows there and so on.

在所有的四食之中，只有一个食，

Out of these four kinds of nutriment or what is called ‘nutriment'

也就是第一个食与此章的禅修有关。

only one will be treated only the first one is relevant in this chapter or for this meditation.

脚注里给出了解释，我希望你们已经读过了。

In the footnote the explanations are given and I hope that you have read it.

在脚注 4 的中间部分对“接触（所缘）”的解释

About the middle of footnote 4 ‘approaching' is explained as “meeting, coinciding,

“所缘本来具有无常等的性质，

但却认为它是常，不舍弃

这样的颠倒想进行相遇、相接”。

with unabandoned perversions [of perception] due to an object [being perceived as permanent, etc., when it is not].”

我觉这个英译有点不准确。

I think that is a little incorrect.

这里的意思是“接触（所缘）不是

”不舍弃这样的颠倒想”，去相遇、相接、接触，

而是说这些人的颠倒想还没有舍断。

What is meant is that the ‘approaching' is meeting, coinciding or coming into contact, not with unabandoned perversions, but for those whose perversions are as yet unabandoned.

译者在这里理解错了巴利语复合词。

He misunderstood the Pāḷi compound word here.

有时候巴利语复合词的意思非常难以理解。

It is very difficult to decide what Pāḷi compounds mean.

同一个复合词，可能具有两种不同的意思。

The same word may mean two different things.

这里的意思是“那些没有舍断”

颠倒想的人遇到一个所缘。”

Here what is really meant is “for those whose perversions as of yet are unabandoned meeting with an object.”

这种与所缘的相遇是危险的，

因为它还没有从这三种苦中解脱。

That meeting with an object is perilous since it is not free from the three kinds of suffering.

所以当遇到这个所缘的时候，就会有触和受。

When there is meeting with the object, there is contact and feeling.

“在此等四食之中，只是吃的、饮的、

咬的、尝的等类的段食是这里的食的意义。”

“But of these four kinds of nutriment it is only physical nutriment, classed as what is eaten, drunk, chewed and tasted that is intended here as ‘nutriment' in this sense.”

所以，在此章“段食”就是这里的“食”的意思。

So food is intended as nutriment or as āhāra in this chapter.

“由于对此食而取厌恶的态度所起的想为食厌想”。

“The perception arisen as the apprehension of the repulsive aspect in that nutriment is ‘perception of repulsiveness in nutriment.”

“欲求修习食厌想的人，应该

（向阿阇黎）习取这个业处”等等。

“One who wants to develop that perception of repulsiveness in nutriment should learn the meditation subject” and all these things.

我们应该通过十种行相来生起食厌想。

We should develop or arouse the perception of repulsiveness in ten ways.

这是针对比丘的。此十种行相是：（一）以行乞，

（二）以遍求，（三）以受用，（四）以分泌，

It is for monks. The ten ways are going for food, seeking food, ‘using' which means eating food, secretions,

（五）以贮藏处，（六）以未消化，

receptacle, what is undigested,

（七）以消化，（八）以果，

（九）以排泄，（十）以涂于此等中。

what is digested, result or fruit, outflow and smearing.

所有这些都是被用来帮助我们获得食厌想的。

All these are designed to help us get the sense of repulsiveness towards food.

如今，人们吃饭的时候说：

“请好好享用。请好好享用食物”。
Nowadays people say “Please enjoy food. Please enjoy food.”
在这里，我们不享用食物。吃饭的时候，
我们要进行省思，这样我们就不会执着于食物。
Here we don't enjoy. If we eat, we eat with this kind of reflection, so that we don't get attached to food.
第一个是“以行乞”。
出家人每天早晨都要托钵乞食。
The first one is going. A monk has to go out every day for alms in the morning.
所以，这段是针对出家人的。
“在这有大威力的佛教中出家的人，
So this passage is for monks. “Even when a man has gone forth in so mighty a dispensation,
终夜读诵佛语，或行沙门法，
still after he has perhaps spent all night reciting the Enlightened One’s word or doing the ascetic’s work (That means meditation.),
早晨起床之后，做过了塔园
及菩提树园的义务（扫除），
叫人准备好饮水及沐浴的用水，
after he has risen early to do the duties connected with the shrine terrace and the Enlightenment Tree terrace, set out water for drinking and washing,
洒扫僧房，调整身体，
登上禅座，思惟业处二三十回”
to sweep the grounds and to see to the needs of the body, after he has sat down on his seat and given attention to his meditation subject twenty or thirty times” -
——二三十回不是很明确。
twenty or thirty times is not so clear.
我想即使是复注也不知道这里到底指什么，
I think also the Sub-Commentary did not know exactly what is meant
因为大家可以在脚注看到复注也有不同的看法。
because you will see that in the footnote different opinions are given.
“这里有的人这个回数的定义
是根据当下相续而来。”
“Here some say that the definition of the number of times is according to what is present-by-continuity.”
意思就是一个相续接着一个相续。
That means one continuity after another.
当你刚刚进入一个房间的时候，
When you enter a cell from light,
开始你看的不是很清楚，
因为你是从光明进入了黑暗。
at first you cannot see clearly because you come from light into darkness.
过了几秒钟或者几分钟，
你就可以看到了。这是一个相续。
After some seconds or minutes you can see. This is called ‘one continuity’.
当你从黑暗之中走到光明的时候，
也会发生相同的事情。
刚开始的时候，你看的不是很清楚。
If you go out from the dark into the light, the same thing will happen. You will not see clearly as you go out.
你要适应不同的两都。
You have to adapt to the difference of light.
这样，就是一个相续接着一个相续。
In this way the time should be taken as one continuity after another.
这是某部分人的观点。
That is the opinion of some.
“但是另外一些人说这是通过‘暖座位’的方式”。
“But others say that it is by way of ‘warming the seat’.
当你坐了一段时间之后，座位就变暖了。
If you sit for some time, the seat becomes warm.
“对于修习而言，坐下来的时候，
尚没有达到镇服诸盖，没有消除身体的不舒服，
“For development that has not reached suppression of the hindrances does not remove the bodily discomfort in the act of sitting,
因为喜没有遍满。”
because of the lack of pervading happiness.”
在你获得良好的禅定之前，
你还想不时地移动身体，调整姿势。

Before you get good concentration, you will still want to move or want to change your position every now and then.
对姿势进行预热，就是这里“回”的意思。
One heating up of the position is what is meant by time here.
这是各种论师的看法。
That is what the authors say.
那么二三十是什么意思呢？
What about twenty or thirty?
“‘二三十’是在出发托钵的时候已经观察到的数目。”
“Then ‘twenty or thirty’ is taken as the number already observed by the time of setting out on the alms round.”
实际上，它的意思是这个数目是此前已经设定好的。
In fact it means taken as a number by the formerly noted time of setting up.
我将要在某个时候托钵乞食。这是提前设定好的。
I will set out for alms at such a time. That is decided beforehand
根据现代的时间，假设我要在六点半出发。
在六点半之前，我就要一直在禅修。类似于此。
According modern times let us say I will go out at 6:30am. Until 6:30am I will be practicing meditation. It is something like that.
学生：觉音尊者倾向于后一种观点？
Student: Venerable Buddhaghosa preferred the last one?
尊者：不是，还有一种观点没说。
Teacher: No. Another one will come.
“或者说从‘以行乞’到‘以涂于此等中’是一回。”
“Or alternatively from ‘going’ up to ‘smearing’ is one turn (one time).”
要这样进行十个省思。
There are ten reflections to be made.
从第一个省思到第十个省思，这是一回。
From the first reflection to the tenth reflection you get one round, one turn, one time.
这里的意思是在托钵行乞之前，
出家人要这样省思这十个形相，二十到三十回。
That means the monk contemplating in these ten ways twenty or thirty times before he gets up and goes for alms.
实际上，我们不知道这里到底是什么意思。
我们可以采用最后一种观点。
Actually it is not clear which is meant. We can take the last one.
学生：或许可以这样去理解，
如果业处是安般念，那么就做二三十次安般念？
Student: Perhaps one way to understand it is that if the meditation subject is the breath, it is twenty or thirty breaths?
尊者：不对。当你这样将呼吸作为所缘的时候是有可能的：“入一出一，入二出二，入三出三”一直数到十，这算一回。
Teacher: No. It could be that when you take the breath as an object and say “in one, out one, in two, out two, in three, out three” until ten and that would be one.
然后你在数“入一出一，入二出二”一直数到十，这算是第二回，等等。
Then again you say “in one, out one, in two, out two” until ten and that would be two and so on.
第 7 段第三行，什么是“gecko”？
In paragraph 7 line 3 what is a ‘gecko’?
学生：“gecko”是一种小动物，有时候它会吃蟑螂和小昆虫。长的像蜥蜴。
Student: Geckos are little animals that sometimes eat cockroaches and insects. They are like a lizard.
尊者：壁虎，好。是小壁虎。
在这里我们看到的不多。
Teacher: House lizards, right. They are small house lizards. We don’t see many of them in this country.
学生：有一次我们在社区讨论蟑螂问题。
有人建议弄一些壁虎。
Student: Actually one time when we had a community and we were discussing the problem of cockroaches. Someone suggested that we obtain geckos.
我就是这么知道壁虎的。
That’s how I know what a gecko is.

尊者：第 8 段英译“after standing in the debating lodge”

Teacher: paragraph 8 “In due course, after standing in the debating lodge” -

——我不知道那个该不该翻译成“debating”，

因为那是僧人决定到何处托钵乞食的地方。

I don’t know whether it can be called ‘debating’ because it is a place where a monk decides which way to go for alms round.

脚注 11“站在那个地方思维

‘今天我要去哪里托钵乞食’？”

Footnote 11 “in a lodge for thinking in the way beginning ‘Where must I go for alms today’?”

可能在离寺院不远的地方有两三个村落。

Maybe there are two or three villages not far from the monastery.

他可能在某天去某个村落，

次日去另外一个村落。

He may go to one village on one day and another village the next day.

所以他站在那里思维应该去哪个地方。

So he decides where to go or which village to go to standing in that lodge, standing in that place.

这里英译翻成“debating lodge”。他可能内心在思量该去哪个村落。

所以，这是他在这里做的事情。

That is translated as debating lodge. He may be debating internally which village he should go to. So he does all these things.

这是食厌想的“以行乞”的部分。

This is the repulsiveness of food with regard to going.

下一个是“以遍求”。

进入村落之后，僧人必须一家家去经过。

The next one is seeking. After going to the village a monk must go from one house to another.

“既然这样的忍受行乞的厌恶，他进入了村落，

“When he has endured the repulsiveness of going in this way and has gone into the village,

缠着僧伽梨衣（袈裟），必须步行于村落的道路，

像普通的乞丐一样的用手拿着钵

一家一家的次第乞食”等等。

and is clothed in his cloak of patches, he has to wander in the village streets from house to house like a beggar with a dish in his hand” and so on.

如今可能没有那么惨，在佛教国家不会这么惨。

It may not be so bad nowadays and also in Buddhist countries.

如果该地区的人并非都是佛教徒，

如果我们站在他们门口，有些人可能会赶我们走。

If not all of the people are Buddhist, some may just drive us away if we go and stand in front of their houses.

所以，你看第 12 段：

So you see in paragraph

“有的人则粗恶地说：‘滚出去，秃头！’”

“Others treat him with harsh words such as ‘Go away, you bald-head’.”

当我们在斯里兰卡的时候，

我们不知道哪家是佛教徒哪家不是佛教徒。

When we were in Sri Lanka, we did not know which houses were Buddhist and which were not.

所以，我们有时候站在基督教徒或者穆斯林的门口。

So sometimes we stood in front of a house that was Christian or Muslim.

当有佛教徒看到我们的时候，

When Buddhists saw us,

他们就会将我们拉到他们家去。

they would drag us to their house.

他们会说：“不要站在那里。”

They would say “Don’t stand there.”

他们可能不会赶我们，但是在古代，

如果那个地方并不都是佛教徒，

可能会发生这种情况。

They may not drive us away, but it must have happened in the olden days when not all people were Buddhist.

这就是“以遍求”。

That is seeking.

第三个是“以受用”。

The third is how as to using.

“以受用”就是如何吃饭。

‘How as to using’ is how as to eating.
有时候严格按照字面来翻译可能就不太对。
Sometimes to be literal may miss the real point.
这里英译的“使用食物”，意思就是用餐。
在吃的时候，也要生起厌离。
Here ‘using the food’ means eating. In eating too there is repulsiveness.
印度、斯里兰卡和缅甸是热带国家。
India, Sri Lanka and Myanmar are tropical countries.
当你从寺院去村落乞食的时候，你可能会流汗。
When you have to go from your monastery to the village on your alms rounds, you may be sweating.
你的双手可能都是汗水。
So your hands may be smeared with sweat.
所以这里说：“这样遍求了食物的比丘，
在村外的一个适意的地方安坐下来之后，
That is why here it says “After he has sought the nutriment in this way and is sitting at ease in a comfortable place outside the village,
在他未曾伸手入钵取饭之时，若看见有尊敬
的比丘或知耻的人，亦得招待他们吃。
then so long as he has not dipped his hand into it he would be able to invite a respected bhikkhu or a decent person, if he saw one, [to share it;]
如果已伸手入钵欲取食时，
则又耻于对那人说：‘请你吃吧’！”
but as soon as he has dipped his hand into it out of desire to eat he would be ashamed to say ‘Take some’.”
因为此时食物已经混合了他的汗水。
That is because now the food is smeared with his sweat.
这就是受用。拿起一团食物放入口里之时，
又得以下面的牙齿作臼用，
以上面的牙齿作杵用，诸如此类。
This is eating. The food is put in the mouth. The jaws function as a pestle. The teeth function as a mortar and so on.
我们在吃的时候就要如此省思。
我不知道当你用餐的时候这样想好不好。
你们可能甚至想呕吐。
We have to contemplate on this when we eat. I do not know whether it would be good to eat thinking of this. You may even want to vomit.
脚注 13：“Kummāsa—果酱：
In footnote 13 it says “Kummāsa - jelly:
经常被翻译成‘凝乳’，但是戒律的注释里说
它是由玉米（yava）制成。”“yava”不是玉米，
usually rendered ‘junket’, but the Vinaya Commentaries give it as made of corn.” Yava is not corn.
是麦子之类的。我不知道英文的 junket 是什么意思。
It is barley or wheat. I don’t know what ‘junket’ is.
学生：junket 是一种凝乳。
是用麦粒之类的东西制成的凝乳。
Student: Junket is a custard. So it is a custard made out of barley or wheat.
尊者：是的，是麦制品。
是类似于大米之类的东西，
Teacher: Yes, barley or wheat. It is something like rice,
不一定是果酱。
not necessarily jelly.
现在看“以分泌”。
Then we have as to secretions.
“佛、辟支佛、及转轮王只有在胆汁、痰、脓、血
的四种分泌中的只有（only）一种分泌。”
“Buddhas and Pacceka Buddhas and Wheel-turning Monarchs have only one of the four secretions consisting of bile, phlegm, pus and blood.”
我不知道这对不对。
I don’t know whether that is true.
这里英译的“only”是多余的。
我觉得应该将“only”换成“any”。
‘Only’ is not needed here. Instead of ‘only’ I want to say ‘any’.
我想我们应该说：“佛、辟支佛、及转轮王
只有在胆汁、痰、脓、血的四种
分泌中的任何（any）一种分泌，
而其它福薄的人则有四种分泌。”

I think we should say “Even Buddhas and Pacceka Buddhas and Wheel-turning Monarchs have any one of the four secretions consisting of bile, [phlegm, pus and blood, but those with weak merit have all four.”

“所以，如果胆汁多的人，则他吃下的食物

“So when [the food] has arrived at the stage of being eaten and] it enters inside,

好像混杂了浓厚的蜜树油一样的极其厌恶。”

then in one whose secretion of bile is in excess it becomes as utterly nauseating as if smeared with thick madhuka oil.”

这里的“madhuka”也很难翻译。

‘Madhuka’ is also difficult to translate.

这是一种植物种子，产生很稠的油。

It is a kind of seed which gives thick oil.

“如果痰多的人，则他的所食之物

好像混杂了那伽婆罗的叶汁。”

“In one whose secretion of phlegm is in excess it is as if smeared with the juice of nāgabalā leaves.”

或许这种植物的叶汁非常粘稠。

Maybe you get a sticky substance from that kind of leaf.

“如果脓多的人，则他的所食之物

好像混杂了腐烂了的酥乳，

“In one whose secretion of pus is in excess it is as if smeared with rancid buttermilk;

如果血过多的人，他的所食之物

则成为好像混杂了染色一样的可厌。

and in one whose secretion of blood is in excess it is as utterly nauseating as if smeared with dye.

他必须这样的依分泌而观察食的可厌。”

This is how repulsiveness should be reviewed as to secretion.”

接下来是“以贮藏处”。

Then there is as to receptacle.

“食物混合了这四种分泌中的任何一种

的分泌物而进入了胃中，这不是

把它贮藏在金器中，也不是贮藏在

宝珠及银所作的器皿中”等等。

“When it has gone inside the belly and is smeared with one of these secretions, then the receptacle it goes into is no gold dish or crystal or silver dish and so on.”

第 19 段是“以未消化”。

这里的“uncooked”意思是“未消化”。

Paragraph 19 as to what is undigested. ‘Uncooked’ here means what is undigested.

我们相信肚子里有火一样的物质。

这种火或者热量消化食物。

We believe there is something like a fire in the stomach. That fire or that heat digests the food.

下一个是“以消化”。

The next one is what is cooked, what has been digested.

“那食物由于身火的热力既然消化了的时候，

不是变成像用金银等原料所作的金银等器的状态，

“When it has been completely cooked there by the bodily fires, it does not turn into gold, silver, etc., as the ores of gold, silver, etc., do [through smelting].

但升起了涎沫气泡。

Instead, giving off froth and bubbles,

如放在磨石上磨碎了的黄泥而塞进

管子里一样的变成了粪而充塞于熟脏。”

it turns into excrement and fills the receptacle for digested food, like brown clay squeezed with a smoothing trowel and packed into a tube.”

“熟脏”意思就是“直肠”。

‘Receptacle for digested food’ really means the later part of the intestines.

“一部分变成了尿而充塞于膀胱。他应该

这样的依消化而观察食的可厌。”

“And it turns into urine and fills the bladder. This is how repulsiveness should be reviewed as to what is cooked.”

“以果”意思就是“结果如何”。

“How as to fruit?” That means ‘How as to result’.

“如果饮食得以适当的消化，

其结果产生了发、毛、爪、齿等的种种污垢；

“When it has been rightly cooked (That is well-digested.), it produces the various kinds

of ordure consisting of head hairs, body hairs, nails, teeth and the rest.
假使不能获得适当的消化，
When wrongly cooked (That means when it is not well-digested.),
便会产生轮癣、疥癣、天花、癫病、
瘟疫、肺痨、咳嗽、痢疾等的数百种病。
it produces the hundred diseases beginning with itch, ringworm, smallpox, leprosy, plague, consumption, coughs, flux, and so on.
这便是食的结果。所以他应该
这样的依果而观察食的可厌。”
Such is its fruit. This is how repulsiveness should be reviewed as to fruit.”
然后是“以排泄”。
Then as to outflow.
“吞下食物之时由一门而入，排泄之时，
则由眼睛出眼垢，由耳朵出耳垢等的多门而排泄。
“On being swallowed, it enters by one door, after which it flows out by several doors in the way beginning ‘Eye-dirt from the eye, ear-dirt from the ear’.
吃的时候和许多眷属们共同的吃，
And on being swallowed it is swallowed even in the company of a large gathering.
排泄的时候，则成为大小便等，
由一个人单独的排泄出去。
But on flowing out, now converted into excrement, urine, etc., it is excreted only in solitude.
这就是依排泄。”
That is repulsiveness as to outflow.”
接下来是“以涂”。
Then there is as to smearing.
“即在食时，而此饮食涂于手、唇、
舌、颚等。因为给食物所涂而手等便成厌恶，
“At the time of using it he smears his hands, lips, tongue and palate, and they become repulsive by being smeared with it.
纵使洗去了它们，
但为了除去臭气，还要再三再四的洗。”
And even when washed, they have to be washed again and again in order to remove the smell.”
真是如此。如果是是用双手吃，
有时候食物可能有气味，
这个气味会停留很长时间。
That is very true. If you eat with your hands and the dishes may be smelly, the smell will remain for a long time.
“譬如煮饭的时候，那满上来的糠
与米屑米皮等涂于镬口镬边及镬盖等，
“And just as, when rice is being boiled, the husks, the red powder covering the grain, etc., rise up and smear the mouth,
同样的，吃下的饭，由于全身
的身火所煮沸（消化）而满出的，
rim and lid of the cauldron so too, when eaten it rises up during the cooking and simmering by the bodily fire that pervades the whole body,
以齿垢涂于牙齿，以眼垢、耳垢、涕、
尿、粪等涂于眼、耳、鼻、大小便道等。”
it turns into tartar, which smears the teeth, and it turns into spittle, phlegm etc., which respectively smear the tongue, palate etc., and so on.”
在这段的结尾处说：“有时你洗了一处，
还要用水来洗手。”然后看脚注 17.
Towards the end of the paragraph it say “And after one has washed a certain one of these, the hand has to be washed again.” Then there is footnote 17.
这里的上标“17”应该放到下一行文字。
I think that number should be moved one line down.
“有时你洗了一处”——脚注上标符号
应该放在第二个”有时你洗了一处“后面。
“And after one has washed a certain one of these” - then the footnote should be there after the second ‘after one has washed a certain one of these’.
这里第一个“一处”指的是尿道口。
Here the first ‘one of these’ refers to the urinal orifice.
第二个“一处”指的是肛门。
The second ‘one of these’ means the anal orifice.
这是根据“以涂”。
This is according to smearing.

所以，我们通过十种形相来修习食厌想。
So we have ten ways of developing the perception of repulsiveness.
“这样以十种行相而观察思惟食的
可厌的比丘，以厌恶的行相而得明了段食。
“As he reviews repulsiveness in this way in this way in ten aspects and strikes at it with thought and applied thought, physical nutriment becomes evident to him in its repulsive aspect.
他再对那 (厌恶的段食之) 相数数修习而多作。”
He cultivates that sign again and again.”
“那相”——在其他禅修里面有多少种相？
That sign - in other meditations how many signs do we have?
例如遍禅的修习？
For example in kasiṇa meditation?
你们记得“相”吗？
两个相。第一个是什么？
Do you remember the signs? Two signs. What is the first sign?
在这本书里翻译成“learning sign”，
意思就是“取相”。
It is translated in this book as the learning sign. That means the grasped sign actually.
另外一个是“似相”。
The other one is the counterpart sign.
第一个的巴利语是“uggaha nimitta”，
第二个的巴利语是“paṭibhāga nimitta”。
In Pāḷi the first one is uggaha nimitta and the second one is paṭibhāga nimitta.
这是两种相。例如，当你修习遍禅的时候，
There are two kinds of sign. For example if you practice kasiṇa disk meditation,
你闭着眼睛忆念泥盘，你可以看到泥盘，
when you have memorized the disk and when with your eyes closed you can see the disk,
这样你就可以说获得了第一个相——取相。
then you are said to have got the first sign, the learning sign.
后来你继续不断地专注于这个相，
这个相变得越来越精细。
Later on you concentrate on that sign again and again so that it becomes very refined.
这时候，你就可以说获得了第二个相——似相。
At that time you are said to have got the second kind of sign, the counterpart sign.
所以，似相比取相更加精细。
So the counterpart sign is much more refined than the learning sign.
所以，这就是两种相。
So there are two signs.
但是在此处，就没有这样的相。
“相“在这里仅仅指禅修的所缘。
But here there is no such sign. ‘Sign’ here simply means the object of meditation.
脚注也解释了此点，但是脚注里的解释很难理解。
The footnote also explains this, but it is very difficult to understand this in the footnote.
这是对复注的翻译，并不好理解。
It is a translation of the Sub-Commentary and it is not so understandable.
“相“在这里仅仅指禅修的所缘。
‘The sign’ here just means the object of meditation.
这里禅修的所缘是“食素”。
The object of meditation here is nutriment.
虽然我们称之为“段食”，
实际上，它是食物里的“食素”。
Although we call it ‘physical nutriment’, actually it is the nutritive essence in the food.
食物里的“食素”是究竟法。
Nutritive essence in the food is paramattha, ultimate reality.
它是属于 28 色法之一。
It is one of the 28 material properties.
但是厌恶的特性是概念。
But the aspect of repulsiveness is concept.
通过对厌恶特性的省思，
从而将究竟法作为所缘。
Through contemplating on the aspect of repulsiveness, you take the real thing as object.
这个究竟法被称为
“sabhāva dhamma”，具有自性的法。
That real thing is called ‘sabhāva dhamma’, dhamma that has individual essence.
具有自性的法从性质上
来说很难理解，性质很深奥。

Dhammas that have individual essence are by nature difficult to understand, by nature profound.
因为，在这种禅修里，所缘很深奥，
所以不可能获得禅那。
Since in this meditation the object is profound, there can be no jhāna.
禅定只能达到近行定。
Samādhi reaches only the access stage.
所以通过这种禅修方式，你不能获得禅那。
So you cannot get jhāna by practicing this kind of meditation.
因为所缘的法是有自性的，
That is because the object belongs to the dhammas which have individual essence,
或者换言之，所缘是究竟法。
or in other words the object belongs to paramattha, ultimate reality.
所以它很难被观察。它很深奥。
So it is difficult to see. It is profound.
这样的禅修达不到安止定。只能达到近行定。
The meditation cannot reach absorption. It can only reach the level of access.
这就是脚注 18 的意思。
That is what is meant in footnote 18.
译者没有翻译整个段落。
He did not translate the whole passage.
这里它似乎给出了整个段落，
Here it is given as the translation of the whole passage,
但是有些句子省略了，所以看起来不那么连贯。
but some lines are omitted here, so it doesn't really seem connected.
再往下的翻译是不准确的。
Further down there is an inaccuracy in the translation.
复注给出了两个原因解释
为什么修习此种禅修不能获得安止定。
The Sub-Commentary gives two reasons why the meditation cannot reach absorption with this object of meditation.
第一个是“此种修行
只是依赖于自性，是不确定的。”
The first is “the occurrence of development is contingent only an individual essence.”
那是因为这种修法要以有自性的法为所缘。
That is because this meditation has to take a dhamma with individual essence as an object.
有自性的法从本质上讲是深奥的，从本质上很难观察。
And the dhamma with individual essence is by nature profound, is by nature difficult to see.
所以这种修法的禅定就不能发展到禅那的阶段。
That is why the samādhi cannot reach to the jhāna stage in this meditation.

24B 说定品

第十一 说定品
(Tape 24B / Ps: 26-83)
一般我们说如果你想获得禅那，你就修止禅，
Generally we say that if you want to get jhānas, you practice samatha meditation
或者说修习止禅导向禅那的获得。
or sometimes we say that the practice of samatha meditation leads to the attainment of jhānas.
但是，并不是所有的止禅都导向禅那。
But not all kinds of samatha meditation lead to jhāna.
此种止禅就无法导向禅那。
This is one kind of samatha meditation that does not lead to jhāna.
还有一些我们学习过的止禅
无法导向禅那，例如佛随念，法随念等等。
There are others that we have already studied that do not lead to jhāna like recollection of the Buddha, recollection of the Dhamma and so on.
“于此食厌想而精勤的比丘，则退缩回转他的贪味之心。
“When a bhikkhu devotes himself to this perception of repulsiveness in nutriment, his mind retreats, retracts and recoils from craving for flavors.
譬如欲渡沙漠的人，离去憍心而吃自己的儿子之肉，
He nourishes himself with nutriment without vanity and only for the purpose of crossing over suffering,
他只是为了要度脱苦海而取饮食。

as one who seeks to cross over the desert eats his own dead child's flesh.
因为遍知段食之故，则他不难于遍知五欲之贪。”
Then his greed for the five cords of sense-desire comes to be fully understoodithout difficulty through the means of the full understanding of the physical nutriment.”
“遍知”的意思实际上就是“超越贪欲”。
“Full understanding' or ‘fully understood' really means surmounting the desire.
这个词在经文里多次出现。
This word is used in the Suttas many times.
巴利语是“pariññā”。在此书的后半部分，
我们会碰到这个词，可能是在结束的部分。
The Pāḷi word is ‘pariññā'. We will find it in the second part of the book, maybe towards the end of the book.
遍知分三种，
There are three kinds of f ull understanding - 知遍知、审察遍知，
clearly understanding, deciding that things are impermanent and so on,
第三种是断遍知。
and then the third one is abandoning, getting rid of, or overcoming.
在使用“pariññā”的时候，大多数就是这个意思。
In most cases that is what is meant when the Pāḷi word ‘pariññā' is used.
所以这里的“遍知五欲之贪”，
意思是超越并舍断了五欲。
So here ‘sense-desire comes to be fully understood' means sense-desire comes to be overcome or abandoned.
当你真正了解食物的时候，你就不会对它有执着。
When you really understand food, you will not have attachment to food.
当你明白这点的时候，
你就能够解决对食物的执着。
You will be able to get rid of attachment to food when you understand this.
学生：食厌想让你明白欲贪的错误，
但是这里追求的并不是“厌恶”本身，
而是将其作为对欲望的解毒剂。
尊者：没错。
Student: The repulsiveness makes you understand the error of desire, but it isn't repulsiveness itself that is being sought, but repulsiveness as an antidote to desire.
Teacher: That's right.
如果我们看不到可厌的地方，我们就无法消灭执着。
If we do not see repulsiveness, we will not be able to get rid of attachment.
“由于他遍知了五欲，亦得遍知于色蕴。”
“He fully understands the materiality aggregate through the means of full understanding of the five cords of sense-desire.”
“遍知”应该被理解为“超越”或者“舍断”。
‘Full understanding' should be understood in the sense of overcoming or abandoning.
下一个是对界的定义，或者说四界分别。
The next one is defining of the elements or breaking down into elements, four great elements here.
“这里的‘差别’（vavatthāna）是以辨别而确定之义。
“Herein, ‘defining (vavatthāna)' is determining by characterizing individual essences
四界的差别（catunnaṃ dhātūnaṃ vavatthānaṃ ）为‘四界差别’（catudhātuvavatthāna）。”
[the compound] ‘catudhātuvavatthāna (four-element defining) is [resolvable into] ‘catunnaṃ dhātūnaṃ vavatthānaṃ (defining the four elements)'.”
这些都是对名相的语法解释。
These are the grammatical explanations of the formation of words.
虽然被包含在译文里，但是没有那么重要。
Although it is included in the translation, it is not so important.
此种禅修用两种方法介绍——略说和详说。
略的如《大念处经》所述。

This meditation is given in two ways, in brief and in detail. It is given in brief in the Mahā Satipaṭṭhāna Sutta.
这是长部第 22 经。
That is Sutta #22 in The Long Discourses.
详的如《大象迹喻经》所述。
It is given in detail in the Mahā Hatthipadopama Sutta.
这是用大象的脚印为譬喻。这是中部第 28 经。
It is the simile of the elephant's footprint. That is in the Majjhima Nikāya, Sutta #28.
在《罗睺罗教诫经》里也有详说。
这是佛陀对他儿子罗睺罗的教诫。
这也是出自中部。 是第 62 经。
It is also given in detail in the Rāhulovāda Sutta. It is the advice of the Buddha given to his own son Rāhula. That is in the Majjhima Nikāya, Sutta #62.
在《界分别经》中也有详说。这是中部第 140 经。
It is also given in detail in the Dhātuvibhaṅga Sutta. That is in Majjhima Nikāya, Sutta #140.
在这几部经中，对四界差别进行了更加详细的解释。
In these Suttas the four elements are treated in more detail.
我们来看经文和注释的略说。
这段经文来自《大念处经》，是讲四念处的。
Now we come to the Text and Commentary in brief. This Text is from the Mahā Satipaṭṭhāna, the Four Foundations of Mindfulness Sutta.
“诸比丘！譬如精练的屠牛者或
屠牛者的弟子，杀了牛，坐于四衢大道，
“Bhikkhus, just as though a skilled butcher or butcher's apprentice had killed a cow and were seated at the cross-roads with it cut up into pieces,
把它割截成一片一片的。比丘也这样
的观察此身如其所处、
如其所置。从界而观：
so too, bhikkhus, a bhikkhu reviews this body however placed, however disposed, as consisting of elements:
于此身中，有地界、水界、火界、风界”。
In this body there are the earth element, the water element, the fire element, and the air element.”
这是《大念处经》的解说。
This is what is taught in the Mahā Satipaṭṭhāna Sutta.
下面是消文。
Then there are the word meanings.
第 30 段对这个譬喻进行了更多的解释。
Paragraph 30 gives us more understanding or explanation of this simile.
经文里的这个譬喻很短，如果没有注释书的帮助，
我们就无法理解它的真正意义。
The simile in the Text is so short that without the help of this Commentary we will not understand the meaning intended there.
这里的解释非常重要。
This explanation is very important.
如果没有把牛割截成一片一片，
这个屠夫是无法舍断牛的观念。
Until the cow is cut up into pieces the person cannot get rid of the notion that it is a cow.
牛被牵到屠宰场被宰杀。
The cow is led to the slaughtering place and it is slaughtered.
这时候，屠夫还有牛的观念。
Still a person has the notion of a being or a cow.
他可能在心里想：“我正在将牛
牵到屠宰场。我要杀牛。”诸如此类。
He may think to himself “I am taking the cow to the slaughtering ground. I am slaughtering the cow” and so on.
当牛被割成一块一块的时候，他心中牛的观念消失了。
As soon as the cow has been cut into pieces, his notion of a cow disappears.
只有一块块的观念，只是生起了“肉”的观念。
Just the notion of pieces or just the notion of meat arises in him.
后来他心里就想：“我在卖肉”或者“他们在买肉。”
After he will think “ I am selling meat” or “They are carrying away meat.”
同样地，如果我们不把自己分解成四界，

我们仍然有“人”的观念。
In the same way if we do not reduce ourselves to the four elements, then we will still have the notion of being.
当我们将自身分解成四界的时候，
我们就没有“人”的观念。
When we have broken ourselves down into four elements, then we lose the sense of being.
这就是这个譬喻的意趣。
This is the meaning intended in this simile.
“《大象迹喻经》是对不甚利慧
而修界业处的人叙述的”，
“不甚利慧”就是不那么聪明。
“In the Mahā Hatthipadopama Sutta, it is given in detail for one of not over-quick understanding”, not so quick understanding, not so intelligent.
这些人需要进行稍微详细叙述。
These people need a little explanation in detail.
还有在《罗睺罗教诫经》及《界分别经》
也这样详述的。在这三部经文中，
段落和解释多多少少是一样的。
It is also given in the Rāhulovāda and Dhātuvibhaṅga Suttas. In these three Suttas the passages and explanations are more or less the same.
“诸贤！什么是‘内地界’？”
地界分两种：内地界和外地界。
“What is the internal earth element, friends?” There are two kinds of earth element, internal and external.
Only internal is shown here.
这里只讲了内地界。
“那内自身的坚的，固体的，
（通过业）所执持的。”
“ Whatever there is internally in oneself that is hard, harsh and clung to (acquired through kamma).”
有时候，我们想让意思更明了，
所以添加了一些原文没有的词。
Sometimes we want to make the meaning clear, so we put some words that are not in the original.
如果这些词加的不正确，
可能会让我们产生误解。
These very words if they are not correct lead us to misunderstanding.
这里就是这种情况。这里的巴利语是
“upādiṇṇa”。“upādiṇṇa”的意思是“执持”。
This is the case here. The Pāḷi word is ‘upādiṇṇa'. ‘Upādiṇṇa' means grasped or clung to.
这里不是通过业来执持，
Here it is not clung to through kamma,
是通过“执着”来执持。
but clung to through attachment, by grasping.
这里英译的“acquired through kamma”需要删掉。
We should strike out ‘acquired through kamma'.
“坚的，固体的，所执持的”——“所执持的”实际上意思是众生的存在，不是外部世界的存在，例如石头、树木等等。
“That is hard, harsh and clung to” - and ‘clung to' really means existing in living beings, not existing in outside things such as rocks, trees and so on.
因为这里解释的是内地界。
That is because here the internal earth element is explained.
学生：人体内部什么东西是
坚的、固体的？你能解释一下吗？
Student: There is internally in oneself something that is hard? Could you explain?
尊者：我们内部的地界是坚硬的，
Teacher: Earth element is something in us which is hard,
具有坚硬或者柔软的特相。我们稍后会对此进行解释。
something which has the characteristic of hardness or softness. We will come to that later.
三十二身分被分成地界和水界。
The 32 parts of the body are divided into earth elements and water elements.
前二十个是地界。“即发、毛”等等，最后是什么？“

We get the first 20 as earth elements. “That is to say, head hairs, body hairs” and so on until what?
……粪，或任何其它在内自身
的坚的，固体的，所执持的；
“Dung or whatever else there is internally in oneself that is hard, harsh and clung to -
诸贤！是名内地界。”这是有情内部地界的定义。
this is called the ‘earth element'.” This is the definition of the earth element inside the living beings.
“诸贤！什么是‘内水界’？那内自身的水，
似水的（液体）所执持的。即胆汁、痰”等等。
“And what is the internal water element, friends? Whatever there is internally in oneself that is water, watery, and clung to, that is to say, bile, phlegm” and so on.
下一个是火界。这里介绍了四种火界。
The next is the fire element. There are four kinds of fire element.
“诸贤！什么是‘内火界’？那内自身的火，
似火的（热），所执持的。即以它而热，
“Whatever there is internally in oneself that is fire, fiery, clung to, that is to say, that whereby one is warmed,
以它而衰老，以它而燃烧，
ages, and burns up,
及以它而使食的、饮的、
and whereby what is eaten, drunk,
嚼的、尝的得以消化，或任何其它内自身的火，
如火的，所执持的；诸贤！是名内火界。”
chewed and tasted gets completely digested, or whatever else there is internally in oneself that is fire, fiery, and clung to - this is called the internal fire element.”
你在这段看到了四火界吗？
Do you get four kinds of fire elements in this passage?
在第 36 段会看到的。
You will get it in paragraph 36.
“下面来解释（大象迹喻经中）一些不明了的句子：
“here is the commentary on the words that are not clear. Internally in oneself (ajjhattaṃ paccattaṃ):
先说‘内的自身的’，这两者
与‘自己的’为一同义语”等等。
both these words are terms for what is one's own (niyaka),
“自己”即于自己中生而属于自己的相续的意思。
since what is one's own is what is produced in one's own self (attani jātaṃ)” and so on.
这里给出了一个世间谈论的例子。
There is an example taken from world speech, that is from the conversation of the people.
“譬如世间中谈论关于妇人的，称为妇女的（论）”——
“Just as in the world speech among women is called [speech] belonging to women (adhiṭṭhi)” -
这是一种复合词。
this is a kind of compound.
实际上这里指的不是女人说的话，
而是关于女人的谈话。
Actually here is not speech among women or belonging to women, but speech about or concerning women.
这在巴利语里被称为“adhiṭṭhi”。
同样，这里的巴利语“ajjhatta”
That is called ‘adhiṭṭhi' in Pāḷi. Here also the Pāḷi word ‘ajjhatta'
被分为“adhi”和 “attā”。
is divided into ‘adhi' and ‘attā'.
根据巴利语的语法规则，
“adhi”和“attā”称为“ajjhatta”。
‘Adhi' and ‘attā' becomes ajjhatta according to Pāḷi grammatical rules.
注释书就解释了这个。
The Commentary is explaining this.
“ajjhatta”这个词意思是“内在的”。
你们将它理解成“内在的”，就足够了。
The word ‘ajjhatta' simply means internal. If you understand it to mean internal, that is enough.
第 33 段结尾的部分：
At the end of paragraph

“‘执持’是[通过业]坚执，即如是坚执
——执着我与我所之义。”我们这里
要把英译的“kamma”给删掉，
加上其他的词语——通过贪欲等等：
“Clung to: taken firmly [by kamma]; the meaning is , firmly taken, seized, adhered to, as ‘I', ‘mine'.” We should strike out ‘kamma' and put some other words - by craving etc.
“执持’是[通过贪欲等]坚执，
即如是坚执——执着我与我所之义。”
“Clung to: taken firmly [by craving etc.]; the meaning is, firmly taken, seized, adhered to, as ‘I', ‘mine'.”
这里的“upādiṇṇa”（执持）很重要。
With regard to this word ‘upādiṇṇa' it is important.
很多人对这个词产生了误解。
Many people make mistakes with this word ‘upādiṇṇa'.
从阿毗达摩的意义上讲，
“upādiṇṇa”意思是业的果报，或者由业造成的。
In Abhidhamma terms ‘upādiṇṇa' means the result of kamma or caused by kamma.
我们假设色法被称为“upādiṇṇa”，
意思就是它是由业造成的。
If a material property, let us say, is called ‘upādiṇṇa', it means that it is caused by kamma.
阿毗达摩里有“执取色”（upādiṇṇa rūpa）
和“非执取色”（anupādiṇṇa rūpa）。
There is ‘upādiṇṇa rūpa' and ‘anupādiṇṇa rūpa' in Abhidhamma.
“upādiṇṇa”这个词一般
指的是“通过业被执取”，
所以，意思就是“由业造成的”。
The word ‘upādiṇṇa' normally means that which is taken or grasped by kamma and so it simply means caused by kamma.
但是，在这里，
还有其他许多地方，
“upādiṇṇa”意思是“住于身体内”。
But here and in many other passages the word ‘upādiṇṇa' means residing in the body.
它的意思是在有情的体内，
不管是由业还是由心造成的，
都是被称为“upādiṇṇa”。
That means in living beings whether it is caused by kamma, or caused by consciousness, or whatever, it is called ‘upādiṇṇa'.
这个词也出现在戒律里。例如，出家人不能触碰女人。
In Vinaya this word is also used. For example monks are not supposed to touch women.
那么触碰一个女人的雕像呢？
女人的雕像不是“upādiṇṇa”，
What about touching a statue of a woman? A statue of a woman is not ‘upādiṇṇa',
但是活着的女人是“upādiṇṇa”。
while a living woman is ‘upādiṇṇa'.
所以，出家人不能触碰活着的女人。
So monks are not to touch a living women.
如果出家人以贪欲之心触碰女人，那么就会有过犯。
If they touch with sensual thoughts, they incur some kind of offense.
那么触碰一个女人的雕像呢？
What about touching a statue?
以贪欲之心触碰雕像也有过犯，
但是没有触碰真实的女人过犯那么大。
Touching a statue with lustful thoughts also incurs an offense, but not so grave as touching a real woman.
关于“upādiṇṇa”这个词，
戒律里有活体和非活体的区别。
This is differentiated in Vinaya with the terms ‘upādiṇṇa' and ‘anupādiṇṇa', real living beings and non-living things.
学生：能不能具有“内思”？
Student: Can you have internal cetanā?:
尊者：实际上“思”永远是内在的？
Teacher: Actually cetanā is always internal.
学生：贪欲不是“思”。贪欲是？
Student: Craving is not cetanā. Craving is -
尊者：贪欲是执着。
Teacher: Craving is attachment.
学生：“思”是？
Student: Cetanā is -
尊者：“思”是业。

Teacher: Cetanā is kamma, volition.
这里指的不是业，因为四界是由四种原因造成的。
Here kamma is not meant because the four elements are said to be caused by all four causes.
色法的产生有四种原因——业、心、时节和食。
There are four causes of matter - kamma, citta (consciousness), utu (climate or let us say temperature.), and āhāra (food).
在阿毗达摩里提到了色法的四种原因。
These are the four causes of matter taught in Abhidhamma.
四界的产生包括所有四种原因，不仅仅是业。
The four elements are caused by all four causes, not by kamma only.
所以，这里的巴利语“upādiṇṇa”不能理解成“业”，
因为，四界的产生原因包括所有四种。
Therefore here the Pāḷi word ‘upādiṇṇa' cannot mean kamma because they are caused by all four causes.
在第 34 段结尾的部分：“‘或任何其它’是说包摄于其余三部分之中的地界。”
At the end of paragraph 34 “Or whatever else: the earth element included in the remaining three portions.”
“其余三部分”意思是水、火、风界，
‘In the remaining three portions’ means the water, fire and air elements,
不是指身体的其他部分，而是指其他三界。
not the remaining parts of the body but the remaining elements.
在第 35 段，对“āpo”（水）这个词进行了解释。
In paragraph 35 there is the explanation of the word ‘āpo'.
在这段结尾“那是什么？即水界的粘结的特相。”
At the end of the paragraph “What is that? It is what has the water elements characteristic of cohesion.”
比如，当我们说“地界”的时候，
并不一定指的就是大地。
When we say for example ‘the earth element' we do not necessarily mean the earth.
我们的意思是大地的特性。
We mean the characteristic of earth.
也就是说大地的某些特质，硬或者软。
That means we mean some quality inherent in earth which is hardness or softness.
当我们讲“地界”的时候，意思是硬或软。
When we say ‘earth element', we mean hardness or softness.
当我们讲“水界”的时候，意思是粘结或者流动。
If we say ‘water element', we mean cohesion or flowing.
特性本身就是界。
The characteristic is itself the element.
所以这里英译的“what has”删掉。
That is why we do not need the word ‘what has' here.
“那是什么？即水界的粘结的特性。”
粘结性就是水界。
“What is that? It is the water element's characteristic of cohesion.” Cohesion is the water element.
特性和具有此种特性的事物在这里并没有区分。
The characteristic and something which has that characteristic are not differentiated in this case.
特性本身就是界。
The characteristic itself is the element.
学生：我们能探讨前面的吗？
我们能否说地界的特性是质地？
Student: Can we go back? Could we say that the characteristic of the earth element is texture?
尊者：质地？我不知道。可能不是。
Teacher: Texture? I don't know. Maybe not.
因为我们将硬或软作为地界，
所以地界也存在于水中，也存在于火中。
Since we take the hardness or softness as the earth element, earth element is existent in water also, in fire also.
水中也有硬或者软。
There is hardness or softness in water.
所以说，硬或者软并不只是存在于地中。
So hardness or softness does not reside in the earth only.

在万事万物中，都有硬或软、粘结、温度和膨胀。

In everything there is this hardness or softness, cohesion, temperature and distension.

这四界存在于任何地方。

These four elements are found everywhere.

“那是什么？即水界的粘结的特性。”

或者简单地称之为粘结。

粘结性就是水界。水界就是粘结性。

“What is that? It is the water element's characteristic of cohesion.” Or simply put it is cohesion. Cohesion is water element. Water element is cohesion.

“‘火’就是加热。

那是什么？即火界的暖热的特相。”

“Fire (tejo) [is definable] as heating.. What is that? It is the characteristic of heat.”

将英译中的“what has”这两个词删掉。

Strike out the two words ‘what has'.

“即由于火界的激动而此身发热”——

“Whereby: by means of which fire element, when excited” -

“激动”的意思实际上就是当它被扰动，

‘excited' really means when it is disturbed

当它变得不正常时——

when it becomes abnormal -

“此身发热，如由于一日的疟疾等而发热”等等。

“this body is warmed, becomes heated by the state of one day fever” and so on.

你发烧一天，然后不发烧，

然后过一天又出现，等等。

You have fever lasting for one day and then disappearing and then appearing the next day and so on.

“‘以它而老’即由于它而此身衰老，

成为根坏力竭皮皱发白等的状态。

“Ages: whereby this body grows old, reaches the decline of faculties, loss of strength, wrinkles, grayness, and so on.

‘以它燃烧’即由于火界的激动而烧此身，

Burns up: when excited, it causes this body to burn,

那被烧者哀叫着‘我烧！我烧！’”

意思就是当你发高烧的时候。

and the person cries out ‘I am burning, I am burning!” That means when you have a high fever.

当你发高烧的时候，你认为自己内部起火了。

When you have a high fever, you think that you are burning inside.

此人“希冀涂以经过百次清洗的酥而混以牛乳和旃檀”，

Such a person “longs for ghee a hundred times washed and for gosīsa sandalwood ointment, etc.”

据说旃檀木是凉性的。

Sandalwood ointment is said to be cold.

所以，特别是女性就用旃檀油途身。

That is why especially women use the sandalwood ointment on their body.

“‘以它而使食的、饮的、嚼的、尝的得以消化’

“And whereby what is eaten, drunk, chewed and tasted gets completely digested:

即由于它而使食的饭等，饮的饮料等，嚼的麦粉，

所作的硬食等及尝的芒果蜜砂糖等得以消化。”

whereby the boiled rice, etc., that is eaten or the beverage, etc., that is drunk, or the hard food consisting of flour biscuits, etc., that is chewed, the mango fruit” -

——这里应该是成熟的芒果，不仅仅是芒果。

it should be ripe mango fruit, not just mango fruit - “honey, molasses, etc., that is tasted.”

我想我给你们讲过这个巴利语词。

I think I have told you about this word in Pāḷi.

实际上这里不仅仅是“尝”（tasting）。

这里的“尝”意思是通过舌头的舔而享受滋味。

Actually it is not just tasting. Here ‘tasting' means licking with your tongue and enjoying the taste.

当我们吃蜂蜜或者糖浆的时候，

我们将其放在嘴里，放在舌头上，让它慢慢融化。

When we eat honey or molasses, we put it in our mouth on our tongue and let it dissolve slowly.

这就是我们吃蜂蜜或者糖浆的方法，

可能我们也是这样吃成熟的芒果的。

That is how we eat honey or molasses and maybe also ripe mango fruit.

成熟的芒果非常软。你把一块成熟的

芒果放在舌头上，它自己会慢慢融化。

Ripe mango fruit is very soft. So you put a piece of ripe mango fruit on your tongue and it will dissolve by itself.

我们吃的食物分四种——食的、饮的（液体）、

嚼的（硬的）、尝的或者舔的。

So there are four kinds of food that we eat - that which is eaten, that which is drunk (That means liquids.), what is chewed (hard food) and what is tasted or what is licked.

食物分这四种。

These are the four kinds of food.

“由（消化）液等的作用而分化（食物）之义。”

有时候，你需要阿育尔吠陀的

知识来理解注释书里的一些解释。

“Gets its juice, etc., extracted, is the meaning.” Sometimes you need to have a knowledge of Ayurveda to understand some of the explanations in the Commentaries.

根据印度的医学理论，如果食物

被恰当地消化，就会成为身体的七种元素。

In the Indian medicine books it is stated that if food is properly digested, it becomes seven kinds of elements in the body.

巴利语的“rasa”（液）就是七种元素之一。

The Pāḷi word ‘rasa' is one of the seven elements.

这里被翻译成“液”（juice），

“由液等的作用而分化之义。”

Here that is translated as ‘its juice, gets its juice extracted'.

实际上，我们的身体里有七种——

Actually there are seven kinds of these in our body -

血、肉、脂、骨、髓、精液，

然后另外一个就是“液”。

blood, flesh, fat, bone, bone marrow, semen and then the other one is called ‘rasa'.

这是“chyle”。大家查一下字典。

It is chyle. Please look it up in the dictionary.

这里的“rasa”第一个意思是“液”。

The first one, ‘rasa', is translated as juice here.

然后在某本梵英词典里被翻译成“chyle”。

It is translated as chyle in one Sanskrit-English dictionary.

当食物被很好地消化后，在身体里就会产生此

种液体。

It is some kind of juice or liquid which is produced in the body when food is well-digested.

当身体很好地吸收了食物，

我们所吃的食物就会成为这七种东西。

When the food is well-digested by the body, the food we eat becomes the seven kinds of things in our body.

“这里前面的（热、老、燃烧）

三火界是（业、心、食、时节的）四等起，

“And here the first three kinds of fire element,

[that is to say, ‘is warmed', ‘ages', and ‘burns up',] are fourfold origin (That is caused by four causes.),

最后的（消化——火界）只是业等起。”

while the last is only kamma - originated.”

最后一个我们称之为“消化火界”，

据说是由业产生的。

The last one we call ‘digestion fire' and it is said to be caused by kamma.

大家的消化程度并不相同。

Not everybody has the same digestion.

有些人消化得很好，

有些人消化得很差。这是由业造成的。

Some have good digestion and some have bad digestion. That is caused by kamma.

其他的是由所有四种原因造成的。

The others are caused by all four causes.

通过四火界，身体变热、

The four kinds of fire element are the element by which the body is warmed,

变老、燃烧，通过它们食物等得到完全的消化。

by which the body ages, by which the body burns up and by which what is eaten and so on gets completely digested.

这就是四种火界。

There are four kinds of fire element.

风界——有六种风界。
The air element - there are six kinds of air element.
“那是什么？即（风界的）支持的特相。”
“What is that? It is what has the characteristic of distension.”
有六种风界——上行风、下行风、腹外风、
There are six kinds of air element - up-going winds, down-going winds (They are in the body.),
腹内风、肢体循环风、
winds in the belly, winds in the bowels, winds that course through all the limbs
入息和出息。
and then in-breath and out-breath.
多少个？一共是七种，
How many? There are seven,
但是入息和出息被当成一个。
but in-breath and out-breath are taken as one.
所以这就是六种风界。
So there are six kinds of wind element.
略说的修习就是
The method of development in brief
头发是地界、身毛是地界等等。
that is the head hairs are the earth element, the body hairs are the earth element and so on.
在修三十二身分的同时修习此种方法。
You practice this meditation along with the meditation on the 32 parts of the body.
“譬如两位比丘在念诵许多重复的经典”等等，
“Suppose two bhikkhus are reciting a Text with many elided repetitions” and so on -
这是解释一种方法对于一个比丘而言是多余的，
that is the explanation of how one method of development appears to one monk as redundant
同样的方法对另外一位比丘是不够的。
and the same thing appears to the other as not enough.
我们阅读经文的时候，会碰到许多重复。
When we recite Suttas, there are many repetitions.
如果我们不想念诵重复的部分，
我们采用“peyyāla”代替。
When we do not want to say the repetitions, we use what is called ‘peyyāla', elided repetitions.
假设我们想念诵“Itipi so Bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno”——
最后一个词是“bhagavā”。如果我们要不断重复它，
Suppose we want to say “Itipi so Bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno” - the last word is ‘bhagavā'. If we have to say it again and again,
为了避免重复，
we avoid saying it again and again
我们就说“Itipi so pe bhagavā”。
by just saying “Itipi so pe bhagavā”.
这个放在中间的“pe”就相当于英语里的三个点。
The word put in between is something like three dots in English.
我们在这里是以“Itipi so pe bhagavā”为例。
So in this example it is “Itipi so pe bhagavā”.
学生：每天早晨我们在念《心经》里，
我们说“乃至”，这样就省略了中间的内容。
Student”: In The Heart Sutra we say ‘until' every morning instead of repeating the whole list.
尊者：《心经》的这种情况不常见。
Teacher: That is unusual in The Heart Sutra.
在巴利语经文里，
我们使用“pe”这个词，不用“乃至”。
In Pāḷi Suttas we use the word ‘pe' instead of ‘until'.
“以后便（省略重复之处）只诵其首尾而已。”
“After which he goes on doing the recital with only the two end parts of the elisions.”
这里英译的“两端”指的就是开始和结尾。
‘Two end parts' means the beginning and the end.
一端是开始的部分，另一端是结尾的部分。
One end is the beginning and the other end is the end.
你只是念诵开头和结尾的部分。
在中间加念一个“pe”就可以了。

You just say the beginning and the end. you put a "pe" in between
其他的不难理解。
The others are not difficult to understand.
以简略其机构而修习——
With constituents in brief -
“兹有比丘，确定二十部分之中的坚固行相为地界”。
“In twenty of the parts what has the stiffened mode (That is hardness.) is the earth element.”
对于头发，我们说头发里的坚硬元素就是地界。
So with regard to head hairs we would say the hardness element in head hairs is the earth element.
头发里的粘结性就是水界，诸如此类。
The cohesiveness in head hairs is the water element and so on.
“确定四部分之中遍熟的火为火界”。
“In four parts what matures is the fire element.”
“四部分”意思就是四种火界。
‘In four parts' means the four kinds of fire element.
“确定六部分之中的支持行相为风界。”
“六部分”意思就是六种风界。
‘In six parts' means the six kinds of wind element.
以分别其机构而修习——
With constituents by analysis -
“而彼比丘，第一不忘失三十二分身中所说的一切善巧——如身至念业处。”
“The bhikkhu should carry out all the directions given for the thirty-two-fold aspect in the Description of Mindfulness Occupied with the Body as a meditation subject.”
所以他必须按照那章的描述修习，
然后在结束的地方有所添加。
So he must practice as described in that chapter and then at the end he must add something.
“但有这样的差异：那里是以色、形、方位、处所
及界限而作意于发等，以厌恶而置其心。”
“The only difference is this: there after giving attention to the head hairs, etc., as to color, shape, direction, location and delimitation, the mind had to be fixed by means of repulsiveness.”
也就是说他必须获得厌恶的观念，并且将心放在上面。
That means he must try to get the notion of repulsiveness there and he stops there.
发、毛依处、依形状等是可厌恶的。
The head hairs, body hairs are repulsive by way of location, by way of shape and so on.
在这个禅修中，你不是停止在这里，
Here in this meditation you do not stop there,
在每个身分的结束，“以色等五种的作意于发等之后，
but at the end of each part after giving attention to head hairs, etc., by way of beginning with color, etc.,
当维持这样的作意”。
attention should be given as follows.
这里就是说头发生长于头的外皮。
That means here that the head hairs grow on the outer skin of the head.
头皮不知道头发生长在其上，
头发也不知道它自己生长在头皮上，诸如此类。
The skin doesn't know that the head hairs are growing on me and the head hairs don't know that we are growing on the skin and so on.
你们要这样去思维。
You have to contemplate in that way.
这就是四界分别的修习。
That is the defining of the four element meditation.
如果你在厌恶上就停止之后，思维各个身分。
If you stop at just repulsiveness, then you are doing the contemplation on the parts of the body.
这样做，不断说它们相互之间不知道彼此。
You do that and go on saying that they don't know each other.
这样完成所有三十二身分。
You go through all the 32 parts that way.
这些很容易理解。
They are not difficult to understand.
在第 69 段结束的部分：

In paragraph 69 at the end
“这胆汁在此身中是单独部分，
无思，无记，空，非有情，液态”，
“So what is called bile is a particular component of this body, without thought, indeterminate, void, not a living being, liquid
将这里英译的“in”删掉，加一个逗号。
然后是“粘结行相的水界”。
(There should be a comma.),(Strike out the ‘in'.) “the mode of cohesion”.
所以，应该是：“空，非有情，液态
So it reads as “void, not a living being, liquid,
及粘结行相的水界。
water element, the mode of cohesion.”
”水界和“粘结的行相”是一回事。
Water element and the mode of cohesion are the same.
在另外一些段落里也有同样的话。
所以，你们要纠正一下。
This sentence recurs in other paragraphs too. So you have to correct.
第 81 段：
In paragraph
“这在此身中是单独部分，无思，无记，空，
非有情，
“That whereby one is warmed - this is a particular component of this body, without thought, indeterminate, void, not a living being
加逗号
(There should be a comma.),
以遍熟为行相的火界。”
同样地是将英译的“in”去掉加一个逗号。
(Strike out ‘it is'.) fire element, (Strike out ‘in'.) the mode of maturing (ripening).”
同样地一直到 81 段结尾，同样地将英译部分进行更正。
The same is repeated at the end of paragraph 81 and should be changed in the same way.
在 82 段中间：
In paragraph
“在此身内是单独部分，无思，无记，空，
非有情，而以支持为行相的风界”
in the middle of the paragraph “without thought, indeterminate, void, not a living being (comma),
——将英译的“in”都去掉，换成分号。
(Strike out ‘it is'.) air element (comma), (Strike out ‘in'.) the mode of distending.”
整个段落都需要如此进行修改。
Change the end of the paragraph in the same way.
“无记”意思就是非善、非不善。
“Indeterminate' means neither kusala nor akusala.
因为四界是色法，色法是无记的，非善非不善。
That is because the four elements belong to rūpa and rūpa is abyākata, neither kusala nor akusala.
在阿毗达摩的第一章，法被
分成善、不善和非善非不善。
In the first chapter of Abhidhamma the dhammas are classified as kusala, akusala and neither kusala nor akusala.
“善”指的是善心和相应的心所。
‘Kusala' means kusala cittas and their concomitants.
“不善”指的是不善心和相应的心所。
‘Akusala' means akusala cittas and their concomitants.
“无记”就是非善非不善，
包括剩下的所有法——
果报心、唯作心、色法和涅槃。
‘Abyākata' which is neither kusala nor akusala covers all the remaining dhammas - resultant cittas, functional cittas, rūpa and Nibbāna.
这里的“无记”意思就是非善非不善。
When it says indeterminate here, it means that it is neither kusala nor akusala.
下个星期，我们要讲到 12 章的第 48 段。
Next week we will study up to paragraph 48 in chapter 12.
萨度！萨度！萨度！

25A 说定品

第十一 说定品
(Tape 25A / Ps: 84-101)

今天我们讲第 11 章第 84 段。

Today we begin in chapter 11 paragraph 84.

我们还没有开始审察四界。

We have not yet come to contemplation on the four great elements or the four great essentials.

“如果这样修习，他的业处依然未能成就，

“But if his meditation is still not successful when he gives his attention to it in this way,

则他应以‘简略其相’而修习。

then he should develop it with characteristics in brief.

如何修呢？于二十部分之中”

——你们一定记得 32 或者 42 部分。

How? In the twenty components” - you must remember the 32 or 42 components.

身体有 32 部分，4 火界，6 风界。

There are the 32 parts of the body, four elements of fire, six elements of air.

这里是以简略其相而修习。

Here the contemplation is to be done in brief.

在这 32 部分中，前 20 部分是具有坚固相。

Among the 32 parts the first 20 are said to be characteristic of solidity.

它们具有坚硬或者坚固的特相。

They have the characteristic of stiffenedness or solidity.

行者在此方法中将 20 个部分作为一个整体。

In this method the yogi takes these 20 components as a whole.

在这 20 个部分之中，坚固相是地界。

In these 20 components the characteristic of stiffenedness is the earth element.

粘结相是水界。

The characteristic of cohesion is the water element.

遍熟相是火界。

The characteristic of maturing or ripening is the fire element.

支持相是风界。

The characteristic of distension is the air element.

我们通过这样的方式在 20 个部分中定义四界。

In this way we define the four elements in these 20 components.

在这 12 个部分之中，粘结相是地界。遍熟相是火界。

In the remaining 12 components the characteristic of cohesion is the water element. The characteristic of maturing is the fire element.

支持相是风界。坚固相是地界。

The characteristic of distension is the air element. And the characteristic of stiffenedness is the earth element.

他在这些部分中定义四界，

但是此种方法并不是一个个地缘取。

He defines all four elements in these components, but he does not take the components one by one in this method.

在下一个方法中，他将会一个个地缘取。

In the next method he will take them one by one.

“于四部分（火界）中，确定其遍熟相为火界，

“In the four components (That is of the fire element.) the characteristic of maturing (ripening) should be defined as the fire element,

与彼难分别的支持相为风界，

the characteristic of distension unresolvable (inseparable) from it is the air element,

坚固相为地界，粘结相为水界。”

the characteristic of stiffenedness is the earth element and the characteristic of cohesion is the water element.”

“于六部分（六种风界）中，确定其支持相为风界；

“In the six components (That is the six kinds of air element.) the characteristic of distension should be defined as the air element,

而此中的坚固相为地界，

粘结相为水界，遍熟相为火界。”

the characteristic of stiffenedness there too is the earth element, the characteristic of cohesion is the water element, and the characteristic of maturing (ripening) is the fire element.”

在万事万物之中都有这些界，

不管是有情还是外部世界。

These elements are in everything, in living beings and outside things.
行者定义或者努力在诸法之中观察这四界，
将它们作为一个整体。
The meditator defines or tries to see these four elements in everything, taking them as a whole.
“这样的确定，他的诸界便得明了。
“As he defines them in this way the elements become evident to him.
因对彼等诸界数数念虑与作意，
便得生起如前所说的近行定。”
As he adverts to them and gives attention to them again and again access concentration arises in him in the way already stated.”
这只是近行定，没有安止定。
There is only access concentration. There is no absorption.
下一个方法就是以分别其相而修习。
The next method is characteristics by analysis.
意思就是详细地进行。
That means going into detail.
即以如前面所说的方法，
习取了发等之后，
确定发中的坚固相为地界，
“After discerning head hairs, etc., in the way already described the characteristic of stiffenedness in head hairs should be defined as the earth element,
此（发）中的粘结相为水界，
遍熟相为火界，支持相为风界。”
the characteristic of cohesion there too is the water element, the characteristic of maturing (ripening) is the fire element, and the characteristic of distension is the air element.’
行者这样将这些部分一个个地进行四杰分别
Here the meditator takes the components one by one and tries to define these four elements in each component -
——发、毛、爪、齿、皮等等。
head hairs, body hairs, nails, teeth, skin and so on.
“这样的确定，他的诸界便得明了。
“As he defines them in this way the elements become evident to him.
于彼等四界数数念虑与作意，
便得生起如前所述的近行定。”
As he adverts and gives attention to them again and again access concentration arises in him in the way already described.”
按照此种修法只能获得近行定，不能获得安止定。
There can only be access concentration with this type of meditation, no jhāna or absorption concentration.
我们现在需要另外地作意。
Now we have additional ways of giving attention.
“其次亦当以此等行相而于诸界作意：
“In addition, attention should be given to the elements in the following ways:
（一）以语义，（二）以聚，
（三）以细末，（四）以相等，
(1) as to word meaning, (2) by groups, (3) by particles, (4) by characteristic, etc.,
（五）以等起，（六）以一与多，（七）以分别不分别，
(5) as to how originated, (6) as to variety and unity, (7) as to resolution (separability) and non-resolution (inseparability),
（八）以同分异分，（九）以内外差别，
(8) as to the similar and the dissimilar, (9) as to distinction between internal and external,
（十）以摄，（十一）以缘，
（十二）以不思念，（十三）缘之分别。”
(10) as to inclusion, (11) as to condition, (12) as to lack of conscious reaction, (13) as to analysis of conditions.”
我们用这 13 种方法对四界进行作意。
In these 13 ways we give attention to the four elements.
首先是巴利语名相的意义。
The first is the meaning of the Pāḷi words.
它们的巴利语分别是：
The Pāḷi words are pathavī, āpo, tejo, and vāyo.
pathavī, āpo, tejo, and vāyo。
这在第 87 段有解释。
They are explained in paragraph 87.
“广布（patthaṭa）故为地（pathavī）。”

“It is earth (pathavī) because it is spread out (patthaṭa).”
“地”被解释成“广布”。
The word ‘pathavī’ is defined as something spread out.
“流动（appoti）故，可干（āpiyati）故，
或增大（appāyati）故为水（āpo）。
“It flows (appoti) or it glides (āpiyati) or it satisfies (appāyati), thus it is water (āpo);
热（tejati）故为火（tejo）。
动（vāyati）故为风（vāyo）。”
这些都是对名相的解释。
it heats (tejati), thus it is fire (tejo); it blows (vāyati), thus it is air (vāyo).” They are just the word explanations.
“总括的（作意）：保持自相故，
领受苦故为界。”这里是说，
它们全部被称为“界”（dhātu）。
“But without differentiation (That means in general.) they are elements (dhātu).” That means all of them are called dhātus or elements.
每一个都有各自的名称：地水火风。
Each one is called by its individual name (pathavī, āpo, tejo, vāyo).
它们统称为界。
Generally or collectively they are called dhātus or elements.
这里的“界”（dhātu）的意思是保持自相，
The word ‘dhātu’ is made to mean here because of bearing their own characteristics,
领受（ādāna）苦，给苦分类。
because of holding their own characteristics, and because of grasping suffering, and because of sorting out suffering.
对于此处的原始正确文本到底如何，我们并不确定。
Here we are not sure about the correct reading of the text in the original book.
大家看到第一个词“ādāna”。
The first word you see is ādāna.
有些论师认为这个词是多余的，
不必要的，或者可能是误置的。
Some teachers think that word is not necessary, or not needed here, or that it may be a wrong reading.
有些论师觉得应该是“ādhāna”。
Some teachers say that the correct reading is ādhāna.
义疏对此进行了评论，但是它也不是很明确。
The Sub-Commentary comments about this, but it is not quite clear.
所以这里的“界”被解释成保持自相，
领受（ādāna）苦，给苦分类（sorts out suffering）。
So the word ‘dhātu’ is explained as something which bears its own characteristic, or which grasps suffering, or which sorts out suffering.
这里的“整理”意思是创造苦或者催生苦。
‘Sort out suffering’ here actually means to create suffering or to produce suffering.
我不知道英译的“sorting out”是什么意思。
I don’t know what ‘sorting out’ means.
它有“产生”或者“制造”的意思吗？
Can it mean ‘to produce’ or ‘to make’?
学生：我觉得有。
Student: I think so.
尊者：所以它们就被“界”。
实际上，阿毗达摩里还有许多其他的界。
Teacher: So they are called elements. Actually there are many other elements in Abhidhamma.
“识”也被称为“界”。
Consciousness is also called an element.
还有其他的界，例如法界（dhammadhātu）。
There are other elements like dhammadhātu.
这在美国是个很流行的词。
It is a famous name in this country.
“以聚——曾以发毛等的二十种显示地界，
“By groups: there is the earth element described under the 20 aspects (modes) beginning with head hairs, body hairs,
及以胆汁与痰等的十二种显示水界。
and also the water element described under the 12 aspects (modes) beginning with bile, phlegm.
故此中是： 色、香、味、食素及四界

Now as to these, Color, odor, taste, and nutritive Essence, and the four elements -
八法聚合， 成为发的名言，
From combination of these eight
There comes the common usage head hairs;
分析了它们，便无发的名言。”
And separately from these eight
There is no common usage head hairs.”
这八法是色法的基本单元。
These eight are the basic unit of matter.
你可以将色法分解到最小的色聚。
You may reduce matter to the smallest particle.
假设是原子。即使是原子也是这八法聚合。
Let us say it is an atom. Even the atom contains these or is a combination of these eight material particles.
这就是阿毗达摩教我们的。
That is what Abhidhamma teaches us.
我们称之为色法的所有事物都是由
这八法组成的——色、香、味、食素和四界。
Everything which we call matter is composed of these eight material properties - color, odor, taste, nutritive essence and these four elements.
“所以‘发’——只是八法的聚合，
“Consequently head hairs are only a mere group of eight states.
‘毛’等亦然。”
Likewise body hairs and the rest.”
当你定义头发的时候，
你将头发定义为八法的聚合，
这八法是色、香、味等等。
When you define head hair, you define as this head hair is nothing but the eight material properties and these eight are color, odor and so on.
它们是不可分离的色法性质。你无法将它们分开。
They are inseparable material properties. You cannot separate them.
你只能在心里将它们分开，
只能通过你的智慧，
但是你不能在实际中将它们分开。
You can separate them only in your mind, only with your wisdom, but they cannot be physically separated.
如果你从心里将这八法一个个分离，
你就失去了头发的用处，就没有头发了。
If with your mind you separate these eight elements one by one, you lose the usage head hair. There is no head hair.
这就相当于你将牛的身体
部位一个个去掉，你就失去了牛的意义。
It is like when you take the parts of a cow one by one. You lose the sense of a cow.
同样地，你将这八法分离，
你就失去了头发、身毛，等等。
In the same way when you take these eight material properties apart, there is no head hair, body hair, or whatever.
“以聚”在这里的意思是通过色法聚，
在这里指的是八个色法的聚合。
‘By group’ here means by the group of material properties, here the group of eight material properties.
脚注 29：“保持自相故：
Footnote 29 “ ‘Because of bearing their own characteristics’:
这些不像是理论家们想象出来的，
相对于自性来说不存在的
初因（pakati）和自我（attā）。”
these are not like the Primordial Essence (pakati or in Sanskrit prākṛti) and the Self (attā) imagined by the theorists, which are non-existent as to individual essence.”
他们只要有机会就会反驳其他
宗派、其他论师和其他人的观点。
Whenever they had an occasion they rejected the idea of other sects, other teachers, other people.
这些书的成书时代是
一个学术宗派百花争鸣的时代。
This was the characteristic of books written when there was much debate among the different sects.
作为佛教徒，我们不接受初因的说法。
As Buddhists we do not accept the Primordial Essence (prakrti).
这是印度数论派哲学的观点，

同样佛教徒也不接受“我”的观念。

That is in the Samkhya system of Hindu philosophy and Self is also not accepted.

他们总是说这些只不过是心里的幻想。

他们不具又真实的存在性，或者不具有自性。

They always say this is just imagination in their mind. They do not have existence or individual essence.

但是，四界具有自性，它们是

真实的法，不像其他非真实的法。

However the four primary elements have individual essence and they are real things unlike those which are not real.

注释 29：“相反，这些持有

它们的自相，所以它们是界。”

“On the contrary these do bear their own characteristics, which is why they are elements.”

学生：我想这就是大乘和上座部传统的区别。

Student: I think this is where Mahāyāna and Theravāda traditions differ.

在《般若经》里，我想其中一个观点就是

“界”没有“自我”，也不是真实的。

In the Prajñāpāramitā Sūtra I think one of the points is that even the elements do not have a self or are not real.

所以，这是很明显的矛盾。

So this is an apparent contradiction.

我们可以将之作为一个有用的描述，

但是从大乘的视角来说，它不是真实的。

I can see it as a useful description but not that it would be real itself from the Mahāyāna perspective.

上座部怎么看？

What about Theravāda?

尊者：上座部将这四界作为真实的。

它们有自性，所以它们具有自身的存在性。

Teacher: No. Theravāda accepts these elements as real. They have their own essence or they have their own existence.

“存在性”意思就是具有存在的

三个阶段——生、住、灭。

‘Existence’ means having the three phases of existence - arising, staying for some time, and disappearing.

具有此三个阶段的事物就被认为是存在的。

Whatever has these three is supposed to be existent.

上座部佛教将它们作为真实的存在，作为究竟法。

Theravāda Buddhism takes them as existent, takes them as real, as ultimate reality.

根据大乘，一切都没有自身的存在性。

万法皆空，suñña。这就是它们的不同。

In Mahāyāna nothing has its own existence. Everything is void, suñña. That is the difference.

脚注 30：“’将此八法分析出来‘：此八法是

色等八法，如果通过慧进行分析，

Footnote 30 “ ‘From resolution of these eight’: the eight dhammas beginning with color, when resolved by means of understanding (wisdom),

是可以通过相互否定（mutual negation）在究竟意义上进行理解。”

are apprehendable in the ultimate sense through mutual negation.”

相互否定意思就是地不是水，水不是地。

That means earth is not water, water is not earth.

这就是相互否定的例子。A 不是 B，B 不是 A。

That is an example of mutual negation. A is not B, B is not A.

但是“通过对色等的否定，

在究竟意义上，头发无法理解的。”

“But head hairs are not apprehendable in the ultimate sense through negation of color and so on.”

你不能说颜色与头发是不同的，

不能说颜色与头发是分离的，

因为头发本生就具有颜色。

You cannot say color is different from hair and hair is different from color because hair has color inherent in it.

然后你通过在心里如此分析一个个来理解。

So you understand this by separating them in your mind one from the other, but not one from color and so on.

继续脚注 30：“于是，通过俱生的这些法，

就可以应用’头发’这个普通的词语。”

“Consequently the term of common usage ‘head hairs’ is applied to these dhammas in their co-arisen state.”
当八法聚一起生起的时候，
我们就将之施设为头发、身毛等等。
When these eight properties arise together, the designation for it is head hair, body hair and so on.
继续脚注 30：“意思是它仅仅是世俗的名相，
“The meaning is that it is a mere conventional term.
’只是八法的聚合‘，将色等真实八法，
通过’头发‘这个概念作为一个整体，
并不仅仅因为它们仅仅是八法。”
‘Only a mere group of eight states’ is said, taking the color, etc., which are real, as a unity by means of the concept ‘a head hair’, not only because they are merely the eight states.”
这里我需要纠正一些东西。
There is something I want to correct.
“只是八法的聚合”——这在《清净道论》里提到了。
‘Only a mere group of eight states’ - this is mentioned in the Visuddhi Magga.
那里讲的是“将作为头发
这个概念基础的色等当成一体。”（taking the color, etc., which are the basis for the concept head hair as one.）。
It is said there “taking the color, etc., which are the basis for the concept head hair as one.”
这里的英译“real, as a unity by means of concept”（通过’头发‘这个概念作为一个单元），不对。
It is not “real, as a unity by means of concept”.
译者对这里有所误解。
This is a wrong understanding of the word there.
这里的实际意思是八法是发、毛等的基础。
What it really means is the eight states, the eight material properties are a basis for head hairs, body hairs and so on.
这里将八法作为一体。
Here the eight material properties are taken as one.
所以“作为发等概念的基础，
So “Which are a basis for the concept head hairs, etc.,
作为一体，不是因为（我将 only 删掉）
它们仅仅是八法。”
which are taken as one, and not because (I have stricken out the word ‘only’.) they are only the eight states.”
将“merely”换成“only”。
‘Only’ should go there instead of ‘merely’.
“不是因为它们仅仅是八法”意思是，你观察头发，
‘Not because they are only eight states’ means that you look at a head hair
在头发里有成千上万的色聚。
and in the head hair there are thousands and thousands of particles of matter.
并不只有八个色聚，头发里有很多色法。
There are not just eight particles of matter, but there are thousands and thousands of material properties.
但是，头发只有八种色法。
However there are just eight kinds of material properties.
头发包括许多色法，
A hair consists of thousands and thousands of material properties,
但是如果你们给它分类，你只能获得八种色法。
but if you divide them into kinds , you get only eight kinds of material properties.
“由业等起的部分，加命根
和（男女）性共为十法聚。”
“A component here that is kamma-originated is a group of ten states, [that is to say, the former eight] together with the life faculty and sex.”
就是由业产生的。意思就是说，如果是有情，
我们可能就要加上命根和男女性根。
So it is kamma-originated. That means if it is in living beings, we may add the life faculty and sex (male or female).
这样，我们就获得了十法聚。
In this way we get ten material properties.

“由于[坚固和粘结的]增盛
之故，称为地界、水界等。”
“But it is on account of respective prominence [of stiffenedness or cohesion] that it comes to be styled ‘earth element’ or ‘water element’.”
四界全部出现在头发里，但是当我们
将它按照界分的时候，我们说头发属于地界。
In the hair all four elements are present, but when we divide them into elements, we say that head hairs belong to earth element.
并不是说在头发里只有地界，
而是说地界在头发里最增盛。
It does not mean that there is only earth element in the hair, but that that element is prominent in the hair.
所说它被称为“地界”。
实际上，在任何地方都有所有的四界。
That is why it is called earth element. In fact all four elements are present everywhere.
下一个是“以细末”。“在此身中，
取其中等的（身）量计算，若粉碎为
极微与细尘，则地界有一陀那的分量。”
The next is by particles. “In this body the earth element taken as reduced to fine dust and powdered to the size of the smallest atom might amount to an average doṇa measure full.”
这些度量很难确定。我们姑且说一磅的尘土。
It is difficult to ascertain this measure. Let us say a pound of dust.
“此等（地界）由半（陀那）分量的水界摄受
（结合），
“That is held together by the water element measuring half as much.
由火界作保护，
Being maintained by the fire element (so that it does not decay).
由风界来支持，故不致于离散及毁灭。
And distended by the air element, it does not get scattered or dissipated.
因（地界）不离散不毁灭，故形成男性女性之
别，
呈现小、大、长、短、坚、固等的状态。”
Instead of getting scattered or dissipated, it arrives at the alternative states of female and male sex, etc., and manifests smallness, bigness, length, shortness, toughness, rigidity, and so on.”
应该这样去审思这些微粒。
These particles are to be contemplated on in this way.
地界被分析成很精细的尘土。
The earth element is taken or reduced to fine dust.
“次于此（身）中，液态的粘结相的水界，依
地而住，
以火保护，以风支持，才不致滴漏流散。”
“The liquid water element that is the mode of cohesion, being founded on earth, maintained by fire, and distended by air, does not trickle or run away.”
它由其他的三界所支持。
所以，它们能够聚合在一起。
It is supported by the other three elements. That is why they stay together.
“于此（身）中，能令饮食消化，
“And here the fire element that cooks what is eaten, drunk, etc.,
有暖相及热性的火界，依地而住，摄之以水，
由风支持，遍热于此身，取来此身的美丽，
and is the mode of warming and has the characteristic of heat, being established on earth, held together by water, and distended by air, maintains this body and ensures its proper appearance.
并且由火而遍熟，故此身不呈现于腐败。”
And this body, being maintained by it, shows no putrefaction.”
如果没有火界，我们的身体就会腐败。
If we lose fire element all together, our body will decompose.
所以，火界保持身体不至于腐败。
It is this fire element in the body that keeps it from putrefaction.
“于此（身）中，弥漫于四肢五体，
以运动及支持为特相的风界，依地而住，
摄之以水，由火保护，支持此身。
“The air element that courses through all the limbs and has the characteristic of moving

and distending, being founded upon earth, held together by water, and maintained by fire, distends this body.
由于（以支持为特相的）
风界的支持，故此身不倒而能直立。”
And this body, being distended by the latter kind of air, does not collapse, but stands erect.”
能够保持直立的诸法都是靠风界的支持。
Everything that stands erect is supported by the air element.
如果我们去掉它们的风界，他们就会倒塌。
If we take away air element all together, it would fall.
“由于其它的（以运动为特相的）风界激动，
故能
表示于行住坐卧的四威仪，能屈，能伸，手足
能动。
“Being propelled by the other [motile] air, it shows intimation and it flexes and extends and it wriggles the hands and feet, doing so in the postures comprising walking, standing, sitting and lying down.
如是以男女等的状态而诳惑愚人的，
是如幻之物的四界的机巧作用。”
So this mechanism of elements carries on like a magic trick, deceiving foolish people with the male and female sex and so on.”
这些欺骗我们，让我们觉得这是一个男人
或女人，这是动物，这是人，等等。
These deceive us into thinking that this is a man, this is a woman, this is an animal, this is a human being and so on.
但是如果你们能够看透它们，
看破它们的表相，你们就会知道四界。
But if you can see through them, through the appearance of beings, you will arrive at the four elements.
“以相等”——这段很重要。
As to characteristics - this passage is important
“地界有什么相（特征）？
有什么味（作用）？有什么现起（现状）？”
“The earth element - what are its characteristic, function, manifestation?
地界有坚固的相。
The earth element has the characteristic of hardness.”
实际上，当我们提到“坚固”的时候，
也有“柔软”的意思。
In fact when we say hardness we also mean softness.
“柔软”只是某种程度的“坚固”。
Softness is just a degree of hardness.
如果将坚固的程度一点点降低，就是柔软。
Hardness is reduced little by little and we get softness.
坚固性和柔软性实际上是一回事。
Hardness and softness are pretty much the same.
地界的特相是坚固。
The characteristic of earth element is hardness.
“住立的味，领受的现起。”
“Its function is to act as foundation. It is manifested as receiving.”
“水界有流动的相，增大的味，摄受的现起。
“The water element has the characteristic of trickling. Its function is to intensify. It is manifested as holding together.
火界有热性的相，遍熟的味，给与柔软的现起。”
The fire element has the characteristic of heat. Its function is to mature (maintain). It is manifested as a continued supply of softness.”
我们给某物加热，或者将其放在火上，
它就会变柔软。所以说它是“给予柔软的现起”。
When there is heat, when we put something on fire, it becomes soft. So it is the continued supply of softness.
“风界有支持的相，转动的味（意思是推动），
引发（将某物带到某地）的现起。
“The air element has the characteristic of distending. Its function is to cause motion. (That means to push.) It is manifested as conveying (taking something to some place).
当以相等这样作意。”
This is how they should be given attention by characteristic, and so on.”
在禅修的过程中就可以发现这些。

These can be seen during meditation practice.
特别是当你修习行禅的时候，风界就很明显。
Especially the air element is evident when you practice walking meditation.
你经行的时候，觉知抬脚、移动脚、放下脚等等。
You walk with full awareness of the lifting, moving, putting and so on.
在这样的情况下，你就可能看到风界的作用。
In that case you see the air element at work there.
首先你生起了一个抬脚的念头。这念头是名法。
First you have the intention to lift your foot. There is intention which is mental.
名法造成你脚上某些色法的生起。
This mental state causes some material properties to arise in your foot.
当你生起移动的念头时，有许多的心路过程。
There are many moments of consciousness going on when you have intention to move.
每个心路过程都会造成一些色法生起。
Each moment of consciousness causes some material properties to arise.
我们所说的抬脚就是在相邻位置生起色法。
What we call lifting is just the arising of material properties at adjacent locations.
根据阿毗达摩，并不是有东西从一个地方移动到另外一个地方。
According to Abhidhamma nothing moves to another place.
当我移动我的手指，我认为我在移动手指，
When I move my finger, I think that I move my finger,
但是根据阿毗达摩，没有任何东西在移动。
but according to Abhidhamma there is nothing that moves.
运动是由我的心造成的。
Caused by my mind this movement occurs.
“运动”实际上指的是色法在不同位置的生起。
‘Movement’ really means arising of material properties at different moments or at different locations.
就像放电影的胶片。
It may be like a picture in movie film.
每一帧只有一个图片。下一阵的图片有一点点差别。
On one frame there is one picture. On the next frame there is a picture with a very slight difference.
当运动发生的时候，也类似于此，
实际上只是色法在相邻的位置连续地生起。
In the same way or similarly what happens when there is movement really is arising of material properties at successive locations or at adjacent locations.
在脚注的某个地方也有解释——desantaruppatti。
That is also explained somewhat in footnote 37 - desantaruppatti.
学生：所以没有连续性，只是相邻？
Student: So there is no continuity. There is closeness.
尊者：并不存在某物从此处移动在彼处。
Teacher: There is no one thing moving from one place to another or from one moment to another.
在此刻生起的，也会在此刻消失。
并不会移动到下一个刹那。
Whatever arises at this moment disappears at this moment. It does not go to the next moment.
在另外一个刹那，生起的是另外的一个法。其他法生起。
At the next moment another thing is created. Another thing arises.
学生：相邻地生起？
Student: Which is close -
尊者：也就是与刚刚灭去的法相同。
Teacher: Which may be identical with the one that has just disappeared.
当你行禅的时候，你或许可以看到这些特相和作用。
When you practice walking meditation, you may be able to see some of these characteristics and functions.
如果你非常专注，有时候你就会觉得有某种东西在后面推你的脚。
When you pay very close attention, sometimes you feel that something is pushing

you from behind or something is pushing your foot from behind.
这就是导致运动的作用。
That is the function of causing motion.
是风界让你的脚从地面上升起，或者让脚前移。
The air element is something that takes your foot from the position on the ground up or to move forward.
这就是这里说的“引发的现起”。
所以，在密集的禅修中，可以通过
直接的体验观察到这些特相等。
That is conveying. So these characteristics and others can be seen through direct experience during intense practice of meditation.
“以等起——为了详细指示地界等，
而示这发等四十二部分：
“As to how originated: among the 42 components beginning with head hairs shown in the detailed treatment of the earth element, etc.,
这里面的胃中物、粪、脓、尿的四部分，
只由时节（自然现象）的等起。”
the four consisting of gorge, dung, pus, and urine, are temperature-originated only.”
我们稍后会讲色法的四个原因。
Later on I think we will get the four causes of matter.
在第 111 段，讲了色法的
四个原因——业、心、食、时节。
In paragraph 111 the four causes of matter are given - kamma, consciousness, nutrition and temperature.
这里讲的就是这个。
Now he is talking about that.
“这里面的胃中物、粪、脓、尿的
四部分，只由时节（自然现象）的等起。”
“The four consisting of gorge, dung, pus and urine are temperature-originated only.”
意思就是它们是由时节所造成的。
That means they are caused by temperature or climate.
“泪、汗、唾、涕的四部分，由时节与心的等起；
“the four consisting of tears, sweat, spittle and snot are temperature-originated and consciousness-originated only;
使饮食等遍熟（消化）的火，只由业的等起。”
the fire that cooks what is eaten, etc., is kamma-originated only.”
我们称之为胃火，它只是由业造成。
We call it stomach fire. That element is said to be caused by kamma only.
具有善业的人消化都好。
如果你消化不好，你就怪自己的业吧。
Those who have good kamma will have good digestion. If you don’t have good digestion, blame your kamma.
“出息入息，只由心的等起；其余的一切（部分）
由（时、心、业、食）四种的等起。
（它们都是由所有四种原因造成的。）
“In-breath and out-breath are consciousness-originated only; all the rest are of fourfold origination. (they are caused by all four causes.)
如是此界当以等起而作意。”
This how they should be given attention as to how originated.”
“以一与多”意思就是不同点与相同点。
As to variety and unity - that means as to difference and similarity.
“一切的界，依照他们的相等，
故有多性——即地界的相、味、现起
及水界等的（相味现起的）差异”。
“There is variety in the specific characteristics, etc., of all the elements; for the characteristic, function and manifestation of the earth element is one, and those of water element, etc., are different.”
根据“相”，它们是不同的。
According to characteristic they are different.
地界和水界不同。水界和火界不同。
Earth element is different from water element. Water element is different from fire element and so on.
“但是此等依色等则为一。”
“But there is unity in them as materiality.”

虽然它们因地水火风而不同，但是它们都是色法。
Although they are different as earth, water, fire and air, they are all material properties.
从这个意义上，它们是相同的。
In that way they are the same.
这就是以色为一，或者它们都被称为
大种，或者都被称为界，或者都被称为法，
There is unity in them as materiality, or they are called great primaries, or they are called elements, or they are called states,
它们都被描述为无常等等，
and all of them are described as impermanent and so on,
“尽管事实上它们是根据[特]相、业的起源等为多。”
“notwithstanding the fact that they are various according to [specific] characteristic, etc., and according to origination by kamma and so on.”
这些界是多也是一。
There is variety as well as unity among these elements.
“多”的意思是彼此不同。
‘Variety’ means one is different from the other.
“一”就是它们都是色法、大种，它们都是界等等。
Unity is that they are all rūpas, they are all great primaries, they are all elements and so on.
“一切的界都不能超越于恼坏（变坏）之相故为’色‘。”
“All of these elements are ‘instances of materiality’ because they do not exceed the characteristic of ‘being molested’.”
“恼坏”是“色“的定义。
‘Being molested’ is the definition of the word ‘rūpa’.
巴利语的“色”（Pāḷi）就是
通过热、冷等被恼坏的法。
Something which is molested by heat, cold, etc., is called rūpa in Pāḷi.
“色”的定义就是被热、冷、饥、渴等所恼坏的法。
The word ‘rūpa’ is defined as something which is molested by heat, cold, hunger, thirst and so on.
它们被称为大种，是因为其他
的色法都要依赖它们为基础。
They are called great primaries because they are the basis for the other material properties depending upon them.
“因有大的现前等的理由故为’大种‘。
“They are great primaries (mahā bhūtā) by reason of great manifestation and so on.
以大的现前等——此等界之所以称为大种
（mahā bhūtā），因有此等理由：
By reason of great manifestation and so on, means that these elements are called great primaries for the following reasons,
即大的现前故，如大幻者之故，
当大供养故，有大变异故，大故生存故。”
namely, a. manifestation of greatness, b. likeness to great creatures, c. great maintenance, d. great alteration, and e. because they are great and because they are entities.”
这些对于学习阿毗达摩的人可能有用。
This may be useful for Abhidhamma students.
在色法那一章里有“mahā bhūtā”这个词。
In the chapter on material properties there is the word ‘mahā bhūtā’.
大家可以去通过这些内容理解这个词。
So you may study this and understand the word.
第一个是大的现前。它们
显现出“大”，所以被称为“大种”。
The first one is manifestation of greatness. They manifest greatness, therefore they are called great primaries.
“因为此等（大种）在于[通过业获得的]无执受的相续”。
“They are manifested as great both in the continuity that is not clung to (acquired through kamma).”
这里要删掉英译里的“通过业获得的”。
Now we will have to strike out ‘acquired through kamma’.
‘Continuity that is clung to’ means living beings.

“无执受的相续”指的是外部世界的无情之物。
Here ‘continuity that is not clung to’ means in outside things, in inanimate things.
“有执受的相续”指的是有情之物。
‘Continuity that is clung to’ means living beings.
英译的“通过业获得”（acquired through kamma）是不正确的。我已经
跟你们讲过“upādiṇṇa”这个巴利词。
‘Acquired through kamma’ is not correct. I have told you about this Pāḷi word ‘upādiṇṇa’.
“‘于无执受的相续’已如’佛随念的解释‘中说：
“For their manifestation of greatness in a continuity that is not clung to is given in the Description of the Recollection of the Buddha in the way beginning:
二十万又四万的由旬，
“Two times a hundred thousand [leagues]
这大地有这样的厚数。”
这是大地的厚度。
And then four nahutas as well;
This earth, this Bearer of all wealth,
Has that much thickness as they tell’.”
大地据说有 4 那由他 20 万由旬的厚度。
This is the dimension of the earth. The earth is said to be 200,000 and four nahutas in depth.
学生：这是多少？
尊者：所以大地据说有 24 万由旬的厚度。
Student: How much is that?
Teacher: So the earth is said to be 240,000 leagues deep.
“’于有执受的相续‘：依鱼、龟、
天、邪神等的身体而大现前。
“And they are manifested on a great scale also in a continuity that is clung to, for instance, in the bodies of fishes, turtles, deities, Dānava demons, and so on.
即如此等说：‘诸比丘！
在大海中，有一百由旬长的身体’。”
For this is said: ‘Bhikkhus, there are individual creatures of a hundred leagues in the great ocean and so on’.”
在大海中，有些生物的身体非常大。
In the great ocean there are creatures that have very big bodies.
下一个是“如大幻者之故”。
Next is likeness to great creatures.
这里之所以称其为“大”，是因为它们具有神力。
Here great creatures are those that are called great because they have magic power.
幻师在这里被称为“大者”（great creature）。
So magicians are called great creatures here.
“因此等（大种），譬如幻师，
能把本非宝珠的水而示作宝珠，
“Just as a magician turns water that is not crystal into crystal,
本非黄金的石块而示作黄金；
又如他自己本非夜叉亦非夜叉女，
能现为夜叉及夜叉女的姿态。
and turns a clod that is not gold into gold, and shows them, and being himself neither a spirit or a bird, shows himself as a spirit or a bird so too,
如是（大种）自己非青，能现青的所造色”等等。
being themselves not blue-black, they turn themselves into blue-black materiality and so on.”
这些界非青、非黑、非赤、但是它们
让我们相信它是青、黑或者赤等等。
These elements are not blue, nor black, nor red, but they make us believe they are blue, or black, or red and so on.
它们欺骗我们，让我们以幻为真。
They deceive us into believing what is not real is real.
学生：对我来说，你刚才说大乘的观念是大种欺骗我们，
让我们觉得它是真实的。
那在这里大乘和上座部有什么区别？
Student: It seems to me what you have just said is the Mahāyāna point of view that the great primaries deceive us into thinking that they are real. I don’t see the difference.
尊者：大种本身不是青色，黑色，
但是我们觉得它们具有形状。

Teacher: They themselves are not blue-black, but we take them to have shape, to have form.
学生：觉得它是真实的？
尊者：在世俗意义上，认为是真实的。
Student: To be real.
Teacher: To be real in the conventional sense.
但是根据阿毗达摩，只有界才是真实的，
也就是经中提到的色聚是真实的。
But according to Abhidhamma what is real is just the elements and the particles of matter mentioned in the books.
所以，根据阿毗达摩，杯子不是真实的。
So according to Abhidhamma a cup is not reality.
而组成杯子的色聚是真实的。
Those particles which are contained in the cup are real.
它们具有自身的存在性。杯子不具有
自身的存在性，因为它只是一个概念。
They have their own existence. A cup has no existence of its own because it is just a concept.
所以这里的“大者”（great creatures）是幻士。
它们让我们相信，它们能将某些东西变成另外的东西。
So here ‘great creatures’ are magicians. They can make us believe that they can turn things into other things.
这里的“大种”（mahā bhūtā）——在脚注 38，有点像是文字游戏。
The word ‘mahā bhūtā’ - there is something like word play in footnote 38.
“abhūta”的意思是“不真实的”。
The word ‘abhūta’ means not real.
“abbhuta”的意思是“奇妙的”或者“奇迹”。
And ‘abbhuta’ means something wonderful or a miracle.
在脚注 38 里就把“大种”进行了这样的解释。
The word ‘mahā bhūtā’ is taken to have these two meanings.
所以，幻师就是具有如此多不真实的事情，
他是一个具有奇迹的人。他是一个制造奇迹的人。
So a magician is a man who has so many unreal things and he is a man who has wonderful things. He is a man who create wonders.
在脚注的中间部分：
In about the middle of the footnote
“欺骗在于它自己本身没有青、黑等的自性，
但是能够造成明显的青、黑等的自性，
“The deception lies in causing the apparent individual essences of blue-black, etc., though they themselves have no such individual essences of blue-black, etc.,
虽然它们的自性没有女性和男性，
但是能够造成女性和男性等等。
and it lies in causing the appearance of what has the aspect of woman and man, etc., though they themselves have no such individual essences of woman, man and so on.
它们是不明显的，因为它们不能在彼此
的内外被找到，虽然需要依赖彼此。
Likewise their undemonstrability, since they are not found inside or outside each other though they rely upon each other for support.
因为，如果这些界在彼此内部可以找到，
由于相互的作用，它们就
不能各自发挥出自己的作用。
For if these elements were found inside each other, they would not each perform their particular functions, owing to mutual frustration.
如果它们在彼此的外部被发现，
And if they were found outside each other,
它们就都是独立的，如果这样的话，
说它们不是独立的就没有任何意义了。
they would be already resolved (separate), and that being so, any description of them as unresolved (inseparable) would be meaningless.
所以，虽然它们住处是不明显的，
So although their standing place is undemonstrable,
但是通过各自的特殊作用，
建立等的作用，它们彼此资助，
still each one assists the other by its particular function, the functions of establishing, etc.,
这样，它们相互作为彼此的俱生缘等等。”

whereby each becomes a condition for the others as conascence condition and so on."
俱生缘意思是一起生起相互资助的缘。

'Conascence condition' means helping together while arising together.
这些缘在阿毗达摩最后一部论里教的二十四缘。

These conditions are from the 24 causal conditions taught in the last book of Abhidhamma.
实际上，脚注的句子从“它们是不明显的”，属于下一段，第 99 段。

In fact the sentences of the footnote beginning with "Likewise their undemonstrability" and so on pertain to the next paragraph, paragraph 99.
在《清净道论》里说：

There in the Visuddhi Magga it says
“既不能发现在他所占的任何人的内部，亦不能发现在那人的外部，

"They have no standing place either inside him or outside him
但不是不依凭那人而存在；此等（大种）亦不能发现它们互相的在内或在外，但不是不相依而存在。”

so too, these elements are not found to stand either inside or outside each other yet they have no standing independently of one another."
它们是彼此独立的。

These are really separated.
一个不站在另外一个的内部，

One does not stand or exist in the other,
但是它们也不是独立地存在于彼此，因为它们依赖于彼此。

but they have no standing independently of one another because they depend upon one another.
所以，它们彼此依赖，它们并不是彼此混杂、融合在一起，如果是这样，它们就没有办法区分开了。

So there is dependence upon one another but they are not mixed up, I mean fused so that there may be no distinction of one from the other.
“因有这不可思议的关系和理由，如那类似的夜叉的大种，故为大种。”

"Thus they are also great primaries (mahā bhūtā) in being equal to the great creatures (mahā bhūtā) such as the spirits because they have no thinkable standing place [relative to each other]."
“又譬如称为夜叉女的大种，化为悦意的形色媚态，而盖覆其自己的恐怖的形相，迷惑有情；

"And just as the great creatures known as female spirits (yakkhinī) conceal their own fearfulness with a pleasing color, shape, and gesture to deceive beings,
此等（大种）亦然，覆盖自己的坚性等的自性之相，

so too, these elements, conceal each their own characteristic and function classed as hardness, etc.,
于男女的身体，以悦意的肤色，以自己悦意四肢五体和形相，用悦意的手指足趾及眉毛的媚态，

by means of a pleasing skin color of women's and men's bodies, etc., and pleasing shapes of limbs and pleasing gestures of fingers, toes and eyebrows,
迷惑愚人，不容许得见自己的自性。”

and they deceive simple people by concealing their own functions and characteristics beginning with hardness and do not allow their individual essences to be seen."
如果我们不专注，不是真正地对这些界禅修，我们就不会知道，不能看到它们的真正自性。

If we do not concentrate, if we do not really meditate on these elements, we will not know or we will not see their true characteristics and so on.
只要我们不能看到它们的特相，我们将会被它们所欺骗，相信男人、女人等的存在。

So long as we do not see their characteristics we will always be deceived by them into believing this is a man, this is a woman and so on.
学生：夜叉“盖覆其自己的恐怖的形相”是什么意思？

Student: What does it mean ‘conceal their own fearfulness’ (with regard to the yakkhinī) ?
尊者：女夜叉可能幻化成其他形象，
这样看起来就不那么恐怖。
Teacher: The female spirits or ghosts may assume another form so that they do not look fearful.
在本生经里有很多故事
讲女夜叉是怎么迷惑人，然后吃掉人的。
There are stories in the Jātakas where female spirits entice people and then eat them.
虽然女夜叉的外貌是非常恐怖的，
但是她可以改变自己的外形。
Although the female spirits or yakkhinī are supposed to be of very fearful appearance, they may change their form.
她们可能变成漂亮的女孩子，
这样去诱惑人，然后吃人。
They may change to a beautiful girl in order to entice you and then they will eat you.
“当大供养故，因为要以大资具维持故。
“Great maintenance: this is because they have to be sustained by Great Requisites.
即此等（大种）
For these elements are great primaries (mahā bhūtā)
每天都要供给大量的
饮食和衣服等而存在，故为大种，
since they have become (bhūtā), have occurred, through the means of the food, clothing, etc., which are great (mahant) [in importance] because they have to be found every day.
或者因大供养而存在，故为大种。”
Or alternatively, they are great primaries (mahā bhūtā) since they are primaries whose maintenance is great.”

25B 说定品/说神变品

第十一 说定品 Ps: 102-
第十二 说神变品 Ps: 1-
(Tape 25B)
“Great alteration”指的是“大变异”。
“Great alteration'means great change.
102 段英译的句子应该是：“不管此等（大种）是无执受还是有执受，它们都是大变异。”
The sentence (in paragraph 102) should read: “Whether they are un-clung-to or clung-to they are the Great Alterations.”
意思就是，不管它们是
属于外部世界，还是属于有情众生，
That means whether they belong to outside things or whether they belong to living beings,
它们都是大变异。
they are great alterations, they are great changes.
“此中的无执受（外部事物），
在劫尽之时，其变异之大而成明了。’
“Herein, the great alteration of the unclung-to (That means outside things.) evidences itself in the emergence of an eon.”
这个词在另外的地方也出现了。
This word appears in another context also.
他做了相同的翻译。
He made the same translation.
第 9 章第 32 段说：
In chapter nine paragraph 32 it says
“He was sprinkled with medicinal charms resembling the fire that ushers in the end of an eon.” “全身曾被洒以像劫火相似的猛烈的药。”
这里英译错误，应该是“劫末”（end of an eon），不是“emergence”。
这里使用的巴利语是很具有迷惑性。
Here also it should be the end of an eon, not emergence. The Pāḷi word here is deceptive.
在世界被毁坏的时候，你可以很清晰地看到这种变化。
At the time of the destruction of the world you see this change very clearly. Everything is destroyed.”
一切都被毁坏了。“此中的无执受，在劫尽之时，
其变异之大而成明了；有执受则
在界的动摇（四大不调）之时而成明了。”
The great alteration of the un-clung-to (lifeless things) evidences itself in the end of an eon and that of the clung-to in the disturbances of the elements [in the body].

我们相信这四种界应该是得到很好的平衡。

We believe that these four elements should be well balanced.

如果地界太多，或者水界太多，你就会生病。

If there is too much of the earth element, or water element and so on, you get sick.

在缅甸有一种传统的养生练习，就是

以四大为基础，作为他们修行的根据。

In Myanmar there is a native medical practice which makes the elements the basis of their practice.

他们总是用四大的理论来进行解释。

They always explain with reference to these elements.

例如，如果你吃的东西太粘稠，

If you eat food that is sticky,

就会导致便秘。

it will cause constipation for example.

他们说这种食物是以地界作为显著特点。

They say this food has the earth element as its prominent property.

如果你吃了苦的东西，你就会

获得很多风界。它促进风界的产生。

If you eat something which is bitter, you will get a lot of wind element. It promotes wind element.

所以，缅甸人以四大为基础进行养生。

So they base their medical practice on these four elements.

它们将食物分为地界为显著特点

和以水界为显著特点的。

They divide food into those which have earth element as prominent property or water element as prominent property.

他们通过合适的食物调理来治疗疾病。

They treat patients by giving them food appropriate for the disease.

他们总是说食物就是药物，药物就是食物。

They always say food is medicine and medicine is food.

后面的这些偈颂就是对世界毁灭的解释。

The verses are the explanation of the destruction of the world.

在下一章里我们也会碰到这些内容。

We will come to that later too in the next chapter.

然后是四个偈颂来描述有情的变异。

Then there are four verses that describe the alteration in living beings.

“犹如给木口（毒蛇）所啮，

身成僵硬， 地界激怒之身，

亦如为木口所啮的那样。”

“The bite of Wooden-mouths can make

The body stiff; to all intent,
When roused is its earth element,
It might be gripped by such a snake.”

他们相信被某些蛇所咬之后，你的身体就会变僵硬。

They believe that there are snakes whose bite can cause your body to be stiffened.

同样地，被某些蛇所咬，

你的身体就变得像是水界，等等。

Also there are some kinds of snakes that can make your body like water element and so on.

如果你们被这样的蛇所咬，

你身体里的四大就会受到扰动。

So when you are bitten by such a snake there is disturbance of the elements in your body.

这样，你的身体就会变异。

And so your body alters.

它们之所以被称为大种，

是因为它们成为了大变异的基础。

They are great primaries because they have become the basis of great alterations.

第 103 段：“‘大故存在故’，

Paragraph 103 “Because they are great and because they are entities:

因为此等（大种）应该以大努力而存在，

所以大故存在故为大种。

great (mahant) because they need great effort to discern them, and entities (bhūtā) because they are existent;

如是此等一切界，以大的现前等的理由为大种”。

thus they are great primaries (mahā bhūtā) because they are great (mahā) and because they are entities (bhūtā).”

“因为能持自相故，领受苦故，

不能超越一切界的相故为‘界’。

“Again, they are elements (dhātu) because of bearing (dhāraṇa) their own characteristics,

because of grasping (ādāna) suffering and because of sorting out (producing) (ādhāna) suffering and because none of them are exempt from the characteristic of being elements.
由于保持自相，
及保持自己于适当的剎那故为‘法’”。
They are states (dhammas) owing to bearing (dhāraṇa) their own characteristics and owing to their so bearing (dhāraṇa) for the length of the moment appropriate to them.”
复注解释”dhāraṇa”这个词
为“存在”，而不是“保持”，
The Sub-Commentary explains the word ‘dhāraṇa'as not bearing but just as existence,
所以是“存在适当的剎那”。
so existing for the length of the moment appropriate to them.
心被称为界，色也被称为界。
Citta is called an element and rūpa is called an element.
心法只是持续存在 1 个剎那。
色法存在 17 个剎那。
Citta exists for only one moment. Rūpa has 17 moments of life.
所以，这里说”于适当的剎那”。
That is why it says “for the length of the moment appropriate to them.”
如果是心或者心所，只具有一个剎那的生命。
如果是色法，则具有 17 个剎那的生命。
If it is citta or cetasikas, it has only one moment of life, one moment of existence. If it is rūpa, it has 17 moments of life.
然后看“以分别不分别”。
Then we have as to resolution (separability) and non-resolution (inseparability).
“在此等四界俱起时，若于每界的最低
的纯八法等聚中，则无部分的分别。”
“They are positionally unresolvable (inseparable) since they always arise together in every single minimal material group consisting of the bare octad and others.”
“纯八法”意思是此章之前提到的，
第 88 段的色、香、味、食素和四大。
它们被称为“纯八法”。
‘Bare octad'means those mentioned in this chapter, paragraph 88, color, odor, taste, nutritive essence and the four elements. They are called the bare octad.
“但依（四界的）相则有分别。”
“But they are resolvable (separable) by characteristic.”
根据特相，它们则有区别。
They are different according to characteristic.
“如是以分别不分别而作意”。
“This is how they how they should be given attention ‘as to resolution (separability) and non-resolution (inseparability).”
“‘以同分异分’，此等四界虽无上面所说的分别，
但前二界（地水）重故为同分，
同样的后二界（火风）轻故（为同分）。”
“As to the similar and dissimilar: and although they are unresolved (inseparable) in this way, yet the first two are similar for heaviness, and so are the last two in lightness.”
地界和水界重，火界和风界轻。
Earth and water are heavy and fire and air are light.
“前二界与后二界，后二界与前二界为异分。
“The first two are dissimilar to the last two and the last two to the first two.
如是以同分异分而作意。”
This is how they should be given attention ‘as to the similar and dissimilar’.”
“‘以内外差别’，
“As to distinction between internal and external:
内四界是（眼耳鼻舌身意的六）识所依处
（身语的二）表，及（女男命的三）根的所依，
the internal elements are the [material] support for the physical bases of consciousness (That means eyes, ears and so on.), for the kinds of intimation and for the material faculties.
有四威仪，及自（业心时食）四的等起。
They are associated with postures, and they are of fourfold origination (That means caused by four things.)

外四界则与上述的相反。”

The external elements are of the opposite kind.”

外界不是由所有四个原因造成的，

只是由时节造成的。

The external elements are not caused by all four causes but just by one, temperature.

它们与四威仪相关。它们不是识的所依处。

They are not associated with posture. They are not basis for consciousness and so on.

“‘以摄’，由业等起的地界与由业等起

的其它（三界）为同一摄，

因为它们的等起无异故。”

“As to inclusion: kamma-originated earth element is included together with the other kamma-originated elements because there is no difference in their origination.”

它们都是业所生，所以是类似的。

They are similar in being kamma-originated.

“‘同样的，由心等而等起的（地界）

与由心等而等起的其它（三界）为同一摄。”

“Likewise the consciousness-originated is included together with other consciousness-originated elements.”

它们被分为一组。

They are grouped together.

“以缘，此地界，—以水摄之，以火保护，以风支持，

是（水火风）三大种的住处及缘”等等。

“As to condition: the earth element, which is held together by water, maintained by fire and distended by air, is a condition for the other three great primaries by acting as their foundation” and so on.

它们相互支持，发挥自己的作用。

所以，它们是彼此的缘。

So they help each other and they do their own functions. So they are conditions for each other.

“以不思念”——

意思是它们没有心识，不自知。

As to lack of conscious reaction - that means that they have no consciousness, no understanding of their own.

“地界不知：‘我是地’或

‘我是其余三大种的住处及缘’；

“Here too the earth element does not know ‘I am the earth element'or ‘I am a condition by acting as foundation for the three great primaries’.

其余的三界亦不知：

‘地界是我们的住处及缘’。

And the other three do not know ‘The earth element is a condition for us by acting as our foundation’.

其余的一切可以类推。

And similarly in each instance.

如是以不思念而作意。”

This is how they should be given attention ‘as to lack of conscious reaction’.”

它们没有认知能力，它们没有心，无法思考。

They are non-cognizing things. They do not have consciousness. They do not have thinking.

“‘以缘的分别’，四界有业、心、食、时的四缘。”

这非常重要。

“As to analysis of conditions: there are four conditions for the elements.” This is important.

色法有四个缘，或者说四个原因。

There are four conditions or four causes for the elements or the material properties.

分别是：业、心、食、时节。

They are kamma, consciousness, nutriment and temperature.

“此中由业等起的界，只以业为缘，非以心等为缘。

“Herein kamma alone is a condition for what is kamma-originated, not consciousness and the rest.

由心等而等起的界，亦只以心等为缘，而非其它。

And consciousness, etc., alone are the respective conditions for what is consciousness-originated, etc., not the others.

业为业等起的界的生缘，

And kamma is the producing condition for what is kamma-originated;

据经说是其余诸界的近依缘（强因）。”
it is indirectly decisive support condition for the rest.”
大家需要发趣论的知识来进行理解。
You will have to use the knowledge of Paṭṭhāna to understand this.
在发趣论里，提到了 24 缘。
In Paṭṭhāna there are 24 conditions mentioned.
“生缘”的作用就是使产生。
‘The producing condition'means that which produces.
在发趣论的 24 缘里没有生缘。
There is no producing condition among the 24 conditions mentioned in Paṭṭhāna.
脚注 40 提到：“‘生缘’指的就是导致产生，
作为一个缘，实际上就是业缘。”
In footnote 40 “The term ‘producing condition'refers to causing origination, though as a condition it is actually kamma condition.”
它属于发趣论 24 缘里的业缘。
Among the 24 conditions mentioned in Paṭṭhāna it is kamma condition.
在这里被称为生缘。这些是一样的。
Here it is said to be producing condition. They are the same.
脚注 40：“因为它说：
‘善和不善的思是作为业缘的缘，
因为造业产生了五蕴和色法。’”
“For this is said ‘Profitable and unprofitable volition is a condition, as kamma condition, for the resultant aggregates and for materiality due to kamma performed.”
对于其它而言，它是间接的非决定性的资助。
It is indirectly decisive support condition for the rest.
在 24 缘中亲依止缘有着最广泛的应用。
Decisive support condition has the widest application of the 24 conditions.
如果你通过其他缘不能解释某个法，
那么你就可以说它是亲依止缘。
If you cannot explain a certain thing by the other conditions, you may point to the decisive support condition.
它涵盖广泛，所以你可以将任何事情包括在内。
It is very wide, so you can include everything in that.
严格来说，亲依止缘只能应用于名法，
即心和心所，不能应用于色法。
Strictly speaking decisive support only applies to those that are mental, to cittas and cetasikas, not rūpa.
所以，我们这里不能有亲依止缘。
So here we cannot have direct decisive support.
所以，这里说是非直接的决定性资助。
That is why it says indirect decisive support.
意思是发趣论里没有提到亲依止缘，
但是有些经文里提到了亲依止缘。
That means decisive support condition not mentioned in Paṭṭhāna but decisive support that is mentioned in some of the Suttas.
复注里引述了一些经文，但是这些经文已经佚失了。
The Sub-Commentary gives some of the passages from some of the Suttas, but those Suttas cannot be traced.
所以，这里的括号里是空白。
That’s why there are blanks between the parentheses.
到今天为止，没有人能够找出复注里
引用的这些经文来自何处。
Until this time nobody has been able to trace those quotations in the Sub-Commentary.
“在经文里‘以人作为亲依止’（），
‘以园林作为亲依止’（），
“‘With a person as decisive support'( ) and ‘With a grove as decisive support'( )
根据经文，亲依止缘可以从
‘没有它不能够’的意义上直接获得理解。”
in the Suttas the decisive support condition can be directly understood according to the Suttas in the sense of ‘absence without’.”
“没有它不能够”意思是没有它就无法生起。
That means not arising without.
没有它，某事物无法生起。
Without it something does not arise.
这就是它的缘。
That is the condition for that.
如果我离开你就不能存在，

那么你就是我的亲依止缘。

If I cannot exist without you, you are my decisive support condition.

这里就是这个意思，所以说“没有它不能够”。

It is something like that, so not arising without.

其他的也是类似地进行了解释。

The others are also explained in that way.

这里需要发趣论的知识。

The knowledge of Paṭṭhāna is needed.

我想我们跳过去。

So I think I will skip this.

“如是由于俱生等的缘的力量之中：

“And when these elements have been made to occur through the influence of the conascence, etc., conditions,

以一界为缘而起三界有四种，

以三界为缘而起一界有四种，

With three in four ways to one due,
And likewise with one due to three;

以二界为缘而起二界有六种。

而起的此等四界。”

With two in six ways due to two -
Thus their occurrence comes to be.”

请记住有四界——

一、二、三、四。

Please have in mind the four elements - one, two, three, four.

这里解释的是其中一个依赖于其他三个。

What it is explaining here is that one is dependent upon the other three.

姑且说一依赖于二、三、四。

Let us say one is dependent upon two, three and four.

二依赖于一、三、四。

Two is dependent upon one, three and four.

三依赖于一、二、四。

Three is dependent upon one, two and four.

四依赖于一、二、三。诸如此类。

Four is dependent upon one, two and three. It is like that.

然后是二、三、四依赖于一。

一、三、四依赖于二。

And then two, three and four depend upon one. One, three and four depend upon two.

一、二、四依赖于三。

One, two and four depend upon three.

一、二、三依赖于四。

One two and three depend upon four.

它们是相互依赖的。这里进行了解释：

There is mutual dependency. That is explained here.

如果你挑出一和二，

它们依赖于三和四。

三和四依赖于一和二。

Then you take one and two and they are dependent upon three and four. Three and four are dependent upon one and two.

这样你就获得了所有的解释。

So you get all these things.

第 115 段：“地界是举步往返等时候的压足之缘。

Paragraph 115 “At the time of moving forward and moving backward, the earth element among these is a condition for pressing (pushing).

由水界随伴的地界，是立足之缘。

That, seconded by the water element, is a condition for establishing on a foundation.

由地界随伴的水界，是下足之缘。”

But the water element seconded by the earth element is a condition for lowering down.”

当你放下脚步的时候，水界是显著的。

When you are lowering down, there is the prominence of water element.

“由风界随伴的火界，是举足之缘。”

“The fire element seconded by the air element is a condition for lifting up.”

当你抬起脚步的时候，火界和风界在此时是显著的。

When you lift your foot up, the fire element and air element are prominent at that time.

当脚步放下的时候，“重”之类的是显著的。

When the foot is going down, the heaviness or something like that is prominent.

当你抬起身体或者脚的时候，就是“轻”。

When you lift your body or your foot up, there is lightness.

当你抬脚或者放脚的时候，

就会看到某种界变得显著。

You see the prominence of a given element when you raise your foot or when you put it down.
“如是以语义等（的十三行相）而作意者，
由一一门而得明了四界。
“As he gives his attention to them ‘as to word meaning’, etc., in this way the elements become evident to him under each heading.
于彼四界数数念虑作意者，依前述
的同样方法而得生起近行定。”
As he again and again adverts and gives attention to them access concentration arises in the way already described.”
通过这种禅修业处，
只能生起近行定，不会生起安止定。
Only access concentration, no absorption is attained with this meditation subject.
“因为这（近行定）是由于四界差别
的智力而生起，故称为四界差别。”
“And this concentration too is called ‘definition of the four elements'because it arises in one who defines the four elements owing to the influence of his knowledge.”
接着是四界差别的功德。
Next are the benefits of this meditation.
这些都是从修定中获得的功德——
What are the benefits you will get from the development of concentration -
120 段之后，详细地列出了这些功德。
these benefits are given in detail from paragraph 120 onwards.
第一个功德是什么？
The first benefit is what?
现法乐住。这是第一个。
A blissful abiding here and now. That is the first one.
“诸漏尽阿罗汉既已入定，念
‘我以一境心于一日中乐住’而修定。
由于他们修习安止定，故得现法乐住的功德。”
“For the development of absorption concentration provides the benefit of a blissful abiding here and now for the Arahants with cankers destroyed who develop concentration, thinking ‘We shall attain and dwell with unified mind for a whole day’.”
阿罗汉和圣者进入禅那享受快乐。
The Arahants and Noble Ones enter into jhāna to enjoy happiness.
这种“乐”被称为“现法乐”。
That happiness is called ‘happiness here and now’.
安止定具有这样的功德。
The absorption concentration has this benefit.
下一个是什么？
The next one is what?
“有学、凡夫，从定而出，
修习：‘我将以彼定心而观察’……
“When ordinary people and Trainers develop it, thinking ‘After emerging we shall exercise insight with concentrated consciousness’,
故得毗钵舍那的功德。”
the development of absorption provides them with the benefit of insight.”
他们将禅那作为毗婆舍那的基础。
They make the jhāna the basis of insight.
所以就有毗婆舍那的功德。
So it gives the benefit of insight or it has insight as benefit.
“亦因为修习近行定而于（烦恼）
障碍中有（得利的）机会。”
“So too does access concentration as a method of arriving at wide open [conditions] in crowded [circumstances].”
意思就是在轮回的狭窄之地，
That means in this Saṃsāra (Saṃsāra is explained as being a very crowded place.)
你通过近行定破开了一个广阔的地方。
you get some wide place when you get the access concentration.
也就是说当你获得禅定后，
你就会具有少量的快乐和平静。
That means you get a little happiness, some peacefulness when you get concentration.
你就获得了一个好机会。
You get a good chance there.
脚注 45：“生死轮回的过程是非常逼仄的，
充塞着贪等烦恼。”这里就是这个意思。
In footnote 45 “The process of existence in the round of rebirths, which is a very cramped

place, is crowded by the defilements of craving and so on." This is what is meant here.
你暂时从贪等的烦恼之中抽身而出。
You get some moments that are free from the mental defilements such as craving and so on.
下一段，第 122 段，有一点复杂。
The next paragraph, paragraph 122, is a little complicated.
定的修习以神通作为功德。
The development of concentration has direct knowledge as benefit.
安止定的修习可以获得神通的功德。
The development of absorption concentration can give the benefits of direct knowledge.
当行者获得所有八种禅那的时候，
When a person has attained all eight attainments (That means the eight jhānas.),
你就有希望获得神通。
he may want to get the direct knowledge.
如果他想获得神通，他必须怎么做？他进入八定。
If he wants to get the direct knowledge, what must he do? He enters into the eight attainments.
他获得八定之一，实际上是四禅，它是神通的基础。
Then he makes one of them, actually the fourth jhāna, the basis of direct knowledge.
他进入禅那，然后从禅那中出来。
从禅那中出来以后，
He enters into that jhāna and then emerges from that jhāna.
你希求获得某种神通力。
After emerging from that jhāna he wishes that he get some miracle power.
这里说是“一成为多”的神通。
Here it says "Having been one, he becomes many."
意思就是我是“一”，但是我想成为“多”。
That means I am one, but I want to be many.
他可以像周利盘陀伽那样分身。
So he can create many resemblances of himself like Cūḷa Panthaka did.
行者可以希望获得这样的能力。
The meditator may wish for that kind of power.
然后他就通过禅修获得神通。
Then he practices meditation and then he gets the direct knowledge.
这段解释的就是这个意思，
That is what is explained in this paragraph,
但是难以理解。它就是这个意思。
but it is difficult to understand. That is the meaning.
获得所有的禅那之后，如果他希望神通，
他就进入禅那，以之作为神通的基础。
After getting all eight attainments (jhānas) if he wants the direct knowledge, he enters into one jhāna as the basis for direct knowledge.
这种禅那是四禅。
That jhāna is the fourth jhāna.
从禅那出来之后，
他进行作意：“希望我由一变成多。”
Emerging from that jhāna he makes a wish such as "having been one, may I become many."
由于他禅修的原因，他就能够获得神通。
And as a result of his meditation he will get the direct knowledge.
“神通”英译成 direct knowledge，
在这个例子里就是让他能够分身。
'Direct knowledge'means in this case the ability to make himself into many persons.
通过他的作意，他也可以获得其他神通。
The other abhiññās may be attained depending upon his wish.
“‘不舍禅那，我等将生于梵天’——
那些这样希求生于梵天的人，
或者虽无希求而不舍于凡夫定的人，
"When ordinary people have not lost their jhāna, and they aspire to rebirth in the Brahmā World thus 'Let us be reborn in the Brahmā World', or even though they do not make the actual aspiration,
修安止定必取胜有，而得胜有的功德。”
then the development of absorption concentration provides them with the benefits of an improved form of existence since it ensures that for them."

意思就是修禅定可以让你生于善趣，投生到梵天等等。

That means development of concentration can lead you to get a better existence, to be reborn in a better existence as Brahmās and so on.

所以，它具有这样的功德。

So it has this benefit.

最后一段，124 段是说定的修习可以获得灭尽定的功德。

The last one in paragraph 124 is that development of concentration has the attainment of cessation as benefit.

获得阿那含和阿罗汉的人可以进入灭尽定。

Those who have attained to the third stage of enlightenment and Arahants can enter into the attainment of cessation.

在灭尽定的过程中，所有心的活动都依据行者作意的时间而暂停。

During this attainment of cessation all mental activities are suspended for as long as the person wishes.

对于人类来说，进入灭尽定最多不超过七天。

The maximum period for human beings is seven days.

在这七天内行者就像一个雕像。

For seven days or one day this meditator is like a statue.

没有心的活动。

There is no mental activity.

心没有活动是一种非常宁静的状态。

That state of being without mental activity is said to be very peaceful.

它是这个世界上最高级的快乐。

It is the highest form of happiness in this world.

修定也可以获得这样的功德。

The development of concentration can give this benefit too.

这一章到此结束。

We come to the end of this chapter.

第 12 章探讨的是神通。

Chapter 12 deals with the supernormal powers, direct knowledge.

在上一章我们简略地讨论了神通。

在这一章，将解释不同种类的神通。

We have a glimpse of direct knowledge in the previous chapter. In this chapter the different kinds of direct knowledge are explained.

这一章将有许多故事。

In this chapter there are a lot of stories.

我们要知道有五种神通。

What we should note is that there are five kinds of direct knowledge.

在第 2 段列出来了：

In paragraph 2 they are listed as

（一）神变、

1. Performing some kinds of miracles,

（二）天耳界智、

2. The knowledge of the Divine Ear (That means hearing sounds far away, hearing sounds that cannot normally be heard.),

（三）他心智、

3. The knowledge of Penetration of Minds (That means reading other people's minds.),

（四）宿住随念智、

4. The knowledge of Recollection of Past Lives,

（五）有情死生智。

5. The knowledge of Passing Away and Reappearance of Beings.

这些被称为神通。

These are called direct knowledge.

行者如果想获得超能力，他就要通过至白遍的八种遍获得八定（八种禅那）。

If the meditator wants to achieve the supernormal powers, he must achieve the eight attainments (the eight jhānas) on each of the eight kasiṇas ending with the white kasiṇa.

就是遍禅的前八个，不包括最后两个。

That is the first eight kasiṇas and the last two are left out.

最后两个是什么？

What are the last two?

虚空遍和光明遍。

Space and light.

只所以不包括虚空遍，是因为它不能作为获得无色界禅那的基础。

Space is left out because it cannot be the basis for attaining immaterial jhānas.

复注解释说光明遍和白遍一样可以被缘取。

The Sub-Commentary explains that the light kasiṇa is to be taken as the same as white kasiṇa.
在《清净道论》里，只提到了八种遍。
In the Visuddhi Magga only eight kasiṇas are mentioned.
复注说我们也可以缘取光明遍，
The sub-Commentary says that we can also take the light kasiṇa,
光明遍被包括在白遍里。
that it is included in the white kasiṇa.
你需要让自己娴熟于遍禅，娴熟于禅那。
You have to make yourself very familiar with the kasiṇas and the jhānas.
有 14 种方法让你娴熟于这些禅那。
There are 14 ways to make yourself familiar with these jhānas.
就是顺遍和逆遍等等。
That is in the order of the kasiṇas, in the reverse order of the kasiṇas and so on.
你以此遍进入禅那，以此遍进入下一个禅那，
还是以此遍进入下下一个禅那。
So you enter into jhāna on this kasiṇa, and then the next jhāna on this kasiṇa, and the next jhāna on this kasiṇa.
然后，你通过此遍进入初禅，
再通过下一个遍进入初禅，等等。
Then again you enter into first jhāna on this kasiṇa and then first jhāna on another kasiṇa and so on.
这样做是为了让你对禅那和遍非常娴熟，
你就要这样换许多不同的方法进入禅那。
It is in order to make you very familiar with the jhānas and the kasiṇas that you have to go in many different ways.
在第 10 段结束的地方提到了
“运物至山供养”（Giribhaṇḍavāhana），
At the end of paragraph 10 the Giribhaṇḍavāhana offering is mentioned
并且有一个脚注。
and there is a footnote.
在巴利语中，“岛屿”和”灯“是同一个单词。
In Pāḷi the word for an island and a lamp is the same.
这里脚注里出现了一个单词“dīpa”。
译者将“dīpapūjā”翻译成“岛屿供养”。
It is the word ‘dīpa’. He took dīpapūjā to mean island offering.
实际上是”供灯”。
It is a light offering.
在节日的时候，不同的地方举行供灯，
During that festival lights are offered at different places
从“支提山一直延伸到生个岛屿，直到入海一由旬。”
“starting with the Cetiyagiri and extending over the whole island and up to a league in the sea.”
这是供灯节，英译的“岛屿供养”不对。
That is light offering festival, not island offering.
此章有很多故事。有一些故事
我们前面已经读过了。还有很多新故事。
如果你们想更加详细地阅读，我可以给出参考页码。
I want to give you the page numbers of some stories if you want to read in more detail.
在第 28 段结尾，给出了法句经注释书的页码。
At the end of paragraph 28 a reference is given for the Dhammapada Commentary.
如果你们有《佛教传说》这本书，
你们可以参考第二部分，238 页。
If you have the book Buddhist Legends, you may read part 2, page 238.
在第 29 段，书上没有给出参考页码，
但是我会告诉你们。
At the end of paragraph 29 no reference is given, but I have the reference.
大家可以阅读《佛教传说》第三部分，第 179 页。
Please read Buddhist Legends, part 3, page 179.
然后是第 32 段结尾，你们可以阅读《中部》
Then at the end of paragraph 32 you may read Middle Length Sayings,
第一卷 396 页。
first volume, page 396.
第 33 段结尾，参考《佛教传说》第二部分 246 页。

At the end of paragraph 33 the reference may be found in Buddhist Legends, part 2, page 246.
下一个段落，
For the next paragraph
参考《佛教传说》第三部分 103 页。
the reference can be found in Buddhist Legends, part 3, page 103.
第 35 段的故事，可以参考
《佛教传说》第一部分 286 页。
For paragraph 35 the story may be found in Buddhist Legends, part 1, page 286.
第 41 段，第一个故事参考
《佛教传说》第三部分 319 页。
Paragraph 41 the first reference can be found in Buddhist Legends, part 3, page 319.
第二个故事参考《佛教传说》第三部分 327 页。
The second reference is in Buddhist Legends, part 3, page 327.
第三个故事，可以参考
《佛教传说》第一部分 256 页。
The third reference in this paragraph may be found in Buddhist Legends, part 1, page 256.
最后一个故事，可以参考
《佛教传说》第三部分 130 页。
The last reference in this paragraph may be found in Buddhist legends, part 3, page 130.
在第 41 段结尾有“七宝所制。”
At the end of paragraph 41 it says “made of the seven gems.”
实际上它是由其中珍贵的事物所制成的。
Actually it is made of the seven precious things.
这七种珍贵的事物是金、银等等。
The seven precious things are gold, silver and other jewels.
然后在第 42 段结尾，可以参考
《佛教传说》第二部分 59 页。
Then at the end of paragraph 42 you may find that reference in Buddhist legends, part 2, page 59.
这些就是相关的参考。
these are the references.
这部分包括了十种神通。
In the part that we have covered the ten kinds of success power (iddhi) are given.
这些都很有意思。
All of them are interesting.
所以，如果你们有时间，可以再好好研究。
So if you have time please study it again.
有一处很有意思。
There is one thing that is very interesting.
第 26 段：
In paragraph
“在生起（阿罗汉道）智以前或以后
或于同一剎那之间所起智力的
殊胜妙用，名为‘智遍满神变’。”
“A distinction brought about by the influence of knowledge either before the arising of the knowledge or after it or at that moment is called success by intervention of knowledge.”
如果某人在某一生注定要成为阿罗汉，
If a person is going to become an Arahant in that life,
那么他在成为阿罗汉之前就不会死。
he will not die without becoming an Arahant.
他在此生将要获得阿罗汉智
The knowledge of Arahantship which he is going to acquire in that life
保护他免于死亡。
protects him from being killed.
这是非常奇怪的事情。
That is a very strange thing.
如果你注定要成为阿罗汉，
在没有证得阿罗汉的情况下，你就不会死。
If you are going to become an Arahant, you will not die without becoming an Arahant.
在任何情况下，你都不可能遇难。
Nothing can cause you to be killed.
第一个故事是薄拘罗尊者的故事。
The first story is of Venerable Bakkula.
在这个故事里，他被鱼所吞没。
他的妈妈在河里给他洗澡，他被鱼吃了。
In this story he was swallowed by a fish. His mother was bathing him in the river and he was swallowed by a fish.
后来渔夫逮住了这条鱼，将它卖给一位女士。
The fish was caught by a fisherman and sold to a lady.
这位女士想烹饪这条鱼，
所以，她剖开鱼，发现里面有

一个小孩，而且小孩还活着。
The lady wanted to cook the fish, so she cut it open and found the child still alive there.
薄拘罗之所以没有葬身于鱼腹，
是因为他注定在那一生要觉悟。
So he did not die in the stomach of the fish because he was destined to reach enlightenment in that life.
所以，他就没有遇难。
在通常情况下，被鱼吃了必死无疑。
That's why he was not killed. Normally he would not survive being swallowed by a fish.
下一个故事是僧结笈长老的故事。
The next story is about Venerable Saṅkicca.
他在母胎的时候，母亲就去世了。
While he was in the womb, his mother died.
按照当时的传统，人们将他母亲的尸体拿去火葬。
As was the custom in those days they tried to cremate the body.
在火葬的时候，人们使用木棍。
When they cremate the body, they use sticks.
有一根棍子打到了小孩。他然后就发出声音。
One stick hit the child. He made a noise.
人们听到声音之后，
就切开他母亲的肚子，然后他就出生了。
When they heard the noise, they cut open the belly of the woman and got the child.
他之所以被称为僧结笈（Saṅkicca），
因为他是被棍子（saṅku）所伤。
所以，他就被称为僧结笈。
He was named Saṅkicca because he was injured by the stick which is called in Pāḷi saṅku. That is why he was called Saṅkicca.
这里给出了很多故事。
So many stories are given.
还有一个婆多波罗的故事。
There is also the story of Bhūtapāla.
也有一些人在禅定中也无法受到伤害。
Also those who are in attainment cannot be harmed.
这类的故事从第 30 段开始。
Such stories begin in paragraph 30.
舍利弗尊者处于安止定中，不会受到任何伤害。
Venerable Sāriputta was in attainment and so no harm could come to him.
僧祇婆长老也有类似的故事，
It is a similar case with Venerable Sañjīva and so on.
诸如此类。我想，之前某周，我给了
郁多罗优婆夷和差摩婆帝的故事的出处。
I think we had reference to the devotee Uttara some weeks back and also to Sammāvati.
对于我们而言，这些都是奇迹。
They are to us miracles.
这些奇迹都是由定遍满神变所产生的。
These miracles are caused by the intervention of concentration or the intervention of knowledge and so on.
这些都是很有意思的故事。
These are interesting stories.
有一些不是由禅定导致的。
Some are not caused by any concentration or any meditation.
例如鸟儿会飞，也被称为神变。
The fact that birds can fly is also called a success or miracle.
他们是天生就具有此种能力的，
只要投生为鸟就可以了。
They got that ability just by birth, just by being born as a bird.
所以，它们会飞，而我们不会飞。
So they can fly and we cannot.
所以，此章的第一部分谈到这十种神变。
So these ten kinds of success are mentioned in the first part of this chapter.
好。
OK.

26A 说神变品

第十二 说神变品 Ps: 45-
(Tape 26A)
到第 45 段，介绍了十种神变。
Up until paragraph 45 the ten kinds of success were described.
于此等十种神变之中，
Among them the first one is
（在《长部・沙门果经》的）
“神变”一句是说决意神变。

“only (1) success by resolve is actually mentioned in the clause ‘kinds of supernormal power (success)’”-
但于此处（本书）亦应论及变化神变及意所成神变。
it is from the Texts - “but (2) success as transformations and (3) success as the mind-made [body] are needed in this sense as well.”
在该经中，提到的“神变”不仅仅是指一种神变，应该是如上论及的三种神变。
In the clause ‘kinds of supernormal power or supernormal success’ we should take not only one but three of the kinds of success mentioned above.
现在论书继续解释圣典里的其他句子。
Now the Commentator goes on explaining the other clauses in the Text.
“于神变——于各类神变或于各种神变。”
“To the kinds of supernormal power: to the components of supernormal power, or to the departments of supernormal power.”
这里指的是神变的组成部分。
That means the constituents of supernormal power.
“引导其心倾向——
“He directs, he inclines, his mind:
即如前述（以十四种调心等）的比丘，
他的心已得神通的基础之时，
When that bhikkhu’s consciousness has become the basis for direct knowledge in the way already described,
为了证得神变，即引导此曾作神变的准备的心
he directs the preliminary work consciousness with the purpose of attaining the kinds of supernormal power,
离去遍的所缘，而向于神变。”
he sends it in the direction of the kinds of supernormal power, leading it away from the kasiṇa as its object.”
为了证得神变，禅者首先需要进入禅那。
In order to do a supernormal thing first the meditator enters into jhānas.
他做起四禅（按照四分法），作为神通的基础。
He makes the fourth jhāna of the fourfold method the basis of supernormal. power or supernormal knowledge.
即如前述（以十四种调心等）的比丘，
他的心已得神通的基础之时，
The bhikkhu’s consciousness has become the basis for direct knowledge in the way already described.
“为了证得神变，即引导此曾作神变的准备的心”。
“He directs the preliminary work consciousness with the purpose of attaining the kinds of supernormal power.”
进入四禅以后，他从四禅出来。
After entering into the fourth jhāna, he emerges from the fourth jhāna.
为获得神变作准备。
“作神变的准备的心”意思是欲界心。
Then he does the preparation work for the supernormal knowledge. ‘Preliminary work consciousness’ means kāmāvacara (sense-sphere) consciousness.
“而向于神变”意思是他将心导向神变。
“He sends it in the direction of the kinds of supernormal power.” That means he inclines his mind towards that.
“倾向——即倾向于应得的神变。”
“Inclines: makes it tend and lean towards the supernormal power to be attained.”
“他——即是这引导其心的比丘。
“He: the bhikkhu who has done the directing of his mind in this way.
种种——为多种多类。
The various: varied, of different sorts.
这些是对名相的解释，是重复的。
These are word explanations, so they are repetitive.
神变——为神变类。
Kinds of supernormal power: departments of supernormal power.
证得——是经验接触作证完成之义。”
Wields: paccanubhoti - paccanubhavati (alternative form).”
有时候，它是没办法翻译成英语或者其他语言的，

因为这两个词的来源相同。

Sometimes it cannot be translated into English or another language because the two words are just variations.

其中一个词是从另外一个词演变来的。

The second word is just a variation of the first word.

在意思上没什么区别。

There is no difference in meaning.

Paccanubhoti （证得）和 Paccanubhoti 是一样的。

Paccanubhoti and paccanubhavati are the same.

第一个词中的 a 应该是短音，不是长音。

In the first word the ‘A’ should be short, not long.

这两个词唯一的区别就是其中一个是以 bhota 结尾，

另一个是以 bhavati 结尾。

The only difference between the words is that one is ending in ‘bhota’ and the other is ending in ‘bhavati’.

这个只是在语法上具有独特性。

It is just a grammatical peculiarity.

“证得——是经验接触作证完成之义。”

“The meaning is that he makes contact with, realizes, reaches.”

“现在为示种种的变化，故世尊说：

“Now in order to show that variousness, it is said:

论书将要一个个展示比丘所具有的神变。

The Commentator is going to show us one by one the supernormal powers a monk may perform.

‘曾以一身’[他变为多身，以多身变为一身]。”

‘Having been one, [he becomes many; having been many, he becomes one’.”

实际上，《清净道论》的文本在这里没有给完全，

因为论师默认读者已经知道这段话。

Actually this Text has not been given in full in the Visuddhi Magga because the Commentator takes it that his readers already know this passage.

我们很幸运，英译者在这里

已经给我们补上了完整的文字。

We are lucky that the translator gives us the full Text here.

所以，他补全的文字放在方括号里。

That is why the brackets appear.

‘曾以一身’[他变为多身，以多身变为一身]。”

“Having been one, [he becomes many; having been many, he becomes one.”

意思就是他可以分身。他可以

创造很多分身，几百个，几千个。

That means he multiplies himself. He will create many likenesses of himself, hundreds or thousands.

“显身，隐身，

"He appears and vanishes.

穿壁，穿墙，穿山无有障碍，如行空中，

He goes unhindered through walls, through enclosures, through mountains, as though in open space.

出没地上如在水中，

He dives in and out of the earth as though in water.

涉水不沉如履地上，

He goes on unbroken water as though on earth.

趺坐空中而复经行如鸟附翼，

Seated cross-legged he travels in space like a winged bird.

日之与月有大神力有大威德手能扪之，

With his hand he touches and strokes the moon and sun so mighty and powerful.

虽梵天界身能到达。”

He wields bodily mastery even as far as the Brahmā World.”

这一段来自长部经典。

This is taken from the Dīgha Nikāya.

注释书将逐一进行解释。

Now the Commentator will explain one by one.

“以一身——在现神变之前原来是一身的。”

“Herein, having been one: having been normally one before giving effect to the supernormal power.”

比丘只是一个，但是在这里他将要变出许多个，

A monk is only one, but here he is going to make likenesses of himself.

他将要创造自己的分身。
He is going to create images.
“为多身——即欲就近于许多人经行、
或欲读诵、或欲请问
“He becomes many: wanting to walk with many or wanting to do a recital or wanting to ask questions with many,
而成百身千身。
he becomes a hundred or a thousand.
然而如何得此神变？
But how does he do this?
即具足神变的四地、四足、
He accomplishes (1) the four planes, (2) the four bases (roads),
八句、十六根本、以智决意（而得神变）。”
(3) the eight steps, (4) the sixteen roots of supernormal power and then he (5) resolves with knowledge.”
这里的“地”意思是“层”，如一层、两层高等等。
Here ‘planes’ means stories, as in one story, two stories high and so on.
这里使用的巴利语是“bhūmi”。
“bhūmi”的意思指的是生存地，
也指建筑物的“层”。
The Pāḷi word used is bhūmi. ‘Bhūmi’ can mean planes of existence as well as floors in a building.
“四地——当知为四禅。
“The four planes should be understood as the four jhānas.”
”四禅那被称为四地，或者说神变的四个阶段。
The four jhānas are said to be the four planes or the four stages for the supernormal power.
这里的四禅是根据禅那的四分法。
Four jhānas here is according to the fourfold method.
“即如法将说”。
“For this has been said by the General of the Dhamma.”
这里指的是舍利弗。
舍利弗尊者被其他比丘称为“法将”。
That means the Elder Sāriputta. Venerable Sāriputta was called ‘the General of the Dhamma’ by other monks.
“什么是神变的四地？”这段是来自《无碍解道》。
“What are the four planes of supernormal power?” This is taken from the Paṭisambhidāmagga.
你们可以在第 49 段看到出处。
You will find the reference in the middle of paragraph 49.
“这里的前三禅之人，由于遍满喜及遍满乐而入乐想
及轻想，成为轻乐及适于工作的身而获得神变，所以因此前三禅而至于获 得神变之故，为（获得神变的）资粮地。
“And he reaches supernormal power by becoming light, malleable and wieldy in body after steeping himself in blissful perception and light perception due to the pervasion of happiness and pervasion of bliss, which is why the first three jhānas should be understood as the accessory plane since they lead to the obtaining of supernormal power in this manner.
但第四禅是获得神变的基本地。”
But the fourth is the natural plane for obtaining supernormal power.”
意思是他进入初禅、二禅、三禅、四禅。
That means he enters into first jhāna, second jhāna, third jhāna and fourth jhāna.
“但第四禅是获得神变的基本地。”
“The fourth jhāna is the natural plane for obtaining supernormal power.”
意思是说第四禅是获得神变的基础。
That means the fourth jhāna is the basis for supernormal power.
如果不进入四禅，再从四禅出来，就不能显示神变。
Without entering into and emerging from the fourth jhāna, nobody can exercise the supernormal powers.
“四地”指的是四种禅那，四种色界禅那。
‘The four planes’ mean the four jhānas, the four material jhānas.
“四足——即四神足。”
“The four bases (roads) should be understood as the four bases of success.”

这里的巴利语是“iddhipāda”（神足）。

这里的“足”指的是原因。

The Pāḷi word is iddhipāda, roads to power. Here ‘roads’ means just causes of.

“所谓：什么是神变的四足？

“For this is said: ‘What are the four bases for success?

兹有比丘，（一）修习欲三摩地勤行具备神足，

Here a bhikkhu develops the basis for success (road to power) that possesses both concentration due to zeal and the will to strive;

（二）修习精进（三摩地勤行具备神足），

he develops the basis for success (road to power) that possesses both concentration due to energy and the will to strive;

（三）修习心（三摩地勤行具备神足），

he develops the basis for success (road to power) that possesses both concentration due to [natural purity of] consciousness and the will to strive;

（四）修习观（inquiry）三摩地勤行具备神足。”

he develops the basis for success (road to power) that possesses both concentration due to inquiry and the will to strive.”

这里英译的“inquiry”意思是“慧”（paññā），

不能按英文字面理解。

‘Inquiry’ really means paññā (knowledge), not just inquiring.

这里的巴利语是“vīmaṃsā”。

对应的梵文是“mīmaṃsā”。

The Pāḷi word is vīmaṃsā. The Sanskrit word is mīmaṃsā.

“mīmaṃsā”意思是考察。

‘Mīmaṃsā’ means investigation.

这里的“考察”并不一定指的是考察，

而是指考察并正确地理解。

Here ‘investigation’ does not necessarily mean just to investigate, but it means to investigate and understand correctly.

是“慧”（paññā）的另外一种说法。

It is the name for paññā.

“由于此等神变的四足，

令得神变……乃至神变的无畏”。

“These four bases for success lead to the obtaining of supernormal power.. to the fearlessness due to supernormal power” and so on.

哪四足？你们知道吗？

What are these four? Did you get four?

欲是一种。巴利语是“chanda”。

Zeal is one thing. The Pāḷi word is chanda.

这仅仅是做的意愿。

It is just the will-to-do.

“欲”有两种意思：有时候是做的意愿，

有时候是感官欲望。

Chanda has two meanings - sometimes it is just the will-to-do and sometimes it is the desire for sensual things.

这里是做的意愿，而不是感官欲望。

Here it is just the will-to-do, not the desire for sensual things.

第一个是“欲”。第二个是“精进”（vīriya）。

The first one is chanda. The second one is energy (vīriya).

第三个是“心”（citta）。

第四个是“观”或者“慧”（paññā）。

The third is consciousness (citta). And the fourth is inquiry or paññā.

这四种被称为“神足”，通向神通的原因或者道路。

These four are called ‘iddhipāda, roads to power or causes of power.

所以行者为了获得神变发展此四神足。

So a person has to develop these four qualities in order to get supernormal power.

“欲三摩地是以欲为因或以欲为主的定。”

这里的意思是“欲”比较明显。

“And here the concentration that has zeal as its cause, or has zeal outstanding, is concentration due to zeal.” That means zeal which is prominent.

“即以欲作其所欲为主而得定是一同义语。”

“This is a term for concentration obtained by giving precedence to zeal consisting in desire to act.”

它只是单纯的行动意愿。不是对感官事物的黏着。

It is just the desire to act. It is not attachment to sensual things.
“精勤之行为勤行。”
“Will (formation) as endeavor is will to strive.”
这是对名相的解释。
This is the word explanation.
“即成为四作用的正勤精进是一同义语。”
“This is a term for the energy of right endeavor accomplishing its fourfold function.”
在 37 道品之中有四正勤。
Among the 37 constituents of enlightenment there are the four great efforts.
在 37 道品里它们被称为四正勤。
Here they are called ‘right endeavor’.
已生恶法令断，未生恶法令不生，
未生善法令生，已生善法令增长。
They are trying to get rid of akusala that has arisen in the past, avoiding akusala, getting kusala, and developing kusala.
对于不善法有两种正勤，对于善法也有两种正勤。
With regard to akusala there are two kinds of endeavor and also with regard to kusala there are two kinds of endeavor.
“具备即具欲定与勤行。”
“Possesses: is furnished with concentration due to zeal and with the [four] instances of the will to strive.”
“神足是以另一门的成就之义，
或因有情由此成功、繁荣、而至上位之义，
“Road to power (basis for success): The meaning is the total of consciousness and its remaining concomitants [except the concentration and the will],
故得神变的名称——即与神通心相应的欲定、
which are, in the sense of resolve, the road to (basis for) the concentration due to zeal and will to strive associated with the direct knowledge consciousness,
勤行之足的其余的心、心所法所聚之义。”
which latter are themselves termed ‘power (success)’ either by treatment as ‘production’ or in the sense of ‘succeeding’ or by treatment in this way, ‘beings succeed by its means, thus they are successful; they are enriched, promoted’.”
这里很难理解。
It is still hard to understand this passage.
“神足”包含两个词，“神”和“足”。
This phrase, ‘road to power’, has two words, ‘road’ and ‘power’.
这里的对应的巴利语是
“iddhi”（神）和“pāda”（足）。
In Pāḷi the words are ‘iddhi’ and ‘pāda’.
“神”的意思就是能量和定。
‘Iddhi’ means simply energy and concentration.
这里被称为“神”（成就或者能力）。
Here they are called ‘iddhi (success or power)’.
“足”实际上指的是它们的基础。
‘Pāda’ really means their basis.
它们的基础是什么？
Their basis is what?
这里的英译是“心和其余的心所”
（consciousness and its remaining concomitants）。这里不准确。
Consciousness and its remaining concomitants. It is not accurate here.
这里应该是其余的心和它的心所。
It should be the remaining consciousness and its concomitants.
要想理解这点，你要理解神变心。
In order to understand this you have to understand supernormal power consciousness.
当行者获得身边的能力时，他的心中生起一种心。
When a person achieves this power, there arises in his mind a kind of consciousness.
此种心被称为“神变心”。
That kind of consciousness is called ‘supernormal power consciousness’.
伴随着这个心，有心所，许多心所。
Along with that consciousness there are mental factors, many mental factors.
其中的有两个，即“定”和”精进“被称为”神“。

Among them the two, concentration and energy, are called ‘iddhi’ here.
而心和其他的心所被称为“足”（pāda）。
The consciousness and the other mental factors are called ‘road’ or ‘power’ (pāda).
通过复合词“神足”（iddhipāda）
表达的意思是神变心和它的心所。
By the compound word ‘iddhipāda’ is meant the supernormal power consciousness and its concomitants.
这里英译的“the meaning is”后面的“total”不对，巴利语里没这个意思。
“The meaning is,”- ‘total is not a good here and there is no ‘total’ in the original -
“心和它的心所[除掉‘定’和‘精进（will）’]”，
这里英译的“will”实际上指的是
“精进”，不是“欲”（chanda）。
“consciousness and its concomitants [except the concentration and the will],” - ‘will’ here means actually energy, not chanda -
这里英译的“in the sense of resolve”不对，应该是“in the sense of basis”（从“足”的意义上。）
“which are, in the sense of resolve,” - in the sense of basis, not in the sense of resolve.
“从‘足’的意义上，
与神通心相应的欲定和勤行定。”
“In the sense of basis the road to the concentration due to zeal and will to strive associated with the direct knowledge consciousness.”
学生：精进之欲（will to strive）？
尊者：精进之欲指的是？
学生：心？
尊者：不对，是精进。
Student: Will to strive?
Teacher: ‘Will to strive’ means -
Student: Citta?
Teacher: No. it is energy or effort.
“精进之欲”实际上指的就是精进。
学生：Vīriya?
‘Will to strive’ really means striving.
Student: Vīriya?
尊者：这里所使用的词并不是简单地用“Vīriya”。
Teacher: The word used here is not simply vīriya.
这里用的是两个复合词。
“chanda samādhi”（欲定）
和“padhāna saṅkhāra”（勤行）。
There are two compound words used here - chanda samādhi and padhāna saṅkhāra.
“欲定”意思是由于“欲”导致的“定”。
‘Chanda samādhi’ means samādhi caused by chanda and chanda is will.
“勤行”意思是精进，
‘Padhāna saṅkhāra’ means striving,
精进之行。意思是“努力”。
striving formation. That means vīriya (energy or effort).
这在第 51 段有解释。
They are explained in paragraph 51.
“精勤之行为勤行。”
“Will as endeavor is will to strive.”
这里用的巴利语不是“chanda”（欲）。
这里是“vīriya”。
在这里“定”和“精进”被称为“神”，
It is not chanda here. It is vīriya.
Concentration and energy are called ‘iddhi’ here
而“心”和其余的心所被称为“足”。
and consciousness and the other remaining concomitants are called ‘pāda (road)’.
所以，“神足”意思是神变心
和相应的心所以及定和精进。
So ‘iddhipāda’ means the direct knowledge consciousness and the concomitants and then concentration and energy.
这是对名相的解释。
This is just the word explanation.
“或以能行故为足，即到达（神变）之义。”
“Or alternatively: it is arrived at by means of that thus that is a road; it is reached, is the meaning.”
它的意义是”到达”。
That meaning is arrived at.

“神变的足（iddhiyā pāda）为神足（Iddhipāda），
与欲等是同义语。”
“Iddhipāda = iddhiyā pāda (resolution of compound) this is a term for zeal, etc., according as it is said.”
神足具有四个意思：欲、精进、心、观。
Iddhipāda is made to mean the four things - will-to-do, energy, consciousness, and inquiry or paññā.
学生：“心”的巴利语是什么？
尊者：citta。
Student: What is the Pāḷi word for consciousness?
Teacher: Citta.
下一段，54 段：“八句——即欲等八句。”
Next paragraph 54 “The eight steps should be understood as the eight beginning with zeal.”
实际上，只有四神足，
Actually there are only four roads to success,
但是这里将“定”与每一个相结合，所以就有八个。
but here concentration is combined with each, so we have eight.
“若有比丘，于欲依止，得定，得心一境性，欲非是定，定非是欲，欲定相异。”
“If a bhikkhu obtains concentration, obtains unification of mind, supported by zeal, then the zeal is not the concentration; the concentration is not the zeal. The zeal is one, the concentration is another.”
所以，我们这里有两个，
So we get two here,
欲和定。
zeal and concentration.
下一句，我们有精进和定。
In the next sentence we have energy and concentration.
下一句，我们有心和定。最后一个是观和定。
In the next we have consciousness and concentration. Last we have inquiry and concentration.
所以我们就有八个步骤，称之为八句。
So we have eight steps or we can call them eight causes.
这八个步骤，行者是通过
进入禅那，发展禅那而实践出来。
These eight steps one has to perform, by just trying to get into jhāna and developing them.
在第 55 段，我们有十六根本。
In paragraph 55 we have the sixteen roots.
“是以十六行相而心不动。”
“The mind’s unperturbedness should be understood in sixteen modes, for this is said.”
这里给出了十六个模式。
“神变有几种根本？有十六种根本。”
（一）以不向下心于懈怠不动故不动，
Here the sixteen modes are given. “What are the sixteen roots of success (power)?”
Undejected consciousness, this is one.
（二）以不向上心于掉举不动故不动，
（三）以不染着心于贪不动故不动，等等。
Unelated consciousness, this is another.
Unattracted consciousness is another and so on.
一共是十六个。 在这段的中间有：“
（九）以离界限心于烦恼的界限不动故不动。”
There are sixteen all together.
In about the middle of the paragraph “Consciousness rid of barriers is not perturbed by the barrier of defilement.”
这里的“界限心”意思是在“定”之间受到的干扰。
Here ‘consciousness with barriers’ means the distractions that come in between the moments of samādhi.
并不是说三摩地一个刹那接着一个刹那。
It is not moments of samādhi following one after the other.
在三摩地的禅那之间是有类似于缓冲区的间隔。
There are something like buffers between moments of samādhi.
如果一个人的三摩地还不是很好，
在三摩地的中间就会有这些受到干扰的刹那。
When a person’s samādhi is not yet good, he will have these distractions or thoughts in between the samādhi moments.
如果是这样的话，就被称为“界限心”。
If it is like that, it is called ‘consciousness with barriers’.

如果三摩地之间没有
任何干扰，一直连贯，
那就被称为“离界限心”。
If the samādhi is one uninterrupted flow, it is called ‘consciousness rid of barriers’.
这里的“心”指的是伴随着“定”的心，“定心”。
Here ‘consciousness’ means consciousness accompanied by concentration, concentrated consciousness.
第 56 段：“虽然此（不动之）义于前面的‘如是于心等持’
等句中已得成就（那里是指得第四禅者说），
Paragraph 56 “Of course, this meaning is already established by the words
但现在为示初禅等是神变的
地、足、句、根本，所以再说（不动）。”
‘When his concentrated mind’, etc., too, but it is stated again for the purpose of showing that the first jhāna, etc., are the three planes”
-
——这里英译的“地”前面的“三”删掉。
在巴利原文里面没有这个“三”，
加一个“三”是不对的。
let us strike out ‘three’. There is no word for ‘three’ in the original and it does not fit here.
有四地，不是三地。
There are four planes, not three.
所以应该是“初禅等是神变的地、足、句、根本”。
So the first jhāna, etc., are the planes of success to supernormal power, bases of, steps of and roots of success to supernormal power.
为了说明，再次提到。
In order to show that it is mentioned again.
“前者是来自经中，
后者是依《无碍解道》中说的。”
“And the first-mentioned method is the one given in the Suttas, but this is how it is given in the Paṭisambhidāmagga.”
有两种处理方法。
There are two kinds of treatment.
其中一种是来自经文中，
另一种来自《无碍解道》。
The one is given in the Suttas and the other is given in the Paṭisambhidāmagga.
《无碍解道》比经文后出。
The Paṭisambhidāmagga is said to be later than the Suttas.
据说是舍利弗尊者所著。
It is ascribed to Venerable Sāriputta.
如果真的是舍利弗尊者所著，
那比佛经也晚不了多少。
If that is true, it may not be so much later than the Suttas.
《无碍解道》有点像是注释书，
但是又不完全是注释书。
The Paṭisambhidāmagga is something like a Commentary, but not exactly a Commentary.
它类似于对经文中某些教义的注释。
It resembles a Commentary on some teachings in the Suttas.
觉音尊者非常推崇《无碍解道》。
Venerable Buddhaghosa has very great respect for that book, the Paṭisambhidāmagga.
只要他解释禅修方面的问题，
他总是会引用《无碍解道》。
Whenever he wrote about meditation, he always quoted from the Paṭisambhidāmagga.
所以，在《清净道论》里，我们
就有很多来自《无碍解道》的引文。
今天我们会看到很多这样的引文。
So we have many quotations in the Visuddhi Magga from the Paṭisambhidāmagga. Today we will find many quotes.
“如是为了两者的不惑乱，所以再说。”
“So it is stated again for the purpose of avoiding confusion in each of the two instances.”
第 57 段：“以智决意”。
Paragraph 57 “He resolves with knowledge.”
这些词也出现在第 48 段。
These words also appear in paragraph 48.
“比丘业已成就此等神变的
地、足、句、根本诸法（前三禅），
入于神通的基础禅（第四禅），出定之后”。

“When he has accomplished these things consisting of planes, bases (roads), steps, and roots, of success (to supernormal power), then he attains jhāna as the basis for direct knowledge and emerges from it.”
这里作者描述了行者在获得神变心之前应该如何做。
Here the author is describing how one goes about it until one reaches the direct knowledge consciousness.
首先要做什么？他要获得作为神通基础的禅那，然后从禅那中出来。
What is the first thing to do? He obtains jhāna as the basis for direct knowledge and emerges from it.
所以，首先获得初禅、二禅、三禅和四禅。
So first he attains first jhāna, second jhāna, third jhāna, and the fourth jhāna.
然后将之作为神通的基础，再从中出来。
Then he makes that a basis for direct knowledge and emerges from it.
“若欲成百身，念‘我成百身，我成百身’”。
“Then if he wants to become a hundred, he does the preliminary work thus ‘let me become a hundred, let me become a hundred’.”
这是第二阶段。这被称之为“准备工作”（遍作）。
这是由欲界心完成的，不是由色界心完成的。
That is the second stage. That is called ‘the preliminary work’. That is done by kāmāvacara consciousness, not by rūpāvacara consciousness.
然后他进入禅那，在禅那中只生起色界心。
Then he enters into jhāna and in jhāna only rūpāvacara consciousness arises.
然后他从禅那中出来，做准备工作：
“我要成就百身，我要成就百身”。
这些是用欲界的心来做的。
Then he emerges from jhāna and does the preliminary work ‘Let me become a hundred, let me become a hundred’. He does this with cittas belonging to the sense-sphere.
“再入神通的基础定。”然后，他再次进入禅那，
第四禅，将之作为神通的基础。
“After which he again attains the jhāna.”
Again he enters into jhāna, the fourth jhāna, as a basis for direct knowledge.
然后他从禅那中出来进行决意。决意之后，
Then he emerges from it and resolves. So he makes a determination then.
他就“由决意之心便成百身。”
“He becomes a hundred simultaneously with the resolving consciousness.”
这里的“决意之心”实际上指的就是“神变心”。
That ‘resolving consciousness’ really means direct knowledge consciousness.
一共是四个阶段。首先是基础禅那。然后是遍作。
然后再是基础禅那。最后就是神变。
所以，一共是四个阶段。
There are four stages. First there is the basic jhāna. Then there is preliminary work. And again there is basic jhāna. And last there is direct knowledge. So there are four stages.
“如果这样而未成（神变），再作准备定，再入禅定而出定后，即当决意。
“If he does not succeed in this way, he should do the preliminary work again, and attain, emerge, and resolve, a second time.
如相应部（杂部）的义疏说：
‘当一回二回入定’”。
他可以试一次或者两次。
For it is said in the Saṃyutta Commentary that it is allowable to attain once or twice.” He may try once or twice.
“基础禅（第四禅）心有[似]相所缘。”
这里的“相”指的是“似相”。
“Herein, the basic jhāna consciousness has the sign as its object.” ‘Sign’ means the counterpart sign.
禅那的所缘是“似相”。
基础禅那心的所缘是“似相”。
The object of jhānas is the counterpart sign. The object of basic jhāna consciousness is the counterpart sign.
“遍作（前三禅）心有百身所缘或千身所缘。”
“But the preliminary work consciousnesses have the hundred as their object or the thousand as their object.”

遍作是由欲界心完成的。
Preliminary work is done by kāmāvacara consciousness.
所以似相不是这些心的所缘。
So the counterpart sign is not the object of these cittas.
如果他想成为百身，那么百身就是它的所缘。
如果他想成为千身，那么千身就是它的所缘。
If he wants to become a hundred, then a hundred is the object. If he wants to become a thousand, then a thousand is the object.
“而此等（百千身）是依具体的，不是依概念的”。
“And these latter are objects as appearances, not as concepts.”
“具体的”指的是色所缘，
就像可以看见的所缘一样，而不是概念。
‘Appearances’ means visible objects - just as visible objects and not as concepts.
“决意心亦同样的有百身所缘或千身所缘。”
“The resolving consciousness has likewise the hundred as its object or the thousand as its object.”
这里的“决意心”实际上指的就是“神变心”。
‘Resolving consciousness’ really means direct knowledge consciousness.
所以它以百身或者千身为所缘。
So it has a hundred or a thousand as its object.
“彼（决意心）如前面
（第四品地遍的解释）所说的安止心，
于种姓心之后仅一剎那而生起。”
“That arises once only, next to change-of-lineage [consciousness], as in the case of absorption consciousness already described.”
据说神变心只生起一次，然后就消失。
It is said that the direct knowledge consciousness arises only once and then disappears.
第一次获得安止的禅那心只生起一个禅那然后消失。
Jhāna consciousness at the first attainment arises only once and then disappears.
后来行者如果想持续在禅那中，可以进入禅那。
Later on when that person wants to spend some time with jhāna only, he enters into that jhāna.
这时候禅那心可以连续不断地生起，
一个小时、两个小时或者一整天。
At that time jhāna citta may arise in succession for one hour, two hours, or the whole day.
神变心只是生起一剎那。
它实际上是某种形式的四禅心。
This direct knowledge consciousness arises only once. It is actually a kind of fourth jhāna consciousness.
它不是与四禅心完全相同，但是类似于四禅心。
It is not the same as the fourth jhāna consciousness, but it is reckoned as fourth jhāna consciousness.
不同的地方在于神变心不是以似相为所缘。
The difference is that direct knowledge consciousness does not take the counterpart sign as object.
它是以百身或者千身之类的具体的东西作为所缘。
这就是它们的不同。
It takes the hundred appearances or the thousand appearances, or whatever it may be as object. That is the difference.
学生：它与欲界心的所缘是相同的吗？
尊者：与遍作心的所缘是相同的，是的。
Student: It takes the same object as the kāmāvacara consciousness?
Teacher: Same as the preliminary consciousness, right.
这里的遍作心以百身或者千身为所缘。
Here the preliminary consciousness takes a hundred or a thousand as object.
神变心也是以其为所缘。
The direct knowledge consciousness also takes that object.
是色界心，属于第四禅。
it's fine material sphere consciousness now, belonging to the fourth jhana, right.
对于学习阿毗达摩的学生而言，这一页很重要。
This page is important for Abhidhamma students when they read the ninth chapter.

在阿毗达摩第九章，神变心只是简单地作了介绍。

所以，大家可以参考这里。

In the ninth chapter the direct knowledge is treated very briefly. Students may take something from here.

学生：我不是很理解“具体的”和“概念的”。

这里英译的“apperance”很像是概念。

Student: I'm not understanding the difference between appearance and concept. Appearance seems like a concept.

尊者：这里的“具体的”——

你知道究竟法吧。例如颜色。

Teacher: 'Appearance' means - you know paramattha (ultimate reality). What it takes is something like color.

当我们看东西的时候，我们实际上

看到的是颜色。我们的眼睛看到的是颜色。

When we see something, we actually see color. We see with our eyes the color.

我们觉得我们看到某种形状。

这是因为我们这样思考，

我们看到他们或者我们

用意门转向心看到它们的形状。

Then we think we see a form or a shape. That is we think that we see them or we see with manodvārāvajjana mentally the shape or form.

但是我们看到的实际上是可见色的信号。

同样地，当遍作心以可见色为所缘的时候，

并不是概念，不是人的概念、比丘的概念之类的。

But what we really see is the visible data. In the same way what the preliminary consciousness takes is the visible data, not the concept of a man, or a monk, or something like that.

“本来是一身而念多身。念百身千身或百千身已，

以智决意‘我成多身’，即成多身。

“Normally one, he adverts to [himself as] many or a hundred or a thousand; having adverted, he resolves with knowledge 'Let me be many'.

譬如尊者周利槃陀迦。

He becomes many like the Venerable Cūḷa Panthaka.

这引文中的‘念’是依遍作（准备）说的。

Here he adverts is said with respect only to the preliminary work.

‘念已以智决意’是依神通智说的。

Having adverted, he resolves with knowledge is said with respect to the knowledge of the direct knowledge (abhiññā).

是故他念多身，然后于遍作心之末而入定”。

Consequently he adverts to many. After that he attains with the last one of the preliminary work consciousnesses."

这里英译的“with”应该改成“after”。

Instead of 'with' it should be 'after' the last of the preliminary work consciousnesses.

遍作心有三个或者四个剎那。然后是神变心。

There are four or three moaments of preliminary work consciousness. Then there is direct knowledge consciousness.

所以这里不是“with”，而是

在在遍作心之后，他获得神变心。

So it is not with the last one, but after the last one that he attains the direct knowledge consciousness.

“出定之后，更念‘我成多身’，

“After emerging from the attainment, he again adverts thus 'Let me be many',

自此起了三或四的前分心之后，

仅以生起一剎那的神通智而决意”——

after which he resolves by means of the single [consciousness] belonging to the knowledge of direct knowledge" -

所以神变心只生起一次。在三或四个遍作心之后生起

so the direct knowledge consciousness arises only once - "which has arisen next to the three, or four, preparatory consciousnesses that have occurred ('Preparatory consciousness' means preliminary consciousness.),

“以决定而得名为决意。”

and which has the name resolve 'owing to its making the decision'."

最后一个是“决意”。“如是当知这里的意义。”

The last one is called 'resolve'. "This is how the meaning should be understood here."

——在神变心路过程里，

先有三或者四次的欲界心刹那，然后是第四禅那。

In a thought process for abhiññā there will be four or three kāmāvacara thought moments and then the fourth jhāna.

第四禅那被称为“神变”（abhiññā）。

That fourth jhāna is called ‘abhiññā’ or ‘direct knowledge’.

然后是有分心。

Then life-continuum follows.

它是如此强大，只生起一次就会产生神迹。

It is so powerful that just by arising once it can create miracles.

“譬如尊者周利槃陀迦，是举示多身的实例。”

“like the Venerable Cūḷa Panthaka is said in order to point to a bodily witness of this multiple state.”

“身的实例”意思是直接见证的，

‘Bodily witness’ really means direct witness.

不是道听途说的。

It is not hearsay.

“其故事说明如下”。

“That must be illustrated by this story.”

我想这个故事我讲了很多遍了。

I think that I have told this story many times.

小周利槃陀迦出生的时候很愚钝。

他在四个月内，甚至连四句偈颂都背不会。

据说他一个月学一句。

Cūḷa Panthaka was born very dull. He could not even learn a four line stanza for four months. It is said that he learned one line in one month.

当他学第二句的时候，他就忘完了第一句。

Then when he went to the next line, he lost the first one.

四个月之后，他啥也没记住。

所以，他的哥哥说：“你不能入教”，

然后把他赶出了寺院。

After the fourth month he had nothing. So his brother said “You are useless in this dispensation.”, and expelled him from the monastery.

他的哥哥是个阿罗汉，

但是，这里他似乎对弟弟生了嗔心。

Now his brother was an Arahant, but here he seemed to be angry with him.

实际上，他并没有如此不堪。

他很快就会成为阿罗汉。

Actually he was not useless. He was going to be an Arahant a few moments later.

他的哥哥没有佛陀那样充满智慧。

他哥哥觉得弟弟没用，

因为他连四句偈颂也学不会。

The elder brother was not as wise as the Buddha. His opinion was that his younger brother was useless because he could not learn even four lines of a stanza.

如果他偈颂都学不会，就没办法实修。

要想实修，必须有一点理论基础，

得从老师那里学一点东西。

所以他哥哥就对他说：“你不能入教。”

If he could not learn, he would not be able to practice. In order to practice you have to know something. You have to learn something from the teacher. That is why he said “You are useless in this dispensation.”

但是佛陀很快就把他打造成有用之材。

But the Buddha would turn him into a very useful disciple.

这样很快就证得了阿罗汉。

He became an Arahant.

第二天，当其他人到给孤独长者家

应供的时候，他没有去。

The next day when the others went to take a meal at Anāthapiṇḍika’s house, he was left behind.

在此期间，他证得了阿罗汉。

佛陀想让其他人知道他成了阿罗汉。

At that time he was an Arahant. The Buddha wanted to let other people know that he had become an Arahant.

在水供仪式结束之后，佛陀盖住了自己的钵。

At the end of the water-offering ceremony the Buddha covered his bowl.

意思就是将水倒到佛陀的手上，或者其他人的手上。

That means pouring water on the hand of the Buddha or the one who accepts.

这是一个象征性的仪式。就像我们现在所做的泼水节。

在这个故事里，在吃饭之前要做这个仪式。

It is symbolic. It is like we do now at the water-pouring ceremony. The ceremony is done before eating here in the story.

斯里兰卡现在还做这个仪式。

In Sri Lanka they still do this way.

在家人将食物带到寺院或者邀请出家人应供。

他们将食物供养给僧人，

其中一个僧人就要做这个仪式。

Lay people bring food to the monastery or invite monks to their houses. They offer food to the monks and then one of the monks does this ceremony.

然后僧人才用餐。但是在缅甸，

这个仪式是在用完饭之后再做的。

Then the monks eat. But in our country (Myanmar) the ceremony is done after eating.

与这里说的有点不同。

There is a difference of customs.

这里佛陀是在吃饭之前做这个仪式。

Here the Buddha did it before eating.

仪式结束时，当分发稀饭时，

他把碗盖起来了。他没有接受稀饭。

When the gruel was being given out at the end of the ceremony, he covered his bowl. He did not accept the gruel.

耆婆问：“发生了什么事情，尊者？”

“还有一位比丘在寺院。”

也就是还有一位比丘没来。

“Jīvaka asked ‘What is it, Venerable Sir?’ - ‘There is a bhikkhu at the monastery’.” So there is one bhikkhu left.

然后就派人把小周利槃陀迦叫来。

Somebody was sent to take him to that place.

但是，那个时候——

“周利槃陀迦， 自化作千身。

庵婆林间坐， 直至来请时。”

But at that time - “Now, having multiplied himself
Up to a thousand, Panthaka
Sat in the pleasant mango wood
Until the time should be announced.”

他在那里等着。他将自己化成了一千个比丘。

He was waiting. He had created himself into a thousand monks.

当别人去请他的时候，看到了许多比丘。

所以，那个人回去告诉佛陀：

When the people went there, they saw many monks. So they went back and reported to the Buddha

“寺院里到处是比丘，我不知道

其中哪个是小周利槃陀迦。”

“The monastery is crowded with bhikkhus. I do not know which of them the lord is (which of them is Cūḷa Panthaka).”

“然后世尊说：‘你去，看见最初的一位，

便拉住他的衣角说，导师要你去’。

“Then the Blessed One said ‘Go and catch hold of the hem of the robe of the first one you see; tell him “The Master calls you” and bring him here’.

他又去，拉住长老的衣角。”

意思是他终于抓住了长老，

并不是抓住了长老的化身。

He went and caught hold of the robe of the Elder himself.” That means he managed to take hold of the Elder and not one of the created images.

即使他抓住了化身的衣角，

所有的化身也必定会消失，

只留下小周利槃陀迦的真身。

Even if he took hold of the robe of one of the images, all the images would disappear and just Venerable Cūḷa Panthaka would remain.

那个人拉住长老的衣角。

The man happened to take hold of the robe of the Elder himself.

“其它一切变化之身，便立刻消失了。”

“At once all the creations vanished.”

所以长老小周利槃陀迦拿着钵去应供了。

然后佛陀让他给大家作开示。

So Venerable Cūḷa Panthaka went there and took the meal. Then the Buddha left him to give a Dhamma talk.

他成为阿罗汉后，

When he became an Arahant,

就具有了神通和所有的禅那。

he was endowed with the supernormal knowledge and all of the jhānas.
他就能够重复所有佛陀的言教。
Now he was able to repeat all of what the Buddha had taught.
这本书里没有提到这件事，
但是在法句经的注释书里
提到了佛陀让他给大家做开示。
It is not mentioned in this book, but in the Dhammapada Commentary it is mentioned that the Buddha left him to give a Dhamma talk.
他根据整个三藏做了很好的开示。
He gave a good talk, basing his talk on the whole of the Tipiṭaka.
学生：他现在记忆力变好了。
尊者：对。
Student: Which he could now memorize?
Teacher: Right.
这就是小周利槃陀迦的故事。
我们今天要讲很多故事。
This is the story of Venerable Cūḷa Panthaka. We will have many stories today.
“此处所化的多身与能化的神变者是相似的，
因为没有决定（各别的）化作之故。”
“The many who were created there were just like the possessor of the supernormal power because they were created without particular specification.”
如果是个别的，他们的行动就不会统一。
如果不是个别的，所有的化身行动都和这位比丘一致。
If there is specification, they will appear as specified. If there is no specification, all the creations will be doing as the monk does.
如果他坐着，所有的化身都坐着。
如果他行走，所有的化身都行走。
If he is sitting, they will all be sitting. If he is walking, they will all be walking.
但是小周利槃陀迦没有这样做。
他首先进入禅那。然后从禅那中出来，决意。
However here Venerable Cūḷa Panthaka did not do that way. Here the jhāna is entered. Then there is emergence from the jhāna and resolution. Next the jhāna is entered.
然后再进入禅那。然后在出来，再决意。
Then he emerges and resolves again and again.
“一些化身走，一些化身坐，一些化身诵经”，
类似于此。
“May some be walking, may some be sitting, may some be reciting.” It is something like that.
行者需要非常熟练地进入禅那，从禅那出来。
The meditator has to be very familiar with entering into and emerging from jhāna.
第 68 段：“上面的方法亦可用于
‘多身而成一身’等。
其不同之处如下：
Paragraph 68 “The same method of explanation applied to the clause having been many, he becomes one, but there is this difference.
由此比丘化作多身已，更思
After the bhikkhu has thus created a manifold state, then he again thinks,

26B 说神变品

(Tape 26B)
第十二 说神变品 Ps: 68-
‘As one only I will walk about, do a recital, ask a question’ or out of fewness of wishes he thinks
更思‘我成一身经行，我读诵，我质问’；
或者此少欲者想：
‘This is a monastery with few bhikkhus.
‘此寺只有少数比丘，
If someone comes, he will wonder “Where have all these bhikkhus who are all alike come from? Surely it will be one of the Elder’s feats?”
如果有人来看到说：哪里来的这些
相似的比丘，这当然是长老的神力，
and so he might get to know about me’.
于是他们会知道我（是神变者）’。
Meanwhile wishing ‘Let me be one only, he should attain the basic jhāna and emerge.
由于他希望于

（此未达预定神变的期限）中便成为一身，
Then after doing the preliminary work thus ‘Let me be one’, he should again attain and emerge and then resolve thus ‘Let me be one’.
故入基础禅而出定已，以‘我成一身’
而遍作（准备）之后，再入定而出定，
当决意‘我成一身’。
He becomes one simultaneously with the resolving consciousness.”
与决意心共，便成一身。”
If he wants to become one again, he has to enter into jhāna and emerge and make resolution.
如果他再次希望成为一身，
他需要进入禅那，出禅那，决意。
Simultaneously with the direct knowledge consciousness he becomes one again.
与神变心生起的同时，他成为一身。
“But instead of doing this, he can automatically become one again with the lapse of the predetermination.”
“如果不这样做，
则到了预定的期限而自成一身”。
That is he makes a resolution “May there be a thousand monks for one hour or two hours”.
他做了一个决意：“让我化一千个分身，
持续一个小时或者两个小时。”
Then at the end of one hour or two hours they will all disappear.
那么，在一个小时或者
两个小时结束后，分身就都消失了。
If he wants the creations to disappear before that time, then he has to enter into jhāna and get the direct knowledge consciousness.
如果他想让分身提前消失，
他需要进入禅那获得神变心。
“He appears and vanishes.” So he can appear before people or he can vanish from the view of the people.
“显身，隐身”。所以，他可以在人前显身，
或者从人们的视野消失。
“Now this possessor of supernormal power who wants to make an appearance makes darkness into light, or he makes revealed what is hidden, or he makes what has not come into the visual field come into the visual field.
“此（显与隐）中，具神变者，欲求显现，
令黑暗为光明，令遮蔽为开朗，或令不见为可见。
How? If he wants to make himself or another visible even though hidden or at a distance, he emerges from the basic jhāna and adverts thus ‘Let this that is dark become light’ or ‘Let this that is hidden be revealed’ and so on.”
他怎样做呢？即此人（神变者）希望自己或他人，
虽然遮蔽着或站在远处亦可得见，
于是他从基础禅出定已，
忆念‘此黑暗之处将成光明’、
或‘此遮蔽将成开朗’”等等。
“But by whom was this miracle formerly performed? By the Blessed One.
“然而谁曾行过这种神变？即由世尊。
For when the Blessed One had been invited by Cūḷa Subhaddā and was traversing the seven league journey between Sāvatthī and Sāketa
因世尊受小善贤女之请，
and with 500 palanquins created by Vissakamma (That is a god or celestial being.),
乘毗首羯磨（天神名）所化作的五百座高楼，
从舍卫城出发，到距离七由旬以外的娑鸡帝城的时候，
he resolved in such wise that citizens of Sāketa saw the inhabitants of Sāvatthī and citizens of Sāvatthī saw the inhabitants of Sāketa.
他决意那娑鸡帝城的住民得见舍卫城的住民，
舍卫城的住民得见娑鸡帝城的住民。
And when he had alighted in the center of the city, he split the earth in two and showed Avī

ci (the hell), and he parted the sky in two and sowed the Brahmā World."
他于市的中间下降，破大地为二分，
直至阿鼻（地狱），并开虚空为二分，
直至梵天界，使他们都看见。"
It is Buddha's miracle letting people in this city see people in another city, like letting people in San Francisco see people in Los Angeles without going there.
佛陀通过神通让此城的人见到彼城，
如同让旧金山的人看到洛杉矶，
不需要前往就可以看到。
"This meaning should also be explained by means of the Descent of the Gods (devorohana).
"此义亦得以世尊自三十三天下降来解释：
When the Blessed One, it seems, had performed the Twin Miracle and had liberated 84,000 beings from bonds, he wondered
'Where did the Past Enlightened Ones go to when they had finished the Twin Miracle'?"
据说世尊曾作双神变，使八万四千生类解除结缚。
他念'过去诸佛行过双神变后至于何处？'"
This is a story connected with how the Buddha taught the Abhidhamma to the celestial beings.
这个故事与佛陀向天人讲授阿毗达摩有关。
In his seventh year Buddha went up to Tavatiṃsa heaven after he had performed the Twin Miracle.
在第七年，佛陀显示双神变之后就升到三十三天。
I think later on we will know what the Twin Miracle is.
稍后我们就会知道什么是双神变。
He went up to Tavatiṃsa heaven and took up residence there for the rains.
他上升到三十三天，在那里度过雨季。
That means he observed the Vassa there for three months by human reckoning.
也就是说，他在天上遵守人间的雨安居。
He taught Abhidhamma there to the deities of 10,000 world-spheres.
他在那里向一万个世界的天人讲授阿毗达摩。
"At the time for wandering for alms he created an artificial Buddha to teach the Dhamma."
"当乞食的时候，
他便化作另一化佛在那里对他们说法。"
I think I have told you about this story. This is what Theravāda Buddhists believe. We believe that the Buddha went to Tavatiṃsa heaven and taught Abhidhamma non-stop to the celestial beings there.
我想我给你们讲过这个故事。
上座部信众相信这个故事。
我们相信佛陀上升到三十三天，
连续不断地对那里的天人讲授阿毗达摩。
When it was time to go for alms, he left a created image and went to Uttarakuru (northern kuru) it is said. He took food at Lake Anotatta.
当托钵乞食的时候到了，
他就创造了一个化身，
自己离开去北俱庐洲乞食。
他把食物拿到阿耨达池之畔。
There Venerable Sāriputta met him. Then the Buddha would tell him in brief what portions of the Abhidhamma he had taught.
在那里舍利弗碰到了他。然后佛陀
告诉他在天上讲授的阿毗达摩的纲要。
Buddha taught the deities for three months.
佛陀对天人讲授了三个月。
Many people who saw the Twin Miracles did not leave that place because the Buddha just disappeared.
许多人看到佛陀示现双神变之后消失了，
但是他们没有离开。
They were yearning to see the Buddha again.
他们渴望再次看到佛陀。
Buddha simply disappeared from their field of vision. The people were waiting there for the Buddha to come back.
佛陀一下子从他们的视野里消失了。
人们在那里等佛陀回来。
At the end of the Vassa Venerable Mahā Moggallāna went up to the Buddha and asked where he would descend into the world of human beings.

在雨安居结束的时候，摩诃目犍连就去找佛陀，问他要降落在人间的何处。

The Buddha told him that he would appear at Saṅkassa. On the specified day the Buddha came back to the human world.
佛陀告诉他会降落到僧伽施市。

在那一天，佛陀降落到人间。

That was on the last day of the three month rainy season retreat for monks.
那是雨安居的最后一天。

So it was on the full moon day of October that he came down to the world of human beings.
所以他降落到人间的那一天是十月的满月日。

There was a very grand descent into the human world. He came down three staircases made of gold, silver and crystal.
他降落到人间的场景非常壮观。

有金、银、水晶建造的三级台阶。

In Myanmar to commemorate that event we have the festival of lights.
在缅甸，人们通过光明节来纪念这件事。

It is believed that when Buddha came down to the human world it was dark. Instead of offering him food the people offered him lights.
人们认为佛陀降落到人间的时候，是黑夜。

人们在这天供养佛陀灯光，而不是食物。

In order to commemorate that we have the festival lights on the full moon day of October.
为了纪念这件事，我们在十月的满月日过光明节。

In Sri Lanka they offer lights at Vesak, the full moon day of May.
在斯里兰卡人们在卫塞节，也就是五月的满月日供灯。

There are other stories.
这里还有其他故事。

One is of hiding himself or hiding others by miraculous powers.
通过神力隐藏自己，或者隐藏别人。

Paragraph
第 82 段：

“But by whom was this miracle formerly performed? By the Blessed One. For the Blessed One so acted that when the clansman Yasa was sitting beside him, his father did not see him.”
“然而谁曾行过这神变？即世尊。

世尊曾使虽然坐得很近的

耶舍善男子，他的父亲亦不能见他。”

Yasa was a clansman who left his home during the night. He went to where the Buddha was.
耶舍是一位居士，夜间他离开家，去佛陀那里。

It was just after the Buddha had given the first sermon.
佛陀刚刚做完第一场开示。

He met the Buddha there and the Buddha taught him. He became a Sotāpanna
他见到了佛陀，佛陀就对他讲法。他成为了须陀洹，

and also he became a monk.
然后也出家了。

In the morning Yasa’s father came to that place. He asked the Buddha “Did you see my son?”
第二天早晨，耶舍的父亲也来了。

他问佛陀：“你看到我的儿子吗？”

Buddha said “You will see him. Just sit down.”
佛陀说：“你很快就会看到他，先坐下来。”

Then the Buddha taught him Dhamma and he became a Sotāpanna.
然后佛陀也对他开示，他也成了须陀洹。

Only then did he show Yasa to him. So he hid Yasa with supernormal power so that the father did not see him.
然后耶舍就出现在他面前。所以他通过

神通将耶舍藏起来，耶舍的父亲没看到他。

That is because if the father saw the son, he would not be able to listen to the Dhamma.
因为，如果父亲见到儿子，他就无法聆听佛法开示，

He would not be able to become a Sotā panna.
也就成不了须陀洹。

“Likewise, after traveling 2000 leagues to meet [king] Mahā Kappina and establishing

him in the fruition of Non-return and his 1000 ministers in the fruition of Stream Entry,
“世尊出迎自一百二十由旬来访的大劫宾那王，
使他得住阿那含果，及令他的
一千臣子得住须陀洹果之后，
he so acted that Queen Anojā, who had followed the king with a 1000 women attendants and was sitting nearby, did not see the king and his retinue.”
他的夫人阿那娇和一千侍女亦于此时追踪而来，
虽坐于国王附近，但使他们不见国王与从臣。”
It is the same miracle. That story you may read in Buddhist Legends, part 2, page 167. The story is given in detail there.
是相同的神迹。
这个故事在《佛教传说》第二卷 167 页。
这本书里详细地介绍了这个故事。
“Furthermore, this was performed by the Elder Mahinda.”
“摩哂陀长老亦行此隐匿神变。”
The Elder Mahinda was the son of King Asoka who brought Buddhism to Sri Lanka.
摩哂陀长老是阿育王的儿子，他将佛法带到斯里兰卡。
“He so acted on the day of his arrival in Tambapaṇṇi Island (Sri Lanka) that the king did not see the others who had come with him.”
“摩哂陀长老，初来铜鍱洲（锡兰）之日，
曾使国王不能见与他同来的人。”
He went with five persons, but when he first met the king, he did not let him see the other persons.
他和五个人一起去见国王，但是当他们初次见到
国王的时候，他让国王看不到其他人。
“Furthermore, all miracles of making evident are called an appearance, and all miracles of making unevident are called a vanishing.
“一切明显的神变，名显现神变；
一切不明显的神变，名隐匿神变。
Herein, in the miracle of making evident both the supernormal power and the possessor of the supernormal power are displayed.”
此中，于明显的神变，则神变与神变者都显示。”
So power and person evident and power and person not evident. “That can be illustrated with the Twin Miracle;
神变和神变者都明显，
神变和神变者都不明显。“
这可以双神变来说明。
for in that both are displayed thus: ‘Here the Perfect One performs the Twin Miracle, which is not shared by disciples’.”
即如：如来行双神变，非声闻所有。”
Only the Buddhas can do the Twin Miracle.
只有佛陀可以显示双神变。
“He produces a mass of fire from the upper part of his body and a shower of water from the lower part of his body” and so on.
“如来能于上身现火聚，而于下身现流水”等等。
It is called ‘Twin Miracle’ because both fire and water are produced from his body.
之所以称为“双神变”，是因为他的身体出火也出水。
Fire comes out of the upper part and water comes out of the lower part, or fire may come out of one eye and water come out of the other eye.
火从他的上身出来，水从他的下身出来，
或者火从一个眼睛出来，水从另外一个眼睛出来。
It is called the ‘Twin Miracle’.
这被称为“双神变”。
In footnote 15 it says “The only book in the Tipiṭaka to mention the Twin Miracle is the Paṭisambhidāmagga’.”
脚注 15 说：“三藏里唯一提到
双神变的书是《无碍解道》。”
In the other books it is not mentioned, but it is mentioned again and again in the Commentaries.
在其他书里，并没有提到，但是在
注释书里，反复提到这个故事。
“In the case of the miracle of making unevident only the supernormal power is

displayed not the possessor of the supernormal power.
“于不明显的神变，则仅显示神变，不显示神变者；
That can be illustrated by means of the Mahaka Sutta (in the Saṃyutta Nikāya) and the Brahmanimantanika Sutta (in the Majjhima Nikāya).
这可以《马哈咖经》及《梵天请经》来说明。”
The passage from Saṃyutta Nikāya is given below, so we don’t have to give you a reference number.
下面给出了相应部的出处，
所以，我就不需要告诉大家了。
The Brahmanimantanika is Sutta 49 of The Middle Length Sayings.
《梵天请经》是中部 49 经。
Here Venerable Mahaka did a miracle.
尊者马哈咖做了一个神变。
A fire came out from the gaps in the fastenings and from the keyhole and burned hay without burning the upper robe.
“从钥孔及门闩的孔隙发出火焰，
烧了草聚，但不烧上衣。”
He put the upper robe on the hay. Then he resolved that only the hay burn and not the upper robe.
他将上衣放在草堆上。
然后决意只烧草堆，不烧上衣。
Another one is when the Buddha met the Brahmā. The Brahmā’s name was Baka.
另外一个故事是佛陀遇到梵天。
这个梵天的名字是婆伽（Baka）。
He thought that he could make himself vanish from the sight of all others. In that Sutta it is said that he was not able to do that.
他觉得他可以让自己从所有人眼前消失。
但是在那部经里，他无法做到。
So Buddha said “I will do it.” So Buddha disappeared from all the Brahmās.
佛陀说：“我做给你看。”
所以佛陀从所有梵天面前消失了。
In order that all the Brahmās know that he was there he said this verse:
为了让所有的梵天知道他在那里，
佛陀说了如下的偈颂：
“I saw the fear in [all kinds of] becoming.
“于有见恐怖，
Including becoming that seeks non-becoming;
And no becoming do I recommend;
I cling to no delight therein at all.”
以寻求非有；予不致意有， 不欢不执取。”
When he uttered this stanza, everybody knew that he was there, but nobody could see him.
当他诵出这个偈颂的时候，
大家都知道他在那里，但是无人能看到他。
“He goes unhindered through walls, through enclosures, through mountains, as though in open space: here through walls is beyond walls” and so on.
“穿壁、穿墙、穿山、无有障碍，如行空中”等等。
Here an interesting piece of information is in paragraph 89 with regard to the Elder Tipiṭaka Cūḷa Abhaya.
这里在第 89 段有一个很有趣的信息，
这是关于三藏小无畏长老的故事。
He had some different opinions about how to perform the direct knowledge.
对于如何作出神变，他有不同的看法。
He said: “Friends, what is the use of attaining the space kasiṇa [jhāna]?
三藏小无畏长老说：
“道友，为什么要入虚空遍定？
Does one who wants to create elephants, horses, etc., attain an elephant kasiṇa jhāna or a horse kasiṇa jhāna, and so on?
如果那样，若欲化作象马者，
不是也要入象马等遍定吗？
Surely the only standard is mastery in the eight attainments, and after the preliminary work has been done on any kasiṇa, it then becomes whatever he wishes.”
于诸遍中遍作（准备），已得八等至自在，
岂非已够条件遂其所欲而行神变了吗？”
But the other bhikkhus said: “Venerable Sir, only the space kasiṇa has been given in the Text, so it should certainly be mentioned.”
但是其他的比丘说：

“尊师，在圣典中只述虚空遍，

所以必须这样说！”

There was a little difference of opinion between that Elder and the other monks.
在长老和其他比丘之间也是会有小分歧的。

It seems that the Elder Tipiṭaka based his opinion on his experience.
小三藏长老似乎是根据他的经验提出看法的。

The others have much respect for the Texts so they said that the space kasiṇa is in the Texts so it should be mentioned.
其他的比丘对圣典非常尊重，

他们说圣典中提到了虚空遍，

所以必须提到。

Then the Text is given.
然后给出了圣典的内容：

Paragraph
第 91 段：

“What if a mountain or a tree is raised in this bhikkhu’s way while he is traveling along after resolving; should he attain and resolve again? -
“若比丘业已决意，于所行途中，

又现起山或树，不是再要入定而决意吗？

There is no harm in that. For attaining and resolving again is like taking the Dependence in the Preceptor’s presence.”

无妨的。再入定而决意，正如取得

邬波驮耶（和尚）的听许依止一样。”

When you become a monk,
当你成为比丘后，

you have to become dependent upon the Preceptor.
你就要依赖于和尚（亲教师）。

He will teach you everything.
他会教授你一切东西。

He is like a father to you.
他就像是你的父亲。

When we are living with our preceptor, we say I regard you as my Preceptor.
当我们和我们的和尚同住的时候，

我们说我将你作为我的和尚。

But sometimes we cannot live with our Preceptor for five years.
但是，有时候，我们无法与我们的和尚相处五年。

We have to move to another place. Let us say I live with my Preceptor for one year and then I want to go to another place for study or practice.
我们要移居到别的地方去。

加入我与我的和尚同处一年之后，

我想去另外一个地方学习或者修行。

When I go to another place, I have to approach a teacher there, a teacher of Texts or a teacher of meditation.
当我去别的地方之后，我要亲近那里的老师，

亲近经教老师或者禅修老师。

Then I have to regard him as my teacher. That is called ‘Dependence’.
然后我将他作为我的老师。

这被称为“依止师”。

One may say: “Reverend Sir, may you be my teacher. May you be one on whom I depend.”
你可以说：“尊者，

希望你做我的老师，希望我能依止你。”

That is called ‘taking Dependence’.
这被称为“依止”。

When you live with your Preceptor, you don’t have to take Dependence because there is the Preceptor.
当你与你的和尚在一起的时候，

你不要再进行依止仪式，因为你有和尚。

In the same way here when you have done the attaining and resolving, then there is no sense in doing that again.
同样，当你获得禅那并决意之后，

没有必要重新再进行决意。

So this only monks can understand.
这段只有比丘才能明白。

Even though you pick up a Vinaya book and read it, there will still be something you pick up a Vinaya book and read it, there will still be something you don’t understand.
即使你拿起戒律书，你还是有读不懂的地方。

Taking dependence in the Preceptor’s presence really means when living with the Preceptor, you don’t have to take

Dependence. You don’t have to formally regard another person as your teacher.
“取得邬波驮耶（和尚）的听许依止”
实际上指的是你已经与和尚住在一起，
你没必要再进行依止。你不必要
再正式认其他老师作为你的老师。
“And because this bhikkhu has resolved ‘Let there be space’ there will be only space there, and because of the power of his first resolve it is impossible that another mountain or tree can have sprung up meanwhile made by temperature.”
“因此比丘业已决定成为虚空，故有虚空，
由于他先前的决意之力，于途中又现起
任何山或树或气候所成的，实无此理。”
‘Temperature’ means utu, climatic conditions.
“气候”巴利语是“utu”，天气状况。
“However, if it has been created by another possessor of supernormal power and created first, it prevails” and so on.
“如果由别的神变者所化作的，则初化作的力强，
其它的必须经下面或上面而行。”
“He dives in and out of the ground.
“地中出没神变。”
Here it is rising up out of that is called ‘diving out’ and it is sinking down into that is called ‘diving in’.”
从地中出现，被称为“出”，
陷入地中被称为“入”。
He is normally an obtainer of the water kasiṇa attainment.
他需要成为水遍定的成就者。
This is what a monk must do to perform this miracle.
这就是讲如果他要示现此种神通，该怎么做。
Paragraph 95 on unbroken water - this is walking on water.
第 95 段，水上不沉——
“Here water that one sinks into when trodden on is called ‘broken’, the opposite is called ‘unbroken’.
就是在水上行走。“如果涉水而过
会沉没的名为沉，相反的为不沉。
But one who wants to go in this way should attain the earth kasiṇa [jhāna] and emerge.”
欲求如是行者，入地遍定而出定已。”
You have to enter into the appropriate jhāna. ‘The appropriate jhāna’ means that you have to practice the appropriate kasiṇa in order to get jhāna.
你必须进入恰当的禅那。“恰当的禅那”
意思是你必须通过正确的遍来获得禅那。
For example you want to make water seem hard, unbroken, or unyielding.
例如，如果你想让水变得坚硬、连续、不沉。
So you have to enter the earth kasiṇa jhāna.
你必须进入地遍的禅那。
Otherwise you will not be able to do that.
否则的话，你就无法达到这个目的。
Seated cross-legged he travels in the air.
跏趺而坐穿行于空中。
“Like a winged bird: like a bird furnished with wings.”
“如鸟附翼，即如有翼之鸟。”
In the Pāḷi Texts it always says winged bird.
在巴利典籍里，经常有如鸟附翼的说法。
The Commentators explain that there may be some birds which have no wings. So it is said here winged bird. That means a bird which has wings and which can fly.
论书说可能有一些种类的鸟没有翅膀。
所以这里说如鸟附翼，意思就是
长了翅膀，会飞的鸟。
“One who wants to do this should attain the earth kasiṇa and emerge” and so on.
“欲求如是而行者，于地遍入定之后而出定”，
等等。
“Here is the text: ‘Seated cross-legged he travels in space like a winged bird: he is normally an obtainer of the earth kasiṇa attainment” and so on.
“有关的圣典如下：于空中结跏经行，

如鸟之附翼。本已获得地遍定者”等等。

Paragraph 100 “And a bhikkhu who wants to travel in space should be an obtainer of the divine eye.

第 100 段：“欲于空中而行的比丘，亦须获得天眼。

Why? On the way there may be mountains, trees, etc., that are temperature-originated (that are created by climatic conditions), or jealous nāgas, supaṇṇas, etc., may create them.”

何以故？在他的飞行途中，为了去观看

因时节等所起的山与树等，

或由龙与金翅鸟等的嫉妒而造的。”

Supaṇṇa is spelled with only one ‘P’. Supaṇṇas are garudas. Garudas are mythical birds.

Supaṇṇa（金翅鸟）只有一个‘P’.

Supaṇṇa 就是金翅鸟。

金翅鸟是一种神话中的鸟，

It is the vehicle of Vishnu, one of the gods in Hinduism.

它是印度神毗湿奴的座驾。

They may create them.. “He will need to be able to see these.

它们可以造出山树。“他将要看到这些，

But what should be done on seeing them? He should attain the basic jhāna and emerge, and then he should do the preliminary work thus ‘Let there be space’; and resolve.”

他看见了这些之后，应该怎样？

于基础禅入定之后而出定，

念‘成为空’而遍作（准备），然后决意。”

“But the Elder [Tipiṭaka Cūḷa Abhaya] said ‘Friends, what is the use of attaining the attainment? Is not the mind concentrated? Hence any area that he has resolved thus “Let it be space” is space.’

（三藏小无畏）长老说：“道友，何必再入定？

他的心岂非已得等持？若他决意

‘这里那里成为空，便得成空’。

Though he spoke thus, nevertheless the matter should be treated as described under the miracle of going unhindered through walls” and so on.

虽然他这样说，但应依穿壁神变

所说的方法而行道。”

So this Elder did not find any favor with Venerable Buddhaghosa and other monks.

所以这位长老的看法没有得到

觉音尊者和其他比丘的青睐。

“With his hand he touches and strokes the moon and sun so mighty and powerful.”

“手能触拭有大神力有大威德的日月”。

So he could stretch out his hand and stroke the sun and moon.

所以他能够伸手戳到太阳和月亮。

“This supernormal power is successful simply through the jhāna that is made the basis for direct knowledge; there is no special kasiṇa attainment here.”

“而他的神变是由神通的基础禅所成；

此处没有入遍定的决定。”

Any jhāna will do.

任何禅那都可以。

In paragraph 104 we have the words ‘clung to’.

在第 104 段，我们看到

“触摸”（执取，clung to）。

In the Sub-Commentary

在复注里

it is explained that ‘clung to’ may mean just those born of kamma

解释“触摸”说，可以说是属于业生色的，

and those belonging to the living body, those belonging to the bodies of living beings.

属于活体的，属于活人的身体。

“Here the Elder Tipiṭaka Cūḷa Nāga said

“但三藏小龙长老说：

‘But, friends, why does what is clung to not become small and big too?

诸君！原来的难道不能大能小的吗？

When a bhikkhu comes out through a keyhole, does not what is clung to become small?

如比丘从钥孔等处出来时，岂非是原来的小？

And when he makes his body big, does it not become big, as in he case of the Elder Mahā Moggallāna?”

如大目犍连长老成大身时，岂非原来的大？”
That opinion is also rejected by Venerable Buddhaghosa.
觉音尊者也不同意这样的观点。
Paragraph
第 117 段：
“So it was with reference to this enlarged form created during this taming of Nandopananda that is was said
“上面降伏难陀优波难陀之事，
即是目犍连的大身，所以说：
‘When he makes his body big, does it not then become big, as in the case of the Elder Mahā Moggallāna?
‘如大目犍连长老成大身时，岂非原来的大。’
Although this was said the bhikkhus observed ‘He enlarges only what is not clung to supported by what is clung to’. And only this is correct here.”
虽然他这样说，但诸比丘说：
‘依止原来的而增大为非原来的’。
此处当以后说为妥。”
The opinion of the Elder Cūḷa Nāga was also not accepted by the monks.
其他比丘也不同意小龙长老的观点。
When the monk creates a body that is bigger than his normal body, then there is enlargement.
当一位比丘显现了比
平时身体大的身体时，这就是增大。
So the question here is:
这里的问题是：
does he enlarge what is clung to or what is not clung to.
他增大的是被执取的还是不是被执取的？
Does he enlarge the rūpa born of kamma only or does he enlarge rūpa born of others?
他增大了业生色法，还是它增大了其他的色法？
The answer is that he does not enlarge or he cannot enlarge what is born of kamma, but the mind-born material properties he can enlarge by the power of his mind.
回答是他并没有增大业生色法，
他通过神变增大的是心生色法。
Along with that the material properties born of temperature can be enlarged.
同时由时节所生的色法也是可以被增大的。
Here the reference is given to Venerable Mahā Moggallāna and a long story follows
这里给出了一个关于摩诃目犍连的长故事，
where Venerable Mahā Moggallāna tamed the royal nāga named Nandopananda.
摩诃目犍连降服了难陀优波难陀龙王。
Here the Elder Mahā Moggallāna transformed himself into a nāga, maybe a dragon or a snake.
在这个故事里，摩诃目犍连将自己
变成了一条龙，或者是一条蛇。
Have you read the story?
你们读过这个故事吗？
The nāga did not like a monk flying through the air above him.
龙王看到一个比丘在它头顶的天空飞行，不高兴，
He was angry. So he coiled around Mount Meru seven times and covered it with his hood.
它生气了。所以，龙王缠绕在须弥山上，
绕了七圈，将头盖在须弥山顶。
When Buddha and his disciples went there, some of the disciples said “Formerly when we reached this place, we could see Mount Meru. What has happened?”
当佛陀和他的诸弟子到那里的时候，
有一个弟子说：“以前我们来到这里的时候，
能够看到须弥山。发生了什么？”
Buddha said “There is a nāga. He does not like you.”
佛陀说：“有一条龙在那里，他不喜欢你们。”
The disciple said “Let me tame him. Let me tame him.”
那个弟子说：“让我降服它，让我降服它。”
But the Buddha did not allow the other monks to tame him.
但是佛陀没有允许其他比丘去降服它。

At last Venerable Moggallāna said “Let me tame him.”
最后目犍连尊者说：“让我去降服它“。
The Buddha said “Go.” Buddha knew that Venerable Mahā Moggallāna alone was able to tame that serpent because he was very powerful.
佛陀说：“你去吧。”佛陀知道，
摩诃目犍连尊者一个人就可以
降服那条龙，因为他神通很大。
So in order to tame his Venerable Moggallāna turned himself into a nāga, twice the size of that nāga.
所以，为了降服这条龙，目犍连尊者将自己
变成一条龙，体型是那个龙王的两倍。
Then he coiled himself around Nandopananda fourteen times. Then he put pressure upon him so that he was crushed between the mountain and the monk-serpent.
然后他将自己盘绕难陀优波难陀龙王十四匝。
然后他不断地给龙王增加压力，龙王就被
压迫在目犍连尊者的化身和须弥山之间。
So when Venerable Mahā Moggallāna did that, did he enlarge the material property born of kamma or what did he do?
当摩诃目犍连尊者这样做的时候，
他是增大了业生色法还是怎样？
The answer is what?
答案是什么？
“He enlarges only what is not clung to supported by what is clung to. And only this is correct here.”
“依止原来的而增大为非原来的。
此处当以后说为妥。”
So he enlarges only those born of mind or caused by mind and those caused by temperature or climatic conditions.
所以他增大的只是心所生和时节所生的。
They are supported by what is clung to. What is clung to is what is born of kamma.
这些是由所执取的（clung to）所支持。所执取的就是业生色。
There is the translation of the explanation given in the Sub-Commentary as a footnote.
这里的脚注给出了复注里解释的英译。
At the end of footnote 20 “It should be taken that it is the consciousness-born matter that is enlarged by the influence of the supernormal power,
在脚注 20 的结尾部分：“应该这样理解：
是心生色法受到神通力的影响被增大，
and the temperature-born is enlarged pari passu.”
时节生色法也是同样地（pari passu）被增大。”
What is ‘pari passu’? It is a foreign word.
这里的“pari passu”是什么意思？这是个外来词。
Student: It might mean ‘in passing’, not as a consequence but along with.
学生：它的意思可能是“顺带的”，
不是它的结果，但是伴随着它。
The Pāḷi word is ‘???’ and that means following that.
这里的巴利语是“？？”，意思是伴随它。
So ‘along with’ is close to that.
所以意思就是“伴随”。
One can enlarge only matter born of consciousness.
行者只能增大心生色法。
When consciousness-born matter is enlarged,
当心生色法被增大的时候，
the temperature-born matter is also enlarged,
时节生色法也被增大，
but one cannot enlarge kamma-born rūpa.
但是业生色法不能被增大。
Kamma-born matter is caused by kamma in the past, so nothing can be done about the kamma-born material properties.
业生色法是由过去的业所造成的，
所以业生色法是没办法改变的。
With regard to consciousness-born material properties we can do something.
我们可以改变的是心生色法。

Even if we don’t have jhāna, our appearance is different when we are happy from when we are sad.
即使我们没有禅那，
当我们开心和生气的时候，
我们的外貌也是不同的。
These are caused by citta (consciousness). So we can enlarge consciousness-born material properties.
这些都是心生色法。
所以，我们可以增大心生色法。
OK. I think that is all we will do today.
好。我想今天就到此结束。
Next week we will begin with paragraph 119 and go on to the next chapter.
下星期，我们从第 119 段开始，一直讲到下一章。
We will have a description of how the world ends and how the world begins, the Buddhist genesis.
我们将要探讨世界的终结和世界的开始，佛教的创世论。

27A 说神变品/说神通品

第十二 说神变品 Ps: 119-
第十三 说神通品 Ps: 001-
我们来看 439 页，119 段
We are on page 439, paragraph 119.
（身自在神变）“至于梵界”
"Even as far as the Brahmā-world", "He wields bodily mastery."
意思是他到了梵天界
That means he goes to the world of the Brahmas.
是以梵天界为限。
"Having made even the Brahmā-world the limit.
“身得自在到达”，
是自己能够自在以身到达于梵天界。
He wields bodily mastery: herein, he wields self-mastery in the Brahmā world by means of the body.
依圣典可知其义。
The meaning of this should be understood according to the text."
这是引自《无碍解道》
The quotation from Patisambhidamagga.
欲至梵界，他决意梵天成为近。
So when he wants to go to the Brahma world, he resolves that "the Brahama world becomes near."
远处可成为近，近处亦可成为远
So making the far near, and sometimes making the near far.
他决意多成为少，便成为少。
他决意少成为多，便成为多。
"Though many, he resolves upon few, ‘Let there be few.' There are few. Though few, he resolves upon many, ‘Let there be many.' There are many." and so on.
他以天眼见梵天之色；
以天耳闻梵天之声；
With the divine eye he sees the [fine-material] visible form of that Brahmā. With the divine ear element he hears the voice of that Brahmā.
以他心智知梵天之心。
With the knowledge of penetration of minds he understands that Brahmā's mind.
如果心得自在的神变者，
欲以可见之身而去梵界，
If this possessor of supernormal power, having reached mental mastery, wants to go to the Brahmā world with a visible body,
他以身变易其心，
he converts his mind to accord with his body,
也就是他让自己的心与色身一致
—that means he made his mind become something like his body.
以身决定其心。
he resolves his mind to accord with his body.
以身变易了心
Having converted his mind to accord with his body,
及以身决定了心之后，
resolved his mind to accord with his body,
他入于乐想与轻想，
he arrives at blissful (easy) perception and light (quick) perception,(they will be explained later)
便以可见之身而去梵界。

and he goes to the Brahmāworld with a visible body.
如果心得自在的神变者，
欲以不可见之身而去梵界，
If this possessor of supernormal power, having reached mental mastery, wants to go to the Brahmā-world with an invisible body,
他以心变易其身，
he converts his body to accord with his mind,
以心决定其身，
he resolves his body to accord with his mind.
以心变易了身
Having converted his body to accord with his mind,
及以心决定了身之后
resolved his body to accord with his mind,
他入于乐想与轻想，
he arrives at blissful (easy) perception and light (quick) perception,
便以不可见之身而去梵界。
and he goes to the Brahmā-world with an invisible body.
（这样他就隐形去了梵天界）
(In that case he goes to the Brahma world invisible.)
他在梵天之前，化作精细的色身。
He creates a [fine-material] visible form before that Brahmā,
四肢五体诸根完具的意所成之身
mind-made with all its limbs, lacking no faculty.
（意即他创造了另外一个身体）
(That means he he creates another body in his body.)
如果神变者（在人间）步行，
If that possessor of supernormal power walks up and down,
他所化作之身也在彼处（梵界）步行。
the creation (the image created) walks up and down there too.
若神变者立、坐、卧，
被化作者亦在彼处立、坐、卧
If that possessor of supernormal power stands … sits … lies down, the creation lies down there too.
若神变者出烟……
If that possessor of supernormal power produces smoke …
发火、说法、问、答，
produces flames … preaches Dhamma… asks a question … being asked a question, answers, the creation, being asked a question, answers there too.
若神变者与梵天对立、谈论、
If that possessor of supernormal power stands with that Brahmā, converses,
会话、
enters into communication with that Brahmā,
被化作者亦在彼处与梵天对立、
the creation stands with that Brahmā there too,
谈论、会话。
converses, enters into communication with that Brahmā there too.
总之，神变者（在人间）怎样行，
被化作者也怎样行。
Whatever that possessor of supernormal power does, the creation does the same thing'.”
这里指的是佛陀的弟子，
不是佛陀，因为佛陀无所不能
This is for the disciples, not for the Buddha, Because Buddha can do anything.
学生：
神变修习普遍吗？有成就的多吗？
Student: This practice how common....in both usage and accomplishment
尊者：
我们如今没听说任何人有神变
Teacher: Nowadays we do not hear anybody exercising these powers,
可能在古代，佛陀时代，
一直到觉音尊者时代，
maybe in the olden days during the time of the Buddha, until the time of writing of the Visuddhimagga,
都有人能修出来
they may have practised
因为这些都很难获得
but since it is difficult to get
禅那和这些神变可能很难修出来

Jhanas and these kinds of supernormal knowledge, maybe
因为这些修法都已经遗失了
they fell into neglect.
现在我们找不到任何有神变的人
So nowadays we do not find anybody experiencing or exercising these powers.
但是有一些这方面的故事
But there are some stories
我们可以推断某人有这样的能力
where we can infer that somebody has such powers.
有一个关于缅甸僧人的故事
One story is about a monk in Burma who
这位僧人非常博学，但是不禅修
was said to be very learned, but he did not practice meditation.
他只是博学多闻
So he was just learned.
他有一个禅修的朋友
His friend who practiced meditation came to him,
经常与他讨论法义
from time to time, they have discussions about dhamma.
当他们讨论的时候
When they have discussions
博学的僧人说：必须按照经文来
the one who is versed in the book said: it must be according to the books，
修行必须按照经文来
"the practice must be according to the books."
但是另外的禅僧却说：
But the ohter monk said:
经文解释不了禅修的所有体验
"The books cannot explain everything a person experiences during meditation.
所以，有时候不必要根据经文
So sometimes it may not be according to the book."
他们经常为此争论不休
But they always end up with unsettled disputes.
但是他们是很好的朋友
But they were good friend.
有一天，他们又在晚上见面了
So one day, the other monk came to him, they talked into the night.
半夜的时候，他们互相道别
And about midnight, the other monk left.
When he left, the monk who was very learned
博学的僧人与禅僧之间有一段距离
went with him some distance.
此时，禅僧说：某某法师
And at that time, the other monk said, says: "venerable A,
保持正念，不要懈怠。
be mindful, do not be neglectful."
然后，据说他腾空而起，飞走了。
And then it was reported that he rose up into the sky I mean into the air and flew away.
第二天，博学的僧人听说禅僧去世了。
So next day, the other monk heard that that monk had died,
他非常感动。
so when he saw this, he was very moved,
因此他自言自语道：我虽然博学，
又是帝师，但是我一文不值
and so he was talking to himself, "I am nothing, although I am a great learned man, although I am a teacher of the king,
我不能像我的朋友那样修有成就。
I did not have any attainment like the other monk."
因此，他不再教学，一心去禅修
So he gave up teaching and learning, and then he practiced meditation
据说他后来证得了三果。
and also was reported to have reached the third stage of enlightenment,
据说，有一次有僧人请他去某地应供
and there were reported that once a monk went there, asked him to go to a place for lunch
他说：你先走，我随后就到。
and so he said: "you go ahead, I will follow you."
他们需要渡过一条河
but there was a river to be crossed,
另外一个僧人过河之后
when the other monk has crossed the river,

看到这位僧人早就在对岸等他了
he was on the other bank, ready to go with him,
故事就是这样的
something like that
这大概是发生在 150 年前的事情
that was about a hundred and fifty years ago.
但是现在，我们见不到这样的人
but now we do not find anybody like that
如果某种修法长期没有传承
one thing is when some practice fell into disuse,
就没有人再能够修习成功了
there is no way to learn them from a teacher
因为没有人能够手把手教了
so who had that very experience, who could teach him personally,
这就是困难所在
so that may be the trouble with this.
“他决意远处而成为近”，
即从入基础禅而出定之后，
so here, P120 "Herein, though far, he resolves upon nearness: having emerged from the basic jhāna,
(他需要进入四禅)
(now he has to be entering to the fourth Jhāna)
他念远处的
天界或梵界“成为近”，
he adverts to a far-off world of the gods or to the Brahmā-world thus, “Let it be near.”"
（他心里决意：成为近）
(so he makes resolution in his mind: let it be near.)
念已遍作（准备），再入定后，
Having adverted and done the preliminary work, he attains again,
（意思是他再次进入禅那）
(that means he enters into Jhāna again)
以智决意：“成为近”！
and then resolves with knowledge: “Let it be near.”
便成为近。
It becomes near.
其他的句子也同样。
The same method of explanation applies to the other clauses too.
因此为了修习神通
So in order to practice the direct knowledge,
行者必须获得禅那，他进入四禅
one must have Jhānas, so all four jhanas, he enters into fourth jhana,
然后从禅那中出来，做准备工作
and then after emerging from it he did the preliminary work and then he
再次进入禅那
enters again into the jhana
然后决意，也就是获取神变
and then he resolves, that means he reaches the direct knowledge
谁曾令远而为近？
121. Herein, who has taken what was far and made it near?
世尊。
The Blessed One.
即世尊行了双神变后而去天界时，
For when the Blessed One was going to the divine world after the Twin Miracle,
曾缩近持双山与须弥山，
从地面出发，一足踏在持双山上，
he made Yugandhara and Sineru near, and from the earth's surface he set one foot on Yugandhara,
另一足便置于须弥山顶。
and then he set the other on the summit of Sineru.
须弥山是宇宙中心的山
Sineru is the mountain in the center of the universe,
地球的中心的山，天界建立其上
I mean at the center of the earth on which are situated divine worlds or celestial worlds.
学生：是 Sumeru 吗？
Student: is it Sumeru?
尊者：是一样的。Meru,
Sumeru, Sineru 都是一样的意思
Teacher: the same, Meru, Sumeru and Sineru are the same, different names.
都是同一个意思。
one and the same thing.
当佛陀想去天界宣讲阿毗达摩的时候

so when Buddha wanted to go to the celestial world to preach Abhidhamma,
他只是行进了两步
he just made two steps.
三，怎么讲？
three, what do you call it?
我们称之为：三脚印，两步伐。
其中一步在人间
we call it three footprints and two steps, so one on the human world and then
一步踏在持双山，
这座山在须弥山和人间中间
one on the Yugandhara, Yugandhara is about half way between Sineru and Human world
然后他将脚放在须弥山顶
and then he put another foot on the top of Sineru
这有点像印度教神话：Trivikrama
It maybe something like in Hindu mythology, they call Trivikrama
毗湿奴三步遍历全天下
Vishnu made three steps to cover all the world, something like that.
当佛陀想把脚放在持双山的时候
So here when Buddha wanted to put his foot on the Yugandhara,
他决意：让它变近
he revolved: let it be near.
这样持双山就靠近他
So maybe it can come close near to him and then he
他就将脚踏上去
step on it.
还有别的人吗？有大目犍连长老。
122. Who else has done it? The Elder Mahā Moggallāna.
即长老吃了早餐，从舍卫城出发，
For when the elder was leaving Sāvatthì after completing his meal,
与十二由旬长的群众，
缩近僧伽施市三十由旬的道路，
he abridged the twelve-league crowd and the thirty-league road to the city of Saṅkassa,
即刻到达那里。
and he arrived at the same moment.
英译里有一些错误
There is some error in the translation.
“吃了早餐”不是说目犍连长老
"After completing his meal" does not refer to Moggalāna,
而是说群众，群众是十二由旬的长度
but to the crowd, and that crowd is twenty league big.
大概是十二英里
Say about twenty miles, I mean twelve league big, so about twelve mile big.
他们在舍卫城吃了早餐
And they took morning meal in the city of Sāvatthī.
目犍连长老告诉他们：不要觉得……
And then Moggalāna told them: don't think about.
因为他们要去僧伽施市，佛陀在
天界讲完阿毗达摩之后，会降落在那里
Because they were going to Saṅkassa where Buddha was to descend from the celestial world at the end of abhidhamma preaching.
所以，目犍连说：不要担心距离远
So he told them: Don't think about the distance.
心中只要作意去那里
Just have wish that to reach there.
然后，目犍连让僧伽施市
And then Moggalāna made City of Saṅkassa
三十由旬的距离近在咫尺
30 leagues away just came near.
我们回到第 76 段
So paragraph 76, please go back to the 76. We find something of that.
这一段的中间，长老大目犍连表演
About the middle of the paragraph, the elder Mahā Maggalāna performed here.
他回来将此消息告诉他们之后说，
Having arrived thus, he related what had happened,
他从天界佛陀那里回来
He came back from the celestial world, meeting the Buddha.
“你们不要以为僧伽施市太远，
明天早餐后出发去那里”。
and he said, “Come forth after the morning meal and pay no heed to distance”

[保证虽然距离很远，但是还是能到]
[thus promising that they would be able to see in spite of the distance].
因此这群人本来不能在一日之内抵达
so this great multitude of people naturally cannot reach the city of Sankassa in one day
但是目犍连让他们抵达了
but he made them reach there
这里英译的“同时到达”不对
so here "arrive at the same time" not "arrive at the same time"
是说“立刻”到达僧伽施市
but it means: reach the city of Sankassa instantly, not at the same time
他们只需要决意去那里
they just have the wish to reach there
目犍连用神通力将他们带至那里
and then Moggallāna took them there with his power
“即刻”
so instantly
还有铜鍱洲的小海长老。
and then further more: "Furthermore, the Elder Cūḷa Samudda did it as well in Tambapaṇṇi Island."
然后此页从下往上四行
now, down to page about four lines above
“尊师，哪里是大洋”？
“Where is the ocean (mahā-samudda), venerable sir?”
“道友，在路上不是经过一条青水沟吗？”
—“Friends, did you not cross a blue stream on the way as you came?”
这里的“青”巴利语是 nīla。
now the word "blue" there, the Pali word is nīla
因此这里英文翻译成 blue 没错
so here I think "blue" is good
因为如果你从天上看大海
because if you look at the ocean from above, from the air
或者如今我们从飞机上往下看
nowdays from the airplane it looks blue
因此，这里印度和斯里兰卡
之间的海洋就像一条“青水沟”
so here the ocean between India and Sri Lanka looks like a small stream
因为是从天上往下看
because they were up in the air
所以他将他们带去那里用餐
so he took them there for alms round
下一页
and then next page
同样的，帝须达多长老亦曾这样做。
"And the Elder Tissadatta did likewise,
他一天傍晚沐浴之后，穿了上衣，
when he had put on his upper robes after bathing in the evening,
起了欲礼大菩提树之心，
and the thought of paying homage at the Great Enlightenment Tree arose in him."
意思就是说
that means
他当时应该是在斯里兰卡
he seemed to be in Sri Lanka
他想去印度礼拜大菩提树
he wanted to pay homage to the great enlightenment tree the mahābodhi in India
谁曾使近处成为远？世尊。
"Who has taken what was near and made it far? The Blessed One.
即世尊使鸯瞿利摩罗与自己
的尺咫之间而成为远。
For although Angulimāla was near to the Blessed One, yet he made him far distant."
鸯瞿利摩罗当时在追逐佛陀
Angulimāla was following the Buddha
实际上，他当时快要追上了
actually he was not far from the Buddha
但是佛陀展示了神变
but Buddha performed a miracle by which
鸯瞿利摩罗便觉得他追不上佛陀
Angulimāla thought Buddha could not be reached
他在佛陀后面追
he was running after the Buddha
追累了，他说：
and he got tired, so he said:
哦，比丘，停下来。
oh, monk, stop

佛陀说：我停下来了啊，
then Buddha said: I am standing
是你自己不肯停下来。
and you are not standing
诸如此类。
something like that
所以佛陀使自己和
鸯瞿利摩罗之间的距离变大
so Buddha made the distance appear great between him and Angulimāla
大家可以在中部 86 经中读到这个故事
so you may read that story in mid-length sayings or MN sutta number
关于鸯瞿利摩罗的故事
about Angulimāla
谁曾使多而为少？
"Who has made much little?
大迦叶长老。
The Elder Mahā Kassapa.
据说在王舍城一个
祭星的节日，有五百童女，
One feast day at Rājagaha, it seems, there were five hundred girls on their way to enjoy the festival,
拿了月饼去祭星，
and they had taken moon cakes with them.
虽然看见了佛陀，
但没有供养他任何东西。
They saw the Blessed One but gave him nothing.
然而她们看见了后来的长老说：
"On their way back, however, they saw the elder. " not "on their way back", here also
这里的英译有误。
so we should strike out these words, on their way back
把英译的“on the way back”删掉
instead of them, we would say "when"
换成“when”（当时）。
When, however, they saw the elder coming after
她们先看到佛陀，没有做任何供养。
first they saw the Buddha, and they didn't give anything to the Buddha
因为她们是大迦叶的弟子。
because they were the disciples of the elder mahā kassapa
因此她们具有某种执着：
so they have something like attachment
我们只供养自己的老师，不供佛。
we will give only to our teacher and not to the Buddha
所以她们对佛陀没有做任何供养。
so they don't give Buddha anything
当她们后来看到大迦叶的时候。
so when they saw the maha kassapa coming after
所以，这里应该是
so it should say
“当她们后来看到长老过来”。
however, they saw the elder coming after.
逗号，心里想，引号。
comma, thinking with small tick
“我们的长老来了，把饼子供养他”，
thinking, “He is our elder,” they each took a cake and approached the elder.
便拿了一切饼子走近长老，
长老取出他的钵，
The elder took out his bowl and made a single bowlful of them all.
使她们所有的饼子，恰恰只装了一钵。
though there are many, the elder make them small, just single bowlful
当长老来的时候，
世尊已在前面坐着等他。
The Blessed One had sat down first to await the elder.
长老拿出饼来供养世尊。
The elder brought them and gave them to the Blessed One.
此处长老大迦叶将许多变少。
here the elder maha kassapa made many cakes small or little
其次在伊利率长者的故事中，
In the story of the rich man Illīsa, however,
大目犍连长老曾令少而为多。
the Elder Mahā Moggallāna made little much.
大家可以读本生经的第 78 个故事
and you may read this in Jataka number
或者《佛教传说》第二卷 49 页
or Buddhist Legends part II page

Dh-a 是巴利文本，

英译本是《佛教传说》卷二 49 页

Dh-a 1372, that is the pali book, the translation is called Buddhist Legends part II page

大目犍连长老曾令少而为多。

"the elder maha moggallana made little much and in the story..."

这位居士很吝啬，不愿意布施。

this man was a very stingy man, he didn't want to give anything to anybody

有一天，他想吃某种食物。

one day he wanted to eat some food, some cake

他就跑到七层楼楼顶，

so he went up to his mansion, seven storeyed high

在楼顶烹饪食物。

on the uppermost storey he cooked the food

这样，别人看不到，他也不用给别人。

so that nobody sees him, and he didn't have to give to anybody

但是，大目犍连却知道，

他就以神通力前往楼顶。

but the elder moggallana knew this, so he went there with his power

他站在这位居士面前乞食。

and then stood there for alms

这位居士说：我不做布施。

and then he said, he wouldn't give him

因为目犍连的坚持，他还是做了供养。

but in the end he had to give, because the monk was persistent

然后，大目犍连在心中决意：

and then maha moggallana resolved in his mind that

将一块饼变成了非常多块饼，

there were not one cake there are many many cakes

取之不竭。

however much he gave there was no end of them

在迦伽跋利耶的故事中，世尊亦然。

And in the story of Kākavaḷiya the Blessed One did so.

他是一个穷人。

he was a poor man

据说：大迦叶长老，

入（灭尽）定，过七日后（出定），

The Elder Mahā Kassapa, it seems, after spending seven days in attainment,

也就是说他在果定中待了七日。

that means seven days in phala attainment

便去立在迦伽跋利耶贫者的门前，

stood at the house door of a man in poor circumstances called Kākavaḷiya

欲使此贫者得益。

in order to show favour to the poor.

据说，如果布施某位

刚从定中出来的比丘

it is said that if you donate, if you give something to a monk a person who has just emerged from the attainment

将会获得很大的果报。

then that brings great results

因此大迦叶经常这样做

so maha kassapa always did that

在乞食之前，他会修禅定

before going to a house, he would practice meditation

进入禅定。

and entered into attainment

从禅定之中出来之后，立刻去乞食

and then after emerging from attainment he just went to the house direct to the house

这样让人们给他做供养。

and then those people gave something to him

他现在去迦伽跋利耶家，为了利益他。

so he went now to Kākavaḷiya in order to show favour to the poor.

便把原为丈夫所煮的

无盐而酸的粥，倒在长老的钵中。

His wife saw the elder, and she poured into his bowl the unsalted sour gruel that she had cooked for her husband.

他们穷得连盐都没有。

they didn't even have salt

长老拿了它放在世尊的手中。

The elder took it and placed it in the Blessed One's hand.

世尊决意使大比丘众满足。

The Blessed One resolved to make it enough for the Greater Community of monks.
这跟基督现神迹让 300 人吃饱一样。
it is like Christ feeding 300 people
如是仅取来一钵之粥，
能使一切大众都得饱满。
What was brought in a single bowl became enough for all.
过了七日之后，迦伽跋利耶
亦成为富翁长者。
And on the seventh day Kākavaḷiya became a rich man.
不但能令少成为多，如果神变者希望
And not only in the case of making little much, but whatever the possessor of supernormal power wishes,
把甜的成为不甜，不甜的成为甜，
一切亦得随愿而成。
whether to make the sweet unsweet, etc., it is successful for him.
因此，他无所不能。
so he can do anything
即如摩诃阿那律长老，看见许多比丘，
坐在（锡兰的）竟伽河岸来吃。
For so it was that when the Elder Mahā Anula saw many bhikkhus sitting on the banks of the Gangā River [in Sri Lanka]
根据注释书的说法，
这条河被称为：Ganga。
In the commentaries, that river is just referred to as Gangā
因此，有时候容易
与印度的“恒河”混淆。
so sometimes it was confused with the river Ganges in India
实际上，这条河名字叫：马哈维利河。
actually the name of that river is now called Mahaweli Ganga
马哈维利意思是：很多沙子。
Mahaweli means with much sand
乞食之后，仅得干食。
eating plain rice, which was all that they had got after doing their alms round
没有咖喱，吃大白饭。
so no curry, nothing, just plain rice
长老决意把竟伽的河水变为醍醐，
he resolved, “Let the Gangā River water be cream of ghee,”
并示诸沙弥去取。
and he gave a sign to the novices.
他们用小碗取来给比丘众。
They fetched it in their vessels and gave it to the Community of monks.
一切比丘都当甜的醍醐美味吃。
All of them ate their meal with sweet cream of ghee.
因此，这就是
so this is
决意令近变远，令远变近，等等。
resolving what is far to be near what is near to be far and so on
“以天眼”等，即在此人间，
增大光明，而见梵天之色。
With the divine eye: remaining here and extending light, he sees the visible form of that Brahmā.
亦在人间，
闻梵天的语言之声，并知其心。
And remaining here he also hears the sound of his speech and he understands his mind.
“以身变易其心”
He converts his mind according to his body:
——以业生身之力而变易其心，
he converts the mind to accord with the material body;
即取基础禅心置于身内，
taking the consciousness of the basic jhāna,
令心随于身，慢慢地行，
he mounts it upon the body, he makes its going slow to coincide with that of the body;
因身行是缓慢的。
for the body's mode of going is slow.
但是这里的意思不是说
but it does not mean that
心的生灭变得缓慢了。
the mind becomes slow in arising and disappearing
因为心的性质就是只有三个小刹那。
because that is the nature of the mind (citta) that it has just three sub-moments
但是色法或者身体

but matter or the body
持续多少刹那？
17 个刹那或者 51 个小刹那？
lasts for how many moments? seventeen moments or fifty one sub-moments
这些是客观规律，神变力也无法改变它
so these are the nature and even the miraculous power cannot change the nature
但在这里他只是让心与身体一致
but here he just made the consciousness follow the body or coincide with that of the body
因为身行是缓慢的。
for the body's mode of going is slow
“入于乐想与轻想”，
He arrives at blissful perception and light perception:
即进入、触、达成
he arrives at, enters, makes contact with, reaches,
乐想与轻想。
the perception of bliss and perception of lightness
其与以基础禅为所缘的神变心俱生。
that are conascent with the consciousness whose object is the basic jhāna.
因此基础禅以此心为所缘。
so basic jhāna takes that consciousness as the object
“乐想”，即与舍相应之想。
And it is perception associated with equanimity that is called “perception of bliss”;
这里的巴利语是：sukha。
now, the pali word here is sukha
很奇怪，这里的“乐”意思是“舍”。
it is very strange, here sukha means upekkha
这里是“乐想”，实际上意思是
so it is sukha saññā and sukha saññā actually means
舍俱的“想”或“心”。
saññā or citta associated with equanimity, upekkha
因舍而寂静故说为乐。
for equanimity is called bliss since it is peaceful.
因其寂静，故称为“乐”。
so since it is peaceful, it is called bliss here, sukha
但是我们不将其当做乐受，它是舍受。
but we are not to take it to mean pleasant feeling, it is equanimity
并且此想亦被称为“轻想”，
And that same perception should be understood to be called “perception of lightness” too
因已解脱了五盖
because it is liberated from hindrances
及寻等的障敌。
and from the things that oppose it beginning with applied thought.
它被称为“轻想”，因为从诸盖解脱，
it is called perception of lightness because it is liberated from hindrances
解脱了五盖及寻等的障敌。
liberated from hindrances and from the things that oppose it beginning with applied thought and so on
因他入于（乐想及轻想），所以
他的业生身亦如兜罗绵一样的轻快。
But when he arrives at that state, his physical body too becomes as light as a tuft of cotton.
他便如是以可见之身而去
梵界，好象风吹兜罗绵一样的轻快。
He goes to the Brahmā-world thus with a visible body as light as a tuft of cotton wafted by the wind.
这样去梵界的人，如果他希望步行，
依地遍（定）而化一道于虚空，
由步行至梵天。
As he goes thus, if he wishes, he creates a path in space by means of the earth kasina and goes on foot.
若希望飞行，依风遍（定）
而决意起风，乘风而上梵天，
如兜罗绵相似。
If he wishes, he resolves by means of the air kasina that there shall be air, and he goes by air like a tuft of cotton.
此处则只以欲去为主要条件。
Moreover, the desire to go is the measure here.
因有欲去之时，

so in whatever way he wants to go, he goes there
他便如是决意，由决意之力而投之，
When there is the desire to go, one who has made his mental resolve in this way goes visibly,
其可见之身而上梵界，如射手放箭一样。
carried by the force of the resolution like an arrow shot by an archer.
“以心而变易其身”，
He converts his body to accord with his mind:
是取其身而置于心，
he takes the body and mounts it on the mind.
这样他的身体就变得很迅捷。
so that the body becomes swift
令随于心，速速地行，
He makes its going swift to coincide with that of the mind;
因心行是急速的。
for the mind's mode of going is swift.
“入于乐想与轻想”，
He arrives at blissful perception and light perception:
是入于与
神变心俱生的乐想与轻想。
he arrives at perception of bliss and perception of lightness that are conascent with the supernormal power consciousness
此心以色身为所缘。
whose object is the material body.
这里的所缘是色身，那里的所缘是心。
here the object is material body there the object is consciousness
余者如前述可知。
The rest should be understood in the way already described.
此处只是心行为主。
But here there is only the going of consciousness.
看脚注。
and then footnote
实际上，就像我说的，
没有人能改变诸法的自性，
即使用神变力也改变不了。
actually, as I said, nobody can change the nature, the individual essence of things, even by miraculous power
但心是跟随身体，或身体是顺应心
but the mind is made to follow the body or body is made to accord with mind
这意味着它们不会违背自性
and that means they do not discord their individual essence
只是说，心顺应身行，身顺应心行。
but they just follow...mind follows the going of body and body follows the going of mind
第 443 页。
page
然而如是以不可见之身而行者，
When it was asked, “As he goes with an invisible body thus,
是在他的决意心生起的刹那而行？
或在住的刹那，或在灭的刹那而行呢？
does he go at the moment of the resolution-consciousness's arising or at the moment of its presence or at the moment of its dissolution?”,
现在探讨的是非常具体的层面。
now we are going very very specific
一个心刹那分三个小刹那：
one thought moment has three sub-moments
生、住、灭。
arising, here present and dissolution
与不可见之身而行，
是在哪个小刹那呢？
at which sub-moment, it goes with the invisible body?
回答是，
and the answer is
一长老说：
an elder replied
这里的长老指的是诸义疏师中的某位。
here an elder means someone among the writers of the commentaries, so one elder or one teacher replied:
“他在三刹那共同中而行”。
he goes in all three moments
然而他自己行呢？或遣其所化的？
“But does he go himself, or does he send a creation?”

可以随意而行。

—“He does as he pleases.

但此处是说他自己行。

But here it is only the going himself that has been given [in the text].”

因此，在经典中，是自己行。

so in the text, the going itself is given

在实践中，可以在三个刹那共同中行。

but in practice, he can go in all three moments

他可以自己行，也可以遣其所化而行。

and he can go himself or he can just send his creation his likeness or his image

现在是“意所成”。

Mind-made:

这个词要讲讲。

this is the word to be commented upon

由于决意而化作，故为意所成。

mind-made because created by the mind in resolution.

“诸根完具”。

Lacking no faculty:

指的是眼耳等的形状。

this refers to the shape of the eye, ear and etc

这里的“根”，

严格来讲，是眼根等等。

now, the word "faculty" strictly means: eye sensitivity, ear sensitivity and so on

所以，这里的巴利词是：indriya。

so the pali word used is indriya

但是这里的“根”

不仅仅指眼根、耳根等。

but here indriya or faculty does not mean just the sensitivity of eye, ear and so on

还包括眼、耳等的形状。

but the shape of the eye, ear and etc

但是在所化之身中没有净色。

but there is no sensitivity in a created visible form.

因此，如果具有神变的人创造了化身

so if a person who possesses the supernormal power creates an image of himself

化身中没有净色。

there is no sensitivity in the created image

虽有眼耳等，但没有眼净色和耳净色。

so there maybe the eye, the ear, but no eye sensitivity, ear sensitivy

因为这些是业生色。

because they are caused by karma only

来看脚注：

what is the footnote:

“应该认为这里

说的是也没有性或命根。”

“This should be regarded as implying that there is no sex or life faculty in it either.”

“如果神变者经行，

则所化的亦在彼处经行”等，

是指一切声闻所化的说。

If the possessor of supernormal power walks up and down, the creation walks up and down there too, etc., all refers to what a disciple creates;

假使是佛陀所化的，

则依世尊的所行而行。

but what the Blessed One creates does whatever the Blessed One does,

但依照世尊的意欲亦能作其他的事情。

and it also does other things according to the Blessed One's pleasure.

这里的英译不太好，

不能说“pleasure”。

I would like to say wish not pleasure

学生：因为世尊超越了“乐”？

尊者：对。

S: Because the Blessed one is beyond pleasure? Teacher: yes

这里用的巴利语词是 ruci，

可以指“意愿”也可以指“乐”。

the pali word used is ruci, ruci can mean wish or pleasure or desire

然而这里，神变者

When this possessor of supernormal power,

虽然在这人间，

能以天眼见梵天之色，

while remaining here sees a visible object with the divine eye,

以天耳闻其声，

hears a sound with the divine ear element,

以他心智而知其心，

但依然未得由身而自在的。
knows consciousness with the penetration of minds, he does not wield bodily power in doing that.
在有引文的那段里，
提到“由身而自在”。
in the passage quoted, it is said that he wields bodily power
“身自在至于梵界”，
Enter as far as the Brahma, he wields bodily mastery
就是评述这句。
it's commenting upon that
然而这里，神变者虽然在这人间，
能以天眼见（梵天之）色……
while remaining here he sees a visible object and so on,
亦非由身而自在的。
he does not wield bodily power in doing that.
同时他虽在此界，能与梵天对立，
And when, while remaining here, he stands with that Brahmā,
谈论与会话，
converses, enters into communication with that Brahmā,
亦非由身而自在的。
he does not wield bodily power in doing that.
虽然他决意
And when he makes his resolve described in the way beginning
令远而为近等，亦非由身而自在的。
“though far, he resolves upon nearness,” he does not wield bodily power in doing that.
他虽以可见或不可见之身而去梵天，
And when he goes to the Brahmā-world with a visible or an invisible body,
亦非由身而自在的。
he does not wield bodily power in doing that.
但他计划
But when he enters upon the process described in the way beginning,
“在梵天之前变化色身”等的说法，
“He creates a visible form before that Brahmā, mind-made,”
是由身而得自在的。
then he wields bodily power in doing that.
只有这时候是由身而得自在的，
Only then is he said to be wielding bodily power
只有当他在身内创造化身时才是如此。
when he creates another image within himself.
至于这里的其余的，
是为示身自在神变的前分神变而说的。
The rest, however, is said here for the purpose of showing the stage prior to the wielding of the bodily power.
上面为“决意神变”。
This, firstly, is (i) success by resolve (§45).
下面是“变化神变”及
The difference between (i) success as transformation
“意所成神变”
（与决意神变）不同的地方。
and (ii) success as the mind-made [body], is as follows (see §22, 24, 25, 45).
变化神变
(i) success as transformation
先说行变化神变的人，
于童子等的形状中，他希望哪一种，
便应决意那一种，即所谓：
(i) One, firstly, who performs a transformation should resolve upon whatever he chooses from among the things beginning with the appearance of a boy, described as follows:
“他舍了本来的面目而现童子的形状，
“He abandons his normal appearance and shows the appearance of a boy
或现龙形，或现金翅鸟形、
or the appearance of a nāga (serpent), or the appearance of a supaṇṇa (winged demon),
金翅鸟就是 garuda，
supaṇṇa is garuda, you know garuda?
是一种神鸟。
it's a mythical bird
可能是鸢，因为它吃蛇。
maybe it's a kite, because he is the enemy of naga, serpents
阿修罗形、
or the appearance of an asura (demon),

帝释形、
or the appearance of the Ruler [of Gods] (Indra),
天形、
or the appearance of some [other sensual-sphere] deity,
梵天形、海形、
or the appearance of a Brahmā, or the appearance of the sea,
山形、狮子形、虎形、
豹形，或现象兵、马兵、
or of a rock, of a lion, of a tiger, of a leopard, of an elephant, or a horse
车兵、步兵，及现种种的军队”。
or he shows a chariot, or he shows a foot soldier, or he shows a manifold military array”.
这就是化现种种形。
so that is transforming himself
要这样决意的人，
And when he resolves he should emerge from the fourth jhāna
他从于地遍等中无论
以那一种为所缘的神通基础禅出定，
that is the basis for direct-knowledge and has one of the things beginning with the earth kasina as its object,
当念自己如童子的形状，
and he should advert to his own appearance as a boy.
念已而遍作（准备）之后，
After adverting and finishing the preliminary work, he should attain again
再入定而出定，即决意
he should go into jhana again and emerge, and he should resolve thus:
“我成这样的童子”，
“Let me be a boy of such and such a type.”
与决意心共，
Simultaneously with the resolve consciousness
(意思就是神变心。)
(that means direct knowledge consciousness)
便成童子，如提婆达多。
he becomes the boy, just as Devadatta did.
(Vin I 185; Dhp-a I 139)
(Vin I 185; Dhp-a I 139)
如果你们想阅读律藏，请读英译本
now if you want to read in vinaya pitaka please read book of discipline
卷五 259 页。
volume five page
如果你想阅读法句经注释书，
if you want to read dhammapada commentary
《佛教传说》卷一 234 页。
Buddhist Legends part I page
提婆达多是佛陀的堂弟
now devadatta was Buddha's cousin
他通过禅修获得禅那和神通
and he practiced meditation and he got jhanas and direct knowledge
但是他并没有觉悟。
but he didn't become enlightenment
但是他非常有野心，
but he was very ambitious
想成佛。
he wanted to become buddha himself
所以当佛年纪大后，他就让佛退休。
so when buddha became old, he asked buddha to retire
这样他就可以继位了。
so he would take his place
佛陀说：不行，你不能
通过贪求佛位而成佛。
Buddha said, no, you do not desire to be a buddha
然后，他就密谋与佛陀为敌，
now, then he tried to plot against the buddha
想谋杀佛陀。
to attempt murdering the buddha
在古代，你杀死国王，就能当国王。
because in the olden days, if you kill a king, you become a king
如果你能杀国王，你就能做国王。
if you can kill a king then you become a king
因此提婆达多想通过杀佛而成佛。
so he wanted to kill the buddha and become buddha himself
但是，他需要大势力居士的帮忙。
but without the help of a king or someone in position he couldn't do that

他试图说服频婆娑罗王的儿子
so he tried to convince the young son of the king then, king Bimbisara
也就是阿阇世。
his son was Ajatasattu
因此，提婆达多将
自己变成年轻人，身上缠绕着蛇。
so he transformed himself into a youth with snakes all around his body
这样走到阿阇世的面前。
he showed himself to the young prince
当阿阇世看到他的时候，感到很害怕。
so when the prince saw him, the prince was afraid
然后他恢复了比丘身，说：不要害怕
then he resumed his form of monk again and said: don't be afraid
这样他就慑服了阿阇世
then he was able to convince ajatasattu
阿阇世就成为了他的弟子
and then ajatasattu became his disciple
过了一阵子，他告诉阿阇世：
so after sometime, he told ajatasattu
如今人寿也没那么长了
people don't live long nowdays
如果你要等到你父亲去世，你就很老了
so if you wait until your father dies, then you will be very old
你还不如杀掉你父亲，自立为王
so kill your father and become a king
我也把我堂兄佛陀杀掉，自立为佛
and I will kill my brother the buddha I will become a buddha
因此他们就……
so they tried to kill
阿阇世杀死了父亲
ajatasattu tried to kill and succeeded in killing his father
但是提婆达多没有得逞
but devadatta did not succeed
在戒律或法句经注释可以找到这个故事
so this story can be read in the vinaya or in the dhammapada commentary
其他各句也是同样的方法。
This is the method in all instances.

对于“亦现象兵”等，
是指现自己以外的象兵等而说，
But he shows an elephant, etc., is said here with respect to showing an elephant, etc., externally.
所以这里不应作“我成象兵”的决意，
应作“将成象兵”的决意。
Herein, instead of resolving, “Let me be an elephant,” he resolves, “Let there be an elephant.”
其他马兵等的地方也是一样。
The same method applies in the case of the horse and the rest.
上面是“变化神变”。
so this is transformation
下一个是
now next one is
意所成神变
success as the mind made
欲作意所成神变的人，
从基础禅出定之后，
(ii) One who wants to make the mind-made [body] should emerge from the basic jhāna
先念（自己的业生）身，依前述之法
and first advert to the body in the way already described,
而决意
and then he should resolve,
“将成空洞”，
“Let it be hollow.”
便（于自身）成空洞。
so he creates a hollow in himself, a space in himself
于是念他的内部的（意所成）身
It becomes hollow. Then he adverts to another body inside it
即：“在他的内部而成他身”。
that means: let there be another body
而遍作（准备定），依前述之法
and having done the preliminary work in the way already described,
而决意“在他的内部而成他身”。
he resolves, “Let there be another body inside it.”
他即可取出（意所成身），

如从蔓吉草中抽出芦苇，
Then he draws it out like a reed from its sheath,
如从剑鞘引剑，如蛇蜕皮一样。
like a sword from its scabbard, like a snake from its slough.
所以说：“兹有比丘……”等等。
Hence it is said: “Here a bhikkhu creates "and so on
这是出自《无碍解道》
this is from Patisambhida-magga
他在自身变出身体，将其抽出。
so he creates a body in himself and then takes that body out
这里如芦苇等与蔓吉等相似，
And there just the reed, etc., are similar to the sheath, etc.,
为示意所成色（身）与神变者相似，
so too the mind-made visible form is similar to the possessor of supernormal power,
故说此譬喻。
and this simile is given in order to show that.
这是将自己变成不同的人或物的区别。
so this is the difference between transforming oneself into different persons or different things
这里，在自身内变现，然后抽出。
and here creating oneself, inside oneself, and then taking that out
实际上我们还没讲完神变，
actually we have not finished with direct knowledge yet
我们接着讲下一章。
so we go to the next chapter
学生：为什么此章在这里结束？
S: what do you think they stop there?
尊者：我也一直在想
Teacher: that's right, I was thinking of that too
或许他想继续详细探讨
maybe he wanted to comment in detail
探讨如何修习。
about how to practice
为了获得神通，该如何做。
what to do in order to get direct knowledge
第十三章，是说神通章。
So chapter 13 is the chapter on direct knowledge.
天耳界意思就是“天耳”
‘The divine ear element' simply means divine ear.
现在来解释天耳界。
“It is now the turn for the description of the divine ear.”
然后译者给出了经文。
Then the translator gave the Text.
这很好，因为如果我们没看到经文，
我们就不明白下面的解释。
It is good because if we do not see the Text, we would not be able to understand the explanations given.
“他如是等持其心”等的经典文句。
“[The Text is as follows: ‘He directs, he inclines his mind to the divine ear element.
彼以清净超人的天耳界，闻天人两者
With the divine ear element, which is purified and surpasses the human, he hears both kinds of sounds, the divine and the human,
及闻远近之声。
those that are far as well as near'.”
这经文中的“以天耳界”，
和天的相似，故为“天”。
“ ‘Herein, with the divine ear element: it is divine here because of its similarity to the divine;
因为诸天之所以获得净耳界，
是由于行善业而生——
没有胆汁痰血等的障碍，
for deities have as the divine ear element the sensitivity that is produced by kamma consisting in good conduct and is unimpeded by bile, phlegm, blood, etc.,
及解脱了随烦恼，所以虽然
很远的所缘亦能领受。
and capable of receiving an object even though far off because it is liberated from imperfections.”
天人也有耳朵
Deities have ears too.
他们的耳净色非常完美，
远离障碍，可以听到很远的声音。

The sensitivity in their ears is so free from imperfections, so free from impediments that they can hear sounds far away.
也没有血液、胆汁、痰等障碍
Also they do not have impediments like blood, bile, phlegm and so on.
因此，他们的耳朵比人类更敏感
So their ears are much more sensitive than human ears.
而此比丘，由于精进修习的力量，
产生象天耳界的智耳界，
所以说和天的相似故为“天”。
“And this ear element consisting in knowledge, which is produced by the power of this bhikkhu's energy in development, is similar to that, so it is ‘divine' because it is similar to the divine.”
这里注释书解释了“天”（dibba）。
Here the Commentary is explaining the word ‘divine'. The Pāḷi word is dibba.
巴利语：dibbasota，天耳。
Here the Pāḷi word is dibbasota. ‘Dibbasota' literally means divine ear.
但这里不是指天耳，
而是像天耳一样的智慧
But here what is really meant is not divine ear. It is the knowledge which is similar to the divine ear.
所以说和天的相似故为“天”。
“So it is ‘divine' because it is similar to the divine.”
又因依天住而得，
自己亦依止天住，故为“天”。
Then there is another explanation.
“Furthermore, it is ‘divine' because it is obtained by means of divine abiding and because it has divine abiding as its support.”
这里“天住”指的是“禅那”。
Here ‘divine abiding' means jhānas.
学生：是指梵住吗？
Student: Is it the brahmā vihāras?
尊者：不是。虽然在本书中
梵住被翻译成“divine abiding”，但是这两者意思不同。
Teacher: No. No. Although ‘brahmā vihāra' is translated as divine abiding even in this book, here ‘divine abiding' does not mean brahmā vihāras.
这里的“天住”指四种禅那。
It just means the four jhānas.
“又因依天住而得”。
“And because it has divine abiding as its support.”
如果你没有获得四禅那，
就不能获得这种神通
If you do not have the four jhānas, then you cannot get this direct knowledge.
在巴利文中，有三种“住”。
In our Pāḷi books there are three kinds of abiding.
天住、梵住、圣住
The first one is dibba vihāra. Then there is brahmā vihāra. And the last one is Ariya vihāra.
所以，有三种住：dibba vihāra, brahmā vihāra, Ariya vihāra
There are three kinds of abiding - dibba vihāra, brahmā vihāra, Ariya vihāra.
天住意思是禅那
‘Dibba vihāra' means jhānas.
梵住意思是慈悲喜舍
‘Brahmā vihāra' means loving-kindness, compassion and so on.
圣住意思是果定。
‘Ariya vihāra' means Fruit attainment.
因为成为圣者之后，
他就不断进出禅那，享受它。
After becoming an Ariya a person enters into that attainment again and again to enjoy it.
所以，这里的天住指禅那，不是梵住
Here ‘divine abiding' means jhānas and not the four divine abodes.
它是“耳界”，因为能听，并且无我。
“And it is an ‘ear element' in the sense of hearing and in the sense of being soulless.”
此处“界”被定义成“无我”之法
The word ‘element' or dhātu is defined as something that is without a soul, that is soulless.
论师解释“耳界”……

The Commentator is explaining the word ‘sota dhātu'.

27B 说神通品

因此论师在解释“耳界”

The Commentator is explaining the word 'sota dhātu'.

被称为“耳”是因为能听

It is called 'sota' because it hears in the sense of hearing.

被称为“界”是因为没有“我”

It is called 'dhātu' because it is without a soul.

有时候“界”被解释成无我之法

Sometimes dhātu is explained as something which is without a soul,

只不过是现象而已

which is just a phenomenon,

没有永恒的实体、无我

no permmament entity, no soul or no self.

因为行耳界的工作，

犹如耳界，故为“耳界”。

“Also it is an 'ear element' because it is like the ear element in its performance of an ear element's function.

所以说“以天耳界”。

With that divine ear element” -

学生：实际上，它是心？

Student: Actually it is the mind?

尊者：实际上它是“智”（paññā）

Teacher: It is actually knowledge (paññā),

与念相应的智

paññā associated with mindfulness.

学生：神通心是？

Student: So direct knowledge -

尊者：神通心是智

Teacher: All direct knowledge is paññā.

因为遍净及离随烦恼，故为“清净”

“Which is purified: which is quite pure through having no imperfection.

“超人的”，

And surpasses the human: which in the hearing of sounds

是超过人的境界，

即超越人的肉耳所闻的。

surpasses, stands beyond, the human ear element by surpassing the human environment.”

意思是超越了普通人的听力范围

That means it is beyond the normal range of hearing.

003“闻两者之声”，即闻二者之声，

“He hears both kinds of sounds: he hears the two kinds of sounds.

什么是二？即“天与人”，

What two? The divine and the human,

是指天的声和人的声而说。

the sounds of the deities and of human beings, is what is meant.”

这里的“声”指的是讲话的声音

Here 'sounds' means the sounds of speech.

因此说：当知此句是说特殊部分的声。

That is why it is said “This should be understood as partially inclusive”,

不是别的“声”，是说话的“声”

not other sound but just the speech sounds.

“远与近”，

“Those that are far as well as near:

意思就是他听到遥远地方的声音

what is meant is that he hears sounds that are far off,

即如他方世界的远处的声音，

even in another world sphere, and those that are near,

乃至近处寄生于自身的生物

的声音，都可以听到。

even the sounds of the creature living in his own body.

当知此句是指无限的一切声音说。

This should be understood as completely inclusive.”

因此，它包括一切的声音。

This includes everything -

动物声、昆虫声、宝石声

sounds of animals, sounds of insects, sounds of germs,

还有其他的声音

and sounds of other things.

004 怎样会生起天耳界的呢？

“But how is this [divine ear element] aroused?”
下面是讲如何去修习
What follows is how to practice.
瑜伽比丘，
“The bhikkhu should attain jhāna
入了神通的基础禅，出定之后，
as basis for direct knowledge and emerge.
以遍作（准备）定心，
Then with consciousness belonging to the preliminary work concentration
最先当念由自然（肉）耳听到的
he should advert first to the gross sounds in the distance normally within range of hearing:
（一步步地）
(so little by little)
远处森林中的狮子等的粗声，
the sound in the forest of lions, etc.,
其次如精舍之内的钟声、
or in the monastery the sound of a gong,
鼓声、螺声、
the sound of a drum, the sound of a conch,
沙弥及青年比丘的高声读诵之声。
the sound of recitation by novices and young bhikkhus reciting with full vigor.”
如果你们去缅甸的寺院
If you go to a Burmese monastery,
你现在还能听到比丘和沙弥们
you can still hear young monks and novices
大声地读诵
reciting loudly.
从很远的地方就能听到
You can hear from a distance
大家都在大声地读书
everyone learning aloud.
实际上大家是在背诵
They are memorizing actually.
如“尊师怎样”、“诸师怎样”
等的普通谈话声、
(One should listen to)“the sound of their ordinary talk such as 'What, Venerable Sir?', 'What, friend?', etc.,
鸟声、风声、足声、
the sound of birds, the sound of wind, the sound of footsteps,
沸水的叽嘟叽嘟声、
the fizzing sound of boiling water,
太阳晒干了的多罗叶声、蚂蚁声，
the sound of palm leaves drying in the sun, the sound of ants, and so on.
如是从最粗的开始
Beginning in this way with quite gross sounds,
次第而念微细之声，
he should successively advert to more and more subtle sounds.
他应意念诸声的声相，
He should give attention to the sound sign of the sounds
（意思就是声音）
(That just means the sound.)
意念东方、西方、北方、南方、
in the eastern direction, in the western direction, in the northern direction, in the southern direction,
下方、上方、
on the upper direction, in the lower direction,
东隅、西隅，
in the eastern intermediate direction, in the western intermediate direction,
北隅、南隅的诸声的声相，
in the northern intermediate direction , and in the southern intermediate direction.
当这样意念粗、
He should give attention to the sound sign of gross
细诸声的声相。
and of subtle sounds.”
“声相”意思就是“声音”
'Sound sign' just means the sound
这里指声音粗的或细的特性
or here the gross or subtle aspects of sound.
所以，意思就是声音。
So, they are just the same.
005 那些声音，
虽然他的原来的心也明了，
“These sounds are evident even to his normal consciousness.”
这还不是指神通心
That means not yet the direct knowledge consciousness

是对普通的心明了
but this is evident to his normal consciousness.
如果你专心听，平常这些声音也能听到
If you pay attention to these sounds, you will hear them normally.
但他的遍作定心更明了。
“But they are especially evident to his preliminary work concentration consciousness.”
也就是现在开始这样做的时候
That is when he is doing this.
从禅那中出来的时候
After emerging from the jhāna,
他转向这些声音
he adverts to these sounds.
他如是于诸声相作意，
“As he gives his attention to the sound sign in this way,
这里英译的“thinking”要删掉
[thinking] (Let us strike out 'thinking'.)
“现在天耳界要生起了”。
Now the divine ear element will arise.”
译者经常犯这种错误
He makes this mistake always.
因为他误解了巴利习语
He misunderstood the Pāḷi idiom.
这里的实际上指的是
What is really meant here is
“当天耳界要生起的时候，
“When the divine ear element is about to arise,
意门转向心就会生起”等等
then mind-door adverting arises” and so on,
不是“thinking”
not thinking.
现在天耳界要生起了
Now the divine ear element will arise.
这里的英译要改成：
Instead of that we should say
“当天耳界要生起的时候，
“When the divine ear element is about to arise,
意门转向心就会生起
then mind-door adverting arises
以其中的一个声音为所缘。”
making one of these sounds its object.”
他现在要描述神通心的心路过程
He is describing the thought process of direct knowledge.
当神通心要生起的时候
When direct knowledge is about to arise,
首先是意门转向心
first there is mind-door adverting.
学生：将 now 改成 mind?
Student: change now to mind?
尊者：mind?
Teacher: mind?
学生：删掉 now ？
student: cross out of now
尊者：将 thinking 删掉
Teacher: cross out thinking
now 也删掉
and also now
插入：当天耳界将要生起时
and insert: when the divine ear element is about to arise, is going to arise
意门转向心就会生起，
以其中的一个声音为所缘
mind door adverting arises, making one of these souds its object
在那灭时（意门转向心之后），
“When that (after mind-door adverting) has ceased,
速行四或五的速行心。
then either four or five impulsions impel.”
它们是欲界心
They are sense-sphere consciousness.
学生：为什么是意门转向心，
不是五根识？
Student: Why the mind-door and not the five senses?
尊者：这些都不在五根识的范围内
Teacher: These are out of the range of the five senses.
因为将要生起
It is going to be
神通心路过程
direct knowledge thought process
是从意门生起的

which comes through mind-door,
不是从五根门生起
not through five sense doors.
速行四或五的速行心，
那些（速行心）的前面三或四
“Four or five impulsions impel, the first three,
or four of which
是欲界心而名遍作、
are of the sense-sphere and are called preliminary work,
近行、随顺、种姓，
access, conformity and change-of-lineage,
第四或第五是安止心，
while the fourth or the fifth is the fine material sphere absorption consciousness
（这是神通心）
(This is direct knowledge consciousness.)
属于色界的第四禅。
belonging to the fourth jhāna.”
因此，神通心实际上就是四禅心
So direct knowledge consciousness is actually fourth jhāna consciousness,
但是不是普通的四禅心
but not the ordinary fourth jhāna consciousness.
普通的四禅心以遍相等为所缘
Ordinary fourth jhāna consciousness takes the object of meditation like a kasiṇa and so on.
但是，这里
But here
以声音为所缘
it takes sound as an object
因为它是天耳界
because it is the divine ear element.
006 此中，与彼安止心共同生起的智，
“Herein, it is the knowledge arisen together with the absorption consciousness
便是天耳界。
that is called the divine ear element.”
因此，天耳界实际上意思是“智”
The 'divine ear element' really means knowledge or paññā.
此后
“After that
[获得安止后，
[absorption has been reached,
天耳界]便落入智耳之中，
the divine ear element] becomes merged in that ear [of knowledge.”
有时候，很遗憾
Sometimes it is unfortunate
同一个词有两个非常不同的意义
that the same word has two very different meanings.
这里，天耳……
divine ear, so
耳的巴利语是 sota
The word for ear is sota.
在这里
and here
“流”的巴利语也是 sota
The word for stream or flow is also sota.
因此，这里应该翻译成：
天耳界融入智慧之流中。
Here it should be “The divine ear element becomes merged in that stream of knowledge
或是知识之流
or that flow of knowledge.”
因此这里同一个词有两个意义
The same word is used here in two different senses.
2020 年 3 月 4 日
实际上，巴利语是：
“融入智慧之流中。”
In fact the Pāḷi word used is “falls into the stream of knowledge, into the flow of knowledge.”
为了加强它，他应限定一指之地想道：
“When consolidating it, he should extend it by delimiting a single finger-breadth thus
“我将在这个范围之内闻声”，
'I will hear sounds within this area'
（这是个很小的范围）
(a very small area),
此后他增加限定为二指、四指、八指、
then two finger-breadths, four finger-breadths, eight finger-breadths,
一张手、一肘（24 指）、

a span, a ratana (= 24 finger-breadths).”
肘
ratana
我们将“肘”视作
We understand ratana as
胳膊的长度
one length of the arm
从肘关节到指尖
from the elbow to the tip of the fingers.
大约 18 英寸
It is about 18 inches.
学生：对，18 英寸
Student: one and a half feet
学生：我想整个胳膊大约是一码
Student: I think the whole arm is supposed to a yard.
尊者：一码？
Teaher: a yard?
“一张手”指从大拇指到小拇指的距离
A 'span' means the distance between the thumb and the little finger.
一肘、内室、
“a span, a ratana, the interior of the room,
前庭、殿堂、
the verandah, the building,
僧房、
the surrounding walk,
僧伽兰、
the park belonging to the community,
邻村、
the alms-resort village,
一县等
the district, and so on
乃至一轮围界、
up to the [limit of the] world sphere
或者更多。
or even more.
他就是如此扩大其范围。
This is how he should extend it by delimited stages.”
007 如是证得神通的人，
“One who has reached direct knowledge in this way
虽然不再入基础禅，
但亦可以神通智而闻
hears also by means of direct knowledge without re-entering the basic jhāna
由于基础禅的所缘所触的
范围之内所起的音声。
any sound that has come within the space touched by the basic jhāna's object.”
因此听其他声音，不必再进入基础禅那
For other sounds he doesn't have to get into basic jhāna again
不必要再这样了。
He does not have to do that.
能够这样听闻的人，
虽然是螺贝大鼓小鼓等的一团杂乱之声，
“And in hearing in this way, even if there is an uproar with sounds of conches, drums, cymbals, etc.,
直至梵天界，
right up to the Brahmā World
但如果要辨别它，他便能辨别。
he can, if he wants to, still define each one thus.”
虽然这些声音都混杂在一起
Although all the sounds are mixed together
他可以进行分辨
he can define each one:
“这是螺声，这是鼓声”等。
“This is the sound of the conches, this is the sound of the drums” and so on.
天耳界论毕。
This is the divine ear.
通过天耳界的能力
By the power of the divine ear element
我们可以听到远处
a person can hear sounds far away,
肉耳听不到的声音
out of reach of the human ear.
现在看：他心智论
Now penetration of mind -
对于他心智的解释，经文如下：
“As to the explanation of knowledge of penetration of minds, [the Text is as follows:
008“彼如是心得等持…安住不动时，
'He directs, he inclines his mind to the knowledge of penetration of minds
（读心）

(reading minds).
引导其心倾向于他心智。彼以己心，
He penetrates with his mind the minds of other beings, of other persons,
悉知
and understands them thus:
其他有情及其他补特伽罗之心：
he understands [the manner of] consciousness” -
实际上是各种心的类型
actually it is the types of consciousness -
有贪心而知有贪心，
“affected by greed as affected by greed,
知道心的类型
and understands [types of] consciousness
离贪心而知离贪心，等等。
unaffected by greed as unaffected by greed” and so on.
“有”实际上是“相应”
'Affected' really means associated with.
这些是 16 种心
These are the 16 kinds of consciousness.
在《大念处经》中也有这些
You may find these also in the Mahā Satipaṭṭhāna Sutta
在心念处那个地方
in the contemplation of mind or consciousness.
下一页，第 8 段结束的地方
Towards the end of paragraph
此中的“差别”
Here, it goes all round
这是解释“心差别”（cetopariya）
This is the word explanation of the Pāḷi word 'cetopariya'.
首先解释“pariya”
First the word 'pariya' is explained.
“差别”
“It goes all round,
是了解，确定之义。
thus it is pariya or penetration.
意思就是“界定”
That means the delimiting.”
意思就是"去界定"
The meaning is that it delimits.
心的了解为“心差别”。
“The penetration of the heart is 'penetration of minds'.”
巴利语是：cetaso pariyaṃ
In Pāḷi it is just cetaso pariyaṃ.
实际上就是：心差别就是心差别
We can say the penetration of mind is the penetration of minds,
这很荒谬
which is ridiculous.
实际上没办法翻译
Actually it cannot be translated.
心差别而且以智
“It is penetration of hearts and that is knowledge,
故说“心差别智”
thus it is knowledge of penetration of minds（他心智）。
(cetopariyañāṇa).”
ceto 是心，pariya 是界定
'Ceto' means mind. 'Pariya' means delimiting or penetration.
Ñāṇa 意思是智慧
'Ñāṇa' means knowledge. “
引导其心倾向于彼。
[He directs his consciousness] to that, is what is meant.”
“其他有情”是除了自己
之外的其他有情。
“Of other beings: of the rest of beings,
himself excluded.
（其他有情不包括自己）
('Of other beings' means not of himself.)
“其他补特伽罗”和前句同义，
Of other persons: this has the same meaning as the last,
只由于教化及说法的方便
而说不同的字而已。
the wording being varied to suit those susceptible of teaching [in another way], and for the sake of elegance of exposition.”
有时候的措辞
Sometimes words are used,
虽然它们是同义词
although they are synonyms,

但是还是反复地使用
words are used again and again
这样不同听众都能够明白。
so that listeners could understand.
“以己心……心”
“With his mind the minds:
即以己心而知他心。
with his consciousness of other beings.
“悉”即确定。
Having penetrated: having delimited all round.
“知”即知有贪等各各种类。
He understands: he understands them to be of various sorts beginning with that affected by greed.”
意思是有贪、无贪，等等
That means with greed, without greed and so on.
009 然而这智是怎样生起的呢？
“But how is this knowledge to be aroused?
即以天眼而成就的，
That is successfully done through the divine eye
（所以首先得获得天耳智）
(So first one has to get the knowledge of the divine eye.),
那天眼于他心智的遍作。
which constitutes its preliminary work.”
天眼智或者说天眼界
So the knowledge of divine eye or the divine eye element
是他心智的准备
is a preliminary to this penetration of minds.
所以比丘，扩大其光明，
“Therefore the bhikkhu should extend light,
他应寻求
and he should seek out
他人的心，
another's [type of] consciousness
方法是：以天眼而见
by keeping under observation with the divine eye
他人血液的色
the color of the blood present
依附于心脏的血液的色。
with the matter of the physical heart as its support.”
看脚注 5：心脏的色
Footnote 5 “The 'matter of the heart'
不是心所依处
is not the heart-basis,
而是指肉团心
but rather it is the heart as the piece of flesh
形状就像是装在葫芦中的莲花蕾
described as resembling a lotus bud in shape outside and like a kosātakī fruit inside.”
所以，这里的心脏不是心所依处
Here 'heart' does not mean the heart-base
心所依处色也是一种色法
which is one of the material properties.
这里指的是肉团心
Here it means the whole heart.
因为心欢喜时，
“For when consciousness accompanied by joy is present,
则血红如熟了的榕树果，
blood is red like a banyan fig fruit;
若心忧悲时，
when consciousness accompanied by grief is present,
或者生起忧俱的感受时，
(domanassa - unpleasant feeling) is present,
则血黑如熟了的阎浮果，
it is blackish like a (ripe) rose-apple fruit.”
请在英译加一个“成熟的”
Please put 'ripe' before rose-apple.
美国有阎浮果吗？
Do you have rose-apple fruits in this country?
你们见过吗？
Have you seen them?
是黑中带紫的颜色
It's a rare purplish black
黑色和紫色的混合
black and purple mixed
这么大
It is about this size
学生：那就非常黑了
Student: so it is very very dark
尊者：没错
Teacher: yeah

学生：是不是像李子那样
Student: So it is more like a plum?
尊者：是的
Teacher: Yes.
学生：更小，像这样大
Student: smaller? like this
学生：是不是像…像这样
Student: is it like...? like this
尊者：是的
Teacher: yes
学生：我家里有一棵树
Student: Yes, I have a tree at home.
尊者：有一点酸
Teacher: It's a little sour.
学生：下个星期，我带过来
Student: next week I can bring it
尊者：好
Teacher: good
因此，熟了的阎浮果
So here we should have a ripe rose-apple fruit.
若心舍时，
“When a consciousness with serenity is present,
则血清如麻油。
it is clear like sesamum oil.
于是他观看了他人的心脏
的血色，寻求他人的心，
So he should seek out another's consciousness by keeping under observation the color of the blood in the physical heart.”
因此他观察别人的心脏
He looks into the heart
观察心脏里血液的颜色
and looks into the color of the blood in the heart.
分析“这种色是从喜根等起的、
“This matter is originated by the joy faculty.”
因此当他看到红颜色时
So when he sees the color red,
他知道别人的心是悦俱的等等
then he knows that mind is accompanied by joy and so on.
这种色是从忧根等起的、
“This is originated by the grief faculty;
这种色是从舍根等起的”，
this is originated by the equanimity faculty
寻求他人的心，加强他的他心智。
and so consolidates his knowledge of penetration of hearts.”
010 当他这样获得了强有力之时，
“It is when it has been consolidated in this way that
他不仅能逐渐了知一切欲界心、
he can gradually get to understand not only all manner (all types) of sense-sphere consciousness
还能了解色界心及无色界心。
but (all of) those of fine material and immaterial consciousness
即：rūpāvacara 和 arūpāvacara
(rūpāvacara and arūpāvacara) consciousness as well
从心至心辗转了解
by tracing one consciousness from another
而不必见心脏的血色。
without any more seeing the physical heart's matter.
从一个心到另一个心即可了知。
So just from one conscoiusness to another
义疏中说：
For this is said in the Commentary:
“如果欲知无色界中的他人之心，
'When he wants to know another's consciousness in the immaterial moods,
见谁的心脏血色呢？
whose matter can he observe?”
因为他们没有肉团心
Because there is no physical heart.
见谁的根的变化呢？
“Whose material alteration [originated] by the faculties can he look at?
实在没有谁（的心脏及根可见）的。
No one's.
当知神通者的境界，
The province of a possessor of supernormal power is [simply] this, namely,
只要他念虑三界中任何一处的心，
wherever the consciousness he adverts to is,
便能知道十六种心。

there he knows it according to these 16 classes."
十六种心见第 8 段
'16 classes' means those given in paragraph 8 -
有贪、无贪，等等
those accompanied by greed, those not accompanied by greed and so on.
此（见心脏之）说，
是依未证神通的初学者说的”。
“But this explanation [by means of the physical heart] is for one who has not [yet] done any interpreting."
这里英译的 interpreting 应该改成 contemplating
'Interpreting' really means contemplating.
否则容易让人误解
'Interpreting' may be misleading.
学生：这里的英译意思可能是……
Student: so by interpreting it may mean it appears just now
就是自然而然地发生的意思
you don't make it clear, it just happens
尊者：不是。巴利词是 abhinivesa
Teacher: No, here it means abhinivesa.
“反思”之类的意思
It is reflecting or contemplating.
脚注
In footnote
“对于未证神通者
“Of one who has not done any interpreting (abhinivesa)
指没有学习神通的人。”
reckoned as study for direct knowledge."
我认为不是“学习”，是“证得”
I think it is not 'study' but striving for direct knowledge.
不仅仅是学习
It is not just studying
而是修证神通
but practicing for direct knowledge.
他漏译了几个重要的词
He left out some words that are important.
请在“神通”后添加
Please add after 'direct knowledge' .
“意思是初学者。”
“A beginner is what is meant."
学生：在哪里加？
Student: where are you refering to?
尊者：脚注
Teacher: footnote
“没有证得者指的是没有学习神通者。”
“Of one who has not done any interpreting reckoned as study for direct-knowledge"
加上“指的是初学者。”
and then after that: a beginner is what it is meant
所以这里指的是初学者
so that means a beginner
“这里用的是 abhinivesa 的特殊用法，
可意译为‘修习’。”对
“A rather special use of the word abhinivesa, perhaps more freely renderable here as 'practice'." Right.
我觉得这就是接近了原义
I think that is nearer to the original meaning.
其次“有贪心”等的句子中，
“As regards [the manner of consciousness affected by greed
(意思是与贪相应的心)
(That means associated with greed.) etc.,
当知与贪俱的八种心
the eight [manners of] (eight types of) consciousness accompanied by greed
—参见表 2.22-29—
see table 2 no.s 22-
是“有贪心”。
should be understood as [the manner of] consciousness affected by greed.
其余的（三界及出世间的）
四地的善及无记心是“离贪心”。
The remaining profitable and indeterminate [manners of] consciousness in the four planes are unaffected by greed."
大家需要参看有关心的表格
You will need the citta chart.
不善心有 12 种
There are 12 types of akusala consciousness
有 8 种是贪相应的
and 8 are accompanied by greed,

2 种是嗔相应的
and 2 are accompanied by anger,
最后两种是痴相应的
and the last 2 are accompanied by ignorance only.
8 种贪相应
So 8 are accompanied by greed.
剩下的善心和无记的心属于其他的
The remaining profitable and indeterminate types of consciousness (There are other types of consciousness)
是无贪的
are unaffected by greed.
然而四心，即二种忧心
“The 4, namely, the 2 consciousnesses
accompanied by grief
及疑
and the 2 consciousnesses accompanied by uncertainty (That means doubt.)
与掉举二心等的，
则不包摄于这二法中。
and agitation are not included in this dyad,
但有些长老也包摄
此等（四心于二法之中）的。
though some elders include them too.”
这里有点难以理解
It is a little difficult to understand here.
在这 12 种心之中
Among the 12,
8 种是贪相应的
8 are associated with lobha or rāga.
这里用的词是：rāga
Here the word 'rāga' is used.
8 种是贪相应的
So 8 are associated with rāga (greed),
4 种与贪不相应
but 4 are not associated with greed.
但是此四种不属于此二法
However these 4 are not included in this dyad.
这里进行了解释
This is explained here.
复注也进行了解释
The Sub-Commentary also explains,
但是并不令人信服
but it is not so convincing.
在复注中，是这样说的
In the Sub-Commentary it is said that
此 4 种心与贪不相应
these 4 types of consciousnesses are not associated with greed,
但是贪可以作为一个缘
but since greed can be a condition
让此四种心生起
for these 4 types of consciousness to arise,
对于那些不了解
阿毗达摩的人来说，可能有些怀疑。
there may be some suspicion for those who do not know Abhidhamma
可能会怀疑它们伴随贪
There may be some suspicion that that they may be accompanied by greed.
因此它们就不被包括在有贪或无贪之中
So they are not included in those accompanied by greed or those not accompanied by greed.
因此它们都不在此二法之中
They are left out of this dyad all together.
然而二种忧心
The four, namely, the 2 consciousnesses accompanied by grief
及疑与掉举二心等的四心，
and the 2 consciousnesses accompanied respectively by uncertainty and agitation
则不包摄于这二法中。
are not included in this dyad,
但有些长老也包摄此等的。
though some elders include them too.”
我觉得我们应该同意这些长老的说法
I think we should side with some elders.
这样更容易理解
It's easier.
所以有一些长老说
Some elders said
它们应该被包括进
they should be included
离贪心中
with those unaffected by greed
因为它们与贪不相应
because they are not accompanied by greed.

二种忧心名“有嗔心”。
“It is the 2 consciousnesses accompanied by grief that are called consciousness affected by hate.”
意思就是两个嗔根心
That means the two dosa mūla cittas.
其他四地的一切善及
无记心是“离嗔心”。
“And all profitable and indeterminate consciousness in the 4 planes are unaffected by hate.
其他的十不善心，
The remaining 10 kinds of unprofitable consciousnesses
则不包摄于这
（有嗔心、离嗔心）二法中。
are not included in this dyad,
但有些长老也包摄
此等（十不善心于二法中）的。
though some elders include them too.
“有痴、离痴”的句子中，
Affected by delusion.. unaffected by delusion:
只有两种，即与疑俱
here only the 2, namely, that accompanied by uncertainty
及掉举俱的是“有痴心”；
and that accompanied by agitation, are affected by delusion
绝对地
simplicitur
[不与其他 2 不善根相应]。
[without being accompanied by the other 2 unprofitable roots].”
在 12 种心中的最后两种
The last 2 types of consciousness among the
都是有痴的
are affected by delusion.
那么什么是离痴的呢？
What are unaffected by delusion?
“两种，即与疑与掉举相应的
“the 2, namely, that accompanied by uncertainty and that accompanied by agitation,
是有痴的。”
are affected by delusion” -
意思是它们只与贪相应
that means they are affected by delusion only
-
“不与其他两个不善根相应。”
“without being accompanied by the other two unprofitable roots.”
即所有 12 种不善心
“But [all] the 12 kinds of unprofitable consciousnesses
可以被理解成
can also be understood
有痴心的。
as consciousness affected by delusion
因为痴是生于一切的不善心中的。
since delusion is present in all kinds of unprofitable consciousnesses.”
12 种不善心
The 12 types of unwholesome consciousness,
所有 12 种都是与痴相应的
all 12 of them are accompanied by delusion.
我们可以用两种方式来讲
We can say in two ways here.
“有痴”
'Affected by delusion'
可以只是指最后两种
can mean only 2, the last 2,
因为它们只与痴相应
because they are affected by delusion only.
如果我们不将之视作
“只与痴相应”而是“与痴相应”
But if we take it not as 'affected by delusion only', by "affected by delusion"
那么，就可以包括所有 12 种
then we can take all 12.
因此所有 12 种不善心
“[All] the 12 kinds of unprofitable consciousness
也可以理解为有痴的心
can also be understood as consciousness affected by delusion
因为痴存在于所有不善心之中
since delusion is present in all kinds of unprofitable consciousnesses.
其余的是“离痴心”。

The rest are unaffected by delusion."
随从着惛沉、睡眠的心是“沉寂心”，
“Cramped is that attended by stiffness and torpor.
（也就是说你困倦的时候）
(That means you are sleepy.)
随从着掉举的心是“散乱心”。
Distracted is that attended by agitation.
色界、无色界的心是“广大心”，
Exalted is that of the fine material and immaterial spheres
（色界和无色界心）
(rūpāvacara and arūpāvacara).
余者是“不广大心”。
Unexalted is the rest.
一切三地的心是“有上心”，
Surpassed is all that in the three [mundane] planes
（欲界、色界、无色界）
(kāmāvacara, rūpāvacara, arūpāvacara).
出世间心是“无上心”。
Unsurpassed is the supramundane (lokuttara).
证近行定的心及
证安止定的心是“等持心”，
Concentrated is that attained to access and that attained to absorption
（两种定）
(the 2 kinds of concentration).
不证此二定的心是“不等持心”。
Unconcentrated is that not attained to either.
“解脱心”是
Liberated is that attained to
五种解脱的，
any [of the 5 kinds of] deliverance,
也就是：证得彼分（解脱）、
that is to say, deliverance by substitution of opposites [through insight],
镇伏（解脱）、
by suppression [through concentration],
正断（解脱）、
by cutting off [by means of the Path],
安息（解脱）、
by tranquilization [by means of Fruition],
远离解脱的心。
and by renunciation [as Nibbāna]."
这就是五种解脱
So there are 5 kinds of deliverance.
第一种是刹那的
The first one is momentary.
第二种是暂时的
The second one is temporary.
第三种是彻底的斩断
The third one is total cutting off.
第四种是止息
The fourth one is stilling.
假设你灭掉一堆火
Let us say that first you put out a fire.
然后你在上面浇水
Then you pour some more water on it
这样它真的就熄灭了
so that it is really extinguished.
这就是安息
That is done by tranquilization.
“远离”的意思是
By 'renunciation' means
当某人觉悟后
when a person gets enlightenment,
涅槃就是所缘
Nibbāna is the object there.
以涅槃为所缘
Taking Nibbāna as object,
觉悟之心断除烦恼
enlightenment consciousness eradicates mental defilements.
因此，这就是
so, there it is
就是远离
by renunciation because
因为在那一刹那
at the enlightenment moment everything is
一切都被舍离
renounced or given up.
不证得这 5 种解脱的心是“不解脱心”。
“Unliberated is that which has not attained to any of the 5 kinds of liberation."
获得他心智的比丘，
则了知一切种类的心，
“So the bhikkhu who has acquired knowledge of penetration of hearts

understands all these [types of consciousness, namely]
即“有贪心而知有贪心”等等。
consciousness affected by greed as affected by greed” and so on.
他心智论毕。
This is how those who possess supernormal knowledge read the minds of other people.
现在看宿住智。
Now we have the recollection of past lives.
宿住随念智论
“As to the explanation of knowledge of recollection of past life,
彼如是心得等持……
安住不动时，引导其心倾向于
宿住随念智，等等。
[the Text is as follows: 'He directs, he inclines, his mind to the knowledge of recollection of past life' ” and so on.
13 段中间的部分
About the middle of paragraph
“宿住随念智”——
“Herein, to the knowledge of recollection of past life [means]
因为那智是关于忆念宿住的。
for knowledge concerning recollection of past life.
“宿住”——是宿世
过去生中曾住的五蕴。
Past life is aggregates lived in the past in former births.
这是一种解释
This is one explanation.
曾住——是曾经居住经验于。
“'Lived' [in that case means] lived out, undergone” -
注释书解释“曾经居住”
the Commentary explanation for the word 'undergone'
为不断地生起。
is arisen again and again -
于自己的相续中生灭。
“arisen and ceased in one's own [subjective] continuity.”
这是对于“宿住”的一种解释。
This is one explanation of the words 'past life'.
“宿住”——是宿世
过去生中曾住的五蕴。
'Past life' means aggregates lived in the past.
意思是于自己的五蕴相续中生灭。
That means aggregates which have arisen in one's own continuity.
这里有第二种解释
Now there is a second explanation.
或者为曾住的诸法。—英译不对。
“Or alternatively, [past life] is mental objects” - no.
宿住都是现象，不是心理的所缘。
Past life is all phenomena, not just mental objects.
这里用的巴利词是：dhamma
The Pāḷi word used is dhamma.
在这里不能翻译成：mental object
'Dhamma' does not mean mental objects,
它们都是现象
it is all phenomena.
在第一种解释中
In the first explanation
只是缘取五蕴
only the aggregates are taken.
宿住意思是过去的五蕴
'Past lives' means let us say past aggregates.
但是在这个解释中
In this explanation
宿住意思是过去的诸法
'past lives' means all past things -
五蕴、涅槃和任何其他法
aggregates, Nibbāna and any other thing.
因此，范围比第一种广
It is wider in scope than the first one.
因此宿住“或者为曾住的诸法。”
“Or alternatively, [past life] is all phenomena lived” -
这里的“住”是什么意思？
'lived' means what?
曾住——
Lived,“In that case it means
以所缘境及经验而曾住。
lived by living in one's [objective] resort.”

大家理解这里的英译吗？
Do you understand that?
学生：我不理解这里的 resort
Student: I don't understand 'resort'.
尊者：对
Teacher: Right.
“以所缘境及经验而曾住”意思是
'Living in one's resort' just means
回忆
remembered,
以之为所缘
taken as an object.
学生：在某人的记忆中？
Student: in one's memory?
尊者：是的
Teacher: Yes.
即以自己的识认识分别，
“Which has been cognized and delimited by one's own consciousness,
或由他人的识认识。
or cognized by another's consciousness, too”
-
这里的英译也要修改一下
here also we have to make some changes.
too 后面应该有逗号
After 'too' there should be a comma
In 开头字母需要小写
and the word 'in' should start with a small 'I',
如在对诸佛的忆念之中
“in the case of recollection of those [past Enlightened Ones]
他们都已经断除了轮回，等等。
who have broken the cycle, and so on.”
这里打句号
It is a full stop there.
学生：句号打在 so on 后面吗？
Student: after so on?
尊者：是的
Teacher: after so on
然后下一句开头的 T 大写
Then there is a capital 'T' for the next sentence.
彼等（断路者的随念）只是诸佛所得的。
“These last are only accessible to Enlightened Ones.”
第二种解释是
The second explanation is that
“曾住”只是被作为一种所缘
'lived' here is just taken as object,
就是想回忆起
so it is like remembered,
被自己记得，或被他人记得
and remembered by oneself as well as by others.
过去世……
Now, past live
例如，有人记得自己的前世
Let us say somebody can remember his past life.
你记得你的前世
You can remember your past life.
也就是说你可以将过去世作为所缘
That means the past life which you can take as an object.
这样的话
In that case
你也能回忆起他人
you can remember other people too,
但是你无法记得他人的体验
but you cannot remember what other people experienced.
这是一种情况
That is one kind.
或由他人的识认识
The other is 'cognized by another's consciousness, too'.
如在诸佛的忆念之中——
这里指的是阿罗汉和佛陀
That is “in the case of recollection of those [past Enlightened Ones]” - that means Arahants and Buddhas -
他们已经断除了轮回等
“who have broken the cycle and so on.
这里指的是阿罗汉和佛陀
that means Arahats, Buddhas
彼等只是诸佛所得的。
These last are accessible only to Enlightened Ones.”
意思是，只有佛陀具有这样的智

That means only the Buddhas have such knowledge.
声闻无法忆念
Disciples cannot remember
他人的体验
what is experienced by other persons.
他们可以忆念自己过去的体验
They can remember their own experiences in the past.
假设我可以忆念我的过去世
Suppose I can remember my past life.
我可以告诉你过去我的父母是谁
Then I can tell you that I had such a father and such a mother,
学生：只有佛陀能忆念所有人的前世？
Student: only Buddhas can remember everybody's past lives?
尊者：是的
Teacher: yes
但是我不能忆念我父亲在那一世的体验
but I cannot remember what my father experienced or thought in that life.
但是佛陀能够忆念这一切
Buddhas can remember all this.
因此，当佛陀讲本生经的时候
When the Buddha talked about the Jātakas,
他能讲自己的体验，也能讲他人的体验
he talked about his experiences as well as other people's experiences.
这就是两者的区别
So that is the difference.
2020 年 3 月 5 日
“宿住随念”——
“Recollection of past life:
以此念
the mindfulness (memory)
而忆念宿住的，为宿住随念。
by means of which he recollects the past life is the recollection of past life.
“智”——是与念相应的智。
Knowledge is the knowledge associated with that mindfulness” and so on.
“向于宿住随念智”——
To the knowledge of recollection of past lives:
是为了证得宿住随念智而说。
for the purpose of the knowledge of the recollection of past lives in this way and so on
014“种种”——是许多种类；
“Manifold: of many kinds;
或以各种行相而说明的意思。
or that has occurred in many ways. Given in detail is the meaning.
“宿住”——直自过去
Past life is the continuity lived here and there,
有生以来在各处的诸蕴相续。
taking the immediately previous existence as the beginning
[回溯]。
[and working backwards].”
从最近的一世反着推
So one begins with the immediately preceding life and goes backward.
“随念”——
“ He recollects: he recalls it,
是依于五蕴次第或以死及结生而忆念。
following it out by the succession of aggregates, or by death and rebirth-linking.”
015 于此宿住有六种人随念：
“There are 6 kinds of people who recollect this past life.
即异教徒、
They are: other sectarians (non-Buddhists),
普通的声闻、大声闻、
上首声闻、辟支佛、佛。
ordinary disciples, Great Disciples, Chief Disciples, Pacceka Buddhas, and Buddhas.”
学生：所有人？
Student: So anybody.
尊者：所有人都可以
Teacher: Yes, anybody.
因此，禅那和神通不是佛教独有的
That is why jhānas and supernormal knowledge are not found in Buddhism only
根据佛教的说法
according to our books.
非佛教徒也能取得这样的成就
So those who are not Buddhist can have this kind of knowledge,
但是，还是有所区别的
but there is a difference.

016 此中：异教徒只能忆念四十劫，
“Herein, other sectarians recollect only as
far back as 40 eons
更没有多的。
but not beyond that.”
外道的神通是有限制的
They are limited.
何以故？因为他们的慧弱——
“Why? Because their understanding is weak
他们不能分析名与色故是慧弱。
for lack of delimitation of mind and matter.”
因为他们不修习内观
Because they did not practice vipassanā.
普通的声闻可以忆念百劫、
“Ordinary disciples recollect as far back as
100 eons
千劫，
and as far back as 1000 eons
因为他们的慧强之故。
because their understanding is strong.
可以忆念百劫或千劫
a hundred or a thousand
八十大声闻可以忆念十万劫。
The 80 Great Disciples recollect as far back as 100,000 eons.
（舍利弗、目犍连）二上首声闻
可以忆念一阿僧祇劫又十万劫。
The 2 Chief Disciples recollect as far back as an incalculable age and 100,000 eons.
辟支佛可以忆念二阿僧祇劫又十万劫。
The Pacceka Buddhas recollect as far back as two incalculable ages and 100,000 eons.
然而上面这些人的智力都是有限的。
For such is the extent to which they can convey [their minds back respectively].”
这里的巴利语是：abhinihāra
The Pāḷi word used here is abhinihāra.
意思是
That means
积累波罗蜜
accumulating perfections.
如果你想成为大声闻
For example if you want to become one of the Great Disciples,
你需要积累波罗蜜
you have to accumulate pāramīs (the perfections)
要花十万劫
for 100,000 eons.
因为你在十万劫积累波罗蜜
Since you have accumulated for 100,000 eons
当你成为大声闻的时候
when you become a Great Disciple,
你能够忆念所有这些前世
you can remember all these lives, all these eons,
但是不能超出这个范围
not beyond that.
有点像你只是在这里住了一年
It is something like if you have lived here for only one year,
你忆念的内容不能超过这个范围
you cannot remember beyond that.
诸如此
It is something like that.
所以
So
所以，这里的英译有问题
it is not 'they can convey [their mind back respectively]'.
意思应该是：这个范围
It should be “For such is the extent to which
就是他们积累波罗蜜所至的范围
they have accumulated their perfections.”
017 异教徒只能依于五蕴次第的忆念，
“Again other sectarians only recollect the
succession of aggregates;
他们不能
they are unable to recollect according
离开次第而以死及结生的忆念；
[only] to death and rebirth-linking, letting go of the succession of aggregates.”
当你们忆念过去世的时候
When you recollect the past life,
可以从此刻往过去忆念
then you can recollect from this moment backwards to
一直到此生结生的时候
rebirth in this life,

然后再忆念前生死亡的时候，等等
and then you can go beyond rebirth to death in the previous life and so on.
当这样回溯的时候
So when going back there
普通人可以一步步回溯
Ordinary persons can go back gradually,
不能直接跳到结生
not jumping to the relinking
再跳到前生的死亡时刻
and then to the death in the previous life.
但是佛陀无所不能
But Buddhas can do all that.
所以，这里说
Here it is said that
外道就像盲人
other sectarians are like blind people
不能自由地前往任何想去的地方
unable to descend upon any place they choose.
譬如盲人不离手杖而行。
“They go as the blind do without letting go of their sticks
（只能一步步挪动）
(so going little by little).”
他们亦不能离五蕴的次第而念。
So they recollect without letting go of the succession of aggregates.
然后是上首声闻和辟支佛
And then chief disciples and other Paccekabuddhas
018 然而诸佛，既不依五蕴而次第，
亦不依死及结生而行，
“Buddhas, however, have nothing to do
either with succession of aggregates or with tracing through death and rebirth-linking;
无论他欲念于何处，
for whatever instance they choose
则于许多千万劫中的
前前后后，都得明了。
in many millions of eons, or more or less, go, is evident to them.
犹如狮子的跳跃相似。
So they go, and so they descend with the lion's descent wherever they want.”
意思是狮子可以随意地跳跃
That means a lion can jump anywhere it wants.
不需要一步步挪动
They don't have to go one by one.
这被称为狮子的跳跃
It is called 'lion's descent',
随便他们要忆念什么地方，
“wherever they want,
所以虽然是许多的千万劫，
even skipping over many millions of eons as though
好象该省略的经文相似。
they were an elision in a text.”
当你念诵经文的时候
When you recite a text,
学生：省略号
Student: dots
打三个点
use three dots
尊者：巴利语称为 peyyāla
Teacher: you can use peyyāla.
有时候我们念诵经文时
Sometimes when we recite the texts,
我们可以采用省略的办法
we use peyyāla
因为我们不想全部重复
because we don't want to repeat it in full.
就像念诵《心经》
It is like the Heart Sutra.
学生：乃至……
Student: And so forth.
尊者：我们不说“乃至”
Teacher: not so forth
我们是念一下开头的词
We say the word in the beginning
再念一下结尾的词
and then the word at the end.
譬如精炼了
“And just as an arrow shot by
能射头发的射手，如萨罗绷伽的放箭，
such a master of archery expert in hair-splitting Sarabhaṅga
（这位射手是位菩萨
(He was a Bodhisatta,

佛陀过去世投生的
the Buddha in one of his past lives.)
一个伟大的射手）
he was a great archer)
中间不会给树木藤蔓所阻，
always hits the target without getting. held up among trees, creepers, etc., on its way,
必中标的，
and so neither gets held up nor misses
如是彼等诸佛
so too, since Buddhas go in this way
而行其智，不会给
their knowledge does not get held up
中间的诸生所阻，
in intermediate births
必不失败，
or miss;
而能捉摸其所欲之处。
without getting held up or missing, it seizes any instance required."
第 22 段
Paragraph
是解释如何忆念过去世的
is the explanation of how to go about getting the recollection of a past life.
进入基础禅那，从禅那中出来
One gets the basic jhāna. Then one emerges from basic jhāna
忆念自己
and then one adverts to
完了一切工作之后曾坐于此座。
his most recent act of sitting down for this purpose.
即回溯其敷座，
Then you go back little by little, next to the preparation of the seat,
进入自己的卧座所内，
to the entry into the lodging,
收拾他的衣钵，等等
to the putting away of the bowl and outer robe and so on.
向前回溯自己的行为
You recollect your actions backwards
从坐下的时候开始回溯
from the time you sit down backward -
……食时，
to the time of eating,
从村中回来时，
to the time of returning from the village,
在村内乞食之时，
to time of wandering for alms in the village,
入村乞食时，等等。
to the time of entering the village and so on.
上面这些虽然普通的人的心也明了，
"While this much, however, is evident even
to his normal consciousness
但遍作（准备）的定心则极其明了。
it is especially evident to his preliminary work consciousness."
如果你忆念这些
If you recall this
用普通的心来忆念
with normal consciousness,
你可以很清楚地明了
you can see them clearly.
如果以遍作的心
With the preliminary work consciousness
则更明了
you see more vividly.
如果在这些事情里面有任何不明了的，
"but if anything there is not evident,
则应更入基础禅，出定之后
he should again attain the basic jhāna, emerge and advert."
再忆念。
So you should do it again.
这样他便成为象点灯时候一样的明显。
"By so doing it becomes as evident as when a lamp is lit.
如是顺次
And so in reverse order too,
的回忆其第二日、
he should advert to the things done on the second day back,
第三、第四、第五日的行作。
and on the third, fourth and fifth day,
在十日间，半月间，
and in the ten days, and in the fortnight,
乃至一年间的一切行作。
and as far back as a year."

然后是十年、二十年，等等
Then for 10 years, 20 years and so on.
学生：[发言]
Student comments
尊者：没错
Teacher: that's right
这并不容易
it's not easy
学生：我的意思是回溯一年，
几乎需要花一年的时间
Student: I mean to go back a year it will take almost a year...
尊者：然后是十年、二十年
Teacher: and then ten years, twenty years
学生：回溯一年，一个刹那一个刹那回溯
Student: but go back a year, go through each moment of the...
这样就很慢了
not go quickly
尊者：尽可能忆念
Teacher: as much as you can remember
学生：关键是保持两个
刹那之间的联系，很……
Student: but the point is to keep the connection, pretty...
尊者：是的，没错
Teacher: yes, right
学生：中间有很大的空隙
Student: there is a big gap
尊者：没错
Teacher: right
学生：但是，禅修……
Student: ...however, this meditation will..
智者比丘，只要在第一次，便能离去结生
“For a wise bhikkhu is able at the first
attempt to remove the rebirth-linking” -
“离去”的意思是
'remove' means
"打开"之类的意思
open or something like that -
而取前生的死的刹那的名色为所缘。
“and make the mentality-materiality at the
death moment his object.”
也就是回溯到前世的死……
So it goes back to the death in the previous life.
然后给出了譬喻
Then a simile is given where it says
如果你观察不到，不要放弃
if you don't see it, don't give up.
不断尝试
Try it again and again.
当你砍伐一棵大树的时候
when you are felling a big tree
刀口会钝掉……
the blade will become blunted
Sādhu! Sādhu! Sādhu!

28A 说神通品

2020 年 3 月 7 日

减劫与增劫
the contraction and expansion of the world cycle.
意思是世界的毁灭与重生
That means the destruction and rebirth of the world cycle.
这是上座部佛教的宇宙观
This is Theravāda Buddhist cosmology.
所以，第 28 段说：
So paragraph 28 says
“一生”——是从生开始以死为终
“Herein, one birth is the continuity of
aggregates
属于一生的一期五蕴相续。
included in a single becoming starting with rebirth-linking and ending with death.”
“一生”指一期生命
‘One birth’ means one life
从结生开始，到死亡结束
beginning with relinking and ending with death.
“二生”等同样。
“So too with two births, and the rest.”
当比丘获得此种神通
When a monk gets this direct knowledge,
他可以记得一生、两生、三生等等
he can remember one birth, two births, three births and so on.
“许多坏劫”等句中，

“But in the case of many eons of world contraction, etc.,
减劫为“坏劫”
it should be understood that the eon of world contraction is an eon of diminution
（实际上是世界的毁灭）
(Actually it is the destruction of the world.)
增劫为“成劫”
and the eon of world expansion is an eon of increase
（世界的开始或重生）
(the beginning or reforming of the world).
029 此中坏劫亦包摄坏住劫
Herein, what supersedes the contraction is included.”
此处英译的 supersede 什么意思？
What does the word ‘supersede’ mean?
替换？
To replace?
学生：居于首位，位于第一
Student: It’s like it’s formost, it comes first
尊者：哦，我明白了
Teacher: I see
这里不是这个意思
no, it is not meant here
这里指的是“坏劫之后的”
What is meant here is that which follows the contraction.
有四个阶段
There are four periods -
世界正在被摧毁之中
the world being destroyed,
世界处于被毁灭的状态
the world remaining in the destroyed state,
世界重新形成
the reforming
或者说正在形成一个新世界
or becoming a new world,
然后保持这个新世界状态
and then remaining as a new world.
就是这四个阶段
There are four periods.
所以这句话的意思是：
"what supersedes the contraction" means...
此中坏劫亦包摄坏住劫，
“Herein, what follows the contraction is included in the contraction
因坏住劫以坏劫为出发点之故。
since it is rooted in it
（因为它紧随其后）
(That means because it comes after it.);
成劫摄成住劫。
and so too what follows the expansion is included in the expansion.”
因此我们有四个劫
So we get four of the world eons
有此等四阿僧祇劫。
or four incalculables of the eons.
云何为四？坏、
“What four? The contraction,
坏住、成、
what follows the contraction, the expansion,
成住。
what follows the expansion.”
因此有四个
There are four.
它们被称为阿僧祇
They are called ‘incalculables’
并不是具体说有多长时间
because there is no saying of how long
不是说有多少年
how many years they are.
030 这里有三种坏：
“Herein, there are three kinds of contraction
（世间的破坏）
(That means destruction.)
水坏、
destruction due to water,
火坏、
destruction due to fire,
风坏，
destruction due to air.”
这是三种坏的原因
There are three causes of destruction of the world.
以下是三种坏的界限：
“There are three limits to the destruction:
（第二禅的）光音天，

the Ābhassarā (Streaming-Radiance) Brahmā World,
（第三禅的）遍净天，
that of the Subhakiṇha (Refulgent-Glory),
（第四禅的）广果天。
and that of the Vehapphala (Great Fruit).
为劫火所毁时，
When the eon contracts owing to fire,
光音天以下都给火烧了，
all below Ābhassarā [Brahmā world] is burnt up by fire.
为劫水所毁时，
When it contracts owing to water, it is all dissolved by water
遍净天以下都给水淹没了；
up to the Subhakiṇha [Brahma World].
为劫风所毁时，
When it contracts owing to air, it is all demolished by wind
广果天以下都给风灭了。
up to the Vehapphala [Brahmā World]."
如果大家看这个表
If you look at this chart,
就会看到这些世界
you will find these worlds.
这是 31 生存地的图表
This is the diagram of the 31 planes of existence
这是在阿毗达摩里所教授的
taught in Buddhism in Abhidhamma.
最底下，1#地狱
At the bottom we have #1 Niraya. That is hell.
然后是二、三、四
and then two, three, four
#2 畜生道
#2 Tiracchāna-yoni is animal world.
#3 饿鬼道
#3 Petti-visaya is hungry ghosts.
#4 阿修罗道，也是一种鬼
#4 is Asura-kāya. They are a kind of ghost,
但是跟#3 不同
not the same as #3.
然后是人道
Then Manussā is human beings.
人道之上是六个欲界天
Above human beings there are six Deva Worlds.
一二三四五六
one, two, three, four, five, six
欲界天之上是梵天
Above the Deva Worlds are the Brahmā Worlds.
第一个是初禅天
The first plane is called the first jhāna world.
#1 梵众天
They are 1. Brahma-pārisajja,
#2 梵辅天
2. Brahma-purohita,
#3 大梵天
3. Mahā-brahmā.
随后是：#4 少光天、
#5 无量光天、#6 光音天
The next ones (4. Parittābhā, 5. Appamāṇābhā, 6. Ābhassarā)
这三个被称为二禅天
are the second jhāna planes.
#7 少净天、#8 无量净天、
#9 遍净天属于三禅天
Then 7. Paritta-subhā, 8. Appamāna-subhā, 9. Subhakiṇhā are third jhāna plane.
广果天、无想有情天、
无烦天、无热天、善现天、
善见天、色究竟天
Vehapphala, Asaññña-satta, Aviha, Atappa, Sudassā, Sudassī, Akaniṭṭha
属于四禅天
all belong to fourth jhāna plane.
当世界被火所坏的时候
When the world is destroyed by fire,
光音天以下都给火烧了
the Ābhassarā is the limit there.
当世界被劫火所毁的时候
so when the world is destroyed by fire
初禅三天就被毁坏了
it destroyed three first jhana worlds
一、二、三
one two three
所以，以光音天为界限
so Ābhassarā is the limit there
当世界被劫水所毁时

When the world is destroyed by water,
第四、五、六禅天也被毁坏了
then four, five, six are destroyed.
以遍净天为界限
Its limit is Subhakiṇhā.
当世界被风劫所坏时
When the world is destroyed by air,
第十禅天广果天以下都被毁坏
it goes up to or reaches to 10. Vehapphala.
这三界
These three planes
（初禅天、二禅天、三禅天）
(first jhāna plane, second jhāna plane, third jhāna plane)
所以，初禅天
so the first jhana plane
直到初禅天
Up through the first jhāna plane
被劫火所毁
is destroyed by fire.
直到二禅天
Up through the second jhāna plane
包括第二禅天
I mean including the second jhana plane
被劫水所毁
is destroyed by water.
直至三禅天
Up through the third jhāna plane the world
被劫风所毁
is destroyed by air or wind.
再往上的世界就不会被毁
The upper worlds are not destroyed
而下面的世界就会被毁坏
when the lower worlds are destroyed.
详细的说，则常常说
此三种坏为一佛刹土消灭。
“In breadth it is always one of the Buddha fields that is destroyed.
有三个佛刹土
so there are three Buddha fields
佛的刹土有三种：
For the Buddha fields are of three kinds,
诞生刹土、威令刹土、境界刹土。
that is, the field of birth, the field of authority, and the field of scope.”
此中，“诞生刹土”—— 一万轮围世间
“Herein, the field of birth is limited by the 10,000 world-spheres
（也就是一万个宇宙）
(That means something like 10,000 universes.)
是如来入胎等时所震动的。
that quaked on the Perfect One’s taking rebirth-linking, and so on.”
据说佛陀在母亲子宫受孕时
It is said that when Buddha takes conception in his mother’s womb,
一万个世界发生了震动
the 10,000 world-spheres quake,
或者晃动
or shake, or tremble.
这发生在佛陀诞生时
This happens at his birth,
他在觉悟时也是如此
his enlightenment and so on.
这被称为诞生刹土
This is called the field of birth.
第二个是威令刹土
The second one is the field of authority.
“威令刹土”——是百千俱胝的轮围世间
“The field of authority is limited by a hundred thousand million world-spheres.”
这里的英译不对
That is not right.
应该是一百万个一百万
It is a million million,
学生：是十亿吗？
Student: a billion?
尊者：我不知道英语怎么说
Teacher: I don’t know what you call it
不是十万个百万
not a hundred thousand million.
是以下护咒威力
“where the following safeguards
（护卫唱诵）
(paritta-chanting)
所能保护的。
are efficacious.”
也就是护卫经的威力
That means the power of the parittas

能够传播到百万个百万的世界范围
extends to these million million world-spheres.
你在这里念诵护卫经
You say the parittas here
它的威力能够散播到百万个百万世界范围
and the power of the parittas will pervade the million million world-spheres.
宝经、
“That is the Ratana Sutta (The Jewel Sutta),
蕴护咒、
the Khandha Paritta
（蕴护咒是为了避免蛇咬等）
(Khandha Sutta is for snake bites and so on.),
幢顶护咒、
the Dhajagga Paritta
（出自相应部尼柯耶
(It is found in the Saṃyutta Nikāya.
也就是当你恐惧时
When you are afraid of something,
你念诵幢顶护卫咒）
you recite the Dhajagga Sutta.),
稻竿护咒、
the Āṭānāṭiya Paritta
（出自长部尼柯耶
(It is found in the Dīgha Nikāya.
避免鬼魂等侵扰）
That is for protection against ghosts, demons and so on.),
孔雀护咒
and the Mora Paritta
（避免坐牢）
(That is for protection from being imprisoned.)
“Mora”意思是孔雀
‘Mora’ means peacock.
佛陀有一世投生为孔雀
Once Buddha was reborn as a peacock.
猎人想诱捕它
The hunters tried to snare him.
据说它念诵了这个咒
It is said that he recited this Sutta
这样它就避免了被捕捉的命运
and so he was able to escape being caught for many many years.
境界刹土——是无边无量的世间。
“The field of scope is boundless.”
第三个刹土是无量无边的
The third field is boundless, immeasurable.
我们不能说它是百千俱胝的轮围世间
We cannot say there are a million million world-spheres or whatever.
它是无边的
It is boundless,
或说“以愿望为限”，
“as far as he wishes it is said.
这便是说，如来所愿望之处都能知道。
The Perfect One knows anything anywhere that he wishes.
如是在这三种佛的刹土中，
So one of these three Buddha fields, that is to say, the field of authority is destroyed.”
坏劫是
When the world is destroyed,
一威令刹土的灭亡。
the field of authority is destroyed.
意思是百千俱胝的轮围世间
That means a million million world-spheres.
在它灭亡时，
“But when that is being destroyed,
则诞生刹土亦必灭亡。
the field of birth also gets destroyed
（因为它被包含在威令刹土）
(because that is included in the field of authority).
因为它们灭亡必同时灭亡，
And that happens simultaneously (at the same time);
成立亦必同时成立之故。
and when it is reconstituted, that happens simultaneously.”
威令刹土中的世界
These world-spheres in the field of authority
同时毁灭
are destroyed at the same time
同时重新建立
and are reconstituted at the same time.
032 其灭亡与成立，当知如下：
“Now it should be understood how its destruction and reconstitution come about thus.”

这是佛教的创世论
This is Buddhist genesis.
当为劫火毁灭之时
On the occasion when the aeon is destroyed by fire
当你看到英译写十万个百万的时候
Whenever you see a hundred thousand million,
改成：百万个百万
please correct to a million million.
下了一阵大雨，
“There is a great down-pour all over
遍于百千俱胝的轮围世间
the million million world-spheres.
人们觉得满足喜悦，
都取出他们的一切种子来播。
People are delighted, and they bring all their seeds and sow them.
可是谷类生长到了
可以给牛吃的程度时，
But when the sprouts have grown enough for an ox to graze,
但一滴雨也不下，
then not a drop of rain falls any more
虽然（雷）如驴鸣。
even when asses bray.”
这里的英译是什么意思？
What is that?
学生：可能是在下雨之前，驴就会叫
Student: I think, donkeys..when it’s about to rain, they make a sound
虽然驴叫也不一定会下雨
even when not happen to bring the rain, I guess
尊者：实际上
Teacher: Actually
英译者在这里误解了一个巴利语习语
he misunderstood the Pāḷi idiom here.
这里的字面意思是：雨带来了驴叫
What the idiom really says here is ‘the rain bringing the bray of asses’.
也就是像驴子一样的叫声
That means making noises as asses do.
可能是打雷的声音
That means there may be thunder,
但是并没有下雨
but not a drop of rain falls.
打雷的声音可能像是驴叫
The noise of thunder may be similar to the noise made by asses or donkeys.
从此时起，雨便完全停止了。
“Rain is withheld from then on.
关于此事，世尊说：
This is what the Blessed One referred to when he said
这是出自相应部尼柯耶
this is found in AN so gradual sayings
第四卷，页
volume IV page
在这部经中，佛陀介绍了七个太阳
in that sutta, Buddha talked about seven suns
在世界末日的时候出现
arising at the end of the world
现在看第 34 段
In paragraph
大概从第三行开始
about one two three lines
有欲界天人，知道百千年后，
“Deities come to know that at the end of a 100,000 years
世间将成劫灭。
there will be the emergence of an eon.”
这里英译搞反了
Actually it is the destruction of an eon, not emergence.
于是作奇形怪状，行于人行道上等等
and they travel up and down the haunts of men, their heads bared, and so on
再往下几行
Also a few lines down
emergence，又译错了一次
another emergence there
而作如是哀诉：
“They make this announcement,
“诸君！诸君！自今而后百千年
‘Good sirs, good sirs, at the end of a 100,000 years
将为劫灭，
from now there will be the destruction (not emergence) of an eon’.”

035 大部人类及地居天，

“When human beings and earth deities

生恐惧心，

hear their words, they mostly are filled with a sense of urgency.

成互相柔软心，行慈等福，

They become kind to each other and make merit with loving-kindness, etc.,

而生（欲）天界。

and so they are reborn in the divine world.”

在世界末日时，所有人都会死

At the end of the world every being dies

他们会投生到梵天

and they are reborn in the Brahmā World.

在那里食诸天的净食，

于风遍而遍作，获得了禅定。

“There they eat divine food, and they do the preliminary work on air kasiṇa and acquire jhāna.”

首先他们会投生到欲界天

First they are reborn in the Deva World.

从欲界天再投生到梵天

Then from there they are reborn in the Brahmā World.

（大恶趣的）其他的有情，

则因顺后受业（他世受业）而生天界。

“Others, however, are reborn in a [sense-sphere] divine world through kamma to be experienced in a future life.

因为在轮回流转的有情

是没有无有顺后受业的。

For there is no being traversing the round of rebirths who is destitute of kamma to be experienced in a future life.”

意思是有一些众生

That means there may be some beings

没办法通过自己此生所造的业

who could not do anything to be reborn in that life,

投生到欲界天

that is to be reborn as a deva.

但是每个众生在过去世都储备了业

But every being has a store of kamma in the past.

因为他所储备的业带了了果报

And so as a result of that store of kamma

他们都投生到欲界天

they are all reborn in the Deva World.

他们再从欲界天投生到梵天

Then from the Deva World they go up to the Brahmā World.

因为世界要毁灭了

Since all the world is to be destroyed -

人道、畜生道

human world, animal world,

欲界天，甚至是梵天都要被毁灭

deva world and even the Brahmā World is to be destroyed,

众生需要投生到这些世界之外

beings are to be reborn out of reach of this destruction.

因此，所有众生最终都会投生

So it is said that every being will be ultimately reborn

在世界毁灭之前会投生到梵天

just before the destruction will be reborn in the Brahmā World.

我们姑且说有一个公告

Let us say there is a proclamation that

在十万年后

in 100,000 years

世界将会毁灭

the world is to be destroyed.

因此人们都很恐惧

So people get afraid.

他们彼此友好相处

They become good to each other.

也会禅修

They practice meditation.

然后他们就会投生到欲界天

They find that they are reborn as devas.

然后从欲界天投生到梵天

From there they find that they will be reborn as Brahmās.

036 自从断雨以后，经过很长的时间，

“However, at the end of a long period, after the withholding of the rain,

便出现了第二个太阳。

a second sun appears.” Then a second sun appears.

对此世尊亦曾说过，同一部经文。
“And this is described by the Blessed One.”
This is in the same Sutta.
Sattasuriya 就是七个太阳
‘Sattasuriya’ means seven suns.
这部经名就是《七日经》
The name of that Sutta is Sattasuriya.
satta 是七，suriya 是太阳
‘Satta’ means seven and ‘suriya’ means sun, so seven suns.
这第二太阳出现时，
便没有昼与夜的分别了。
“Now when that has appeared, there is no more telling night from day.
一日升，一日没。
As one sun sets the other rises.”
没有夜晚，永远是白天
There is always day, no night.
世界不断地遭受着阳光的热力。
“The world is uninterruptedly scorched by the suns.
这劫灭的太阳是没有（日天子）的，
But there is no sun deity in the eon-destruction sun
普通的太阳是日天子所居。
as there is in the ordinary sun.”
当时的佛教徒相信日月等都有守护神
Buddhists believe that there are guardian deities of the sun, the moon and so on.
第二个太阳生起
But for the second sun which arises
预示着世界的毁灭
for the destruction of the world
没有日天子
there is no guardian deity.
普通的太阳运行时，
“Now when the ordinary sun is present,
空中有云雾流动——
这里的英译是什么意思？
thunder clouds and mare’s-tail vapors cross the skies.” What is that?
这是英语里的惯用法吗？
Is it a usual expression in English?
我找不到……
I cannot find
他这里的英译我不知道对应哪个巴利语
I cannot find the Pāḷi word for this English word in the original.
这里的巴利语是：dhūmasikhā
The Pāḷi word is dhūmasikhā.
dhūma 意思是烟雾
‘Dhūma’ means vapor or smoke.
Sikhā 意思是火
‘Sikhā’ means fire.
“Beginning with the rivulets
此时除了五大河之外，
其它小河的水都干了。
the water in all the rivers except the Five Great Rivers dries up.”
当出现第二个太阳的时候
When the second sun comes up,
小河流里的水都干涸了
the water in the small rivers dries up,
但是五大河的水不会干
but not the water in the five great rivers.
这里讲的是印度
They are talking about India.
人们相信印度有五大河
It is believed that there are five great rivers in India -
恒河、亚穆纳河、舍牢浮河、
萨拉萨蒂河、摩兮河
the Ganges, Yamunā (Jumma), Sarabhū, Sarassati, and Mahī.
这是五大河
These are the five great rivers.
如果是美国，就应该是密西西比河
For America it would be the Mississippi.
因此这五大河的河水
So the water in these five great rivers
尚未干涸
has not yet dried up.
037 此后再经过一长时期，
“After that, at the end of a long period,
第三个太阳出现，
a third sun appears.
因它出现，故五大河也干了。

And when that has appeared, the Great Rivers dry up too.”
然后是第四个、第五个、第六个太阳
So there is a third sun, fourth sun, fifth sun, sixth sun.
当第七个太阳生起的时候，
会发生什么呢？
Then what happens when the seventh sun arises?
如是乃至百千俱胝的轮围界也是同样。
“And the million million world-spheres are the same as this one.
041 从此又经过一长时期，
After that, at the end of a long period,
第七个太阳出现，
a seventh sun appears.
由于它的出现，
And when that has appeared,
故整个的轮围界
the whole world-sphere together with
乃至百千俱胝的轮围界。
共成一团火焰，
the million million other world-spheres catches fire.”
当第七个太阳出现的时候
When the seven suns arise,
万事万物都着火了
then everything catches fire.
即使是须弥山峰
“Even the summits of Sineru (That means Mount Meru,
（就是世界中心的山峰）
the mountain believed to be at the center of the world cycle.),
即使它有一百由旬高，
此时都要破碎而消失在空中。
a 100 leagues or more high, crumble and vanish into space.
火焰继续上升，漫延到四大王天，
The conflagration mounts up and invades the realm of the Four Kings
（指的是欲界天）
(That means the devas.).
那里的黄金宫、
When it has burnt up all the golden palaces,
宝宫、珠宫等都被烧掉。
the jeweled palaces, and the crystal palaces there,
再毁了三十三天。
it invades the Realm of the Thirty-three.
如是漫延到初禅地，
And so it goes right on up to the plane of the first jhāna.
把那里的三梵天界烧掉，
When it has burnt three [lower] Brahmā Worlds,
直至光音天为止。
it stops there at the Ābhassarā World.
如果尚有一微尘的物质存在，
As long as any formed thing (formation)
此火亦不停息。
the size of an atom still exists, it does not go out;
等到一切的诸行都已灭尽时，此火才熄灭
but it goes out when all formed things have been consumed.”
烧个精光
So nothing is left.
如烧酥油的火焰不留余灰。
“And like the flame that burns ghee and oil it leaves no ash.”
学生：[听不清]
Student: Inaudible.
尊者：它和其他佛经一样具有权威性
Teacher: It is equally authoritative as other Suttas,
但是这里介绍的内容
but not all things mentioned here
并不是全部来自佛经
are from the Suttas.
佛陀在经文中说
In the Sutta the Buddha said that
在某个时候，会出现第二个太阳
at some time a second sun would appear and so on.
不过，注释书详细解释了这些内容
The details are filled in by the Commentators.
有些内容佛陀也讲过，有些佛陀没讲过
They may or may not be the explanation given by the Buddha.

后代的论师可能也加了一些内容
Maybe there are things added later by the Commentators.
所以世界就是这样运行的
So the world goes like that.
042 此时下方的虚空
与上方的虚空同成一大黑暗。
“The upper space is now all one with the
lower space in a vast gloomy darkness.
因此一片黑暗
So there was all darkness
这样经过了一长时期，然后起了大云，
Then at the end of a long period a great cloud arises,
初下细雨，
and at first it rains gently,
次第的下了大的水柱，
and then it rains with ever heavier deluges,
如莲茎、如杖、如杵、
如多罗树干等一样
like lotus stems, like rods, like pestles, like palm trunks, more and more.
直至充满了一切业被烧掉了的地方，
And so it pours down upon all the burnt areas
遍满百千俱胝的轮围界中，
大雨才停止。
in the million million world-spheres till they disappear.
在那水的下面起了风而吹过水，
令水凝成一团圆形，
如荷叶上面的水珠相似。
Then the winds (forces) beneath and all around that water rise up and compact it and round it, like water drops on a lotus leaf.
怎么能把那样大的水聚凝成一团的呢？
How do they compact the great mass of water?
因为给以孔隙之故——
即那水让风吹进各处的孔隙。
By making gaps; for the wind makes gaps in it here and there.”
这就是重新形成
This is the reforming,
这是世界的重新建立
the reconstitution of the world.
世界被毁灭后
The world is destroyed.
长期处于这种被毁灭的状态
It remains in the destroyed state for many eons.
然后重新形成世界
Then the world forms again.
在世界形成的开始，下了大雨
At the beginning of the forming of the world there is a great rain.
直至充满了百千俱胝
的轮围界中一切业被烧掉了的地方，
Then it flows down on the burnt areas in the million million world-spheres.
因为风吹动水，令水凝成一个圆球
The water is formed in the air into something like a ball.
凝成一团，意思是
让水凝成一团，像荷叶上的水珠
‘Round it’ means made the water round like
the water drops on a lotus leaf.
043 那水由风而结集
及凝成一团而退缩时，
便渐渐地向下低落。
“Being thus compressed by the air,
compacted and reduced, it gradually subsides.
在水的渐渐低落之时，
落到梵天界的地方便出现梵天界；
As it sinks, the [lower] Brahmā World reappears in its place.”
世界又重新形成了
So it is the beginning of the world again.
044 这时那先生于（第二禅的）
梵界中的光音天的有情，
“Then the beings that were reborn first in the Brahmā World of Streaming Radiance (Ābhassarā)
因为寿终或福尽，
fall from there with the exhaustion of their life span.”
因此这个世界的第一批众生
So the first beings in the present world
就是这些
were those who fell

是从光音天
(that means who died) from the Streaming Radiance realm of Brahmās
投生到地球上来的
and later were reborn here on earth.
他们是这个世界上的第一批众生
They were the first human beings in the present world.
因为寿终
They fell from there “with the exhaustion of their life span
或福尽，
or when the merit is exhausted,
从那里死了而生于此。
and they reappear here.
他们以自己的光明在空中飞行，
They are self-luminous and wander in the sky.”
它们的身体是会发光的
They are said to be self-luminous
因为当时没有太阳，也没有月亮
That is because there is no sun or moon yet.
他们自身会发光
They have radiance of their own
以自身的光明飞行
and go about with that radiance.
他们可以在天空飞行
and they wander in the sky and they can fly in the sky
因为他们欲尝地味，
“On eating the essential humus,
如在起世因本经中所说（长部 27 经），
as is told in the Aggañña Sutta (That is Sutta #27 in the Dīgha Nikāya),
为贪爱所制伏。
they are overcome by craving.”
这个东西有点像是地上的奶酪
There is something like a cream on the earth.
当你煮牛奶时，你可以获得奶酪
When you boil milk, you get cream.
地球上有某种奶酪一样的东西
So there was something like cream on the earth.
因此有某个人很好奇，他就尝了尝
So one man was curious about that and took some and tasted it.
味道好极了
It is said that the taste was very good.
这样他们就被贪欲所制服
So they were overcome by craving.
便开始吃它一口，
“They busied themselves in making lumps of it to eat.
因此便失掉自己的光明，成为黑暗。
Then their self-luminosity vanishes, and it is dark.”
这就是人类的堕落
So this is the downfall of human beings.
现在一团漆黑
And it is dark
他们见黑暗而起恐怖，
“They are frightened when they see the darkness.
045 为了令他们消灭恐怖而生勇气，
Then in order to remove their fears and give them courage,
此后便有五十由旬大的日轮出现。
the sun’s disk appears full fifty leagues across.”
据说太阳是五十由旬
The sun is said to be fifty leagues across,
直径大概是 400 英里
about 400 miles across.
他们看见了日轮，
非常满足而喜悦地说：
“They are delighted to see it, thinking ‘We have light’,
“我们获得了光明，它的出现，
灭除我们恐怖的人的恐怖令生勇气，
and they say ‘It has appeared in order to allay our fears and give us courage,
sūrabhāva
sūrabhāva
所以称它为太阳”。
so let it be called “Sun (suriya)”’.”
suriya 这个巴利语单词
The Pāḷi word suriya
sura 的意思是勇气
‘sura’ means to be courageous.

suriya 的意思是给予勇气
So ‘suriya’ means that which gives courage.
当太阳生起的时候，人们就不会恐惧
So when the sun appeared there was light and people were not afraid.
因此太阳被称为 suriya
So the sun was called ‘suriya’.
便给以太阳之名。
So they give it the name“sun” (suriya).
当太阳于日间发光之后而落下时，
“Now when the sun has given light for a day, it sets.
他们又生恐怖说：
“我们得到了的光明，现在也失掉了”！
Then they are frightened again, thinking ‘We have lost the light we had’,
他们又想：“如果
我们获得另一光明是多么幸福啊”！
and they think ‘How good if we had another light!’.
046 这时好象知道他们的心相似，
便出现了那月轮，
As if knowing their thought, the moon’s disk appears,
大为四十九由旬。
49 leagues across.”
太阳和月亮的形状只有一由旬的差别
So the difference between the sun and moon is only one league
因为如果你们从地球上观察
because if you look from here,
它们看起来大概差不多大小
they appear just about the same size.
他们看到了，更加欢喜满足的说：
“On seeing it they are still more delighted,
“这好象是知道我们的希望而出现的，
and they say ‘It has appeared, seeming as if it knew our desire (chanda),
所以为月”，
so let it be called “Moon (canda)”’.”
chanda（希望）变成月亮（canda）
So chanda is changed to canda.
便给以月的名称。
“So they give it the name ‘Moon (canda)’.”
在巴利语中月亮被称为 canda
Moon is canda in Pāḷi.
它是从 chanda(希望)衍生而来
It is derived from chanda which means desire.
因为人们心中的希望
Because of the force of the desire of the people
月轮得以出现
the moon disk appeared.
月亮因此而得名
That is why it is called ‘desire (canda)’. It is something like that.
047 如是在日月出现之时，
“After the appearance of the moon and sun in this way,
各种明星亦出现。
the stars appear in their constellations.
从此以后，便能分别昼与夜，
After that, night and day are made known,
及渐渐地辨别一月、半月、季节及年等。
and in due course, the month and half month, the season, and the year.”
048 当日月出现之日，
“On the day the moon and sun appear,
亦即出现了须弥山、
the mountains of Sineru (Mount Meru),
轮围山及雪山，
of the World-sphere and of Himalayas appear too.”
日月出现的时候，群山也出现了
So on the day that the moon and sun appear all the mountains appear too.
它们是在孟春月的月圆日
“And they appear on the full-moon day of the month of Phagguna (March),
同时出现的。
neither before nor after.”
三月被认为是开始出现
March is something like the beginning of the appearance of
日月山川的时候
sun, and moon, and mountains, and rivers.
学生：也是雨季结束的时候吗？
Student: Is it also the end of the rainy season?

尊者：那是夏天
Teacher: It is summer there.
三月是夏天的开始
March is the beginning of summer.
非常热
It is very hot.
学生：雨季什么时候开始
Student: When is the rainy season?
尊者：让我想想
Teacher: Let me see.
雨季大概从五月开始
The rains come about May
我们暂时还不称之为雨季
although we do not call it rainy season yet.
怎样的呢？譬如煮稷饭时，
一时起了种种的泡，
“How? Just as, when millet is cooking and bubbles arise,
有的高，有的低，有的平，
then simultaneously, some parts are domes, some hollow, and some flat,
（而此大地的）高处为山，
so too, there are mountains in the domed places,
低处为海，平坦之处则为洲。
seas in the hollow places, and continents (islands) in the flat places.”
049 在那些吃了地味的有情，
“Then as these beings make use of the essential humus,
渐渐地有些长得美丽，有些长得丑陋，
gradually some become handsome and some ugly.”
自从吃了一些东西之后
Now they eat something,
他们的外貌也有所不同了
and so their appearance become different.
那些美貌的人往往轻蔑丑陋的。
“The handsome ones despise the ugly ones.
由于他们的轻蔑之缘，
Owing to their contempt
消失了地味，
the essential humus vanishes
（奶酪消失了）
(That cream vanishes.)
出现了另一种地果；
and an outgrowth from the soil appears.
(Another thing appears for them.)
由于他们依然如故，
所以地果也消失了，
Then that vanishes in the same way
出现另一种甘美的藤叫槃陀罗多。
and the badālatā creeper appears
（味道甜美的藤）
(maybe a sweet creeper).
以同样的理由，这也失去了，
That too vanishes in the same way
又出现一种无皮无糠的白米实。
and rice without red powder or husk
那是无需耕种的熟米。
that ripens without tilling appears.”
大米出现了
So rice appears
人们不需要耕种，也没有谷壳
You don’t have to till. You don’t have to take off the husk.
是现成的大米
It is ready-made,
清净芳香
“a clean sweet-smelling rice fruit.”
050 此后便出现器皿，
“Then vessels appear.
他们把米放在器皿中，置于石上，
They put the rice into the vessels, which they put on the tops of stones.
能起自燃的火焰（不需要点火
A flame appears spontaneously (They don’t have to make a fire.
自燃出火）
A fire just appears automatically.)
来煮它。
and cooks it.
那种饭如须摩那花（素馨），
The cooked rice resembles jasmine flowers.
不需汤菜等调味，
It has no need of sauces and curries,
他们希望吃哪样的味，即得那种味。
since it has whatever flavor they want to taste.”
这非常好，对不对？

This is very good. Right?
051 因为他们吃了这种粗食，
“As soon as they eat this gross food, urine
and excrement appear in them.
所以此后便产生小便和大便了。
Then wound orifices break open in them” -
男的出现男性，女的亦出现女性。
male and female appear
诸如此等
and so on and so on.
这就是世界的起源
This is the beginning of the world
这就是佛陀的教法
according to the teachings of the Buddha.
此后
So then after that
有一些人
some people
在当时，他们不储存食物
At that time they do not store any food.
他们要什么，只是爬到树上
Whenever they want, they just go to trees,
摘下果实
pluck the fruit and take it.
后来，出现了懒惰的人
Later on there was a lazy man.
他开始储存食物了
So he stored something.
当他开始储存食物之后
When he stored something,
树上的果实就消失了
the fruits on the trees disappeared.
慢慢地，情况恶化了
So gradually things deteriorated.
后来有一些人
Later some people
就开始盗窃别人的东西了
stole something from other persons.
就没有什么规矩了
There was some unruliness
因此他们聚合在一起
so they met together
推举一个人做国王
and elected someone to be their king.
这个人恰好是我们的菩萨
That person happened to be our Bodhisatta.
因为他是大众选举出来的，
Since he was recognized by the majority,
所以称他为“大众选的”，
he was called Mahā Sammata.
因此，这个国王被称为 Mahā Sammata
That king was called Mahā Sammata.
Sammata 意思是被所有人同意的
‘Sammata’ means recognized or agreed to
by all people.
又因他是刹土之主，
“Since he was lord of the fields (khetta),
khetta 意思是刹土
khetta means field
故称他为“刹帝利”
he was called Khattiya.”
刹帝利意思是武士阶层
‘Khattiya’ means warrior caste,
武士贵族
warrior noble.
又因为他依法
“Since he promoted others’ good (rañjeti)
平等公正为众人所喜，
righteously and equitably,
故称他为“王”
he was a king.”
“王”的巴利语是 rāja
Now the Pāḷi word for king is rāja.
是从词根 rañja 衍生而来
Here it is derived from the root rañja
意思是：取悦
which means to please.
因此，“王”就是取悦人民的人
So a king is a person who pleases his people.
让人们高兴
promoted other’s good means he makes
people pleased
因此他被称为“王”
so he is called a rāja, a king.
因此菩萨被称为大众选的、刹帝利、王
So the Bodhisatta was called Mahā Sammata,
Khattiya or Rāja.
于是便以这三个名字称呼他。

“This is how he came to be known by these names.
那世间中希有的地位，
For the Bodhisatta himself is the first man concerned
菩萨是第一个就位的人，
in any wonderful innovation in the world.
他们这样选他为第一人之后，
便成立刹帝利的眷属。
So after the Khattiya circle had been established by making the Bodhisatta the first in this way,
以后更渐次的成立婆罗门等的种姓。
the Brahmans and the other castes were founded in due succession.”
佛教不承认婆罗门的至上地位
Buddhism does not recognize the supremacy of the Brahman caste.
因此佛教文献
In Buddhist books you will find
将刹帝利放在婆罗门之上
the Warrior caste put above the Brahman caste.
在印度教，婆罗门是在首位
In Hinduism the Brahman caste comes first
刹帝利是第二位
and the Warrior caste second.
他们将人类社会分等级
They have the stratification of human society
分成四个等级：
into four groups -
祭司（婆罗门）、
priests or Brahmans,
国王和武士、
kings and warriors,
商人、普通人
merchants, and ordinary people.
055 这里从劫灭的大云现起时
“Herein, the period from the time of the great cloud
而至劫火的熄灭
heralding the eon’s destruction up till the ceasing of the flames
为一阿僧祇，
constitutes one incalculable,
名为坏劫。
and that is called the ‘contraction’.”
这是毁灭的阶段
That is the destruction period.
从劫火熄灭之时
“That from the ceasing of the flames of the eon
而至充满大云
of destruction up till the great cloud of rehabilitation,
遍满
which rains down upon
百千俱胝的轮围界的成就为第二阿僧祇，
the million million world-spheres constitutes the second incalculable,
名为坏住劫。
and that is called ‘what follows the contraction’.
自大云成就之时而至
日月的出现为第三阿僧祇，
That from the time of the great cloud of rehabilitation up till the appearance of the moon and sun constitutes the third incalculable,
名为成劫。
and that is called the ‘expansion’.
自日月出现之时
That from the appearance of the moon and sun
而至再起劫灭的大云
up till the reappearance of the great cloud of the eon of destruction
为第四阿僧祇，
is the fourth incalculable,
名为成住劫。
and that is called ‘what follows the expansion’.”
我们就处于这个阶段
We are in this stage,
最后一个阶段
the last, the fourth stage.
这四阿僧祇为一大劫。
These four incalculables make up one great aeon.
当如是先知为火所灭及其成立。

“This, firstly is how the destruction by fire and reconstitution should be understood.”
为水所坏
Then there is destruction by water.
这里很有趣
It is interesting here.
057 其不同之处如下：
“There is this difference, however.
如前面的起了第二太阳之时，
While in the former case a second sun appeared,
但这里则为起了劫灭的
腐蚀性的水的大云。
in this case a great cloud of caustic waters appears.”
这就像是酸雨
It is like acid rain.
可能是酸雨
It could be acid rain
因为它摧毁一切
because it destroys everything.
当世界都被水所淹没，
When the world is destroyed by water,
那二禅地的
everything is destroyed up through the three second jhāna planes
三梵界亦被溶解。
or including the three second jhāna planes.
当世界被风所毁灭时，
When the world is destroyed by air,
三禅地的三梵天都被毁灭。
it includes the three third jhāna planes.
然后看 64 段
In paragraph
论师给出了世间毁灭的原由
the author gives the reason for the world’s destruction,
064 什么是世间这样毁灭的原由？
why there is the destruction of the world.
因三不善根之故。
“The [three] roots of the unprofitable are the reasons.”
贪嗔痴就是原因
Lobha, dosa and moha are the reasons.
即不善根增盛之时，
“When any one of the roots of the unprofitable become conspicuous,
世间这样的毁灭。
the world is destroyed accordingly.
而彼世间如果贪增盛时，则为火所灭，
When greed is more conspicuous, it is destroyed by fire.
若嗔增盛时，则为水所灭
When hate is more conspicuous, it is destroyed by water -
——但有人说，
嗔增盛时为火所灭，贪增盛时为水所灭。
though some say that it is destroyed by fire when hate is more conspicuous, and by water...”
因此，这里还有不同意见
So there is a difference of opinion.
若痴增盛时，则为风所灭。
“And when delusion is more conspicuous, it is destroyed by wind.”
065 这样的灭亡，
是连续地先为七次的火所毁灭。
“Destroyed as it is in this way, it is destroyed for seven times.”
毁灭的三个原因：
There are three causes of destruction -
火、水、风
fire, water and air.
顺序是
So, the turn for them is
是连续地先为七次的火所毁灭，
The world is destroyed seven times by fire
第八次
and the eighth time
则为水灭，
it is destroyed by water.
再经七次的火灭，
Then the world is destroyed another seven times by fire
第八次又为水灭，
and the eighth time by water
一次到第 64 次
and so on until 64.
第 64 个世界是被风火毁灭
The 64th world is destroyed by air.

因此是七次被火灭
So it is seven times by fire
一次被水灭
and one time by water,
然后，七次被火灭，一次被水灭
seven times by fire and one time by water,
七次被火所灭，一次被水所灭
seven times by fire and one time by water and so on.
然后到了第 64 次
When you reach the 64th one,
然后轮到风了
the turn of air has come.
第 65 段就是解释这个的
That is explained in paragraph 65.
具有此种神通的人
The person who possesses direct knowledge
能看到所有这些世界
sees all these world-spheres.
066 于劫忆念的比丘，虽于宿住随念，
“Now when a bhikkhu capable of recollecting eons is recollecting his former life,
也于此等劫中，
then of such eons as these
忆念“许多坏劫，
许多成劫，许多坏成劫”。
he recollects many eons of world contraction and expansion.
怎样忆念呢？
即以“我于某处”等的方法。
How? In the way beginning ‘There I was..’”
此中：“我于某处”……
There I was reborn as something,
067“有如是名……
having such a name,
“有如是姓”……
belonging to such a clan and so on.
有如是名”——
“So named:
即帝须或弗沙之名。
[such forenames as] Tissa, say, or Phussa.
“有如是姓”——是姓迦旃延或迦叶。
Of such a race (‘Race’ means clan.) [such family names as] Kaccāna, say, or Kassapa.
这里的“姓”实际上指的是氏族
actually race here means clan
就是家族姓氏
like family name
迦旃延和迦叶都是姓
so Kaccāna or Kassapa are family names
这就是忆念自己的姓、名
This is said of the recollection of his own name and clan
过去的姓名
(surname) in his past existence.
如果他欲忆念于过去生时
自己的容貌的美丑，
But if he wants to recollect his own appearance at that time,
或粗妙饮食的生活状态，
or whether his life was a rough or refined one,
或苦乐的多寡，
or whether pleasure or pain was prevalent,
或短命长寿的状况，
or whether his life span was short or long,
亦能忆念。
he recollects that too.”
所以说“如是容貌……”。
Hence he said with such an appearance …
068 此中：“如是容貌”
——是白色或褐色。
“Here with such an appearance, means fair or dark.
“如是食物”——这就是能回忆的细节
Such was my food.” These are all details that he can recollect.
069“我于彼处死生于某处”——
“And passing away from there, I reappeared elsewhere.”
因此无论他投生到哪里，都能忆念前世
So wherever he was reborn, he could remember his past life
通过神通进行忆念
by the power of his direct knowledge.
第 70 段
In paragraph
070 可是“我于某处”的句子等等
Furthermore, the words and so on
这是用另一种方法解释

it explains in another way
“我于某处”、“从彼处死”
phrases like ‘there I was reborn’, ‘passing away from there’,
“生于此界”、“生于某处”
‘I appeared elsewhere’, ‘I appeared here’,
等等
and so on.
第一种解释
The first explanation
是从一般意义上对待文本
takes the text to be in general.
如果它说
If it says
“我于某处，
“There I was reborn,
然后从那里
and then from there
从彼处死
and passing away from there
生于某处”等等
I reappeared elsewhere” and so on,
这里指任何一世的任何一劫
it refers to any eon in any life.
但是，在第二种解释里
In the second explanation
从第 70 段开始
beginning with paragraph
说的是
it is said that
是说他次第回忆过去世
the monk goes back gradually from one life to another.
然后他可以随意停下来
Then he may stop anywhere he likes
然后再回来
and come back again.
这就是 70 段的意思
This is what is meant here in paragraph 70.
“我于某处”的句子是说他
次第回忆过去世的随意的忆念。
“Furthermore, the words ‘there I was’ refer
to the recollection of one who has cast back retrospectively
（意思是逐个地忆念）
(That means going back gradually one by one.)
想忆念多少就忆念多少
as far as he wishes,
“从彼处死”是
and the words ‘and passing away from there’ refer to
转回来的观察，
his reviewing after turning forward again.”
假设你从此世回溯
Suppose we go back from this life
此世是#
which is #
然后回到二三四五六世等等
to life #2, #3, #4, #5, #6 and so on.
姑且说我们回溯到第 10 世
Let us say we go back to life #10.
然后我们又从十九八七六五等回来
Then we come back through lives #10, #9, #8, #7, #6, #5 and so on.
所以“生于某处”一句
“Consequently the words ‘I appeared
elsewhere’ can be understood to be said with reference to the place
关于生起此生的前一生的他的生处。
of his reappearance next before his appearance here.”
意思是如果此世是#
That means if this life is said to be #1,
然后之前的那一世就是#2，诸如此类
then the life before it is said to be #2. It is something like that.
“从彼处死”
‘And passing away from there’
从此世开始的第二世
refers to the second life from this life
往回数
going backward.
“生于某处”一句关于生起此生
的前一生的他的生处。
“ ‘I appeared elsewhere’ can be understood
to be said with reference to the place of his reappearance.”
“生于某处”意思是出生在前世

‘I appeared elsewhere’ means I appeared in the immediately preceding past life.
“我亦于彼处”等，是指忆念于他
“The words ‘there too I was’, etc., are said in order to show the recollection of his name, race, etc.,
的现在生以前的生处的名与姓等而说。
there in the place of his reappearance next before this appearance.”
所以，在第二种解释里
So in the second explanation
“有如是生如是名”
‘there I was reborn and so named’
指的是
refers to
过去的第三四五世
the third, fourth, fifth lives and so on in the past.
“我亦于彼处”指的是
And then ‘I reappeared elsewhere’ refers to
从此世开始的第二世
the second life from this life.
“生于此界”
‘I reappeared here’
指的是投生到此世
means I was reborn in this life.
所以指的就是此世
So there is this life,
紧接着上一世
immediate past life
上上一世
and former past lives.
不管想忆念什么都能忆念
Anywhere he wants to remember he can remember.
“如是”——即此的意思。
“形相种姓”等等。
Thus: so. With its aspects and particulars: and so on
宿住随念智论已毕。
This is the recollection of past lives.
下一个是天眼
The next one is the divine eye -
死生智
knowledge of passing away and reappearance of beings.
它们是在一起的
They are together here.
彼以超人的清净天眼，
By this direct knowledge
见诸有情死时
a person can see beings passing away from one existence
生时。
and being reborn in another existence.
这里给出了完整的文本
The Text is given in full
出自长部尼柯耶
from the Dīgha Nikāya.
第 72 段结尾的部分
Towards the end of paragraph
从斜体字开始
beginning with the words in italics
“死生智”
"To the knowledge of the passing away and reappearance:
cutūpapātañāṇiya=
cutūpapātañāṇiya=
cutiyā ca upapāte ca ñāṇāya (resolution of compound).”
没办法翻译
It cannot be translated.
天眼智的意思就是
[The meaning is] for the kind of knowledge by means of which beings’
知有情的死和生。
passing away and reappearance is known.”
通过此种神通
By this direct knowledge
可以看到有情从某一世死去
one can see beings dying from one life
投生到另一世
and being reborn in another life.
第 73 段
In paragraph
“天”的定义
the definition of divine
巴利语是 dibba
or the Pāḷi word ‘dibba’ is given.

28B 说神通品

我们之前学了天耳界

Earlier we had the divine ear element.

这里是天眼界

Here we have the divine eye element.

“天”的定义也是类似的

The word ‘divine’ is defined similarly.

在这段里

In this paragraph

天住这个词

By the words ‘divine abiding

应该理解成禅那，而不是四梵住

we should again understand the jhānas and not the four brahmā vihāras.

你在这一段往下

八到十行可以看到“天住”这个词

You will find the words ‘divine abiding’ about eight or ten lines down in the paragraph.

又因依天住而得，

“Also it is ‘divine’ because it is obtained by means of divine abiding (jhānas),

自己亦依止天住故为“天”。

and because it has divine abiding as its support.

又因把握光明而有大光辉故为“天”。

And it is ‘divine’ because it greatly illuminates by discerning light.

又因能见壁等的那一边的色（物质）

And it is ‘divine’ because it has a great range through seeing visible objects

而成广大故为“天”。

that are behind walls, and so on.”

这个解释是根据词根

This explanation is given following the meaning of the root

根据语法书来解释的

given in the grammatical treatises.

因此，接着说：

That is why it says

当知这是依于一切声论的解释。

“All that should be understood according to the science of grammar.”

这句话意思是

That means

我们要理解它的意思，要参考

we should understand this with reference to

语法书里的解释

what is said in the grammatical treatises.

在梵文界

In Sanskrit

有一本叫做 Dhātupata 的书

there is a book called ‘Dhātupata’.

它列出了字根和它们的意义

That means a list of roots and meanings.

据说是帕尼尼的著作

It was said to be composed by Panini.

他是一个著名的梵文语法家

He was a very famous Sanskrit grammarian,

是最著名的梵文语法家

the most famous of the Sanskrit grammarians.

几乎所有人都参考他的书

Almost everybody follows him.

即使是佛教的文献也会提到它

Even in our books there are some references to it.

在这个字根列表里

In that list of roots

这个字根的意思是：光辉

the meaning of the root here is given as eliminating,

非常广大之类的

given as having a great range and so on.

根据这本语法书

Following that given in the Dhātupata,

这里进行了解释

the explanation is given here.

因此说：

That is why

当知这是依于一切声论的解释。

“All that should be understood according to the science of grammar.”

意思就是根据语法书的解释

That means according to the grammatical books.

接着是“眼”：以见义故为“眼”。

Next is the word ‘eye’. “It is an eye in the sense of seeing.

这里是对“眼”的定义。

This is the definition of the word eye.
又因为行眼的工作如眼故为“眼”。
Also it is an eye since it is like an eye in its performance of an eye’s function” and so on.
“超人的”，这些都是一样的
then, It surpasses the human they are all the same as before
现在看脚注
Now let us look at footnote 17.
不可能以天眼见的
“He cannot see them with the divine eye.”
这里说，他看到
It is said here that he sees
众生的死去和结生
beings passing away and reappearing.
他不能以天眼见
He cannot see them with the divine eye
实际上，在死亡的刹那
actually at the death moment
或者在结生的刹那
or at the moment of disappearance.
实际上在死亡的刹那
actually at the moment of death
在结生的刹那
and at the moment of re-linking
在这个刹那，他不能见
at that moment, he cannot see
这里是说那些临终即将死了的人
“But it is those who being on the verge of death
（就是要死去的人）
(That means those who are about to die.),
为“死时”，
will die now that are intended as ‘passing away’
那些已取结生
and those who have taken rebirth-linking
而完成其生的人为“生时”的意义。
and have just reappeared that are intended by ‘reappearing’.”
意思在死亡稍微前的时间
That means one sees a little before death
或者在紧随死亡之后的时候
and a little after relinking,
并不是刚好是死亡或者结生的刹那
not exactly at the moments of death or relinking.
在死亡和结生的刹那，是不能见的
At the moments of death and relinking you cannot see.
脚注里的解释是来自复注
The explanation is given in the footnote from the Sub-Commentary.
不可能以天眼见——通过天眼智
“He cannot see them with the divine eye - with the knowledge of the divine eye -
因为众生色法刹那非常短，非常细微
because of the extreme brevity and extreme subtlety of the material moment in anyone.”
实际上，应该写成：
Actually it should read
因为有些众生的色法非常短、非常细微
‘because of the extreme brevity and extreme subtlety of the matter of some beings’.
人类的色身可能非常粗重
The matter in human beings may be gross,
这就很容易见到
and so it is not difficult to see.
但是有一些众生，例如梵天
But the matter in some beings, like Brahmās,
他们的色身非常细微
is very subtle.
因此说他们具有细微的色身
That is why they are referred to as fine material Brahmās.
他们的色身非常细微
Their matter is extremely subtle.
他们的死亡和结生刹那非常短
And also the moments of death and rebirth are so brief
即使用天眼智也看不到
that they cannot be seen even with the knowledge of divine eye.
脚注 17：此外，
天眼的所缘是当下的色法
“Moreover it is present materiality that is the object of the divine eye.”
据说天眼的所缘
It is said that the object of the divine eye

或者天眼智的所缘是当下的色法
or the direct knowledge of the divine eye is the present matter.
并且它是依前生缘
“And that is by prenascence condition.”
也就是色法要在天眼生起之前生起
That means it (that materiality) must have arisen before the divine eye arises.
它必须在天眼之前生起
It must have arisen before the divine eye
并在天眼生起时继续存在
and still be existing at the moment of the arising of the divine eye.
所以，它不能比色法先生起
So it cannot be the first appearance of matter.
没有转向和遍作，就不会生起广大心
“And there is no occurrence of exalted consciousness without adverting and preliminary work.”
因为天眼是广大心
The divine eye is the exalted consciousness, mahaggata consciousness.
没有转向（āvajjana）和遍作，
它就不能生起
It cannot arise without the adverting (āvajjana) and preliminary work.
仅仅色法的生起也不能作为所缘缘，
“Nor is materiality that is only arising able to serve as object condition,
色法的灭去也不能。
nor that which is dissolving."
因此在色法生起的刹那
So the material properties at the moment of arising
以及色法灭去的刹那，都不能作为所缘
and at the moment of dissolution cannot serve as the object.
因此说：那死的刹那
和生的刹那是不可能以天眼见的。
“Therefore it is rightly said that he cannot see with the divine eye materiality at the moments of death and reappearance.”
因此说：
那死的刹那和生的刹那，他是不能见的
At the moments of death and at the moments of relinking he cannot see them.
如果天眼的所缘只是色法
“If the knowledge of the divine eye has only materiality as its object,
为什么说他见诸有情呢？
then why is it said that he sees beings?
这里说的是，既然这里讲的
It is said in this way since it is mainly concerned with
有情相续里的色法
instances of materiality in a being’s continuity.”
这里应该是句号
There should be a full stop there.
然后是“或者”
And then “Or”
“有人说”放在“或者”后面
‘Some say’ should come after ‘or’.
或者有人说
“Or some say that
因为色法是理解有情的一个理由
because materiality is a reason for apprehending beings.
有人说，这是根据方便的说法。
Some say that this is said according to conventional usage.”
实际上真正看到的是色法
What he really sees is rūpa (materiality).
实际上看到的不是某个有情
he does not see a being actually
有情包括名法和色法二者
being means mind and matter both
而天眼看到的只是当下的色法
What the divine eye sees is the present matter.
但是如果没有有情，
这样的色法是看不见的
This matter cannot be seen without a being
因为色法是有情的一部分
because matter is a part of a being.
因此，就说看到了“有情”
So it is said in the Texts that he sees ‘beings’.
有些人说
Some say that

色法是理解有情的一个理由
materiality is the reason for apprehending beings.
意思就是，我们看到有情时
When we apprehend beings, when we see beings,
我们指的是有情的色法
we refer to the material properties in them.
所以说：看到了有情
That is why it is said that he sees beings.
实际上他看到的
Actually what he sees is
不是名法和色法结合的有情
not beings, mind and matter together,
只是看到色法
but the material properties.
因此在死亡和结生的刹那看不到他们
So he cannot see them at the moments of death and rebirth,
只是在死亡之前或者结生之后才看到
but a little before death and a little after rebirth.
然后
And then
“贱”、“贵”这些不难理解
Inferior and Superior and so on, they are not difficult to understand
78 段：“随于业趣”
Paragraph 78 says “Faring according to their deeds.”
我觉得英译的 deeds 应该换成 kamma
I would like to say ‘faring according to their kamma’ instead of deeds.
换成：Faring according to their kamma
“Faring according to their kamma;
由他所积造的业而生的。
moving on in accordance with whatever kamma may have been accumulated.
在上面的引文中：那“死时”
等的前面的句子是说天眼的作用，
Herein, the function of the divine eye is described by the first expressions beginning with ‘passing away’.
这后面的句子是说随业趣智的作用。
But the function of knowledge of faring according to kamma is described by this last expression.”
这些句子出现在巴利经文中
In the passages appearing in the Pāḷi Suttas
例如：“超人的”
with phrases such as ‘it surpasses the human’,
“清净”
‘which is purified and superhuman’,
“死时生时”等等
and ‘he sees beings passing away and reappearing’ and so on,
这些都是指“天眼”
those sentences refer to the divine eye.
这些都是天眼的功能
That is the function of the divine eye.
这后面的句子是说随业趣智的作用。
“but the function of knowledge of faring
according to kamma is described by this last expression.”
“后面的句子”意思是
‘The last expression’ means
“随于业趣”
faring according to their kamma.
因此，最后一段有两种神通智的作用
So in this last passage we have functions of two direct knowledges,
天眼、
the divine eye
看到众生的死亡和结生
and seeing beings dying and reappearing.
虽然这两者是相互依存的
Although one is dependent upon the other,
但是是两种不同的作用
they are two different functions.
他首先通过天眼看到诸有情
First he sees the beings with the divine eye.
然后，看到他们的业，“随于业趣”
Then he sees their kamma, faring according to their deeds.
因此，“随于业趣”
‘Faring of beings according to their kamma or deeds’
意思是他看到诸有情的业

means he sees the kamma of them.
稍后会解释
So, it is explained later
首先他看到诸有情，例如欲界天众生
First he may see the beings in the Deva World.
然后他想：
“他们怎么投生到这样的善趣？”
Then he thinks “Why are they reborn in this happy state?”
然后，就观察到他们的善业
then he sees their good kamma.
看到他们的善业，就是神通智
When he sees their good kamma, then there is the direct knowledge
看到众生死亡和结生的神通智
of seeing beings dying and reappearing.
在此之前，仅仅是天眼的作用
Before that it is just the function of the divine eye.
天眼智
The direct knowledge of divine eye
以及观察众生死亡和结生
的神通智，两个不同作用
and the direct knowledge of seeing beings dying and reappearing are two different functions.
079 这是次第的生起法：
“The order in which that knowledge arises is this.”
这就是讲神通是如何生起的
This is how the knowledge arises.
他这样想：“此等有情
行了什么业而受这样大的痛苦呢”？
“He gives it attention in this way, ‘After doing what deeds do these beings undergo this suffering?’
他生起了以业为所缘的智：
Then knowledge that has that kamma as its object arises in him in this way
而知道他们“造如是业”。
‘It was after doing this’.”
同样的，他向上方的天界扩大光……
Likewise he extends light upwards and so on
因此，首先他看到诸有情
First he sees the beings.
这是天眼的功能
That is the function of divine eye.
随后，他看到诸有情的业
Later on he sees their kamma
这就是观察众生死亡和结生的智
and that is the function of the knowledge of beings dying and reappearing.
此智没有各别的遍作，
Paragraph 80 “There is no special preliminary work for this.
如是未来分智也是同样。
And as in this case, so too in the case of knowledge of the future.”
天眼是此智的基础
The divine eye is the basis for this knowledge,
是随业趣智的基础
the knowledge of seeing beings dying and reappearing.
因此，它不需要特别的准备工作
No special preliminary work is needed.
未来分智也是如此
It is also true for knowledge of the future,
因为这二种智都是以天眼为基础，
必与天眼共同而成的。
“for these have divine eye as their basis and their success is dependent on that of the divine eye.”
081“身恶行”
Then he sees beings who are ill-conducted in body
等等
and so on.
他们的德行不够纯净
Their moral conduct is not pure.
“诽谤诸圣”，这很重要
The revilers of Noble Ones - this is important.
是说起陷害佛陀
“Beings desirous of harm for Noble Ones consisting of Buddhas,
辟支佛，佛的声闻弟子等诸圣者，
Pacceka Buddhas, and disciples,
乃至在家的须陀洹。
and also of householders who are Stream Enterers”

这里：佛，辟支佛，佛的声闻弟子
- here the meaning is consisting of Buddhas, Pacceka Buddhas, disciples
乃至在家的须陀洹
down to householders who are Stream Enterers.
以极端的恶事来诽谤
“They revile them with the worst accusations.”
以极端的恶事实际上指的是
‘Worst accusations’ really means
对出家人极大的冒犯
the worst offense with regard to a monk.
083 如果你说：你非沙门
If you say “You are not a monk”,
这就是以极端的恶事来诽谤
then you are accusing him with the worst accusation, with the worst offense.
“你非沙门”意思就是你犯了大戒
‘You are not a monk’ means you have broken the most important rules.
如果你说：你非沙门
If you say “You are not a monk”
或者“你无沙门法”
or “You have no monkshood in you”,
你就是以极端的恶事诽谤他
you are accusing him of the worst offense.
就是说犯了四大戒中的一个
the breaking one of the four rules
损毁他们的德
“With denial of their special qualities
诽谤、骂詈、嘲笑
they abuse and upbraid them is what is meant.”
083 此中：若说
“Herein, it should be understood that when they say,
“这些人毫无沙门法，
‘They have no asceticism,
而非沙门”，
they are not ascetics’,
是以极端的恶事诽谤。
they revile them with the worst accusation.”
这里的沙门法不是指所有的沙门
Here ‘asceticism’ does not mean all asceticism,
也就是出家的状态
but is the state of being a monk, the state of being a samaṇa.
沙门在这里被英译成：ascetic
‘Samaṇa’ here is translated as ascetic.
实际上指的是佛教比丘
Actually it should be a monk, a Buddhist bhikkhu.
如果你说：你不是比丘
If you say “You have no state of a bhikkhu” or “You are not a bhikkhu”,
这就是最极端的诽谤
then you are accusing him with the worst accusations.
就是说他犯了波罗夷
You are saying that he has broken one of the four most important rules.
若说“这些人无禅、
无解脱、无道、无果”等，
“And when they say, ‘They have no jhāna, or liberation, or Path, or Fruition, etc.,
是以损毁他们的德的诽谤。
they revile them with denial of their special qualities.”
如果你认为他们没有禅那
So you do not recognize them as possessing jhāna,
没有解脱，没有道、果等等
liberation, Magga, Phala and so on.
无论他是故意的诽谤，
或无知的诽谤，两者都是诽谤圣者。
“And whether done knowingly or unknowingly it is in either case reviling of Noble Ones;
业重如无间（业），
it is weighty kamma resembling that of immediate result,
是生天（欲界天）的障碍
and it is an obstacle both to heaven (That means the Deva World.)
及得道的障碍，
and to the Path.
然而这是可以忏悔的。

But it is remediable.”
084 这里用故事来说明
Then a story is given here.
我想这个故事我讲了很多遍
I think I have told this story many times to you.
据说，有一次，二位长老
和一青年比丘在一村中乞食，
“An Elder and a young bhikkhu, it seems,
wandered for alms in a certain village.
他们在第一家获得一匙的热粥。
At the first house they got only a spoonful of hot gruel.
这时长老正因腹内的风而痛。
The Elder’s stomach was paining him with wind.”
古人将肚子疼归结为风
When we have an ache in the stomach, we say that this is the wind.
英语怎么说？腹绞痛？
What do you call that? Colic?
肚子疼？
Pain in the stomach?
学生：gas。 尊者：哦。
Student: Gas. Teacher: It is called gas, oh.
这位长老就有这样的病痛
The Elder had this ailment.
他可能是肚子饿了
and so he was hungry maybe
他想：“此粥与我有益，
不要等它冷了，我便把它喝下去”。
“He thought ‘This gruel is good for me; I shall drink it before it gets cold’.”
然后：人们运来一根准备作门柱的树干
Then it says “People brought a wooden stool to the doorstep.”
这里的英译有问题
That is not correct.
这个故事不涉及“人们”
There were no people involved in this story.
他便坐于一根树干上
“He sat down on a big piece of wood
这是被人运来放在那里准备作门柱的
that people had brought to make a doorpost”
这里是这个意思
is what is meant.
如果要做门柱，就要运来木头
When you make a doorpost, you bring in a log.
他坐在这个木头上
He sat down there on a big piece of wood
这个木头是运来准备做门柱的
which people had brought to make a doorpost.
他坐下来喝粥
“He sat down and drank it.
另一青年比丘则讨厌他说：
The other was disgusted and remarked
“这位老师饿得这个样子，
‘The old man has let his hunger get the better of him
实在叫我们可耻”！
and has done what is shameful for us.”
这里英译有问题
It is not ‘what he should be ashamed to do’.
应该是：我们为此感到羞耻
It is ‘what is shameful for us’.
我为他感到可耻，诸如此类
I am ashamed of him. It is something like that.
他急不可耐，
不能体面地找一个合适的地方喝粥
He cannot wait until he reaches a suitable place to drink the rice gruel.
因为他太饿了，
所以不顾体面了，年轻比丘是这样想的。
He was so hungry that he was not ashamed to do this. This was the thinking of the young monk.
长老往村中乞食
“The Elder for alms
回到寺里之后，
and on return to the monastery,
对那青年比丘说：
“贤者！你于教中有何建树”？
he asked the young bhikkhu ‘Have you any footing in the Dispensation, friend?’ -
“尊师！我是须陀洹”。
‘Yes, Venerable Sir, I am a Stream Enterer.’ -

“然而贤者，
你不要为更高的道努力吧”！
‘Then, friend, do not try for higher Paths;
“漏尽者”指阿罗汉。
one whose cankers are destroyed (That means an Arahant.)
已经被你诽谤了。
has been reviled by you’.”
“因为你诽谤漏尽者”。
You have reviled the Arahant.
意思是：我是阿罗汉
that means I am an Arahat!
你在心里诽谤了我
and you have reviled me in your thought
比丘便向那长老求忏悔，
“The young bhikkhu asked for the Elder’s forgiveness
而他的谤业亦得到宽恕。
and was thereby restored to his former state.”
当你向他求忏悔的时候
When you ask forgiveness from him,
你的罪过就被消除了
you get rid of that offense.
085 因此，诽谤圣者的人
“So any other one who reviles a Noble One”
意思是：因此无论什么人诽谤圣者
that means so any other one who reviles a noble one
在英译里加：任何
- you should put ‘any other’ between ‘so’ and ‘one’.
第 85 段
paragraph
因此无论什么人诽谤圣者
“So any other one who reviles a Noble One”
-
然后删掉：even if he is one himself
then we should strike out ‘even if he is one himself’;
这句话原文里没有
that is not in the text -
都应该去向他求忏悔
“ should go to him;
如果他自己是
（比被谤的圣者）年长的，
if he himself is senior,
则应蹲坐说：
he should sit down in the squatting position and get his forgiveness in this way
“我曾说尊者这样
这样的话，请许我忏悔”！
‘I have said such and such to the venerable one; may he forgive me.
如果他自己是年轻的，则应向他礼拜
If he is junior, he should pay homage,
而后蹲坐及合掌
and sitting in the squatting position and holding out his hands palms together,
应该如此获得宽恕：
he should get his forgiveness in this way,
“尊师！我曾说尊师
这样这样的话，请许我忏悔”！
‘I have said such and such to you, venerable sir; forgive me’.
如果被谤者已离开到别地方去，
If the other has gone away, he should get his forgiveness
则他应自己去
either by going to him himself
或遣门弟子等前去向圣者求忏悔。
or by sending someone such as a co-resident.
086 如果不可能自己去
或遣门弟子去，
则应去他自己所住的寺内
的比丘之前求忏悔，
“If he can neither go nor send, he should go to the bhikkhu who lives in that monastery,
以蹲坐法，
and, sitting down in the squatting position
如果那些比丘比自己年轻，以蹲坐法，
if they are junior, or acting in the way already described
如果比自己年长……
if they are senior, he should get forgiveness”
等等
and so on.
在禅修的时候，我们特别需要这样做

We should do this especially when we practice meditation,
这样就不会成为我们
在禅修中获得成就的障碍
so it may not be an obstacle to our attainment through meditation.
087 如果那圣者是一云水比丘，
“If it is a bhikkhu who wanders alone
不知他的住处，也不知他往那里去，
and it cannot be discovered where he is living or where he has gone,
则他应去一智者比丘之前说：“尊师！
he should go to a wise bhikkhu and say ‘Venerable sir,
我曾说某某尊者这样这样的话，
I have said such and such to the venerable one, named so and so.
我往往忆念此事而后悔，
When I remember it, I am remorseful.
我当怎样”？
What shall I do’?
他将答道：“你不必忧虑，
He should be told ‘Think no more about it,
那长老会许你忏悔的；
the Elder forgives you.
你当安心”。
Set your mind at rest’.
于是他应合掌
Then he should extend his hands palms together
向那圣者所行的
方向说：“请许我忏悔”。
in the direction taken by the Noble One and say ‘Forgive me’.”
088 如果那圣者已般涅槃，
“If the Noble One has attained the final Nibbāna
也就是说已经去世了，
(That is if the Noble One has died.),
则他应去
he should go to the place where the bed is,
那般涅槃的床的地方，
on which he attained the final Nibbāna,
或者前去墓所而行忏悔。
and should go as far as the charnel ground to ask forgiveness.
他这样做了之后，
When this has been done, there is no obstruction
便不会有生天的障碍及得道的障碍，
either to heaven or to the Path.
他的谤业获得了宽恕。
He becomes as he was before.”
意思就是他免除了谤业的过患
That means he gets free from the offense.
089“怀诸邪见”——是见颠倒的人。
“Wrong in their views: having distorted vision.
“行邪见业”等等。
Acquirers of kamma due to wrong view” and so on.
这里的邪见指的是
Wrong view here
是造成很严重后果的
is said to be of very grave consequences.
“行邪见业”——
“Acquirers of kamma due to wrong view:
因邪见而行种种恶业的人，
those who have kamma of the various kinds acquired through wrong view,
也是那些怂恿别人
在邪见的根本中而行身业等的人。
and also those who incite others to bodily kamma, etc., rooted in wrong view.
这里
And here,
虽然以前面的“语恶行”一语
though reviling of Noble Ones has already been included
而得包摄“诽谤圣者”，
by the mention of verbal misconduct,
以“意恶行”一语而得包摄“邪见”，
and though wrong view has already been included by the mention of mental misconduct,
但更述此等
it may be understood, nevertheless,
（诽谤圣者及邪见）二语，
当知是为了表示此二大罪之故。

that the two are mentioned again in order to emphasize their great responsibility."
诽谤圣者
Reviling Noble Ones
是语恶行
is verbal misconduct
邪见是意恶行
and the wrong view is mental misconduct.
它们属于恶行
They are included in misconduct.
之所以再次提及
They are mentioned again
因为佛陀想表明
because the Buddha wanted to show
它们是大罪
their greatness in reprehensibility,
因为它们是非常严重的不善
because they are very grave akusala.
090 因为诽谤圣者是大罪，
"Reviling Noble Ones is greatly reprehensible
是因为它和无间业相似。
because of the resemblance to kamma with immediate result.
即所谓："舍利弗，譬如
For this is said 'Sāriputta, just as a bhikkhu possessing
戒具足定具足及慧具足的比丘，
virtuous conduct, concentration and understanding
即于现世而证圆满（阿罗汉果）。
could here and now attain final knowledge,
舍利弗，同样的，我也说：
如果不舍那（诽谤圣者之）语，
不舍那（诽谤圣者之）心，
so it is in this case, I say; if he does not abandon such talk and such thoughts
不舍那（诽谤圣者之）见，
则如被（狱卒）取之而投地狱者
and renounce such views, he will find himself in hell as surely as
一样的必投于地狱"。
if he had been carried off and put there."
如果某人具有邪见
If he has wrong view,
他就不能投生到善趣，
这里就是这个意思
he cannot be reborn in a happy destiny. That is what is meant here.
并且更无有罪大于邪见。即所谓：
"And there is nothing more reprehensible than wrong view, according as it is said
"诸比丘！我实未见
其他一法有如邪见这样大的罪。"
'Bhikkhus, I do not see any one thing so reprehensible as wrong view."
091"身坏"——
"On the break up of the body
是舍去有执受（有情）的五蕴。
on the giving up of the clung-to aggregates" -
意思是由业造成的
that means caused by kamma.
"执受"是由业造成的
'Clung-to' means caused by kamma.
"死后"——即死后而
"After death: in the taking up of the aggregates
取新生的五蕴之时；
generated next after that."
意思是死后的投生
That means after death there is rebirth.
或者
"Or alternatively,
"身坏"是命根的断绝，
on the break up of the body is on the interruption of the life faculty
（命根的终止）
(That means on the cessation of the life faculty.),
"死后"是死了心以后。
and after death is beyond the death consciousness."
意思的一样的
They mean just the same thing
092"苦界"等
and the state of loss and so on
学生：我有一个关于前一节的问题
Student: I have a question about the section just before this part.

那里说
it Is saying
痴比贪、嗔的后果更严重
delusion has greater consequences than greed or hate,
还是说邪见后果更严重？
or is wrong view also greater?
痴与所有不善心相应
Teacher: Delusion accompanies every unwholesome mental state, every unwholesome consciousness.
如果有邪见，那也就有痴
When there is wrong view, there is also delusion.
它们同时生起
They arise together.
学生：所以同时谈到贪嗔痴？
Student: So are we talking about greed, hate and delusion at the same time
这段特别谈到痴？邪见？
or are we talking specifically about delusion in this passage, wrong view?
尊者：邪见，痴
Teacher: Wrong view, delusion,
不是贪和嗔
not greed and hatred.
然后解释名相
Then there is explanation of the words
“苦界”等等
‘apāya’ and so on.
指的是不善之趣
They mean destiny and places of woe and so on.
第 93 段
Paragraph
或说为畜界
“Or alternatively, the animal generation”
这里的英译应该是：animal kingdom
- I think we should say ‘animal kingdom’.
或以苦界一语说为畜界，等等。
“The animal kingdom is indicated by the mention of states of loss” and so on.
第 94 段的“白分”意思是
Paragraph 94 ‘the bright side’ means
善趣，天界
happy destiny, heavenly world.
这些都是名词解释
They are word explanations.
一切都是破坏毁灭之义
“All that is a world in the sense of crumbling and disintegrating.”
界（loka）这个词
The word ‘loka’,
是“世界”的意思
the word for world
被定义成“破坏毁灭”
is defined as that which is crumbling and disintegrating.
因此被称为“界”
That is why it is called ‘loka’.
一切都是破坏毁灭之义故为“界”。
‘Loka’ means crumbling and disintegrating.
这是语义。
“This is the word meaning.”
“以天眼”等是一切的结语。
“Thus with the divine eye, etc., is all a summing-up phrase;
如是以天眼见是这里的略义。
the meaning here in brief is this: so with the divine eye.. he sees.”
然后是如何获得天眼
Then how to practice to get the divine eye is given.
095 以天眼见的初学善男子等等。
a clansman who is a beginner and
第 96 段
Paragraph
096 当他见色时，
“However, while he is seeing what is visible,
则他的遍作的机会便过去了。
the turn of the preliminary work runs out.
自此他的光明也消失了。
There upon the light disappears.”
首先，他进入禅那，做遍作
First he enters into jhāna and does the preliminary work.
做遍作的时候
When he does the preliminary work,
光明生起

the light appears.
以此遍相之光明
With that light, the light of the kasiṇa,
他见到色法
he sees what is visible.
见到色法之时
When he sees what is visible,
遍作即消失了
the preliminary work disappears.
遍作消失之时
When the preliminary work disappears,
就没有光
there is no light
他就看不到色法
and so he does not see anything.
这就像是悖论
There is something like a dilemma here.
因此论书说
The Commentator says
你必须不断地做
that you must do it again and again
这样光明就越来越强烈
so that the light becomes strong
并且不会消失
and doesn't disappear.
097 有人用草做火炬的譬喻
Then the simile of a man with a grass torch is given.
我们来看杂论
Let's go to the general section.
介绍了不同的所缘
In this section the different kinds of objects
七种神通智的所缘
of the seven direct knowledge are given.
第 104 段
In paragraph
大仙曾说四种的所缘三法，
"The sage has told four object Triads
当于此中说明……
By means of which one can infer
神通智的所缘
The objects of direct knowledge
是根据阿毗达摩第一论中的三法介绍
are described with reference to the triads given in the first book of Abhidhamma.
脚注 20 进行了解释
They are explained in footnote 20.
今天下发的资料让大家
可以更好地进行理解
now on the sheet handed out today made it easier for you to understand
第一个是欲界
The first one is kāmāvacara.
脚注里说的是"小所缘"
In the footnote it says 'limited object'.
小所缘指的是欲界所缘
so limited object means kāmāvacara object
大家要明白此点
You need to understand this.
大心所缘意思是
"广大所缘"（mahaggata ）
'Exalted object' means mahaggata object.
无量所缘
'Measureless object'
意思是出世间所缘
means lokuttara.
就是道、果和涅槃
That means Magga, Phala, and Nibbāna.
这里又有"道"
Then Magga is taken again here.
"道"就是 Magga
'Magga' means Path.
其他的很好理解：
过去、未来、现在、内、外
The others are self-explanatory - past, future, present, internal, external.
"不可归类"指概念
'Non-classifiable' really means concept (paññatti).
这是阿毗达摩第一论中的三法
There are triads in the first book of Abhidhamma.
其他论书根据
这个三法的顺序解释蕴等
The later books follow the order of the triads and explain aggregates and others
是参照这些三法
with reference to these triads.
这里有 22 个三法

There are 22 triads.
其中有四组三法是关于所缘
Among them there are four triads that deal with objects.
被这些智所缘取
They are taken from them.
然后，论师解释了
Then the Commentator explained
哪个神通智缘取哪些所缘
which objects are taken by which direct knowledge.
神变智
“The knowledge of Supernormal Power,
依七所缘而进行的
occurs with respect to seven kinds of object,
也就是说
that is to say,
小、大、
as having a limited or exalted
也就是说欲界或者广大所缘
(That means kāmāvacara or mahaggata.),
过去、未来、现在、
a past, future, or present,
内及外
and internal or external, object.”
所以，是七种
So there are seven kinds.
大家知道在哪里吧？
do you get them?
如果看表格#
So if you look at #1 on the sheet
有七个
you have 1-7.
然后是详细的解释
Then the detailed explanation follows.
第 109 段
Paragraph
天耳界智
“Knowledge of the Divine Ear Element
是依于四所缘而进行的：
occurs with respect to four kinds of objects,
即：小、
that is to say, as having a limited (kāmāvacara),
现在、
and a present,
内、外。
and an internal or external, object.”
对吧？
Right?
然后是解释
Then there is an explanation.
110（三）他心智的所缘
Then we have Knowledge of Penetration of Minds
（知道他人的心）
(minds of other persons).
有多少？
How many?
有八种所缘
There are eight kinds of objects -
小、大、
limited (kāmāvacara), exalted (mahaggata),
无量（出世间）、
measureless (lokuttara),
道、
Path (Magga),
过去、未来、现在、外
past, future, present and external.
在此段中
In this paragraph
有一个很有意思的东西
there is an interesting thing.
然而这里，凡夫是不知须陀洹的心的，
“And here an ordinary man does not know a Stream Enterer’s consciousness,
须陀洹亦不知斯陀含之心，
nor does a Stream Enterer know a Once Returner’s,
乃至（阿那含）不知阿罗汉之心。
and so up to the Arahant’s consciousness.”
境界低的不知道境界高的心
Lower persons cannot know the consciousness of higher persons.
凡夫就是指普通人
‘Ordinary person means a puthujjana.
普通人不知道预流圣者的心
A puthujjana does not know a Stream Enterer’s consciousness,
预流圣者不知道

and a Stream Enterer does not know
一来果圣者的心
the consciousness of a Once Returner and so on.
可是阿罗汉则知一切的心。
“But an Arahant knows the consciousness of all the others.”
因此他是最高的
That is because he is the highest.
即证得较高的人可以知道较低的人的心。
“And each higher one knows the consciousness of all those below him.”
111 什么是他心智的“现在所缘”？
“How does it have a present object?”
对于他心智
With regard to penetration of mind
提到了三种现在所缘
three kinds of present are mentioned -
从 111 段开始
beginning with paragraph
刹那现在，相续现在，一期现在。
present by moment, present by continuity and present by extent.
生、住、灭是“刹那现在”。
‘Present by moment’ means the three phases of existence
（生起、存续、灭去）
(arising, presence and dissolution).
这是刹那现在
That is present by moment.
“相续现在”
‘Present by continuity’ is
是包摄一或二相续时间的。
what is included in one or two rounds of continuity.
这是相续现在
That is present by continuity.
112 即如一个曾在黑暗中坐的人，
去到光明之处，
“When someone goes to a well-lit place after sitting in the dark,
他不会即刻明了所缘的，
an object is not clear at first:
到了明了所缘的中间，
当知是一或二相续的时间。
until it becomes clear, one or two rounds of continuity should be understood [to pass] meanwhile.”
这里之所以这样解释，
是因为当时没有钟表
They are explaining this because they did not have watches in those days.
现在，我们可以说
五分钟、十分钟之类的
In these days we would say five minutes, ten minutes or something like that.
这是“相续现在”
That is present by continuity.
“一期现在”指的是一期生命。
‘Present by extent’ means one life.
限于一生的期间为“一期现在”。
“What is delimited by a single becoming is called ‘present by extent’.”
关于此意，曾在《贤善一夜经》……
with reference to which it is said in the Bhaddekaratta Sutta
因此有三种“现在”
There are three kinds of present -
刹那现在，相续现在，一期现在。
present by moment, present by continuity and present by extent.
相续现在，于义疏中说；
“And here ‘present by continuity’ is used in the Commentaries
一期现在，于经中说。
while ‘present by extent’ is used in the Suttas.”
第 115 段
and paragraph
也有人说，这里面
的刹那现在心是他心智的所缘。
“Herein some say that consciousness ‘present by moment’ is the object of knowledge of penetration of minds.”
但是《清净道论》不同意这个说法
They say that, but the Visuddhi Magga does not approve of that
因为刹那现在不能
成为此种神通智的所缘

because ‘present by moment’ cannot be the object of this direct knowledge.
什么道理呢？
“What reason do they give?
因为神变者与其他
的人是在同一刹那中生起那心的。
It is that the consciousness of the possessor of supernormal power and that of the other arise in a single moment.”
然后给出了譬喻
Then there is a simile.
116 然而这种主张是义疏所破斥的：
“That, however, is rejected in the
Commentaries as erroneous
“纵使有人忆念百年千年，
because even if one went on adverting for a 100,000 years,
此两者也不会同时的
there is never co-presence of the two consciousnesses,
也就是说那念的心（转向）
和知的心（速行）不会同时
that is to say, of that which he adverts and that [of impulsions] with which he knows.”
为了获得神通智，首先要转向
In order to get direct knowledge first there is adverting.
然后是遍作
Then there is preliminary.
这里有两种不同类型的心
They are two different kinds of consciousness.
它们不能同时生起
They cannot arise at the same time.
纵使有人忆念百年千年，那两者
“Even if one went on adverting for a 100,000
years, there is never co-presence of the two consciousnesses,
即那念的心和知的心也不会同时
that is to say, of that with which he adverts and that [of impulsions] with which he knows,
因为转向（念的心）和速行（知的心）
的处所及所缘的状态都是不同的
and because the flaw of dissimilarity of objects
指的是所缘的不同
that means dissimilarity of objects
因为转向和速行的处所
及所缘的状态都是不同的，
the flaw of dissimilarity of objects of both adverting and impulsion
这里英译有问题，等一下：
所以他们的主张不妥
where it is not desired” - wait a minute.
这里应该是：because of the flaw of
dissimilarity of objects
We should say “because of the flaw of dissimilarity of objects”,
然后删掉：follows if presence [of the same object]
then we strike out ‘follows if presence [of the same object]’.
然后将 to 改成 of
Then instead of ‘to’ we say ‘of’.
因为转向和速行的所缘不同的过患，
“The flaw of dissimilarity of objects of both
adverting and impulsion”
然后加上一些词
and then we add some words here
所以他们的主张不妥
“where it is not desired.
当知应以相续现在
及一期现在为他心智的所缘。
What should be understood is that the object is present by continuity and present by extent.”
在这个神通智中
In this direct knowledge
所缘不能不同
there cannot be dissimilarity of objects.
因此，如果他们说
so if they say that
神通智
If they say direct knowledge
通过刹那知现在
knows the present by moment,
有两个原因破斥它
then there are two reasons why it is rejected.
其一是两个心不能同时生起

One is that two consciousnesses cannot arise at the same time.
其二是所缘不同
The other is that there will be dissimilarity of objects.
因为
because
在转向的时候，是一个所缘
That is because at the moment of adverting there is one object which is
是一个心
one consciousness
在速行的时候
and at the moment of impulsion
是另外一个心
there is another consciousness.
如果这样的话，所缘就不同
There will be dissimilarity of objects if we take that way.
所以，这种说法不成立
That is why it is rejected.
哦，还有很多内容
There are many more.
第 120 段
then paragraph
可以参照这个表
You can check with this sheet.
第 122 段
In paragraph
这一段结尾的部分
at the end of the paragraph
“And there too”
“And there too”
这里需要加一个“only”
we should put the word ‘only’ there -
只是以善及不善
“only profitable and unprofitable
不过这里的随业趣智
只是以善及不善的诸蕴为所缘。
[aggregates are the object] of knowledge of faring according to kamma.”
最后一段，129 段
Then the last paragraph
我将译文印在了下发资料上
is to be translated as given on this sheet.
在这里，[据古代论书]，
关于说内所缘及外所缘，
“Here, it is said [in the Ancient Commentary]
that this knowledge has both internal and external objects.
当有时知内有时知外之时，
That was said to mean that when it knows now internal and now external objects,
亦说是“内外所缘”。
it is said to have internal-external objects as well.”
根据古代的论书
In the Ancient Commentary it is said
此智有内缘，也有外缘
this knowledge (the last one) has both internal and external objects,
但这并不是说
but it does not mean that
它可以同时有内、外缘
it can have internal and external objects at the same time,
虽然措辞似乎是这个意思
although the wording of their opinion appears to mean that.
它说：有内缘，也有外缘
It says both internal and external,
实际上，意思是，有时候以内为缘
but really it means sometimes he takes internal as object
有时候以外为缘
and sometimes he takes external as object.
因此说：有内、外所缘
So it can be said that it takes internal and external objects,
但不是同时有此二者
but not at the same time.
好，这章讲完了
OK. That is the end of this chapter.
有许多内容
There is so much to talk about.
我们至少对这本书有一个总的印象
At least we have a general idea about what is in the book.
学生：非常谢谢你
Student: Thank you very much.

如果你们没要求我讲《清净道论》
If you didn’t ask me to teach Visuddhi Magga,
我很多年都没温习这本书了
I would not pay attention for many years.
我很高兴
I am very glad that
至少大家熟悉了一下《清净道论》的内容
all of you are at least acquainted with what is in the Visuddhi Magga.
如果学习阿毗达摩，这本书也有帮助
It is helpful in the study of Abhidhamma too.
下一部分是关于阿毗达摩的
The next section will deal with Abhidhamma.
如果你们给别人讲阿毗达摩
So if you are teaching Abhidhamma to someone,
你们可以从《清净道论》获得很多信息
you can get much information from The Path of Purification.
因为西方人读不了其他论书
The other Commentaries are not available to people in the West.
它们大多数是巴利语，还没被人翻译
They are all in Pāḷi, not yet translated.
这本书已经被翻译了
This book is more easily available than the other books.
我们要学会查找它
The only thing is where to find what,
从哪里查找自己所需的信息
where to find the information.
做笔记很好
It is good to make notes,
就像是索引卡之类的
to write on index cards.
这本书的索引用处不大
The index in the book is not so helpful.
虽然涵盖很广
It is very comprehensive,
但是没有什么用处
but not so helpful.
你们读完这本书，
就知道其中哪些信息有用
When you go through the book, you know what information is helpful to remember.
然后就可以写在卡片上
Then you write down on a card
随身携带
and keep the card with you.
在需要的时候，就很容易获取信息
Then when you want it, you can get the information easily.
好，接下来两周我们没有课
OK. Then, we do not meet for two weeks.
2020 年 3 月 9 日

29A 说蕴品

我们来看《清净道论》第三部分
Now we come to part 3 of the Path of Purification.
作者分三步介绍：
The author gives us information on three steps -
戒、定、慧
sīla, samādhi and paññā.
一直到第 13 章
Up through chapter
前两部分解释戒和定
the first two stages of sīla and samādhi are explained.
从此章开始介绍“慧”
With this chapter the explanation of understanding or paññā
这是修行的第三步
begins the third stage in spiritual development.
解释慧地
“Description of the soil in which
understanding grows”
这被称为慧地
- this is the soil of understanding or the soil of paññā.
此部分的第一章，第 14 章讲“蕴”
Chapter 14 deals with the aggregates.
001 首先看“慧”（paññā）
First there is discussion about paññā.
现在在“心”的名目下
以偈颂介绍“定”
“Now concentration was described under the heading of consciousness in the stanza,

有慧人住戒

“When a wise man, established well in Virtue,

修习心与慧

Develops Consciousness and Understanding’.”

这个偈颂在本书开头部分出现过

This stanza appeared at the beginning of the book.

其中，我们可以看到“心”

There we find the word ‘consciousness’.

这里的“心”

就是“三摩地”或“定”

By consciousness is meant samādhi or concentration.

通过各种止禅解释了“定”

Concentration has been explained with different kinds of samatha meditation.

现在来谈“慧”

Now it is time to talk about paññā.

现在，这比丘，进一层的完满了修定，

“And that has developed in all its aspects by the bhikkhu who is thus possessed of the more advanced development of concentration

并由神通而证得了（定的）功德，

that has acquired with direct knowledge the benefits.

此后修慧

But Understanding comes next.

此后即应修慧。

And that has still to be developed.”

在此之前，我们还没发展“慧”

Up to this point we have not yet developed understanding.

我们已经开发了“定”

We have developed concentration.

然而那“慧”在偈中却说得这样简单，

“Now that is not easy (the development of paññā),

认识尚且不易，

firstly even to know about,

何况修习？

let alone to develop, when it is taught very briefly.

是故为了详示修法，先提出这些问题：

In order, therefore, to deal with the detailed method of its development there is the following set of questions.”

这些问题将一个个获得解答

These questions will be answered one by one.

002 一、什么是慧

“What is understanding?

慧有多种多样。

Understanding (paññā) is of many sorts and has various aspects.”

有各种各样的慧

There are different kinds of paññā.

如果一开头便去

说明一切来作详细的解答，

“An answer that attempted to explain it all

不但不能达到其说明的目的，

would accomplish neither its intention nor its purpose

反使更陷于混乱。

and would, besides lead to distraction;

为了这种关系，所以我在这里只说

so we shall confine ourselves to the kind intended here,

“与善心相应的观智”为慧。

which is understanding consisting in insight knowledge associated with profitable consciousness.”

因此这里的“慧”指“善”

Here ‘understanding’ means kusala

与善心相应的

(wholesome or profitable) which accompanies the wholesome consciousness

观智

and which consists in insight knowledge.

巴利语的“观”

实际上是“慧”的同义词

The word ‘vipassanā’ in Pāḷi is in fact a synonym for paññā.

它们在很多地方实际上都是同义词

Vipassanā and paññā are synonymously in many places.

这里的“慧”就是内观、观智

By paññā is meant vipassanā, insight knowledge.
003 二、什么是慧的语义
“In what sense is it understanding?”
这是对“慧”的定义
It is the definition of the word ‘paññā’.
以了知之义为慧。
“It is understanding in the sense of act of understanding.”
这些定义实际上很难翻译成其他语言
These definitions are actually very difficult to translate into any language.
“慧”是 paññā，同义反复
Understanding is paññā. Understanding is understanding.
这了知是什么？是和想知及识知的
“What is this act of understanding? It is knowing in a particular mode
行相有别的各种知。
separate from the modes of perceiving and cognizing.”
有三种“了知”
There are three kinds of understanding or knowing.
慧的了知
There is knowing of paññā.
想的了知
There is knowing of saññā.
识的了知
And there is knowing of consciousness or viññāṇa.
这里对此三者进行了区别
These three are differentiated here.
“慧”在此被称为“了知”
Paññā is said to be called understanding or knowing
因为它以某种行相而了知
because it knows in a particular mode
与想及识的行相不同
separate from (That means different from) the modes of perceiving and cognizing.
即想、识、慧虽然都是以知为性，
“For though the state of knowing is equally present in perception, in consciousness, and in understanding,
可是，“想”只能想知所缘
nevertheless perception is only the mere perceiving of an object
“是青是黄”，
as, say, ‘blue’ or ‘yellow’.”
仅仅是想知所缘被称为“想”
Mere perceiving of an object is called ‘perception (saññā)’.
不可能通达
“是无常是苦是无我”的特相
“It cannot bring about the penetration of its characteristic as impermanent, painful and not-self.”
它可能是对所缘的第一反应
Maybe it is the first reaction to the object.
第二个是“识”
The next one is consciousness.
“识”既知所缘“是青是黄”，
“Consciousness knows the object as blue or yellow,
亦得通达特相。
and it brings about the penetration of its characteristics.”
因此在“识”的阶段
At the consciousness stage
能够知道特相
it knows the characteristics.
但不可能努力获得道的现前。
“But it cannot bring about, by endeavoring, the manifestation of the [supramundane] Path.
“慧”则既知前述所缘，亦得通达特相，
Understanding knows the objects in the way already stated -
也就是既能想知，也能通达特相
(That means by both mere perception and penetration of characteristics.)
并能努力获得道的现前。
it brings about, by endeavoring, the manifestation of the path.”
因此，“慧”是三者之中最殊胜者
Paññā is said to be the best of the three.
只有通过“慧”才能通达诸法
Only through paññā can there be penetration into the nature of things.

004 然后给出了三个人的譬喻
Then a simile is given. Suppose there were three people,
例如一位天真的小孩，
一位乡村的人，一位银行家。
a child, a villager, and a money-changer
银行家就是对货币和金钱熟悉的人
or someone who is familiar with coins and money.
这三人的理解力是不同的
The understanding of these three persons is different.
小孩子知道货币是圆形的
A child knows that the coin is a round thing.
他可能不知道货币能够买东西
It may not know that is used in exchange for other things.
只知道货币是圆形的
It will know that it is a round thing,
知道它是黄色、白色的等等
that it is yellow or it is white or something like that.
但是乡村人知道它
是圆的，是用铜、银或金铸造的
But a villager an ordinary knows that it is a round thing made of copper or silver, or gold.
他也知道货币的用途
He also knows that it can be used as money.
但是银行家很熟悉货币
The money-changer or the person who is familiar with money
知道前二者知道的一切
knows all of what the villager and child know.
也知道这个货币
He also knows that it is a coin,
是如何铸造的
when it was struck, when it was made.
它知道货币的价值等等
He knows the value of the coin and so on.
他知道关于货币的一切知识
He knows everything there is to know about the coin.
类此：“想”如同小孩
In the same way “perception is like the child
粗浅地认识货币
without discretion seeing the coin,
知道外在的形相
because it apprehends the mere mode of appearance object.”
“识”如同村落的人看货币
Consciousness is like the villager seeing the coin.
“慧”如同银行家
Understanding is like the money-changer
看到货币，知道货币的一切
seeing the coin and then understanding everything about the coin.
这是不同“了知”的区别
This is the difference between kinds of knowing -
想了知、识了知
knowing of saññā, knowing of consciousness,
慧了知
knowing of paññā.
在这三个词之中
In these three words
都有一个“ña”
there is the root ‘ña’.
想（saññā）
In saññā there is ‘ña’.
识（viññāṇa）
In viññāṇa there is ‘ña’.
慧（paññā）
And in paññā there is ‘ña’.
“ña”这个字根意思是“了知”
The root ‘ña’ means to know.
此三者都了知所缘，但是有所不同
All these three know the object, but their knowing is different.
慧的了知是最通达的
The knowing of paññā is the most penetrating.
是故当知和想知及识知的行相
“That is why this act of understanding
should be understood as ‘knowing in a particular mode
有别的各种知，是这里的了知。
separate from the modes of perceiving and cognizing’.
有关于此，所以说：

“以了知之义为慧”。
For that is what the words ‘it is understanding in the sense of act of understanding’ refer to.”
006 有想与识之处，
不一定会有此慧的存在。
“However, it is not always to be found where perception and consciousness are.”
大家知道心有 89 种
There are 89 types of consciousness.
并不是所有的都是“智”相应
Not all are accompanied by paññā.
只有某些心是智相应
Only some are accompanied by paññā.
不善心不是智相应
Unwholesome types of consciousness are not accompanied by paññā.
即使是善心、唯作心，
也有一些是没有“智”
Then among the wholesome and functional consciousness there are some which are not accompanied by paññā.
有想与识之处，
不一定会有此慧的存在。
“However, it is not always to be found where perception and consciousness are.
可是有慧存在时，则不和想及识分别。
But when it is, it is not disconnected from those states.”
因此，有些心是伴随着“慧”的
So paññā can be found with some types of consciousness,
但是“想”伴随着所有心
but perception accompanies every type of consciousness.
因此，有“想”和“识”
Wherever there is perception and consciousness,
并不一定有“慧”
there is not necessarily paññā.
有“慧”，则必有“想”和“识”
Wherever there is paññā, there is also perception and consciousness.
有慧存在时，
When it is found with perception and consciousness,
则不和想及识分别。
it is not disconnected from these states.
意思就是“慧”和这些心所同生
That means it arises with these states.
它不会与“想”、“识”混杂
It is not mixed up with perception and consciousness -
不会与它们的特相混杂，等等
mixed up by way of characteristic and so on.
实在不得作这样的分别：
“And because it cannot be taken as disconnected thus
“这是想，这是识，这是慧”，
‘This is perception, this is consciousness, this is understanding’,
因为它们那样微细难见。
its difference is consequently subtle and hard to see.”
所以尊者那先说：
Hence the venerable Nagasena said:
“大王，世尊曾为难为之事”。
“A difficult thing, O King, has been done by the Blessed One.”
因此，对于普通人来说，
For ordinary people it is very difficult to see,
很难去区分
to differentiate,
什么是想、识、慧、触，等等
this is perception, this is consciousness, this is understanding, this is contact and so on.
尊者那先对弥兰王说
Here Venerable Nāgasena said to King Milinda
佛陀做了难做之事
that the Buddha has done a very difficult thing.
什么是难做的事情呢？
What is that difficult thing?
即他对于一所缘而起的非色的
“Defining of the immaterial states of consciousness and its concomitants
心与心所法作这样的分别说
which occur with a single object.”
意思就是说
That means

心和心所同时生起
consciousness and mental concomitants arise at the same time
同一所缘
taking the same object.
虽然它们的所缘相同
Although they take the same object,
从特相和本质上说，它们是不同的
they are by characteristic or by nature different.
“大王，世尊曾为难为之事，
即他对于一所缘而起的非色的
“The difficult thing, O King, done by the Blessed One was the defining of the immaterial states of consciousness and its concomitants,
心与心所法
which occur with a single object,
作这样的分别说：
这是触，这是受，这是想，这是思，
and which he declared thus: This is contact, this is feeling, this is perception, this is volition,
这是心”。
this is consciousness.”
普通人很难看清这些心所
It is very difficult for ordinary people to see these states clearly,
很难分别这是触、受等等
to be able to say this is contact, this is feeling and so on.
但是按照佛陀的教法
Following the Buddha’s teachings
通过内观禅修
and through practicing vipassanā meditation
人们就能观察、了解、
体验到其中的许多心所
many of these mental states can be seen, or known, or experienced.
许多禅修者能够
清楚地观察到这些心所
Many meditators come to see these mental states clearly
通过观禅可以做到
through the practice of vipassanā meditation.
尊者那先举了一个例子
Then Venerable Nāgasena gave a simile.
你从海洋里用手舀一些水
You pick up a handful of water from the ocean.
分辨出此水是来自此河流
It would be easier that this water is from one river
还是来自彼河流，这个比较容易
and that water is from another river and so on.
而分别此是触还是受等则更难
It is much more difficult to say that this is contact, this is feeling and so on
当心和心所生起的时候
when consciousness and its concomitants arise
是同一个所缘
taking the same object.
当“慧”与心和想一同生起的时候
Paññā when it arises with consciousness and perception
它是不同的法
is a different dhamma.
不会与其他心所混淆
It is not mixed with the other concomitants.
就像不同的人在一起走路
It is like people walking together.
大家彼此不同
Each person is different from the other one.
他们一起走路，一起工作
They come together and they do some job together.
007 三、什么是慧的
相、味、现起、足处？
“What are its characteristic, function, manifestation and proximate cause?”
我们要了解阿毗达摩中
教授的此四个范畴
We have to understand with regard to these four aspects taught in Abhidhamma - with reference to these four aspects
相、味、现起、足处
characteristic, function, mode of manifestation and proximate cause.

在此章和下一章你将会经常看到
You will find these a lot in this chapter and the next chapter.
这“慧”以通达诸法
的自性为（特）相，
“Understanding has the characteristic of penetrating the individual essence of states.”
也就是通达诸法的本质
That means penetrating the nature of things,
通达诸法的自性
penetrating the individual nature or characteristic of things
也通达诸法的一般特征
as well as penetrating the common characteristic of things.
诸法皆有其特相
Each state has its own characteristic.
如果你仔细观察
If you watch closely,
你就会看到诸法的特相
you will come to see the characteristic of these states.
一切有为法都有共同的特相
Then there is the common characteristic of all states, of all conditioned states.
即无常等等
That is impermanence and so on.
你通过“慧”可以看到
That you also see through paññā or understanding.
因此“慧”的特相
就是通达自性和诸法本性
The characteristic of paññā is penetrating the individual essence of states or the nature of states.
以摧破覆蔽诸法自性的痴暗为味。
“Its function is to abolish the darkness of delusion.”
就像闪电能消灭黑暗
It is like lightening. When lightening flashes, darkness is dispelled.
摧破黑暗
The dispelling of darkness
摧破愚痴就是它的味
or here darkness of delusion is its function.
这种愚痴遮盖了诸法的自性
It is delusion which conceals the individual essences of states.
因此愚痴和无明被比喻成黑暗
So delusion or ignorance is compared to darkness.
如果这个房间是黑的，
我们就没办法看清其中的东西
When there is darkness, we cannot see things in this room.
如果这个房间是黑暗的
If this room is dark,
我们就看不见里面的东西
we cannot see things in this room.
如果有灯光，我们就能看到
If there is light, we can see things.
因此黑暗
Just as darkness
让我们看不到东西
hides things from being seen,
无明或愚痴也遮蔽了诸法的自性
so ignorance or delusion conceal the individual essences of states.
我们不知道诸法的自性
We do not know the individual essence of states
因为我们存在无明
because there is ignorance or delusion.
以无痴为现起
“It is manifested as non-delusion.”
当我们观察“慧”本身时
When you watch paññā itself,
它以“无痴”的状态呈现
it will appear to your mind as non-delusion.
因为这样说“等持之人
而得如实知见”，
“Because of the word ‘One who is concentrated knows and sees correctly’
所以定是慧的足处。
its proximate cause is concentration.”
这里的“慧”是“观慧”
The paññā meant here, that is vipassanā paññā.
它的足处是“定”
Its proximate cause is concentration.

因此，我总是说
That is why I always say
禅定很重要
concentration is important.
如果没有“定”
When there is no concentration,
就不会生起“慧”，
不会通达诸法的本性
no paññā or penetration into the nature of things can arise.
008 然后是许多种“慧”
There are many kinds of paññā.
一二三四等等
first one, then two, three, four and so on
2020 年 3 月 12 日
先以通达诸法自性的相为一种。
Paññā is one according to its characteristic of penetrating the individual essence.
二
It is two,
第 9 段
paragraph
009 于二种分类中：
与世间的道相应的慧为“世间慧”。
“As regards the twofold section, the
mundane is that associated with the mundane path.”
“世间的道”意思是
‘Mundane path’ means
特别指修观禅时的道支
the factors of Path especially during vipassanā meditation.
在观禅中
During vipassanā meditation
道支在你心中生起
the factors of Path arise in your mind -
正精进、正念、正定和正见
Right Effort, Right Mindfulness, Right Concentration and Right Understanding.
与世间的道相应的慧为“世间慧”。
So mundane understanding is that associated with the mundane path
这里指的是观禅
(That means vipassanā meditation.)
与出世间的道相应
的慧为“出世间慧”。
“And the supramundane is that associated
with the supramundane Path.”
也就是在觉悟的刹那
That is at the moment of enlightenment.
在觉悟的刹那，
At the moment of enlightenment
生起道心
what is called ‘Path consciousness’ arises.
与此心相伴的“慧”被称为出世间慧
Paññā accompanying that consciousness is called supramundane paññā.
这是两种
So it is of two kinds.
在第二的二法中，
“In the second dyad,
以有诸漏为所缘的慧为“有漏慧”
that subject to cankers is that which is the object of cankers.”
“漏”就是烦恼
Or we can just say mental defilements,
可以成为烦恼的所缘
which can be the object of mental defilements.
无彼等所缘的慧为“无漏慧”
“That free from cankers is not their object”,
不可以成为烦恼的所缘
so which cannot be the object of mental defilements.
此等（有漏慧无漏慧）
的意义也是世间出世间慧。
“This dyad is the same in meaning as the
mundane and supramundane.”
有漏指的是世间
‘Subject to cankers’ means mundane.
无漏指的是出世间
‘Free from cankers’ means the
supramundane.
有漏的慧与无漏的慧
此二种也是同样的方法。
“The same method applies to the dyads,
‘subject to cankers and free from cankers’, and so on.”
011 在第三的二法中，

“In the third dyad,
欲修毗钵舍那的人，
when a man wants to begin insight,
依于四种非色蕴差别
的慧为“名差别慧”。
his understanding of the defining of the four immaterial aggregates is understanding as defining of mentality.”
“名差别”意思是
清楚地观察和理解名法
‘Defining of mentality’, that means clearly seeing or clearly understanding mentally.
依于色蕴的差别的慧为“色差别慧”。
Clearly seeing or clearly understanding materiality is defining of materiality.
因此这是两种
It is of two kinds.
简言之，就是理解名法和色法
In short it is understanding of mind and understanding of matter.
012 在第四的二法中，于欲界的二善心
“In the fourth dyad, understanding
belonging to two of the kinds of sense-sphere profitable consciousness,
及于五种禅中前四禅的
and belonging to sixteen of the kinds of Path consciousnesses
十六道心中的慧
with four of the jhānas in the fivefold method
为“喜俱”。
is accompanied by joy.”
欲界的善心就是 kāmāvacara kusala
Sense-sphere profitable consciousness that is kāmāvacara kusala.
它们有两种，属于十六种道心
Two of the kinds, two of them, belonging to 16 kinds of the Path consciousness
于五种禅中前四禅的
十六道心中的慧为“喜俱”。
with four of the jhānas in the fivefold method is accompanied by joy.
哪十六种？
What is sixteen?
初禅的四道
The four Paths with the first jhāna
以及五种禅中的二禅、三禅、四禅
and those with the second, third and fourth out of the five.
论师在这里用的是禅那的五分法
Now the Commentator is using the fivefold method of jhānas,
不是禅那的四分法
not the fourfold method of jhānas.
初禅、二三四禅是喜俱
The first, second, third, and fourth jhānas are accompanied by joy.
五禅是舍俱
The fifth is accompanied by equanimity.
因此“喜俱”指的是一到四禅
‘Accompanied by joy’ means jhānas up to the fourth.
于欲界的二善心
“Understanding belonging to two of the kinds of sense-sphere profitable consciousness,
及于第五禅的
and belonging to (the remaining) four kinds of Path consciousness
四道心中的慧
with the fifth jhāna
为“舍俱”。
is accompanied by equanimity.”
喜俱的慧和舍俱的慧
There is paññā accompanied by joy and there is paññā accompanied by equanimity.
在欲界心之中
In the sense-sphere consciousness
有两种是喜俱的
two are accompanied by joy
有两种是舍俱的
and two are accompanied by equanimity.
013 在第五的二法中，第一
（须陀洹）道的慧为“见地慧”。
“In the fifth dyad, understanding belonging to the first Path is the plane of seeing.”
这里的“见”指见涅槃
‘Seeing’ means seeing Nibbāna in the first place
初次见涅槃
or the initial seeing of Nibbāna.

“见地”的意思是

‘Plane of seeing’ means

属于第一道

that belonging to the first Path.

第一道被称为“见”（dassana）

The first Path is called ‘seeing’ or ‘dassana’ in Pāḷi

因为是初见涅槃

because it sees Nibbāna first.

其他的三道

Understanding belonging to the remaining three Paths,

（斯陀含、阿那含、阿罗汉）

that is the second, third and fourth Paths,

的慧为“修地慧”。

is the plane of development (bhāvanā).”

如是依见修之地为二种。

so, it is of two kinds

014 于三法中：

“As regards the triads,

不闻他教而获得

的慧是“思所成（慧）”。

understanding acquired without hearing from another is that consisting in what is reasoned.”

也就是通过自己的思考

That means understanding from one’s own thinking.

从自己的思考中生起的

It is understanding which arises from one’s own thinking.

不是从他人之处听闻的

It is not heard from others

不是通过看书获得的

or not from having read books.

所以是“思所成（慧）”。

That is understanding from what is reasoned or from what is thought.

第二种是闻所成慧

The second one is understanding from what is heard.

也就是说

That means

是通过听闻他人

或者通过阅读书籍获得的慧

understanding attained through listening to others or through reading books.

最后一种是修所成慧

The last one is understanding consisting in development.

这里的“修”指的是禅修

Here ‘development’ means the practice of meditation.

因此从禅修中获得的慧

So understanding obtained through the practice of meditation

就是修所成慧

is that which consists in development.

这样就是三种慧

There are three kinds of paññā mentioned.

这里有一处引用

Then there is a quotation

大概是向下五行的位置

about five lines down.

“业自性慧”

“That concerns ownership of deeds (kamma)” -

意思就是知道众生拥有己业的慧

that means understanding that beings have kamma only as their own.

或“谛随顺慧”

“Or is in conformity with truth” -

这就是指“观”

that just means vipassanā

因为观智帮助我们看清诸法的真实本性

because vipassanā helps us to see the true nature of things.

“谛随顺慧”在这里指的是“观智”

So ‘in conformity with truth’ here just means vipassanā.

第 15 段

Paragraph

015 缘于欲界法而起的慧

“The understanding that occurs contingent upon sense-sphere states

为“小所缘慧”。

has a limited object.”

那就是说这种慧

以欲界之法为所缘

That means understanding that takes sense-sphere states as object.
这就是小所缘慧
That is called ‘understanding which has a limited object’.
缘于色、无色界法而起的慧
Then there is understanding that takes the fine-material-sphere states or immaterial sphere states as an object.
为“大所缘慧”。
It is called an exalted object or paññā having an exalted object.
这两种是世间的毗钵舍那（观）。
This is mundane insight.
缘于涅槃而起的慧为“无量所缘慧”。
“That which occurs contingent upon
Nibbāna has a measureless object.
这是出世间的毗钵舍那。
That is supramundane insight.”
“观”指的是毗钵舍那
‘Insight’ means vipassanā
毗鉢舍那是世间，不是出世间
and vipassanā is mundane, not supramundane.
在觉悟的刹那
When you reach the enlightenment stage or the enlightenment moment,
就成为了出世间
it becomes supramundane.
实际上并没有出世间的观
In fact there is no supramundane insight.
观总是世间的
Insight is always mundane.
这里的出世间观
Here by supramundane insight
作者的意思是指道慧
the author meant Path understanding,
对道的了知
understanding of Path,
不是观慧
and not vipassanā understanding.
因此，这是三种
So understanding is of three kinds.
016 入来是增长的意思。
“It is increase that is called ‘improvement’.
因为断其不利的
及生起有利的，所以有两方面。
That is twofold as the elimination of harm and the arousing of good.
有那样的善巧，是“入来善巧”。
Skill in improvement is skill in these, according as it is said.”
这是“入来善巧”。
This is skill in improvement,
也就是增长的善巧
skill in development.
下一个是“离去善巧”。
The next one is skill in detriment.
即断其有利的及生起不利的。
That means taking the diminution of good and the arousing of harm.
18 段第三种
Then the third one in paragraph
018 其次在一切处，
“But in either of these cases
于诸法的成因的方便中
any skill in means and causes of production”
-
“方便”和“成因”
‘means and ‘causes of production
在这里意思相同
are the same here.
“方便”就是“成因”
‘Means’ means just the cause of production.
所即刻而起即座而生的善巧，
“Of such and such things, which skill occurs at that moment
为“方便善巧”。
and is aroused on that occasion is what is called ‘skill in means’.”
我想大家很熟悉 upāya 这个词
I think you are familiar with the word ‘upāya’.
这里人们经常使用这个词
It is used a lot by people here.
upāya 在这里被翻译成“方便”
‘Upāya’ is translated here as means.
因此“方便善巧”
So skill in means

就是 upāya kosalla
is upāya kosalla,
也就是了知
skill in understanding
在某个时刻如何做事
how to do things in a given moment.
“即刻而起”
“And it is aroused on that occasion.”
意思是
That means
在某种情况下就突然出现了
it just pops up when there is some occasion.
不需要提前谋划
It is not pre-meditated.
因此这是三种
so it is of three kinds
019 在第四的三法中：
“In the fourth triad,
取自己的诸蕴来勤修
的观慧，是“内住慧”。
insight understanding initiated by apprehending one’s own aggregates is interpreting the internal.”
这里英译的
“interpreting”意思是反思、注意
Here ‘interpreting’ means reflecting upon or paying attention to.
这是内住慧
That is internal.
取他人的诸蕴来勤修
的观慧，是“外住慧”。
External is taking other people’s aggregates as object of meditation.
这是外住慧
That is external.
取（内外）二者来勤修的
观慧，是“内外住慧”。
‘Both’ is interpreting the internal and external.
这里脚注对 abhinivesa 进行了解释
There is a footnote for the word ‘abhinivesa’ in Pāḷi.
最后译者说
The author said at the end
采用：interpretation、 misinterpretation 和 insistence
it is interpretation or misinterpretation and insistence.
来进行翻译
have been chosen here as renderings.
Interpretation 意思是
‘Interpretation’ means
就是对给定所缘的观点
something like a view on a given object.
接着看“四法”
Then we have tetrads.
四种智
There are four kinds of knowledge or four kinds of understanding -
苦智（第一圣谛）
the understanding of suffering (the First Noble Truth),
集智（第二圣谛）
the understanding of the origin of suffering (the Second Noble Truth),
灭智（第三圣谛）
the understanding of the cessation of suffering (the Third Noble Truth),
道智（第四圣谛）
and understanding of the way leading to the cessation of suffering (the Fourth Noble Truth).
接下来一个四法
Then the next tetrad is
四无碍解
the four kinds of discrimination.
注释书中经常提到此四无碍解
These four kinds of discrimination are mentioned in the Commentaries very often.
有时候，当论书描述觉悟的时候
Sometimes when the enlightenment of a person is described the books,
它就会说
they would say that
他获得了具有四无碍解的觉悟
he gained enlightenment along with the four discriminations.
这是一种特殊的智
That is a special knowledge.
我们不需要用特别的方法来修习

We do not have to practice in a special way.
只需要修观禅
We just practice vipassanā meditation.
当你觉悟的时候
When you become enlightened,
这四种四无碍解就会自然到来
then these four kinds of knowledge automatically come to you.
这被称为四无碍解
These are called ‘the four discriminations’ or ‘paṭisambhidā’.
“对于义的智为义无碍解。
“Knowledge about meaning is the discrimination of meaning.
对于法的智为法无碍解。
Knowledge about law is the discrimination of law.
对于法的词的智为词无碍解。
Knowledge about emancipation of language dealing with meaning and law is the discrimination of language.
对于诸智的智。
Knowledge about kinds of knowledge
为辩无碍解”
is discrimination of perspicuity.”
因此有四种无碍解
There are four kinds of discrimination.
022 这里的“义”，
略说与“因的果”是同义语。
“Herein, meaning (attha) is briefly a term for the fruit of a cause.”
“义”的巴利语是 attha
The Pāḷi word is attha.
attha 的意思可以是：结果、目的
‘Attha’ can mean result, or purpose,
果、意义
and also fruit, and meaning.
如果只是翻译成“义”
If we just translate it as ‘meaning’,
可能会导致一些误解
it may create some misunderstanding.
这很难翻译成其他语言
It is difficult to translate this word into any language.
因为，我们可以看到
As we will see
这里，attha 有五个含义
the word ‘attha’ here means five things -
从缘所生的，
(1) anything conditionally produced,
涅槃，
(2) Nibbāna,
所说之义，
(3) the meaning of what is spoken
也就是语言的含义
(That means the meaning of words.),
异熟，
(4) result of kamma,
唯作
(5) functional consciousness.
等的五法为义。
These things should be understood as ‘meaning (attha)’.
当我们说
When we say
“义无碍解”
‘knowledge about meaning’ or
‘discrimination of meaning’,
指的就是这五个含义
it means knowledge about these five things.
那观察于义者
“When any one reviews that meaning
之区别于义的智，
any knowledge of his, falling within the category concerned with meaning,
为“义无碍解”。
is the discrimination of meaning.”
因此“义无碍解”
指的是：从缘所生的，
So ‘discrimination of meaning’ means understanding of things conditionally produced,
了知涅槃，了知所说之义，
understanding of Nibbāna, understanding the meaning of words,
了知异熟，
understanding of result of kamma,
了知唯作心
and understanding of functional consciousness.

第二个是“法”
The next one is law.
略说与“缘”是同义语；
“Law (dhamma) is briefly a term for condition.
因为缘能处置、
For since a condition necessitates whatever it may be,
能起、或使得达种种效果，
makes it occur or allows it to happen,
故名为法。
it is therefore called ‘law (dhamma)’.”
“法无碍解”指的是了知缘
‘Discrimination of law’ means understanding of the condition
或者了知因
or understanding of the cause.
若区别的说，
“But in particular the five things, namely,
也就是“法”这个词的意义
are meant by the word dhamma here
当知任何生果及它的因
(1) any cause that produces fruit,
圣道
(2) the Noble Path
（它是果的因）
(It is the cause of the Fruition.),
所说的
(3) what is spoken
（意思是语言）
(That means words or language.),
善
(4) what is profitable (kusala),
不善
(5) what is unprofitable (akusala),
等的五法为法。
should be understood as law.”
“法”这个词指的就是此五者
By the word ‘dhamma’ these five things are meant.
那观察于法者
“When any one reviews that law,
之区别于法的智，为“法无碍解”。
any knowledge of his, falling within the category concerned with law, is the discrimination of law.”
因此，分辨因或缘为“法无碍解”。
Discrimination of condition or discrimination of causes is law.
024 这意义在阿毗达磨中
曾以这样的方法显示分别。
“This same meaning is shown in the Abhidhamma by following the following analysis.”
这里引用了阿毗达摩第二论书
There is a quotation from the second book of Abhidhamma.
我们来看第 25 段
Let us go to paragraph 25.
那里“于法的词的智”一句中：
“Knowledge about enunciation of language dealing with meaning and law:
即在于此义和法中的自性词，
there is language that is individual essence.”
sabhāva 通常被翻译成“自性”
The word ‘sabhāva’ is normally translated as individual essence.
这里 sabhāva 的意思
But here the meaning of the word ‘sabhāva’ is
在复注中被解释成“正确的”
explained in the Sub-Commentary as correct
或者说“不变的”
or as that which does not change
或者“不败坏的”
or which does not deteriorate.
这个在巴利中称为：sabhāva nirutti
That is called ‘sabhāva nirutti’ in Pāḷi.
“不变的用语”
“The usage that has no exceptions” -
意思是“绝对的”
that means that is definite,
不是“模糊的”
that is not ambiguous.
在用它来叙说及讲述的时候，
“And deals with that meaning and that law.
听到那所叙所说及所讲的，
And knowledge falling within the category concerned with the enunciation of that,

能于被称为法的词的自性词
with the speaking, with the utterance of that, concerned with the root-speech of all beings,
——摩竭陀语。
the Magadhan language that is individual essence” -
上座部认为摩揭陀语
是众生的根本语言
in Theravāda Buddhism the Magadhan language is said to be the root speech of all beings,
是众生所有语言之源
the original language of all beings.
因此，上座部佛教徒相信
So the belief of Theravāda Buddhists is that
摩揭陀语（现在被称为巴利语）
the Magadhan language or the Pāḷi language as we know it now
是所有众生的根本语言
is the original language of all beings.
随着时间的变迁
After many, many years
不同的人群才发展出不同的语言
different people developed different dialects.
这样就有了各种语言
Then they became different languages.
这就是古代诸师的信仰
This is the belief of Ancient Teachers.
学生：所以巴利语是语言之母？
Student: So the mother language is Pāḷi?
尊者：是的，巴利是语言之母
Teacher: Yes, the mother language is taken to be Pāḷi.
学生：真是这样？还是传说？
Student: Is this true or is it legend?
尊者：我认为巴利语
是最接近佛陀语言的现代语言
Teacher: I think the present day Pāḷi is the closest to the language used by the Buddha.
但是我们也不能绝对地说
It is difficult to say that
它是佛陀所使用的语言
it is the language of the Buddha
因为我们也不知道
because we really don’t know
佛陀使用的是何种语言
which language the Buddha used.
佛陀在当时所使用的语言
But the Buddha used the language that was current at his time
所有人都能够理解
and which was understood by all people,
并不是贵族才能懂的语言
not just by high-class people only.
因为曾经有两个婆罗门种姓的比丘
Once two Brahmans who became monks asked him
让佛陀用吠陀梵文宣讲佛法
to turn his teachings into Vedic Sanskrit.
佛陀拒绝了这个提议
The Buddha rejected them.
佛陀说：我的教法是对所有人宣讲的
The Buddha said “My Dhamma is for all people,
不是对某些特定人宣讲
not for a select few.”
因此佛陀使用所有人都能听懂的语言
So he used the language which was understood by all people,
也就是通用语言
the common language.
学生：现在印度有许多种语言
Student: Now there are many languages in India.
佛陀在印度旅行的范围很广
Buddha traveled great distances in India.
当时会不会有一个通用的语言？
Could it be that there was a more common language at that time?
尊者：我们不知道，
不同地方可能使用的是不同语言
Teacher: We don’t really know. There may be different languages in different parts
或许，不同的地方说不同的方言
or different dialects in different parts of the country.
佛陀所使用的语言
或许能够被所有人理解
The language he spoke may have been understood by all people where he roamed.

他所使用的语言据说被所有人
称为“根本语言”（mūla bhassa）
That language is said to be mūla bhassa (root-speech) of all beings.
也就是“法的语言”
“In other words, the language of law
听到那所叙所说及所讲的，
as soon as it hears it spoken, pronounced, uttered, knows
作如是区别“这是自性词，
‘This is the individual-essence language;
这是非自性词”的智，
是“词无碍解”；
this is not the individual-essence language’ - [such knowledge] is discrimination of language.”
意思是区分“它是正确的语言
That means it is the correct language,
还是不正确的语言”诸如此类
this is not the correct language, something like that.
具有此种智的人
A person who has this kind of discrimination
就能知道这从语法上讲
是正确的，那个是不正确的
knows that this is grammatically correct and this is not.
并且举了一个例子
Then an example is given here.
即是说获得词无碍解的人，
“one who has reached the discrimination of language
听到“phasso（触），
vedanā（受）”等语，
knows, on hearing the words ‘phasso, vedanā,’ etc.,
知道“这是自性词”；
that this is the individual-essence language
也就是说这是正确的语言
(That means this is the correct language.)
听到“phassā，
vedano”等语，
and on hearing ‘phassā, vedano’, etc.,
知道“这是非自性词”。
he knows that this is not the individual-essence language.”
这样说就是不正确的语言
It is not the correct word or correct language
因为 phassa 这个词
because the word phassa
是阳性词
is masculine gender
主格的形式
and when it is in the nominative case
就是 phasso
it is phasso.
主格永远不会是 phassā
It can never be phassā in the nominative case.
如果说 phassā，你就知道是错的
When phassā is said, you know this is wrong.
从语法上讲就是错误的
This is grammatically wrong.
vedanā 这个词属于阴性
The word ‘vedanā’ belongs to the feminine gender.
从来没用作阳性
It is never in the masculine gender.
因此如果你说 vedano
So if you say ‘vedano’,
你就是将阴性名词当阳性
then you put a feminine word into masculine gender
这是错误的
and so it is wrong.
如果你不知道巴利语
If you do not know Pāḷi
你要获得觉悟
and you try to get enlightenment
获得此四种无碍解
and get these four kinds of discrimination,
这样你就自然地懂得巴利语了
then you will automatically understand Pāḷi.
这就是这里的意思
That is what is meant here.
因此巴利语据说是
所有众生的根本语言
So Pāḷi language is said to be the root-speech of all beings,

是一切语言之中最殊胜者
of the best of the languages.
我们现在所称的巴利语
在论书中从来都不是叫做巴利语
The language that we will call Pāḷi is never mentioned as Pāḷi in the Commentaries.
在论书中，它被称为摩揭陀语
In the Commentaries it is referred to as Magadhan language
或者被称为根本语言
or root language.
“Pāḷi”这个词意思只是“[圣典]文本”
The word ‘Pāḷi’ means simply Text
与注释书和复注相对
as opposed to Commentaries and Sub-Commentaries.
后来
Later on
因为它是记录圣典的语言
since it was the language in which the Texts were recorded,
我们称之为巴利语
we call it Pāḷi language.
因此“巴利”这个称呼是后出的
The term ‘Pāḷi language’ is of recent origin.
注释书和复注并不是这样叫的
The term was not used by the Commentaries or the Sub-Commentaries.
它们称之为“根本语言”
What they used were the words ‘mūla bhassa’,
或者“摩揭陀语”
or ‘Magadha’, or ‘Magadhi bhassa’ -
也就是摩揭陀国使用的语言
the language of the Magadhan country.
就相当于美国的一个州
It was like a state in this country.
在佛陀时代
During the time of the Buddha
有十六个国家
there were what we call ’16 countries’.
不能说国家，是“州”或“地区”
However they were not countries but states or districts.
摩揭陀是其中的一个
Magadha was one of them.
026“于诸智中的智”——
“Knowledge about kinds of knowledge” -
that is known.
即以一切智为所缘
而观察者的以智为所缘的智。
This is knowledge of perspicuity.
这四种无碍解
These four kinds of discrimination -
我们可以让它们清晰、锐利
we can make them clear, we can make them sharp.
我们可以让自己通过
五种形相娴熟于四无碍解
We can make ourselves adept in the four kinds of discrimination by five means.
28 段讲述了这五种形相
The five means are given in paragraph 28.
如是区分为二地的此等，
“And though they come into the categories
of the two planes thus,
是依于五种行相而得明净的，
they are nevertheless distinguishable in five aspects,
即：证……等等
that is to say, as achievement” and so on.
实际上它们可以通过此五法而圆满：
Actually they can be brought to perfection by these five things -
“证”——是证得觉悟；
by achievement (That means by enlightenment.),
“教”--是娴熟于经文；
by mastery of scriptures,
“闻”；“问”；
by hearing, by questioning,
“宿行”。
by prior effort.”
“证”--是证得阿罗汉果。
“Achievement is the reaching of
Arahantship.”
这是最殊胜的
It is the best mentioned here.
这里也指获得其他觉悟的果位

Reaching of the other stages of enlightenment is also meant here.
“教”——是研究佛语；
“ ‘Mastery of scriptures’ is mastery of Buddha’s word.
“闻”——是恭求闻法；
‘Hearing’ is learning the Dhamma carefully and attentively.
“问”——是抉择圣典
‘Questioning’ is discussion of knotty passages
及义疏中的难句和义句的议论；
and explanatory passages in the Texts, Commentaries and so on.
“宿行”——曾于
过去诸佛的教法，为毗钵舍那而修行，
‘Prior effort’ is devotion to insight in the dispensation of former Buddhas
这就像积累波罗蜜
(So it is like a pāramitā.),
直至随顺种姓附近
up to the vicinity of [the stages of] conformity and change-of-lineage
通过[托钵时专注禅修所缘]往返。
by one who has practiced [the duty of] going [with the meditation subject on alms round] and coming back [with it].”
比丘有很多种
Monks are described as of different kinds.
有禅修的比丘
There are monks who take meditation
即使它们进入村落托钵的时候
even when they go to the village for alms
也是在禅修
and also take back meditation to the monastery.
意思就是他们去村落的时候
That means when they go to the village,
他们是带着禅修去的
they go with meditation
他们从村落回到寺院，
也是带着禅修回来的
and when they come back from the village, they come back with meditation.
他们就是这样的人
There are such persons.
他们这样地禅修
They have practiced meditation in this way.
这就是这里英译的意思
That is what is meant by
“通过[托钵时专注禅修所缘]往返。”
‘the duty of going with the meditation subject on alms round and coming back with it’.
他们可能到达了观智阶段
They may have reached the stage of vipassanā
只是尚未觉悟
just short of enlightenment.
如果他们已经觉悟了，
就不用担心要一直为觉悟而不断修习
If they are enlightened, they don’t have to worry about practicing again to gain enlightenment.
所以这里：“直至随顺种姓附近”
So here ‘up to the vicinity of the stages of conformity and change-of-lineage’
就是说“尚未觉悟”
simply means just short of enlightenment.
于过去诸佛的教法，
为毗钵舍那而修行，
‘Those who have practiced vipassanā in the dispensation of former Buddhas’
也就是他们在过去世
(That means in their former lives
没有觉悟
just short of enlightenment.)
这种努力被称为“宿行”
such endeavor is called ‘prior effort’.
这样的人，在此生可能
会觉悟，获得此四种无碍解
Such people may get enlightenment in this life and may get these four kinds of discrimination.
有些人的说法不同
Some others said in a different way,
但他们多多少少差不多
but they are more or less the same.
宿行、博学
They are prior effort, great learning,

方言
knowledge of dialects,
圣教、遍问与证得
knowledge of scriptures, questioning, and achievement.

29B 说蕴品

据信，佛陀时代只有 101 种语言。
It was believed that there were only 101 languages during the time of the Buddha.
030 “方言——
即精通 101 种地方的语言，
“ ‘Dialects’ means skill in the 101 tongues,
特别是善巧于摩竭陀语。”
particularly in that Magadha.”
但即使在某一个国家，也有
超过 100 种语言或 100 种方言。
But even in one country there are more than 100 languages or 100 dialects.
这是注释书中常用的一句套话，
It is the stock phrase used in the Commentaries
当他们想要提到语言的种类时，
他们会说 101 种语言。
whenever they want to refer to languages, they say 101 languages.
有点像西方的
“一千零一”这个惯用语。
It may be something like saying 1001 things, an expression.
031 这里，诸佛与辟支佛
“Herein, Buddhas and Undeclared Buddhas
(That means Pacceka Buddhas.)
是依于宿行及证得而成就无碍解的。
reach the discrimination through prior effort and through achievement.
诸声闻则依此等一切
的原因（而得无碍解的）。
Disciples do so through all these means.
为得无碍解不修特殊的业趣修习。
And there is no special way of developing a meditation subject in order to attain discriminations.
但诸有学
But in trainers
在证得有学果的解脱之后，
the attaining of the discriminations comes about next upon the liberation consisting in trainer’s Fruition,
诸无学（阿罗汉）
and in non-trainers (That means Arahants.)
在证得无学果的
解脱之后而获得无碍解。
it does so next upon the liberation consisting in non-trainer’s Fruition.”
证得初果、二果、三果的人
Those who have reached the first, second, and third stages of enlightenment
被称为“有学”。
are called ‘trainers’.
证得四果的
阿罗汉被称为“无学”。
Those who have reached the fourth stage, the Arahants, are called ‘non-trainers’.
032 “当如何修习？
“How is it developed?
这里蕴、处、果、根、
谛、缘起等种种法是慧的地。
Now the things classed as aggregates, bases, elements, faculties, truths, dependent origination, etc., are the soil of this understanding
或者说智慧的田地
(or the field of this understanding),
戒清净、心清净的二种清净
and the [first] two purifications, namely, Purification of Virtue and Purification of Consciousness,
是慧的根。”
are its roots.”
它们被称为“根清净”。
They are called ‘root purification’.
其他五种被称为
“本清净”或者“体清净”。
The other five are called ‘trunk purification’ or ‘body purification’.
修习观禅包括七种清净。
There are seven kinds of purification with regard to the practice of vipassanā meditation.

第一个是戒清净。
The first one is called Purification of Virtue.
实际上，这还没到内观阶段，
Actually it is not yet vipassanā,
不过是内观的准备阶段。
but preparing for vipassanā.
第二个是“心清净”，
Then the second one is Purification of Consciousness or Purification of Mind.
也就是定。
That means concentration.
然后是见清净；
Then there is Purification of View.
接着是度疑清净；
Next is Purification by Overcoming Doubt.
接着是道非道智见清净；
Next is Purification of Knowledge and Vision of What is the Path and What is not the Path.
然后是行道智见清净；
Then there is Purification by Knowledge and Vision of the Way.
智见清净。
And next there is Purification by Knowledge and Vision.
这就是修习观禅的七个清净阶段。
These are the seven stages of purity with regard to the practice of vipassanā meditation.
本书从第 18 章开始
This book from chapter
一个个介绍这些清净。
will describe these purifications one by one.
因为见清净
That means Purification of View
是因为戒、心都清净了
because Purification of Virtue and Purification of Consciousness
前面我们已经讲过此二者
are already described.
033 我们现在来看“蕴”
Now we come to the aggregates,
——五蕴。
the five aggregates.
大家都对五蕴很熟悉。
You are all familiar with the five aggregates,
对，五蕴。
the five khandhas.
第一个是“色蕴”；
The first one is rūpa, aggregate of corporeality or aggregate of matter.
第二个是“受蕴”；
The second one is aggregate of feeling.
第三个是“想蕴”；
The third is the aggregate of perception.
第四个是“行蕴”；
The fourth is the aggregate of mental formations.
第五个是“识蕴”。
And the fifth is the aggregate of consciousness.
在此章中，
In this chapter
它们不是按照这个顺序介绍的。
they are not described in this order.
先是介绍“色蕴”，
然后是“识蕴”，
First the aggregate of rūpa is described and then the aggregate of consciousness.
接着是“受蕴”等等。
Then the aggregate of feeling and so on are described.
第一个是色蕴。
The first one is the aggregate of rūpa.
“色”的定义，看第 34 段：
Rūpa is defined as, in paragraph 34,
“此中，有任何寒冷等坏相之法”。
“that have the characteristic of being molested by cold, etc.”
在缅甸，我们说“变易之法”。
In Myanmar we understand this word as meaning to change.
也就是说，任何因为冷、热、饥、渴、
So anything that changes because of cold, heat, hungry, thirst,
虫咬等而发生变易的法被称为“色”。
bite of insects and so on is called ‘rūpa’.
“ruppana”的意思是“变易”。
‘Ruppana’ means to change.
当冷的时候，具有某种物质性质，

When it is cold, you have one kind of material properties.
当热的时候，具有
另外一种物质性质，等等。
When it is hot, there is another kind of material property and so on.
这里所说的“变易”，
并不是指某物变成另一物，
‘Change’ here does not mean that
something changes into some other thing,
而是指产生某种
不同的色法连续性，
but the arising of a different continuity
这被称为“变易”。
of matter is called ‘change’.
根据阿毗达摩，
According to Abhidhamma
色法只是持续若干刹那，
materiality only lasts for a few moments,
只是持续 17 个心刹那。
only 17 thought moments.
之后，它就会消失。
After that they disappear.
因此，“变易”意思是
So ‘change’ here means
因为热、冷等而
产生不同类型的物质属。
the arising of a different kind of material property due to heat, cold, etc.
因此，我们称之为“变易”。
That is what we call ‘change’.
035 广义上讲，有两种色法
And broadly there are two kinds of matter -
——大种色
primary entity
和所造色。
and derived material properties.
“所造”的意思不是说由它产生，
‘Derived’ does not mean descended from,
而是说“依赖于它”。
but it means depending on.
我喜欢用“dependent”，
而不是“derived”翻译这个“所造”。
I prefer to use the word ‘dependent’ rather than ‘derived’.
色法分大种色和所造色。
There are the primary ones and the depending ones.
我们需要房子居住。
We need a house in which to live.
房子是我们赖以生存的处所。
The house is what we depend upon.
同样的道理，
In the same way
随后提到的 24 种色法
the 24 material properties to be mentioned later
依赖于四大种色，
depend upon the four primary elements
才能生起并且存续。
for their arising and for their existence.
它们不是从这四大种衍生出来的，
They are not derived from these four,
而是依赖于这四大种才存在。
but they depend upon these four for their existence.
例如，我们要存活，我们
得依赖于建筑与，依赖于房屋。
For our survival we depend upon buildings, on houses.
我们并不是由房屋所产生出来的，
We are not produced by houses,
但是我们需要依赖房屋才能生存，
but we depend upon the houses to live in,
房屋是我们的庇护所。
to have shelter and protection.
同样地，24 所造色
不是从四大种产生出来，
In the same way the 24 material properties are not derived from the four great elements,
但是需要依赖于这四大种，
才能存在，才能生起。
but they depend upon these four for their existence, for their arising.
所以巴利语就称为“upādāya”。
That is why they are called ‘upādāya’ in Pāḷi.
意思就是“依赖于其他”。
That means depending ones.

此中的“大种色”有四种，
“Primary materiality is of four kinds
即地界、水界、火界、风界。
as the earth element, water element, fire element, and air element.”
我们在《摄阿毗达摩义论》
第六章中碰到过这四大种。
We have met with these four elements in chapter 6 of The Manual of Abhidhamma.
“所造色”
“Depending materiality
有二十四种：
is of 24 kinds
眼、耳、鼻、舌、身、
as eye, ear, nose, tongue, body,
色、声、香、味、
visible datum, sound, odor, flavor,
女根、男根、
femininity faculty, masculinity faculty,
命根、心所依处、
life faculty, heart-basis;
身表、语表、
bodily intimation, verbal intimation;
虚空界、色轻快性、
space element; lightness of matter,
色柔软性、色适业性、
malleability of matter, wieldiness of matter,
色积集、色相续、
growth of matter, continuity of matter,
色老性、色无常性、
aging of matter, death of matter,
段食。
and physical nutriment.”
一共是 24 种。
There are 24.
24 加 4，
24 plus 4,
一共就是 28 种。
we get 28.
根据阿毗达摩，
In Abhidhamma
色法有 28 种。
there are said to be 28 material properties.
4 个大种色，加上 24 个所造色。
4 are primary and 24 are those depending upon them.
如果你们仔细看这个表，
If you look at the list closely,
你们就会发现：
you will notice
眼、耳、鼻、舌、身。
that there is eye, ear, nose, tongue and body.
但是对应地，应该也有五个，
And corresponding to them there should be five,
但是这里只有四个：
but there are only four here -
色对眼、
visible datum for the eye,
声对耳、香对鼻、
sound for the ear, odor for the nose,
味对舌。
flavor for the tongue.
而没有任何与“身”相对的法。
For the body nothing is mentioned.
那是因为
That is because
我们所称的“触”
what we call tangible datum
就是三个大种
is just the group of three primary elements
（地界、火界和风界）。
(earth element, fire element and air element).
此三者的结合
就是我们所称的“触”。
The combination of these three elements is what we call tangible datum.
所以，这里就没有提到“触”。
That is why it is not mentioned here.
如果这里也提到“触”，
那么，所造色就有 25 种，
就会造成混乱。
If it is mentioned, then we would have 25 and there would be confusion.
我们不要因此认为没有“触”。
We are not to understand that there is no such thing as tangibility.
与“身净色”相对的，
Corresponding to the bodily sensitivity

必定有“触所缘”。
there must be tangible objects.
我们有身净色。例如，
我的皮肤上有身净色，
We have body sensitivity. For example I have body sensitivity in my skin
当我触碰到某物的时候，
我就会有触碰的感觉。
and when I touch something, I have the feeling of touch.
我就会体验到触受，
I experience the feeling of touch,
体验到触所缘。
that tangible object.
但是这个触所缘
There is tangible object,
不过是前面提到的三大种。
but it is not different from the three primary elements mentioned above.
所以，这里就没有提到“触”。
That is why it is not mentioned here.
一共是 24 种。
There are 24.
这 24 种都得到了详细的解释。
These 24 are explained in detail.
它们的相、味、现起
Their characteristic, function, mode of manifestation
和足处。
and proximate cause are all mentioned.
第 37 段
Paragraph
结束的位置：
“以牵引[眼识]于色中为味（作用）。”
towards the end “Its function is to pick up [an object] among visible data.”
实际上这里的英译不对。
Actually it is not picking up.
这里的巴利语是“āviñchana”。
The Pāḷi word is ‘āviñchana’.
它的意思是“牵引”，
That means to pull,
将心牵引到所缘，
so to pull the mind to the object,
将心导向所缘。
to take the mind to the object.
不是说去“拾取”一个所缘，
It is not like picking up an object,
而是将心“牵引”或者“推向”所缘。
but to pull or maybe push the mind to the object.
“以保持眼识为现起。”
“It is manifested as the footing of eye consciousness.”
我想我们应该说保持
“眼识的基础”。这样会更好。
I think we should say ‘the basis of eye consciousness’. That is better.
意思就是说，
如果我们的身体没有眼睛
或者眼净色，就不会生起眼识。
That means eye consciousness cannot arise if there is no eye or no eye sensitivity in our bodies.
所以，它是眼识的基础。
So it is the basis for eye consciousness.
“它的足处是
“Its proximate cause is primary elements
以欲见因缘的业而生的大种。”
born of kamma sourcing from desire to see.”
我们有“观看”的欲望。
We have some desire to see.
这种欲望形成了业，
That desire makes kamma
业又导致了大种。
and kamma causes the elements.
因此由业导致的大种
So the primary elements caused by kamma
是它的足处。
are its proximate cause.
然后就是耳、鼻、舌。
Then we have ear, nose, tongue.
我们很容易理解它们。
They can be understood without much difficulty.
第 42 段：
Paragraph
“然而有人说：眼是
火的成分多的诸大种的净（根）。”

“Some, however, say that eye is sensitivity
of primary elements that have fire in excess”
and so on.
过去的论师对此是有分歧的
So there is a difference of opinion among
teachers in the past
“有人”指大众部。
‘Some’ are certain Mahāsaṅghikas.”
大众部是在第二次结集时
Mahāsaṅghikas are those who divided
themselves from the original Saṅgha
从原始僧团分裂出去的。
at the second Buddhist Council.
在第二次结集之前，僧团在若干
Before the second Buddhist Council there
was a difference of opinion among monks
戒律的实践上存在着不同的意见。
about the practice of certain Vinaya Rules.
他们无法达成共识。
They could not come to agreement.
因此，有一些人
从原始僧团中分裂出去，
So they divided themselves away from the
original Saṅgha
这些人被称为大众部。
and they are called ‘Mahāsaṅghikas’.
大众部的一些人具有这种观点。
Mahāsaṅghikas have this view.
其中一个人叫做伐苏达摩。
One of them was Vasudhamma.
或许，
Maybe,
我也不知道，
I don’t know,
在这个部派中
in Sanskrit or among the teachers of this sect
有一个人的梵文名字是世亲。
there is a teacher called Vasubhandhu.
他们可能是同一个人。
It may be the same person.
伐苏达摩这个名字出现在
《清净道论》的复注中。
The name Vasudhamma was given in the
Sub-Commentary to the Visuddhi Magga.
这里其他人有不同的观点。
This is a difference of opinion.
我们现在看第 46 段。
Let us go to paragraph 46.
即使在上座部之中，
Even among Theravāda Buddhists
也有不同的观点：净色取所缘的时候
there is a difference of opinion about whether
sensitivities take the objects
是在净色和所缘接触时，
when they come into contact with them
还是在所缘抵达之前。
or before the objects reach them.
第 46 段
Paragraph
对此进行了解释。
explains this.
“由于业的差别之故，
所以于此等（眼等）的差别中，
“Now among these [sensitivities thus]
possessed of difference due to difference of
kamma,
眼与耳的取境在不必到达于境时，
the eye and the ear apprehend
non-contiguous objective fields
因为它们的识起于
since consciousness is caused even if the
supporting
不依附于自己的所依的
境（声色）中之故；”
[primaries] of the objective fields do not
adhere to the [faculties] own supporting
primaries.”
这里的意思是：
The meaning is this:
眼睛和耳朵
Eye and ear
取所缘的时候，
所缘不会接触眼睛和耳朵。
take the object which has not reached them.
在所缘抵达眼、耳之前，
Before the objects reach them,
就已经取了所缘。
they take the object.
这里就是这个意思。
That is what is meant here.

这种说法可能不对，
It may or may not be correct,
但是觉音尊者和
之后的论师就是此种观点。
but the opinion of Venerable Buddhaghosa and later teachers is that.
眼睛和耳朵取所缘的
时候，所缘不会接触它们。
The eyes and ears take objects which have not reached them.
在所缘抵达之前，它们就缘取所缘，
Before the objects reach them, they take the objects,
也就是在所缘
接触净色之前就能缘取。
before they come into physical contact with the sensitivities.
眼睛缘取色所缘。
Eye takes the visible object.
色所缘意思就是“色”。
‘Visible object’ just means color.
在它真正接触眼睛之前，
Before it really touches the eye,
眼睛就缘取了所缘。
it takes the object.
这是因为，如果你说
只有当所缘接触到眼睛的时候，
That is because if you say eye sensitivity only takes the object
眼睛才能缘取所缘，
when it touches it,
那么那么所缘就将光线遮挡住了。
then the object would have to come and would block the passage of light.
后期论师
The opinion of the later Commentators
包括觉音尊者，就认为
including the Venerable Buddhaghosa was that
眼睛和耳朵在所缘
抵达之前缘取所缘。
these two sensitivities take the objects before the objects reach them.
但是其他三个（鼻、舌和身）
But the other three (nose, tongue and body)
只有在所缘接触净色
only take the object when it comes to them
的时候才能缘取。
or when the object adheres to the sensitivities.
所以，这里是以鼻为例。
Let us take smell as an example.
只有气味接触了鼻子，
Unless it adheres to the nose,
我们才能体验到气味。
we do not experience smell.
如果气味离鼻子有一段距离，
If the smell is some distance away from us
没有接触我们的鼻子，
and does not come into contact with our nose,
我们就不能闻到气味。
then we do not experience smell.
学生：眼睛去和所缘相会，
Student: What is the difference between the eyes going out to meet the object
还是所缘前来与眼睛接触？
and the object coming to the eyes?
如何知道哪一个是正确的？
How would you know which is correct?
如何理解这两者的不同？
What is the difference in understanding?
尊者：没错。
对于这个，有两种不同的意见。
Teacher: That’s right. There are arguments on both sides.
我们以声波为例，
Considering sound waves,
我们可能不会同意
觉音尊者在这里的观点。
we may not agree with what Venerable Buddhaghosa said here.
因为只有声波撞击鼓膜时，
Because only when sound waves strike against the ear drum,
我们才会听到声音。对吧？
do we hear sound. Right?
因此，声波必须和耳净色相接触，
So sound must come into physical contact
我们才能听到声音。

with the ear sensitivity in order to hear.
我们可以认同包括
觉音尊者在内的后期论师，
So we may side with later Teachers like Venerable Buddhaghosa
也可以认同早期论师的看法。
or with former Commentators.
人们认为觉音尊者
是后期的论师，或者说新论师。
Venerable Buddhaghosa is said to be a later or new Commentator.
在他之前，还有早期的论师。
Before him there were older Commentators.
早期论师认为，眼睛
和耳朵是要和所缘接触才能缘取的。
Those Commentators took it that the eye and ear took objects which came into contact with them.
这就是两者观点的不同之处。
That is the difference of opinion.
如果你们有《评注》的英译本，
If you have The Expositor,
我就告诉你们页码。
I will give you the page number for reference.
里面解释的更加详细。
It is explained more fully there.
在《评注》410 页。
It is in The Expositor, page 410.
此处解释了眼净色。
The eye sensitivity is described here.
里面提到眼净色像青莲花的花瓣。
It says that it looks like a blue lotus petal.
在论书时代，
During the time of the Commentators
它们认为眼睛里的黑色部分是固体，
they thought that the black part of the eye was a solid thing,
而不是窗户。
not a window.
这个黑色部分像窗户，对吧？
The black part is like a window, right?
它可大可小。
It can become small or big.
从论师那里，我们可以看到
What we gather from the writings of the Commentators
他们将之当成了一个真实的东西。
is that they take this to be a real thing.
因此，他们认为眼净色就在里面——
So eye sensitivity is supposed to reside in that place -
“围以黑睫毛及呈有黑白色的圆球为眼，
“surrounded by black eyelashes and varied with dark and light circles.
即在于那全体的眼（球）
The eye [sensitivity as meant] here is to be found in the place in the middle of the black circle
而围以白圆圈之内
的黑眼珠的中央前面”等等。
surrounded by the white circle in that [feature of the] eye with its accessories” and so on.
眼净色位于青莲的花瓣上。
Eye sensitivity resides on a place that looks like a blue lotus petal.
眼睛里的黑色部分
被比喻成青莲的花瓣。
The black part of the eye is compared to a blue lotus petal.
据说
It is said that
很多眼净色的微粒遍满那个地方。
many particles of eye sensitivity pervade that place.
然后是耳净色。
Then we have ear sensitivity.
耳净色位于指套般的处所。
Ear sensitivity resides in a place like a finger-stall.
什么是“指套”？
What is a ‘finger-stall’?
是指环吗？
Is it a ring?
请看第 49 段。
Please look at paragraph 49.
“即在那掩有薄薄的
黄毛犹如指套的形状的地方。”

“The ear [sensitivity] is to be found inside the [feature of the] ear hole with its accessories in the place that is shaped like a finger-stall.”
就是“环状”物。
That means a ring.
也就是内耳中的环状物。
It is something like a ring in the inner ear.
050 然后鼻子就像是山羊足。
Then the nose is like a goat’s hoof.
051 舌头就像是莲花瓣的顶端。
The tongue is like a lotus petal tip.
052 身就像油脂遍在绵布中。
And the body is like liquid that soaks a layer of cotton.
身净色遍满全身各处。
The body sensitivity is found everywhere.
全身都遍满了身净色，
The whole of the body is pervaded by the body sensitivity
除了指甲和头发。
except for the nails and the hair.
“存在于身体之中有执受色的一切处”
“In this physical body where there is matter that is clung-to” -
——我觉得脚注 23 很好。
I think the footnote is good.
“它被模糊地描述为
‘有机的或有知觉的色’”。
“It is vaguely renderable by ‘organic or sentient or living matter’.”
这个脚注的解释是对的。
That is right.
“严格来说，
它是由业所‘执受’
或‘所造’的四大种。”
“Technically it is matter of the four primaries that is ‘clung-to’ or ‘derived’ by kamma.”
它并不必须要由业所生。
It is not necessarily born of kamma.
在巴利语中，任何与
有情相关的联系都被称为“执受”。
Everything that is connected with living beings is called ‘upādiṇṇa’ in Pāḷi.
翻译成“有机的或有知觉的”更好。
Something like organic or sentient is better.
053 它们被比喻成
蛇、鳄、鸟、狗、豺狼。
Then these are compared to snakes, crocodiles, birds, dogs and jackals.
眼睛被类比成蛇，
The eyes are compared to snakes,
耳朵被类比成鳄鱼，
the ears to crocodiles,
鼻子被类比成鸟，
the nose to birds,
舌头被类比成狗，
the tongue to dogs,
身体被类比成豺狼。
and the body to jackals.
各各有它自己的境域。
They gravitate to their own respective resorts.
蛇类生活在蚁塔之中；
Snakes live in ant-hills.
鳄鱼生活在水中；
Crocodiles live in water.
鸟儿生活在天空；
Birds live in air or space.
狗生活在村落；
Dogs live in villages.
豺狼生活在墓地。
Jackals live in charnel grounds.
眼睛据说像蛇。
Eye is said to be like a snake.
蛇喜欢呆在拥杂的地方。
A snake likes to be in a place where there are many things.
眼睛也喜欢观察各种事物。
The eye also wants to see many things.
如果墙上什么都没有，
眼睛就不想观看。
If the wall is plain the eye does not want to see.
眼睛喜欢观看不同的事物、
The eye wants to see different things -
复杂的图案、绘画
intricate patterns, paintings,
之类的事物。
things like that.
眼睛被比喻成蛇。

The eye is compared to a snake.
蛇不喜欢居住在空无一物的地方，
A snake does not want to be where there is nothing.
它喜欢生活在垃圾堆中。
It wants to be where there is debris.
因此净色被比喻成这些动物。
So the sensitivities are compared to these animals.
大家可以在《评注》上
找到更详细的介绍
You can read in more detail in The Expositor, 411 页
page 411.
054 现在来看“色”，
Then we come to visible datum.
也就是色所缘、颜色。
That means the visible object or color.
然后是声、香、味。
Then there is sound, odor, flavor.
058 然后是女根。
Next there is femininity faculty.
“女根——有女性
的特相。有显示是女的味。
“The femininity faculty has the female sex as its characteristic. Its function is to show that ‘this is a female’.
是女的性、相貌、
行为、动作的原因为现起。”
It is manifested as the reason for the mark, sign, work, and ways, of the female.”
请参阅《评注》419 页。
Please read The Expositor, page 419.
较之于男性，女性具有
不同的性、相貌、行为、动作。
Women have different marks, different signs, different work, and different ways of doing things than men.
通过观察他们，
By looking at them,
我们就知道他们是男还是女。
we know ‘this is a woman’ and ‘this is a man’.
这种体现女的特殊性被称为“女性”，
That peculiarity in a woman is called ‘femininity’
体现男的特殊性被称为“男性”。
and in a man it is called ‘masculinity’.
有时候，
Sometimes
我们通过一个人的轮廓，
we may see someone by a silhouette
就知道他是男人还是女人。
and we know that it is a man or that it is a woman.
有时候，我们通过走路
的方式，就知道是男还是女。
Or sometimes we know that it is a man or that it is a woman by how they walk.
有时候，
Sometimes we know
我们通过小孩子的
游戏方式，知道是男还是女。
when they are children by how they play and so on.
男孩子喜欢玩打仗的游戏，
Boys would play fighting with each other.
女孩子喜欢煮饭的游戏，诸如此类。
Girls would play cooking or something like that.
男根和女根遍满整个身体，
These two also extend throughout the whole body,
并不仅仅限于身体的某些部位。
not just in some parts of the body.
“然而不得说是
“But it does not follow that they have to be called either ‘located in the space
‘在身净所在之处’
where body sensitivity is located’
或‘在身净不在之处’。”
or ‘located in the space where that is not located’.”
身净色也是遍满全身的。
Body sensitivity pervades the whole body also.
男性根和女性根
And masculinity and femininity
也是遍满整个身体的。
pervade the whole body.
但这并不是说它们存在于

It does not follow that they have to be located
身净色之处。
where body sensitivity is located.
我们不能说在身净色的地方
When there is body sensitivity,
就有男性根或者女性根。
then we cannot say that at the same place there is masculinity or femininity.
学生：我听说人们看到一个人的时候，
Student: I heard once that the first thing we notice about somebody is their sex,
首先就是判断性别，
判断他是男还是女。
那是我们首先注意到的事情。
whether they are a man or a woman. That's the first thing we notice.
你刚才讲的就是这个。
That's what you are saying.
尊者：是的。
Teacher: Yes.
我们可能还没见到
那个人，只是听到声音，
We may not see a person, but we hear them talk
我们就知道是男还是女。
and we know 'this is a woman' or 'this is a man'.
女性和男性是有他们各自的特性的。
There are marks or signs of feminine sex or masculine sex.
女性根和男性根遍满全身。
Femininity or masculinity reside in the whole of the body.
059 下一个是命根。
巴利语是“jīvita”。
Next is the life faculty. This is jīvita in Pāḷi.
此段英译的“occur”
In this paragraph instead of 'occur'
要改成“exist”。
we should say 'exist'.
有使它们（俱生色）前进的味。
“Its function is to make them occur."
这里的意思不是让它“产生”，
It is not 'to make them occur',
而是让它继续“存在”。
but 'to make them to continue to exist'.
它们产生的是由于其他原因。
They occur by some other causes.
当它们生起之后，
After they arise
命根维持它们的存在，或者说保护它们。
this life faculty maintains them or protects them.
它的特相不是让它们产生，
Its characteristic is not to make them occur,
而是让它们继续存在
but to make them to continue to exist
虽然可能是非常短的时间
although it may be a very short moment.
因此，英译的“occur”
So instead of 'occur'
要改成“exist”。
we should use 'exist'.
这段中间：
About the middle of the paragraph
“只有通过与存在之法相联系，它才存在，
“And it occurs itself only through its
connection with the states that occur,
就像船长。”
like a pilot."
这里的英译
Here also
“occur”也要改成“exist”。
“It exists itself only through its connection
with the states that it maintains."
据说命根
It is said that life faculty
维持着俱生的色法。
maintains the conascent material properties.
命根是维持俱生色的，
Jīvita is the one that maintains them,
不让它们败坏。
that keeps them from dissolving.
如果命根维持其他法，
If life faculty maintains others,
那么什么维持命根呢？
then what maintains the life faculty?
这里就有问题了。
That is the problem here.
如果你保护他人，

If you are the protector of others,
那么谁来保护你呢？
who is the protector of you?
答案是
The answer is
命根自己保护自己。
that it protects itself.
它保护别人，
In protecting others
也保护自己。
it protects itself too.
就像是船夫。
It is like a boatman.
当船夫划船渡你到彼岸的时候，
When a boatman takes you to the other shore,
他也渡他自己。
he takes himself too.
这里就是这个意思，
That is the point here,
但是表达的不是很清楚，
but it is not so clear
单纯读这个句子
reading this sentence.
但是意思就是如此。
The meaning is just this.
如果命根保护其他法，
那么谁保护命根呢？
If life faculty protects others, what protects it?
它自己保护自己。
It protects itself.
“像船夫”意思就是
‘Like a pilot’ means
划船渡人过河
like a man who rows the boat,
的船夫。
a boatman.
我们要正确理解这句，这很重要。
It is important to understand this correctly.
“它不能在（俱生色）
破坏了以后而自己进行，
“It does not cause occurrence after dissolution,
因为没有了使它
进行之法存在的缘故。
because of its own absence and that of what has been made to occur.
它不能存在于
（俱生色的）破坏的刹那，
It does not prolong presence at the moment of dissolution
一共是三个刹那，对吧？
(There are three moments
生、住、灭
-arising, presence and dissolution.)
在灭的刹那，不能保护
so, at the moment of disolution, it cannot protect
因为它自己也破坏的缘故，
because it is itself dissolving,
正如油尽的灯芯，
不能保持灯焰一样。
like the flame of a lamp when the wick and the oil are getting used up.
当知这并不是说它没有
But it must not be regarded as destitute of power,
守护及令其进行和存续的能力。
to maintain, make occur (We should say ‘make exist’.), and make present,
因为（命根）已在上述
（的俱生色）的刹那完成了它的工作。”
because it does accomplish each of these functions at the moments stated.”
060 现在来看心所依处。
Then we come to the heart-base.
我多次讲过心所依处。
I have talked about heart-base many times.
因此，我想大家
都已经了解了心所依处。
So I think you understand about the heart-base.
在脚注 26 中讨论了心所依处。
There is a discussion of the heart-base in footnote 26.
第 497 页
on page
我想我给你们讲过心所依处
I think I told you about heart-base

简言之，
In brief
在《法集论》种并没有提到心所依处。
the heart-base is not mentioned in the first book of Abhidhamma.
即使在《发趣论》中，
Even in the last book of Abhidhamma, the Paṭṭhāna,
都没有直接提到心所依处。
it is not mentioned by name.
佛陀只是说：“依赖于某种色法，
Buddha just said “Depending upon a certain material property
意界和意识界生起。”
mind element and mind consciousness element arise.”
大家认为“某种色法”
指的就是心所依处。
That ‘certain material property’ is interpreted to mean the heart-base.
问题在于，
The question is how that is to be known,
大家如何知道
how do you know
它指的是心所依处。
that it is heart-base.
给出了两个理由。
Two lines of argument are given.
一个是来自经文的理由，
One is from the scriptures
一个是逻辑的论证。
and one is from logical reasoning.
“逻辑论证”指的是排除法。
‘Logical reasoning’ means by the method of elimination.
佛陀提到某种色法
Buddha said that there is a certain material property
是意界和意识界的处所。
which is the basis of mind element and mind consciousness element .
这个处所不可能是眼睛，
That basis cannot be the eye,
也不可能是耳朵等等。
cannot be the ear and so on.
一个个排除了之后，
Eliminating one after the other,
只剩下
there is something remaining
心所依处了。
and that is the heart-base.
所以当论师说它是心所依处的时候，
So when the Commentators say that is the heart-base,
是有点武断的。
it is somewhat arbitrary.
这里给出的是两个理由。
These two arguments are given.
逻辑论证是其中的一个，
另外一个来自经文。
There is this argument and also one from the scriptures.
我也说过，在经文中，
From the scriptures also I said that
在阿毗达摩藏中
佛陀没有直接提到过心所依处。
no where in the scriptures is the heart-base mentioned by name by the Buddha.
人们说
They say that
佛陀之所以没有在
《法集论》中提到心所依处，
the Buddha did not mention the heart-base in the first book of Abhidhamma
是因为佛陀想保持教法的统一性，
because Buddha had to conform to a certain way of preaching,
保持某种特定的教学方式
a certain way of teaching,
保持他教学方法的统一性。
for unity of his method of teaching.
为了不破坏教法的统一性，
In order not to break the unity of teaching
他在讲色法的时候，
就没有提到心所依处。
he left the heart-base out when he described the material properties.
这就是第一个论证。
That is the argument in brief.
第二个论证就是通过排除法。

The second one is arrived at by the method of elimination.
因此，最后论师说
So the Commentators at last arrive at saying
佛陀指的就是心所依处。
heart-base is what is meant by the Buddha.
大家看注脚 26。
Please read footnote 26.
可能有点难
It may be a little difficult to understand.
我想大家是能够理解的
but I think you can understand
学生：您是说脚注吗？
Student: are you talking about that footnote?
尊者：对，脚注
Teacher: yes, footnote
好。请大家在下周
so, next week
上课之前阅读到识蕴为止，
OK. Please read up to consciousness aggregate for next week,
也就是预习到第 518 页。
up to page 518.
2020 年 3 月 15 日

30A 说蕴品

我们第一个“蕴”还没讲完。
We haven’t finished the first aggregate yet.
我们讲到色蕴的中间。
We are in the middle of the aggregate of matter.
2020 年 3 月 17 日
第 61 段
Paragraph
讲的是身表，
deals with bodily intimation
第 62 段讲的是语表。
and paragraph 62 deals with verbal intimation.
这里有一个很长的脚注，非常难理解。
There is a long footnote which is very difficult to understand.
里面的英译有些错误。
Part of the translation is incorrect.
“‘身表’——
“Bodily intimation
是由于从心等起的风界
is the mode (conformation) and the alteration (deformation) in the consciousness originated air element
所转起的往等，
that causes the occurrence of moving forward, etc.,
以俱生色身的
支援保持和动的缘的变化行相。”
which mode and alteration are a condition for the stiffening, upholding, and moving, of the conascent material body.”
什么是“身表”？
What is bodily intimation?
读了这段，大家
还是不知道是什么
After reading this definition, you don’t know what it is.
我将解释给大家听。
So I will tell you.
我们通过身体动作
让别人懂得我们的动机。
We let other people know our intentions by bodily gestures.
我们称这种身体动作为“身表”，
That bodily gesture is what we call ‘bodily intimation’
这就是这里的术语
in the language of the books.
身表属于 28 色法之一。
Bodily intimation is one of the 28 material properties.
身表不是风界。
Bodily intimation is not air element.
因为如果风界是身表的话，
That is because if air element were bodily intimation,
只要有风界，
then wherever there is air element
就会有身表，实际上并不是如此。
there would be intimation and there is not.
因此，风界不可能是身表。
So air element cannot be bodily intimation.
那么

Then
心生色法是身表吗？
is citta born matter bodily intimation?
还有其他的心生色法，
There are other citta born material properties too.
它们不是身表。
They are not intimation.
它们不能帮助我们理解他人的动机。
They do not help us to know the intention of people.
因此，心生色法也不是身表。
Therefore citta born matter is also not bodily intimation.
“运动”是身表吗？
Is movement bodily intimation?
如果运动是身表，
If it were,
那么树枝等
there would be intimation in the movement of trees,
非有情的运动也会是“身表”。
in the movement of inanimate things.
而这些非有情没有身表。
There is no intimation from these things.
因此，身表是一种特殊风界，
So bodily intimation is a particular mode of air element
由心等起
which is caused by citta,
能够导致往、还、屈、伸等等。
citta which causes going forward, going back and so on.
这种“行相”
就是让肢体保持状态的缘。
This mode is the condition for there to be stiffening or upholding of the limbs of the body and so on.
这种特殊的形相
That particular mode
就是身表的意思。
is what is meant by bodily intimation.
我们不能选定某个
“身表”告诉你，这就是身表。
We cannot pick up bodily intimation and show you this is bodily intimation.
身表只是风界的特殊行相。
It is just a particular mode of the air element.
这里，风界起主导作用。
Here the air element is predominate.
只要有运动，就会有风界。
Where there is movement, there is this air element.
运动是由风界造成的。
Movement is caused by the air element.
而这里的风界是由心等起的。
This air element is caused by citta here.
身表仅仅指风界的某种特殊的形相
Bodily intimation means just a particular mode of the air element
此风界是由心等起的
which is caused by citta.
此心能够造成
That citta can cause the arising of moving,
往、返、屈、伸的生起。
of going forward, stretching, bending and others.
但并不是说所有的运动都是身表
But there is not intimation in all movements,
身表只是有情的运动，
it is only in the movements of beings,
特别是人类的运动。
especially human beings.
如果我们要让别人
知道我要让他过来，
If we want to let someone know that he should come,
我们就用某种动作表示。
we use a kind of gesture.
在美国，人们用这个动作。
In this country you use this gesture.
如果那个人看到这个动作，
If he sees this gesture,
他就知道我希望他过来。
then he knows that we want him to come.
这种手势表达的特殊运动行相，
就是我们所说的身表。
That particular mode in the movement of the hand is what we mean by bodily intimation.
语表是特殊的地界行相。

Verbal intimation means a particular mode of earth element.
身表对应的是风界，
For bodily intimation it is air element,
但是这里是地界，
but here it is earth element,
地界的某种特殊形相
a particular mode of earth element
由心等起的
which is caused by citta
导致产生了语言。
which causes speech.
当我们想说话的时候，
When we want to say something,
我们就会生起“心”或者“动机”。
then there is citta or the intention.
这个心就会导致
That citta cause the earth element
声带里产生声音的地界的生起。
in the place where voice is made in the vocal chords.
这里用的词不是“声带”，
‘Vocal chords’ is not the word used in the books,
我们姑且称之为声带。
but let us say vocal chords.
在这些声带之中，
In these vocal chords
就会产生业等起的色法。
there is matter caused by kamma.
在声带里有业生的色法，
There is kamma born matter in the vocal chords
还有其他种类的色法。
along with other kinds of material properties.
当我们想说话的时候，
When we want to say something,
我们的心就会产生地界，
our mind produces the earth element,
许多地界的颗粒。
many particles of earth element.
这些颗粒聚合在一起
These come together -
——由心产生的地界
the earth elements caused by citta
和声带处的色法
and the material properties in the vocal chords.
它们聚合在一起
so they come together
这就会产生摩擦。
There is something like friction.
摩擦导致了声音的产生。
That friction causes the voice to arise.
这样就有了声音。
So there is the voice.
因此，声表不仅仅是声音。
So verbal intimation is not just the voice.
不仅仅是地界。
It is not just the earth element.
它不仅仅是业生色法，
It is not just kamma born matter,
而是地界的特殊形相，
but it is a particular mode in the earth element
能够导致声音或者语言的产生。
which causes voice or speech.
通过语言，
Through speech
我们能理解
we understand what the other person
他人的意图。
intends or what the other person wants us to know.
你们听到我的声音。
You hear my voice.
这不仅仅是声音。这些都是词汇。
It is not just the voice. These are words.
通过这些词汇，
你们就理解其中的意义。
Through these words you understand the meaning.
为了方便起见，我们可以说语言表达
For the sake of convenience we can say that the articulation of words
就是我们所说的身表，
is what we call verbal intimation,
但是实际上，身表
是由心导致的特殊地界形相，
but actually it is a particular mode of the earth element caused by citta

它和声带中的业生色法聚合在一起。

coming together with the kamma born matter in the vocal chords.

这被称为声表。

That is called verbal intimation.

方便起见，我们

可以将语言称之为声表。

For convenience we can just say speech is verbal intimation.

通过语言，人们就会理解我们。

Through speech, through word we make people understand.

要想理解其他人的

意图或者明白单词的意思，

In order to understand other people's intention or the meaning of words

我们需要两个条件。

we need two conditions.

首先，我们必须听到词汇。

First we must hear the words.

其次，我们必须明白词汇的意思。

Second we must have known the meaning of the words before.

只有满足这两个条件的时候，

Only when these two conditions are met,

我们才能理解。

will there be understanding.

因此，如果你讲话太快，

That is why when you speak quickly,

我就不能理解你在说什么。

I do not understand you.

因为我没办法清楚地听到这些词汇。

That is because I do not hear the words distinctly.

有时候，如果你们

使用一个我不明白的单词，

Sometimes you may use a word which I do not know the meaning.

我也不会理解你们。

Then I will not understand you.

因此，要满足两个条件。

There are two conditions.

词汇或者声音必须抵达耳门，

The words or voice must come into the avenue of the ear

而且你必须听清楚了。

and you must hear clearly.

其次，我们必须

明白所听到的词汇的意思。

The other condition is that you must have known the meaning of the words before.

这样，你才能理解。

Then you understand.

否则，你就不能理解。

Otherwise you do not understand.

如果我说一个巴利语单词，

If I say a word in Pāḷi,

你们虽然能够听清楚，

但是也可能听不懂。

then you may not understand although you hear the word distinctly.

因为你可能不知道这个单词，

You may not know this word,

所以，你们就不理解。

so you do not understand.

因此，单纯的声音并不能让我们理解。

So just by being present a sound or a voice cannot make us understand.

脚注 27 里偈颂的第二部分的英译不对。

The verse in the second part in footnote 27 is not translated correctly.

前两行是正确的。

The first two lines are correct.

“没有进入所缘领域的声音

“Sounds that have entered no objective field

不能产生任何意义。”

Do not awaken any kind of meaning.”

我们没有听到的声音，

Sounds which we do not hear

不能让我们明白任何意义。

will not make us understand any meaning at all.

第三行和第四行的英译不对。

The third and fourth lines are not correct.

智髻长老误解了巴利语原文的一个单词。

Venerable Ñāṇamoli misunderstood one word in the Pāḷi original.

“sattā”这个词的第二个 A 是长音。

That word is sattā with the second ‘A’ as a long ‘ā’.

“satta”的 A 如果
都是短音，意思就是“有情”，
The word ‘satta’ with a short ‘A’ means a being,
例如“菩萨”。
like Bodhisatta.
“satta”的意思是“有情”。
‘Satta’ means a being.
如果第二个 A 是长音，
‘Sattā’ with the second ‘ā’ long
“sattā”的意思就是存在的状态
means the state of being
当下的状态
or the state of being present,
存在、当下的状态
being existent, being present.
这里用的是“sattā”，
That is the word used in this verse,
而不是“satta”。
not satta.
意思是“仅仅是声音或者词汇的存在，
That means ‘not just by being present
也并不能让我们理解。”
will these sounds or words make us understand’.
意思就是说，我们可能听到了词汇，
That means we may hear the words,
但是如果我们不懂得词汇的意义，
but if we have not learned the meaning of the words before,
我们还是不懂。
we will not understand.
这就是语表。
This is verbal intimation.
其他的不难理解。
The others are not so difficult to understand.
此二者（身表和语表）
These two (bodily intimation and verbal intimation)
据说是由心等起的。
are said to be caused by citta.
学生：这个偈颂的最后两句
Student: so in the last two lines of the verses,
是要改成“仅仅听到词汇”
it would be ‘words merely recognized’
之类的吗？
or something like that?
尊者：改成“如果
它们的意义不被我们事先所了解，
Teacher: ‘If their meaning is not known before-hand,
它们的存在就不能
让我们理解”。应该是这个意思。
by their presence they cannot make us understand’. It should be something like that.
让我看看。“仅仅是它们[词汇]的存在
Let me see. “They will not show any meaning
并不能体现出任何意义。”
just by their presence.”
也就是说“如果
事先并不知道它们的意义的话”。
That is if their meaning is not known before-hand.
下一个色法是“虚空界”。
The next material property is space element or just space.
第 63 段：
In paragraph
“虚空界——
有与色划定界限的特相。”
“The space element has the characteristic of delimiting matter.”
“与色划定界限”实际上
意思是给一组色法划定界限，
‘Delimiting matter’ really means delimiting a group of matter,
并不是给某个色法划定界限，
not just one material property,
而是给一组色法划定界限。
but a group of material properties.
色法是成组生起。
Material properties arise in groups.
有八种或者九种、
十种等等色法一起生起。
There are eight material properties that arise together, or nine, or ten and so on.
这个虚空界就是在各组之间存在。
This space element is said to be between these groups.

在此组和彼组色聚之间
Between one group and another
被称为虚空。
there is what we call space.
这就是划定界限——
That is delimiting -
这是一组，那是另外一组，
this is one group, this is another group,
这又是一组。
this is still another group.
这就被称为虚空。
That is called space.
因此“与色划定界限”
So ‘delimiting matter’
并不是说将某个
色法与另外一个色法区分开，
does not mean delimiting one material property from another,
而是将某一组色法
和另外一组色法区分开。
but delimiting one grouping of materiality from another.
接下来的三个——色轻快性、
Then come three - lightness of matter,
色柔软性、
malleability of matter,
色适业性。
and wieldiness of matter.
这些实际上是色法的属性——
These are actually some qualities of the material properties -
轻快、柔软、适业。
lightness, malleability and wieldiness.
这在第 65 段有解释。
They are explained in paragraph 65.
“色的轻快性是
“Lightness of matter is alteration of matter
轻快迅速的转起，
such as any light state in material instances,
譬如无病的健康者。”
as in one who is healthy.”
因此，当你健康的时候，
So when you are healthy,
你的身体就很轻快。
your body is something like light or agile.
这就是身体的轻快性。
That is this lightness of matter in the body.
第二个，色的柔软性
Malleability of matter is
被比喻成善鞣的皮革。
compared to a well-pounded hide.
当你想制作皮革的时候，
When you want to make leather,
你将皮革浸泡在盐水之中，
you soak the hide in salt water,
然后不断地锤捣，
and then you pound it again and again
这样它就会变得非常柔软。
so that it will become soft and malleable.
这样你就可以随心所欲地处理它。
Then you can do with it whatever you may want.
这样的性质被称为色柔软性。
Something like that is called malleability of matter.
第三个适业性被比喻成善炼的黄金。
The third one (wieldiness) is compared to well-refined gold.
人们通过黄金做首饰。
People make some ornaments out of gold.
首先将黄金变得纯粹。
First the gold is refined.
当黄金被精炼之后，
When gold is well-refined,
这样它就没有杂质，
that is when it is without any other impurity,
就很容易被打造成
任何你需要的形状。
it becomes easy to make into anything you want.
身体或者色法
的此种性质被称为适业性。
Something existing in the body or in matter is called wieldiness of matter.
这三者通常一起生起。
These three always arise together.
第 65 段的开头说：
At the beginning of paragraph 65 it says
“此等三种并不互相舍弃的。”

“These three, however, are not found apart from each other.”
当某一种生起的时候，
其他两种也会生起。
When there is one, there are the other two.
这三者实际上是色法的性质。
These three are actually qualities of the material properties.
066 接着，我们有色积集
Next we have growth of matter
和色相续。
and continuity of matter.
大家熟悉存在的三个阶段，对吧？
You are familiar with the three phases of existence. Right?
生起、存续、死亡或者消失。
Arising, continuation and death or disappearing.
生起的阶段在这里被描述成两个阶段：
The phase, arising, is described here in two parts,
色积集和色相续。
as growth of matter and continuity of matter.
这被称为结生。
It is called rebirth here.
只不过是色法的生起。
It is just the arising of matter.
这里将色法的生起分成了两个阶段。
This arising of matter is divided into two.
一个是色积集，
One is growth of matter.
另一个是色相续。
The other is continuity of matter.
色积集是初次生起，
Growth of matter is first arising.
色相续，就像名称所示，
指的是色法的延续。
Continuity of matter as the word says is ‘continuing’.
“色相续——有转起的特相。”
“Continuity of matter has the characteristic of occurrence.”
这里的英译“occurrence”不对，
It is not occurrence.
应该用“continuing”。
It is continuing.
英文里有没有
“continuance”这个词？
（是的，有这个词）
Is there such a word as continuance? (Yes, there is.)
我们也可以用“continuing”。
Or we can just say continuing.
色相续的特相是“延续”，
It has the characteristic of continuing,
继续存在，
of continuing to exist,
不仅仅是“生起”。
not just occurrence.
这里的巴利原文意思
可以是“产生”，也可以指
在生起之后的继续存在。
The Pāḷi word can mean to occur, as well as to continue after arising.
“有随顺结合的功用。”这里的“to anchor”
意思是彼此结合。
“Its function is to anchor.” That means to join one with the other.
“这二者与’生色‘为同义语。”
“Both of these are terms for matter at its birth.”
色法的生起在这里
The birth or the arising of matter is
被称为“色积集”，
也被称为“色相续”
called here both the growth of matter and the continuity of matter.
一个“色法的生起”
在这里有两个名称，
Just one birth or arising is described here with the two names
因为它们具有不同的行相。
because it is owing to difference of mode.
色积集和色相续之间的区别很小。
There is a little difference between the growth of matter and the continuation of matter.
这也是“依照
[不同众生]化导方面的要目。”

This is also “according to [different persons’] susceptibility to instruction.”
这里的意思是，
That means
有些众生比较容易理解“生”
there are some beings who will understand better
如果将之解释成
“色积集”和“色相续”。
when birth is described as growth of matter and continuity of matter.
这种解释就发挥了重要了作用
It plays an important role
可以解释为什么佛陀
有时候这样说，有时候又那样说。
at least in explaining why the Buddha taught in this way or why the Buddha taught in that way.
佛陀
The Buddha always
的心里总是想着听众不同的心理状态。
had in mind the susceptibility of the minds of the listeners.
意思就是说：
“如果我使用这个词，他们能听懂吗？”
That means he thought “If I use this word will they understand?”
如果他觉得听众不懂，
就会换另外一个词。
If they were not going to understand, he might use another word.
因此佛陀的教学方法多种多样。
That’s why there are many kinds of teachings in the teachings of the Buddha.
有时候，佛陀用五蕴的方式教学；
Sometimes he taught by way of the five aggregates.
有时候，佛陀用十二处的方式教学；
Sometimes he taught by way of twelve bases.
有时候，佛陀用十八界的方式教学。
Sometimes he taught by way of eighteen elements.
实际上它们是一回事。
Actually they are all the same things.
它们是同一个东西的不同名称。
They are different names given to one and the me thing.
有时候，我们可能
对这个名相比较熟悉，
Sometimes we may be familiar with one word
对那个名相不熟悉。
but not the other.
如果我们听到了自己
熟悉的名相，我们就很容易理解。
When a familiar word is spoken to us, we readily understand.
如果我们不熟悉某个名相，
那么我们就不能理解。
If we are not familiar with the word, then we don’t understand.
如果我们不能理解，
If we do not understand,
我们就不能通达诸法的本性。
we cannot penetrate into the nature of things.
佛陀总是用这样的手法——
Buddha always exercised this -
学生：佛陀会考虑听众的根器，
是利根还是钝根？
Student: Buddha took into consideration if people were sharp or fast learners.
尊者：没错，
Teacher: That’s right,
还会考虑他们的好恶。
and their likes and dislikes.
这种能力佛陀的弟子是没有的。
This is one ability that is not shared even by his disciples.
即使是舍利弗尊者，也没有能力
Even Venerable Sāriputta did not have this ability
通达听众心里状态，
to enter into the minds of listeners
找出适合的教学方法。
and find out what would be suitable for them.
舍利弗尊者曾经给某位
年轻的弟子教授了错误的禅修业处。
Once Venerable Sāriputta gave the wrong meditation subject to his young student.
但是，如果佛陀想去教学，
Here Buddha wanted to teach

他就能随顺听众的能力。
so that the teaching is susceptible to the listener's ability.
“在《法集论》的《总说》中，
“The teaching in the Summary (Uddesa)
给出了’积集和相续‘；
in the Dhammasaṅganī is given as ‘growth and continuity’;
但是，因为此处的意义没有不同
but since there is here no difference in meaning
（意思是在现实上没区别），
(That means no difference in reality.),
因此，在详说的时候’
consequently in the Description (That means a detailed description.) of these words
根-处的生起
‘the setting up of the sense-bases
是色积集
is the growth of matter’
和色的增长是色相续。”
and ‘the growth of matter is the continuity of matter’.”
这是《法集论》中的说法。
This is said in the Dhammasaṅganī.
067 “但在义疏中说：
“And in the Commentary,
积聚是生起，
after saying ‘It is genesis that is called “setting up”,
积集是增长，
increase that is called “growth”,
相续是转起”。
occurrence that is called “continuity”.’”
因此这里有三个词——
So here three terms are given -
生起、增长、转起。
setting up, growth and continuity.
然后给出了一个譬喻。
Then a simile is given here.
“犹如在河岸旁边掘一穴，
水涌上来的时候为积聚——生起，
“Genesis as setting up is like the time when water comes up in a hole dug in a river bank
(水涌起的时候是生起)
(So when water comes up that is genesis.);
水充满时如聚集——增长，
increase as continuity is like the time when it fills [the hole];
水溢出时如相续——转起”。
occurrence or continuity is like the time when it overflows.”
这个譬喻是为了
让大家理解色法生起的两个阶段
These are just similes to understand the two phases of one arising or one birth of material property -
——色积集和色相续。
growth of matter and continuity of matter.
据此，就有四种色法，
According to this there will be four kinds of matter
这被称为相色。
which will be called characteristic matter.
实际上，它们是色法的不同阶段
Actually they are different phases of matter -
——生起、住立和消失。
the arising, the continuance and disappearing.
此两种（积集和相续）
被称为“生起”。
These two (growth and continuity) are called arising.
我们在 68 段有色老性。
Next we have aging in paragraph 68.
“色老性——有色的成熟的特相。”
“Aging has the characteristic of maturing (ripening) material instances.”
这也就是衰老。
This is getting old.
这是生起、住立、坏灭
三个阶段中的“住立”阶段。
This is the continuing phase of existence - arising, continuing and disappearing.
对应于第二个阶段。
It corresponds to the second phase.
“如牙齿的脱落等，
“This is said with reference to the kind of aging

是显示齿等的变化，
所以说这（色老性）是’显老‘”。
that is evident through seeing alteration in teeth, etc., as their brokeness, and so on.”
这里给出了三种“老”
Three kinds of aging are given -
——显老、
evident aging,
隐老
hidden aging,
和无间老。
and incessant aging.
显老也就是很明显的衰老
Evident again is aging which is evident
例如看到某人牙齿脱落
like when we see someone with broken teeth
或者戴眼镜之类的。
or someone with eyeglasses maybe.
这样，我们就知道此人衰老了。
Then we know that person has aged.
而非色法
For the immaterial states
没有显老。
there is no such evident aging.
我们看不到“心”和“心所”的败坏。
We cannot see the brokeness of cittas and cetasikas.
对于这些，
For them
我们称之为“隐老”，
it is called hidden aging,
这是无法通过眼睛看到的衰老，
that is aging which cannot be seen by the eyes,
而是通过智慧或者心观察到。
but which is seen through wisdom or the mind.
“在地、水、山、月、太阳等的老，
“And that in earth, water, rocks, the moon, the sun, etc.,
名为无间老。”
is called incessant aging.”
“无间老”也是一种隐老。
‘Incessant aging’ is also a hidden aging.
因为
because
大家看这本书
you know this book
这本书如果你一直翻阅，
一个月、两个月
甚至一年之后，它还是新的。
This book looks new for one month, two months, or even for a year if you don’t use it much.
虽然它也在败坏，
There is aging going on,
但是我们观察不到它的败坏。
but we do not see it getting old or aged.
因此，地、水等
So the aging in earth, water and so on
也是隐老，
is also hidden aging,
但是在这里被称为无间老。
but here it is called incessant aging.
此阶段和下一个阶段
没有可见的差别。
There is no visible difference between one stage and another.
但是，这里的“老”
Here by aging
指的是色法的衰老，
is meant the aging of material properties,
而不是非色法的衰老。
not of immaterial states.
069 最后一个是“色无常性”。
The last one is impermanence of matter.
这里的意思是
色法的死亡，色法的消失。
That means the death of matter, the disappearance of matter.
“色无常性——
有色的坏灭的特相。”
“Impermanence of matter has the characteristic of complete breaking up.”
最后一个是段食。
The last one is physical nutriment.
070 “段食——有滋养素的特相。”
“Physical nutriment has the characteristic of nutritive essence.”

然后是：“以作成一团团
And then “Its proximate cause is a physical basis
当取而食的食物为近因。”
that must be fed with physical food.”
——这里的英译也有点不对。
Here also the translation is a little inaccurate.
这里用的巴利语是“kabaliṅkāra”。
The Pāḷi word is kabaliṅkāra.
“kabala”意思是“饭团。
‘Kabala’ means a morsel.
“kabaliṅkāra”意思是做一个饭团。
‘Kabaliṅkāra’ means making a morsel.
意思就是在吃之前，
That means before you eat you make a morsel
你用手做一个饭团。
if you eat with your hands.
你做一个饭团，
You make a morsel
然后放在嘴里吃下去。
and then put it in the mouth and eat it.
食物在巴利语里
被称为“kabaliṅkāra”。
Food is called kabaliṅkāra in Pāḷi.
这里的意思就是
将食物做成团然而吃下去。
Food which is eaten after making it into a morsel is the meaning.
“Its proximate cause is a physical basis” -
这里英译用
“physical basis”，其中“basis”
不是一个很好的翻译。
here ‘basis’ is not a good word.
这里用的巴利语是“vatthu”。
The Pāḷi word is vatthu.
“vatthu”意思可以是“处”，
‘Vatthu’ can mean a base,
就像“眼处”、“耳处”等等。
like eye-base, ear-base and so on.
但是“vatthu”也可以
指“事物”之类的意思。
But ‘vatthu’ can also mean a thing, just something.
这里的“physical basis”仅仅指“物质的事物”，
Here ‘physical basis’ just means a material thing
也就是这个东西在
做成一团之后，被人吃下去。
which must be swallowed after being made a morsel.
这就是巴利语的意思。
This is the word used in Pāḷi.
简单讲也就是你吃下去的食物。
It is simply just what you eat, the food.
这里的意思是食物本身并不是段食。
The food itself is not the physical nutriment that is meant.
段食存在于食物之中，
Physical nutriment is something in the food,
帮助我们摧毁饥饿等等。
something which helps us destroy hunger and so on.
这里的营养素的
意思就是食物之中的段食，
That nutritive essence is what is meant here as physical nutriment,
不是食物本身。
not the food itself.
近因就是我们吃下的食物，
The proximate cause is the food we eat
因为我们从所食用
的食物之中获得营养。
because we get that nutriment from the food that we eat.
这些一共是 28 种色法。
These are all together the 28 material properties.
大家如果去数数，就是 28 种。
If you count them, you will get 28.
四大种色
There are 4 primary elements
和 24 所造色，
and 24 dependent ones,
一共是 28 种色法。
so all together 28.
071 上面所说的色都是来自圣典的。
“These, firstly, are the material instances
that have been handed down in the Texts.

但注释书还增加了其他的色法：
But in the Commentary others have been added as follows:
力色、
matter as power,
成色、生色、病色，
matter as procreation, matter as birth, matter as sickness:
并有人更说眠色。
and in the opinion of some, matter as torpor."
大家知道“眠”
now, you know middha
昏沉和睡眠是两个不同心所，
Sloth and torpor are two mental factors
属于行蕴。
included in the formation aggregate.
但是有一些论师
But there were some teachers
将它归于色法。
who took it to be matter.
因此这里也提到了他们的看法。
So it is mentioned here.
“首先，通过如下
的引文否定了‘眠色’的存在：
“In the first place, matter as torpor is
rejected as non-existent by the words:
‘你是牟尼正觉者，
“Surely thou art a sage enlightened,
你已没有了诸盖’”。
There are no hindrances in thee'."
一般的看法是“睡眠”不是色法。
The common opinion is that torpor is not matter.
但是上座部的其他一些宗派论师
There were some teachers belonging to another school within the Theravāda sect
认为“睡眠”是色法。
who took torpor to be matter.
这里否定了这种说法。
That is rejected as non-existent.
没有眠色。
There is no torpor as matter.
引用了佛陀的言教作为证据：
The proof that they show is the Buddha's words:
“你是牟尼正觉者，
“Surely thou art a sage enlightened,
你已没有了诸盖”。
There are no hindrances in thee."
这两句
These two lines
说明
state that
佛陀的心中已经没有诸盖。
there are no hindrances in the mind of the Buddha.
“睡眠”属于一种盖。
Torpor is included in the hindrances.
在其他地方，特别是阿毗达摩
In other places especially in Abhidhamma
认为，
it is said that
色法无法被舍弃，无法被摧毁。
material properties cannot be abandoned or cannot be destroyed.
只有名法才能被摧毁。
Only the mental defilements can be destroyed.
当某个人觉悟的时候，
When a person becomes enlightened,
他就摧毁了所有烦恼。
he eradicates mental defilements.
这有烦恼可以被断除，
Only the mental defilements can be eradicated
色法不能被断除。
and not the material properties.
这里提到佛陀已经没有诸盖，
Here it says that the Buddha had no hindrances
而“睡眠”属于诸盖之一。
and torpor is included among the hindrances.
因此，睡眠是可以被断除的。
So torpor can be eradicated.
因为它可以被断除，
If it can be eradicated,
所以不是色法。睡眠不属于色法。
it is not rūpa. It is not a material property.
“在别的诸色中：
“As to the rest,

病色则包摄于老性及无常性中，
matter as sickness is included by aging and by impermanence;
生色则包摄于积集和相续中，
matter as birth by growth and continuity;
成色则包摄于水界中，
matter as procreation, by the water-element
（因为有水界就会增长）
(because when there is water element something grows);
力色则包摄于风界中。
and mother as power by the air element.
所以在此等色中，
So taken separately not even one of these exists:
结论则一种也不能各别的存在。”
this was the agreement reached.”
这是大多数论师的观点。
This was the agreement of the majority of teachers.
“上面的二十四种所造色，
“So this derived (dependent) matter of 24 parts
并前面已说的四大种，
and the aforesaid matter of the primary elements which is of four sorts,
合为二十八种色，
together amount to 28 sorts,
不少也不多。”
neither more nor less.”
这些一共是 28 种色法。
These are the 28 material properties.
072 接下来将色法分成一种、两种等等。
Then they are described as of one kind, two kinds and so on.
“这一切[28 种]色依一种说：即是非因、
“And all that [matter of 28 sorts] is of one kind as ‘not-root-cause,
无因、
root-cause-less,
与因不相应的、有缘的、
dissociated from root-cause, with conditions,
世间的、有漏的。”
mundane, subject to cankers.”
根据此种说法，
According to this
只有一种色法。
there is only one kind of material property.
虽然我们是不同的人种，
Although we are all different people,
但是作为人类，
我们是一种，诸如此类。
as human beings we are one. It is like that.
虽然色法分 28 种，
Although there are 28 material properties
但是作为无因、
as having no root cause,
有缘
or as having conditions,
或世间的，
or as being mundane,
只有一种色法。
then there is only one rūpa, one material property.
接着分为两种：
Then they can be two.
“两种，即是内与外、
“It is of two kinds as internal and external,
粗和细、
gross and subtle,
远和近、
far and near,
完与不完、
produced and unproduced,
（四种因造成的
(produced by four causes -
业、识、
kamma, consciousness,
时节、食素）
temperature, nutriment)
由四大种所产生的
完成色和不完成色
produced by four causes and unproduecd
净色及非净色、
sensitive matter and insensitive matter,
根与非根、
faculty and non-faculty,
有执受与非执受，等等。”
clung-to and not-clung-to, and so on.”

“执受”意思是由业造成的。
‘Clung-to’ means caused by kamma.
“非执受”意思是非由业造成的。
‘Not-clung-to’ means not caused by kamma.
然后给出了
Then the detailed explanation
“内与外”等等的详细解释。
of internal and external and so on is given.
如果你手头上有列表，
就不那么困难了。
They are not difficult if you have a list ready at hand.
结合那个列表阅读此段，
Read this paragraph with that list
你就很容易理解。
and you will understand easily.
第 73 段结尾：
At the end of paragraph
“在后面要说的业生色，
“What we shall later describe as ‘kamma-born’
由业所执受，故为‘有执受’。”
is clung-to because that is ‘clung-to’, [that is, acquired], by kamma.”
我想这里英译的
“acquired”应该换成“caused”。
I think instead of saying ‘acquired’, we should say ‘caused by kamma’.
字面意思是
Literally
“通过业来执受”。
it is clung-to by kamma.
“通过业来执受”
‘Clung-to by kamma’ or ‘grasped by kamma’ means
也就是成为业的所缘。
taken by kamma and its object.
意思就是由业所导致的。
That simply means caused by kamma.
074 “更于一切色，
“Again, all matter is of three kinds
依有见及业生等
according to the ‘Visible (sanidassana)’ triad,
的三法为三种。
the kamma-born triad etc.
此中：粗色中的色，为‘有见有对’，
Herein, as regards the gross, a visible datum is visible with impact;
余者为‘无见有对’；
the rest are invisible with impact;
一切细色则为‘无见无对’。”
all the subtle kinds are invisible without impact.”
色法分三种——
There are three kinds of material properties -
有见有对、无见有对、
visible with impact, invisible with impact
无见无对。
and invisible without impact.
有见有对只有一种，
Visible with impact is only one which is
也就是色所缘，
visible datum, that is visible object.
其他的都是无见有对。
The rest are all invisible with impact.
所有的细色都是无见无对。
All the subtle kinds are invisible without impact.
“粗和细”在上面
第 73 段进行了解释。
‘Gross’ and ‘subtle’ are explained in paragraph 73 above.
“次依业生等的三法为三种，
“According to the ‘kamma-born’ triad, etc., however,
即从业而生的色为‘业生’。”
that born from kamma is kamma-born.”
因此这里不难理解——
So this is not difficult to understand -
业生、非业生、
kamma-born, not kamma-born,
非业生非非业生。
neither-kamma-born-nor-not-kamma-born.
对于识、营养素和时节，也是如此。
The same is true for consciousness, nutriment and temperature.
（四法）
Again, it is of four kinds

第 76 段：
Paragraph
更就（色的）见等，
as seen, etc.,
色色等，
as concrete matter, etc.,
依处等的四法为四种。
and as the physical basis tetrads, and so on.
“此中，色处是
所见之境，故为可‘见’的”。
“Herein, the visible-data base is seen
because it is the objective field of seeing.”
色处是“见”的所缘。
It is the object of seeing.
色处被称为“见”。
Visible-data base is called seeing.
“声处是所闻之境，故为可‘闻’的；
“The sound base is heard because it is the
objective field of hearing.
香、味、触处为可‘觉’的；
The three, that is to say, odors, flavors, and tangible data, are sensed
（字面意思是接触）
(literally contacted)
因其为接触之后而取的根的境
because they are the objective fields of faculties that take contiguous [objective fields].
其他的是识的境，故为可‘识’的。
The rest are cognized
因此，就（色的）见等，色色等，
because they are the objective field of consciousness only.
依处等的四法为四种。”
So firstly it is of four kinds according to the ‘seen’, etc., tetrad.”
脚注
In footnote
讨论水界是否可以被触摸。
there is a discussion of whether the water element can be touched.
“难道不是冷被触摸到了吗？”
“Is not cold apprehended by touching?”
大家怎么看？
Do you think so?
“那个是水界吗？”
“And is that the water element?
当然，它是可以被
触摸到的，但是那不是水界。
Certainly it is apprehended, but it is not the water element.
因此冷不是水界
so the cold is not water element
那么它是什么呢？
What is it then?
它只是火界（或者温度）。
It is just the fire element (or temperature).
因为当热消退的时候，
就会有冷的感受。”
For there is the sensation of cold when heat is sluggish.”
当温度变低的时候，
我们就说它是冷的。
When there is little temperature we say that it is cold.
当温度升高的时候，
我们就说它是热的。
When the temperature rises, we say that it is hot.
冷和热只是温度的变化。
Cold and hot are just variations in temperature.
这个不是水界。
That is not the water element.
“并没有一种被称为冷的性质；
“There is no quality that is called cold;
只是因为热的消退，
我们作出冷的假定。”
there is only the assumption of coldness due to the sluggishness of the state of heat ‘’.
如何知道的呢？
How is that to be known?
因为冷受的不可靠性
Because of the unreliability of the sensation of cold,
就像“此岸和彼岸”
like ‘beyond and not beyond.’
“此岸和彼岸”这里的英译不对。

” ‘Beyond and not beyond’ is not a correct rendering.
应该是“this bank and the other bank”。
It should be ‘this bank and the other bank’.
我们在此岸的时候，
称另一边为彼岸。
When we are on this bank, we call the other, ‘the other bank’.
当我们渡过去之后，
When we cross over to the other bank,
此岸就变成彼岸，
this bank becomes ‘the other bank’
彼岸就变成此岸。
and the other bank becomes ‘this bank’.
这里也是同样的
so here also
当温度低的时候，我们称之为冷。
When the temperature is low, we call it cold.
当温度升高之后，我们称之为热。
When the temperature has risen, we call it hot.
因此冷和热是相对的概念。
So hot and cold are relative terms.
“在天气热的时候，
从太阳底下到树荫下，
我们就会有冷的感受，
“For in hot weather while those who stand in the sun and go into the shade have the sensation of cold,
但是从地底的洞穴
里出来前往树荫下的人，
yet those who go to the same place from an underground cave
却会觉得热。”
have the sensation of heat.”
“如果冷就是水界，
“And if coldness were the water element
那么它就应该和热在同一色聚，
it would be found in a single group along with heat:
实际上并不是如此。”
but it is not so found.”
如果冷是水界，
If coldness is water element
那么必定与热共存。
then it must co-exist with heat.
但是热和冷却无法共存。
But heat and cold do not co-exist.
冷不是水界，
Cold is not water element
是因为任何地方都有四大种。
because there are four elements everywhere.
“如果冷就是水界，
If coldness is water element
那么它就应该和热在同一色聚，
it would be found in a single group along with heat:
实际上并不是如此。”
but it is not so found.”
“因此，我们要知道
“That is why it may be known
这里的英译要改一下
(Actually we ought to say ‘it should be known’)
冷不是水界。”
that coldness is not water element.
对于那些同意四大种是
And that is conclusive for those who agree
不可分割的存在的
人来说，这是决定性的结论；
in the inseparable existence of the primary elements;
对于那些不同意的
人来说，也是决定性的结论，
and it is conclusive too even for those who do not agree
因为它被相应存在所否定”等等。
because it is disproved by associate existence” and so on.
这段不容易理解。
That is difficult to understand.
“对于那些说冷是空界
之相的人也是如此；
“It is conclusive too for those who say that coldness is the characteristic of the air element;
因为如果冷是空界，
for if coldness were the air element,
那么冷就和热在同一个

色聚里面，实际上并不是如此。”
这是类似的推论。
coldness would be found in a single group along with heat, and it is not so found.” It is the same argument.
“但是对于那些认为水界是流动性，
“But those who hold the opinion that fluidity is the water element
可以通过触摸来了解的人来说，
and that that is apprehended by touching should be told:
被触摸到的流动性也只是尊者们的假定，
That fluidity touched is merely the venerable ones’ assumption
就像形状一样。”
as is the case with shape.”
我们认为我们看到了形状。
We think that we see the shape.
我们观看的时候，觉得看到了形状。
We see something and we think that we see the shape.
我们所看到的只是色所缘。
What we see is the visible object there.
我们并不能看到形状，
Shape we do not see,
但是我们认为我们看到了。
but we think that we see.
换言之，我们是通过心认识形状，
In other words we see the shape in our minds
而不是通过眼睛看到形状。
and not with our eyes.
我们所看到的只是色所缘。
What we see is just visible data.
“三大种与流动性共存，
“Three elements coexisting with fluidity
与形式一起，构成了触；
Together form what constitutes a tangible;
这样我就成功地触摸到流动性 ，
That I succeed in touching this fluidity
这是世人的普遍误解。”
Is a common misconception in the world.”
因此，你将手放到水里，你说水是冷的。
So you put your hand in the water and you say that it is cold.
然后，你认为你触摸到冷。
Then you think that you can touch cold.
“就像一个人触摸到诸大种，
“And as a man who touches elements,
在心里构建出一个形状。
And apprehends a shape then with his mind,
认为‘我真的触碰到形状’，
Fancies ‘I really have been touching shape’,
人们也是这样认识到流动性的。”
So too fluidity is to be understood.”
当你拿起一支铅笔的时候，
So you pick up a pencil
你觉得你触碰到铅笔的形状。
and you think that you touch the shape of the pencil.
你触碰到的并不是铅笔的形状，
What you touch is not the shape of the pencil,
而是铅笔的色法。
but the material properties of the pencil.
因此，水界也无法被我们所触碰。
So water element cannot be touched.
我们所触碰到的，
认为是水界的实际上并不是水界，
What we touch and think of as water element is not actually water element,
而只是火界（热或者冷）。
but is the fire element (heat or cold).
next page
次以完色名“色色”，
77. Here, however, “produced matter” is concrete matter;
虚空界名“区划色”；
the space-element is delimiting matter; and so on
它们是同一个色法的不同名称
they are just different names for the one and same material property
在 78 段，
Paragraph 78,
我这本书上少了一个单词。
one word is missing in my book.
078 “次以心（所依处）色名为
“Here, however, what is called the materiality of the heart
‘是所依处非门’”。
is physical basis, not door.”

心所依处是处非门。
Heart-base is basis but not door.
“二表名为‘是门
“The two intimations are door,
非所依处’。”
but not physical basis.”
身、语二表是门，
The two intimations are said to be doors
因为
because
通过此二者
they are those through which
我们造作业——
we do kamma,
身业、语业。
kamma by body and kamma by speech.
因此，身表和语表是业之门。
So bodily intimation and verbal intimation are said to be doors of kamma.
大家可以在《摄阿毗达摩义论》
第五章找到相关内容。
You may read this in the fifth chapter of The Manual of Abhidhamma.
它们是门，但不是“所依处”。
They are doors, but not physical basis, not vatthu.
我们应该说它们是门，不是所依处。
We should say that they are doors, but not physical basis.
“净色名为‘是所依处是门’；
“Sensitive matter is both physical basis and door
例如眼净、耳净等等
(like eye sensitivity, ear sensitivity and so on);
余者名为‘非所依处非门’。”
the rest are neither physical basis nor door.”
所以，一共是四种。
So there are four kinds.
079 “其次就（色的）
一生、二生等的区别为五种。”
Then there are five kinds, born of one, born of two and so on.
第 80 段的开始：
At the beginning of paragraph
“这除了相色（四种）之外其他的都是。
“That is all the rest except ‘matter as characteristic’.
其次相色为‘无处生’。”
But ‘matter as characteristic’ is called not born of anything.”
“相色”指的是
第 66 段提到的四种——
‘Matter of characteristic’ means the four mentioned in paragraph 66 -
色积集、色相续、
growth of matter, continuity of matter,
色老性和色无常性。
aging and impermanence of matter.

30B 说蕴品

这四种不从任何处生。
These four are said to be not born of anything,
不由任何法造成
not caused by anything.
“何以故？没有生起的生起之故，
“Why? Because there is no arising of arising
即以生起的则只有
其他的成熟与坏灭二种了。”
and the other two are the mere maturing and breaking up of what has arisen.”
意思就是它们只是
所生起的色法的不同阶段。
That means they are just the different phases of the material properties which have arisen.
意思是它们不是独立的色法。
Actually they are not separate material properties.
因此它们不从任何处生。
So they are not said to be caused by anything.
“任何处”指业、识、
‘Anything’ refers to kamma, consciousness,
时节和食素。
temperature and nutriment.
“虽然在文中，
“Though in the passage
色处、声处、香处、味处、

‘The visible data base, the sound base, the
odor base, the flavor base,
触处、虚空界、
the tangible data base, the space element,
水界、色轻快性、
the water element, lightness of matter,
色柔软性、色适业性、
malleability of matter, wieldiness of matter,
色积集、色相续、
growth of matter, continuity of matter,
段食，
and physical food -
此等诸法从心等起。”
these states are consciousness originated’.”
这是来自阿毗达摩文本。
This is from an Abhidhamma Text.
阿毗达摩声称色积集、色相续
In the Abhidhamma it is said that the growth of matter and the continuity of matter are caused by
由心产生。
or are originated by consciousness.
类似地，在其他文本中，
它们被说成是由业等产生。
Likewise in other passages where they are said to be caused by kamma and so on.
这是怎么回事？
So what about that?
回答是，
The answer is
它们不由任何处产生，
that they are not caused by anything,
但是当业等的功能发生时，
它们就变得明显。
but they are evident when the functions of kamma and so on are said to still be existing.
以结生为例。
Suppose there is relinking or rebirth.
在结生的第一个小刹那，
At the first sub-moment of rebirth
有业生色法。
there is kamma-born matter.
业总是参与产生某些东西的。
Kamma is always concerned about producing something.
只有产生出别的东西，
业才算完成了任务。
Only after it has produced something will it give up this concern .
业总是要产生果报的。
It is concerned with producing results.
在生起的刹那，
At the very moment of arising
它的任务还没完成。
its concern has not yet disappeared.
在这个刹那，可以观察到
And birth or these two (growth of matter and continuity of matter)
生起或者说业积集和业相续阶段。
are seen at that moment.
因此，就说它们由业、心所产生，
That is why they are said to be caused by kamma, citta and so on,
但是，实际上，它们不由任何处产生。
although, in fact, they are not caused by anything.
之所以说，它们由业产生，
They are said to be caused by kamma because
是因为业的作用或者功能还存在。
the exercising of the function of kamma is still there.
在它们生起的刹那，
Kamma’s concern for producing material property
业的任务——产生色法还在进行。
is still exercised at the moment of genesis or at the moment of arising.
因此，说它们是由业产生。
That is why they are said to be caused by kamma.
说它们由心产生，也是同样的道理。
With regard to citta it is the same thing.
我们现在看识蕴。
Then we come to consciousness aggregate (viññāṇa khandha).
“在其他的四蕴，
“Among the remaining aggregates,
however,
把一切有觉受相的
whatever has the characteristic of being felt

这里的英译不对
now it it not correct
把一切有觉受相的
whatever has the characteristic of feeling
总括为受蕴。”
should be understood all taken together, as the feeling aggregate.”
这里英译的“being felt”要改成“feeling”。
It is not ‘being felt’, but ‘feeling’.
译者误解了这里的巴利语单词。
He misunderstood the word.
这里的巴利语是“vedayita”。
The Pāḷi word is ‘vedayita’.
它看起来有点像被动的过去分词。
It looks like a passive past participle here.
但是这里并不是被动过去分词
but it is not passive past participle here
实际上是一个动词性名词。
It is something like a verbal noun.
因此，不能翻译成“is felt”，
It is not ‘that which is felt’,
要翻译成“feels”或者“feeling”。
but ‘that which feels’ or just ‘feeling’.
这里的“vedayita”
意思就是“觉受”。
Here the word ‘vedayita’ means feeling.
不是“被觉受”
not being felt
如果你们对巴利语所有了解，
If you know a little Pāḷi,
就会理解这点。
you will understand that.
后缀“ta”表示被动。
The suffix ‘TA’ is added to mean the passive.
因此，这里的“vedayita”
So here ‘vedayita’
可以指“is felt”，
could mean which is felt,
但是，这里使用的
意思是“feeling”，
but here it is used in the sense of just ‘feeling’,
而不是“being felt”。
not ‘being felt’.
因此，这里的意思是：
“把一切有觉受相的
So it should be “The characteristic of feeling should be understood,
总括为受蕴。”
all taken together, as the feeling aggregate.”
因为，受孕就是将“觉受”作为特相，
Because feeling aggregate is that which has feeling as characteristic
而不是“被感受”。
and not that which is felt.
如果是“被感受”，
那么就还得有一个“受”。
If it is felt, there must be another feeling.
在复注里，这里的“受”
被解释成体验到所缘的味。
Feeling is explained here in the Sub-Commentary as experiencing the taste of objects.
这就是我们所称的“受”。
That is what we call feeling.
我们可以说享用所缘之味。
We can say enjoying the taste of objects.
我们现在来看“识蕴”。
Now we have the aggregate of consciousness.
本书对识蕴的介绍
The aggregate of consciousness is described in this book
与阿毗达摩原始文本的顺序是一样的。
in the order given in the original Abhidhamma Texts.
但是这个顺序与我们熟悉的
This order is different from the order we are familiar with
《摄阿毗达摩义论》中的顺序是不同的。
because we are familiar with the order given in The Manual of Abhidhamma.
《摄阿毗达摩义论》中的顺序
与原始的阿毗达摩文本是不同的。
The order in The Manual of Abhidhamma is different from the order given in the original Abhidhamma Texts.
《清净道论》遵循的是
阿毗达摩原始文本的顺序。

The Visuddhi Magga follows the order given in the original Abhidhamma Texts.
因此，我就给出了这些注解。
That is why I have made these notes.
这个表格与那些点是一样的，
This chart is the same as the dots,
因为我给出了数字，
大家可以进行对照。
but just the numbers are given so you can pinpoint it.
尊者：这本书给出的数字
Teacher: The numbers given in the book
和《摄阿毗达摩义论》
给出的数字不同。
are different from the numbers given in The Manual of Abhidhamma.
我们看看第 83 段。
Let us read paragraph 83.
“此中：欲界善心因有
喜、舍、智、行的差别故有八种。”
“Herein, 1-8 that of the sense-sphere is
eightfold, being classified according to joy, equanimity, knowledge, and prompting; that is to say: (1)”
本书的#
- this # 1 given in this book
就是下发表格里的#31。
is # 31 in this chart.
你们可以对应出来。
Now you can identify it.
《清净道论》里的#
Then # 2 in The Path of Purification is
是这个表格里的 32#。
32 in this chart.
这可以帮助你们找到那些心。
It can help you to identify the cittas.
《清净道论》中各种类型的心
The plan of the types of consciousness given in The Path of Purification
是根据原始的阿毗达摩
文本来给出的。
is done according to the pattern of the original Abhidhamma Texts.
它们是这样分类的：
They are classified in this way:
首先是善心，
First there is kusala.
其次是不善心，然后是无记心。
Second there is akusala. Third there is abyākata.
有三大类——
There are these three major divisions -
善、
kusala (wholesome),
不善
akusala (unwholesome),
和无记。
and abyākata (indeterminate).
善心被分成欲界、
Then kusala is divided into kāmāvacara (belonging to sense-sphere),
色界、
rūpāvacara (belonging to form-sphere),
无色界
arūpāvacara (belonging to immaterial sphere),
和出世间。
and lokuttara (supramundane).
不善心被分成三类——
Akusala is divided into three -
贪根、
lobhamūla (That is cittas accompanied by lobha or attachment),
嗔根
dosamūla (cittas accompanied by dosa or having dosa as a root),
和痴根。
and mohamūla.
大家可以在《清净道论》
中找到对应的英译。
You can find the English translation in The Path of Purification.
在下发资料中，我给出了段落序号，
On the handout I gave the paragraph numbers,
因此大家就可以很容易地对照阅读。
so you can find them easily in the book.
无记心是最复杂的。
Abyākata is the most comprehensive.
无记心被分为果报心、唯作心。

Abyākata is divided into vipāka (resultant) and kiriya (functional).
果报心又被分为
Then vipāka is subdivided into
欲界果报心、
kāmāvacara vipāka,
色界果报心、
rūpāvacara vipāka,
无色界果报心
arūpāvacara vipāka,
和出世间果报心。
lokuttara vipāka.
欲界果报心又分为
Kāmāvacara vipāka is divided into
善果报心和不善果报心。
kusala vipāka and akusala vipāka.
善果报心又被分为
Then kusala vipāka is divided into
无因心和有因心。
ahetuka (without root) and sahetuka (with root).
这就是概况。
This is the plan.
唯作心被分成欲界、
Then kiriya is divided into kāmāvacara,
色界和无色界。
rūpāvacara, arūpāvacara.
欲界唯作心又被分为
Kāmāvacara kiriya is divided into
无因和有因。
ahetuka and sahetuka.
这就是《清净道论》中的顺序。
This is the order given in The Path of Purification.
此章介绍的一共是 89 心，
There are all together 89 types of consciousness explained in this chapter,
不是 121 心。
not 121.
89 心和 121 心是一回事，
89 and 121 are the same
因为如果我们将 8 种出世间心
because the 8 types of supramundane consciousness
乘以 5 个禅那，
when we multiply by the 5 jhānas,
就有 40 个出世间心。
we get 40 for the supramundane.
这样，心的数目就变成了 121 个。
Then the number of cittas becomes 121.
如果我们将出世间心当成 8 个，
If we take supramundane consciousness as just 8,
就是 89 种类型的心。
then we get 89 types of consciousness.
这本书介绍了 89 种类型的心。
These 89 types of consciousness are described in this book.
在脚注 35 中
In footnote
讨论了：nāma、
viññāṇa、mano、citta 和 ceto。
there is a discussion about the words nāma, viññāṇa, mano, citta and ceto.
这些是同义词。
These are synonyms.
“虽然它们的词源可以从字典中查到，
“While their etymology can be looked up in the dictionary,
但是这里需要注意一两点。
one or two points need noting here.
名（意思不是‘名称’
的时候，被翻译成“mentality”）
Nāma (rendered by ‘mentality’ when not used to refer to a name)
几乎（almost）总是局限
于以下表达的意义：名色——
is almost confined in the sense considered to the expression nāma-rūpa (mentality-materiality)
缘起的第四支。
as the fourth member of the Dependent Origination,
在此处它包含受、想、行三蕴，
where it comprises the three mental aggregates of feeling, perceptions, and formations,
但是不包含识蕴。”
but not that of consciousness (viññāṇa).”
我不赞同这里英译的“almost”的。

I cannot agree with the word ‘almost’ here.
如这里所说，只有在缘起支的时候，
‘Nāma’ means the three mental aggregates,
as it says here,
“名”意思是受、想、行三蕴，
only when it is used in the Dependent Origination.
如果是缘起支里的一支，
If it is used as a link in Dependent Origination,
那么“名”的意思就是受、想、行。
‘nāma’ means feeling, perception and mental formations.
在其他地方，
In other places
“名”的意思是“心”和“心所”，
‘nāma’ means citta and cetasikas both,
不仅仅指心所。
not cetasikas only.
所以，这里英译的“almost”不妥。
So I do not like ‘almost’ here.
或许用“sometimes”比较好，
Maybe ‘is sometimes confined’ is better,
不是“almost”。
not ‘almost’ but ‘sometimes’.
只有在缘起支中，它才是这样的。
Only when given as a link of Dependent Origination (is this true).
如果你去看第 18 章
If you go to Chapter
第 8 段，
paragraph
其中提到“非色法”
“非色法”指的就是“名”。
it says “the immaterial states”. ‘Immaterial states’ just means nāma.
它的描述是：“也就是说，
It is described as: “That is to say, the 81 kinds of mundane consciousness
包括双五识在内的 81 种世间心”等等。
consisting of the two sets of five consciousness” and so on.
“名”
‘Nāma’ means
包括心和心所。
both consciousness and mental factors.
在其他阿毗达摩文本中，
In another Abhidhamma Text
“名”也包括涅槃。
it is said that ‘nāma’ also means includes Nibbāna.
涅槃也被称为“名”，
Nibbāna is also called ‘nāma’
虽然它不属于心法。
although it is not mental.
涅槃与名法和色法是不同的。
Nibbāna is something different than mentality and materiality.
在巴利语中，
涅槃被称为“nāma”（名）。
In Pāḷi it is called nāma.
如果你不想造成困惑，可以不去管它。
If you do not want to get confused, just leave it alone.
我们姑且将“名”
作为心和心所的统称，
Let us take it that ‘nāma’ mostly means consciousness and mental factors together,
但是在十二缘起支
but in the Dependent Origination,
的第四支，
as the fourth member of Dependent Origination,
有“名色”这个词。
there is the word ‘nāma-rūpa’.
这里的“名”仅仅指心所。
There ‘nāma’ means only the mental factors.
你们知道这是为什么吗？
Do you know why?
因为之前出现了“识”。
Because there is consciousness above it.
无明缘行，
Depending on ignorance there are mental formations.
行缘识，
Depending on mental formations there is consciousness.
识缘名色。
And depending on consciousness there is nāma-rūpa.
如果我们说识缘名色，

When we say nāma depends on consciousness,
那么名就不能包括识。
then nāma cannot include consciousness.
因此，缘起支里的
“名”只能是受、想、行。
That is why nāma is made to mean only feeling, perception and mental formations in the Dependent Origination.
如果不是在缘起支中，
Outside Dependent Origination
“名”总是指心和心所。
‘nāma’ always means citta and cetasikas together.
因此：nāma、viññāṇa、
mano、citta 和 ceto 是同义词。
So nāma, viāṇa, mano, citta and ceto are all synonyms.
它们都是指“心”。
They just mean citta.
viññāṇa 意思是“心”。
Viññāṇa means citta.
mano 意思是“心”。
citta 意思是“心”。
Mano means citta. Citta means citta.
ceto 有时候意思也是“心”。
And ceto sometimes also means citta.
脚注
In footnote
解释了欲界。
there is an explanation of kāmāvacara (sense-sphere).
有两种欲，
Here there are two kinds of sense-desire.
并不是有两种感官欲。
It is not that there are two kinds of sense-desire.
我们姑且说有两种“kāma”。
Let us say there are two kinds of kāma.
请大家注意这个巴利语词。
Please not the Pāḷi word ‘kāma’.
有两种欲。
There are two kinds of kāma.
大家看到了“事欲”吗？
Do you see the word ‘vatthu-kāma’ there?
一种是“事欲”，
One is vatthu-kāma
另一种是“烦恼欲”。
and the other is kilesa-kāma.
“事欲”意思是欲的所缘
‘Vatthu-kāma’ means objects of desire -
——色、声、香、
sights, sounds, smells,
味、触。
taste and touch.
这些被称为事欲。
Those are called vatthu-kāma.
“事”这里指的是所欲的东西。
‘Vatthu’ here means the thing which is desired.
如果指的是这五法，
When it means these five things,
那么这个“欲”
then the word ‘kāma’
就是被动语态，就是“所欲的”。
is to be known, in the passive sense, as desired.
所欲之法被称为“欲”。
Something which is desired is called ‘kāma’.
如果是“烦恼欲”中的“欲”，
When we mean kāma to mean
“烦恼”指的是心理上的染污——
kilesa-kāma - ‘kilesa’ means mental defilement -
那么这个“欲”就是主动语态。
that kāma is used in the active sense.
也就是“能欲”之法。
It is something that desires.
因此，感官的欲望是烦恼欲。
So sense-desire is defilement (kilesa-kāma).
这就是两种欲。
There are two kinds of kāma.
当我们使用“欲”这个词的时候，
Whenever we use the word ‘kāma’,
我们要搞清楚，它的意思
是“事欲”还是“烦恼欲”。
we must be sure that we mean vatthu-kāma or kilesa-kāma.
因此，碰到“kāma”的时候，

不能总是英译成“sense-desire”。
So whenever we find the word ‘kāma’, we cannot always translate it as sense-desire.
有时候，我倾向于用“感官的所缘”，
Sometimes I prefer the word ‘sense-objects’,
也就感官的对象，
实际上就是欲望的对象。
the objects of the senses, the objects of desire actually.
这就是两种欲——
So there are two kinds of kāma -
事欲和烦恼欲。
vatthu-kāma and kilesa-kāma.
“此种，作为处的欲
“Of these, sense-desire as [objective] basis
（意思只是所缘）
(That means just the objects.)
专指五欲。”
particularized as the five cords of sense-desire.”
这里被称为五欲。
They are called five cords of sense- objects.
仅仅是
They are simply
色、声、香、味和触。
sight, sound, smell, taste and touch.
“作为烦恼的欲是贪欲。”
“Sense-desire is defilement, which is craving, desire.”
这里指的是主动意义。
Here it is the active meaning.
“欲界是此二者一起运作。”
“The sense-sphere is where these two operate together.”
“欲界”意思是人、
‘Sense-sphere’ means the world of human beings,
四恶趣
the four woeful states,
和欲界天。
and the worlds of lower celestial beings.
这些生存地是欲界。
Those planes of existence are the sense-sphere.
事欲和烦恼欲在此界运作。
Both vatthu-kāma and kilesa-kāma operate here.
“其为何？就是指是一个欲界生存地：
“But what is that? It is the elevenfold sense-desire becoming
地狱、阿修罗、饿鬼、
畜生、人、六个欲界天。
i.e., hell, Asura demons, ghosts, animals, human beings, and six sensual-sphere [heavens].
因此，色界和无色界，
So too with the fine material sphere and the immaterial sphere,
色界是将
‘精细的色法’作为贪欲”等等。
taking ‘fine material’ as craving for the fine material sphere” and so on.
这些是色界和无色界的解释。
These are the explanations of rūpāvacara and arūpāvacara.
出世间就是超越这个世界。
Lokuttara is explained as something that crosses over from the world.
因此被称为“出世间”。
So it is called ‘lokuttara’ (supramundane).
因此，碰到“kāma”
这个词的时候，我们要小心，
When we find the word ‘kāma’, we must be careful
不能总是英译成“sense-desire”。
not to always translate it as sense-desire.
有的时候，它可能指感官欲望。
Sometimes it means sense-desire.
有时候，它指的是
感官所缘或者欲望的所缘。
Sometimes it means sense-objects or objects of desire.
在第 85 段，
In paragraph
对“行”这个词进行了解释。
there is an explanation of the word ‘saṅkhāra’.
“在这个意义上，
“For in this sense

行，和依于自己或他人

‘prompting’ is a term for a prior effort

而转起的前加行，是同义语。”

exerted by himself, or others.”

当我们描述“心”的时候，

When we describe consciousness,

我们使用“行”这个词。

we use the word ‘saṅkhāra’.

它是有行或者无行。

It is with saṅkhāra or it is without saṅkhāra.

这里的“行”意思是“努力”，

The word ‘saṅkhāra’ here means effort,

做事之前的预备努力。

a prior effort before doing something.

因此，它在这里有一个特殊的意义。

So it has a special sense here.

我觉得你们一定熟悉“行”这个词。

I think you are familiar with the word ‘saṅkhāra’.

“行”意思是被造作之法

‘Saṅkhāra’ means those that are conditioned

或者造作之法。

and also those that condition.

但是在此处特定的语境下，

“行”的意思是前加行。

But in this particular context ‘saṅkhāra’ means just prior effort.

因此有行和无行——

So with effort and without effort -

意思就是有怂恿和没有怂恿。

that means with prompting and without prompting.

这就是“行”的定义。

This is the definition of the word ‘saṅkhāra’.

我们在教授阿毗达摩

的时候，应该要注意这点。

We should note this for explanation when we teach Abhidhamma.

“在这个意义上，行，

和依于自己或他人而转起的前加行。”

“In this sense ‘prompting’ is a term for a prior effort exerted by himself or others.”

这里举出了不同种类心的例子。

Then examples of the different kinds of consciousness are given.

这些很容易理解。

They are not difficult to understand.

在第 86 段的结尾：

At the end of paragraph

“与舍、定相应的为第五”。

“The fifth is associated with equanimity.”

“舍”这里的意思是中性的感受。

‘Equanimity’ here means neutral feeling.

大家知道，受有乐受、忧受

You know there are pleasant feeling, unpleasant feeling

和不乐不忧受。

and neither pleasant nor unpleasant feeling.

第三个是“中性感受”（舍）。

The third one is called ‘neutral feeling’ (upekkhā).

“舍”这个词意思

可以是中性感受或者平静的感受。

The word ‘upekkhā’ can mean neutral feeling or equanimity.

这里“舍”的意思是中性感受，

Here ‘upekkhā’ means neutral feeling,

不是喜悦，也不是忧愁。

neither somanassa nor domanassa.

这里给出了数字。

The numbers are given here.

你们可以通过数字检查下发资料。

When you see the numbers, you can check with the handouts.

如果你们对这些“点”熟悉，

可以去查看表格。

You may go to that sheet if you are already familiar with the dots.

第 91 段：

Paragraph

“若人喜悦、满足于

“When a man is happy and content

这样的邪见说：

in placing wrong view foremost of the sort beginning

‘于诸欲中无有过失’”等等。

‘There is no danger in sense-desire’” and so on.

我想划掉这里的英文单词“in”。
I want to strike out the word ‘in’.
他不是因为起了这样的邪见而喜悦。
He is not happy in placing wrong view foremost.
他很喜悦和满足，
He is happy and he is content,
然后在心里生起了这样的邪见。
and he places wrong view foremost in his mind.
意思就是因邪见做某事。
That means with wrong view he does something.
应该是“当他喜悦和满足的时候，
It should be “When a man is happy and content,
生起了这些的邪见”等等。
and placing wrong view foremost” and so on.
这里英译文的“in”不需要。
The word ‘in’ is not needed here.
在这段的结尾：
Towards the bottom of the paragraph
“如果由于不得
欲境或者缺乏其他的欢喜之因，
而无前面所说的四种欢喜之时，
“But when the consciousnesses are devoid of joy in these four instances
则为其他四种舍俱的不善心生起。”
through encountering no excellence in the sense-desires” -
——这里的
应该换成“sense-objects”。
“sense-desires”
here it should be sense-objects, not sense-desires.
应该是“欲境”或者贪欲的所缘。
It should be sense-objects or objects of sense-desire.
第 96 段：
Paragraph
“此中：眼识，有识知
依止于眼（现于眼前）的色的特相。”
“Herein, eye-consciousness has the characteristic of being supported by the eye and cognizing visible data.
“有单以色为所缘的功用（味）。”
Its function is to have only visible data as its object.”
意思就是眼识只是观察色所缘。
That means eye consciousness just sees the visible object.
它观看的时候，仅仅是观看。
When it sees, it just sees it.
它不会分辨是蓝色还是红色之类的。
It does not see it as blue or that it is red or whatever.
眼识观察所缘的时候，
仅仅将之作为一个色所缘。
The eye consciousness sees the object just as a visible object.
我们知道它是蓝色，还是绿色
We know that it is blue, that it is green,
是通过意门，
by manodvāra (by mind -door),
通过意门心路过程，
by mind-door thought process,
而不是眼门心路过程。
not by eye-door thought process.
因此，它只能观察色所缘，
That’s why it is said that it sees only visible data
而不能观察形状等等。
and not shape and so on.
“以色的现前状态为现状。”
“It is manifested as occupation with visible data.”
我们来看第 107 段：
Let us go to paragraph
“以色等现前的状态为现状。”
“It is manifested as confrontation of visible data.”
这里用的是相同的词。
The same words are used.
这里不是说“occupation”。
Here it does not say ‘occupation’.
是面对色所缘，
It is being faced with visible data or confronted with visible data,
并不是被色所缘所占据。
not occupation with visible data.

“离去（意思是唯作意界的消失）

“Its proximate cause is the departure of

(That means the disappearance of.)

以色为所缘的

唯作意界为直接因（足处）。”

the functional mind-element that has visible data as object.”

要想理解这些段落，

In order to understand these passages

你们至少要理解心路过程。

you have to understand at least the thought process.

我在讲阿毗达摩的时候，

During the Abhidhamma class

讲过心路过程。

I talked about the thought processes.

如果你们听课的时候记了笔记，

If you have notes from that class,

请查看第一个心路过程的笔记。

please look at the first thought process.

然后再阅读这些段落。

Then read these passages.

因为，此处眼识的近因是

Because here the eye consciousness its proximate cause is the departure of the functional mind-element

以色为所缘的唯作意界的离去。

that has visible data as its object.

意思就是

That means

在眼识之前生起的是

that immediately before eye consciousness

是什么心？

what is there?

五门转向心。

it is pañcadvārāvajjana.

这个唯作意界

The disappearance of that functional mind-element

或五门转向心的消失

or that five-door-adverting

是眼识的近因。

is the proximate cause for eye consciousness.

如果唯作意界没有消失，

If the functional mind-element does not disappear,

眼识就不能生起。

then the eye consciousness cannot arise.

唯作意界消失之后，

Functional mind-element disappears

眼识才能生起。

so that eye consciousness can arise.

因此，唯作意界的消失是眼识的近因。

Therefore the disappearance of functional mind-element is the proximate cause for eye consciousness.

这有点像排队。

It is something like you being in a line.

前面那个人走了之后，

你才能占据它的位置。

The disappearance of the man before is the proximate cause for your being there.

然后才有意界的领受等等。

Then there is the mind-element as receiving or accepting and so on.

然后 110 段开始的

And then beginning in paragraph

14 种形相或者 14 种作用。

the 14 modes or the 14 kinds of functions are explained.

89 心

These 89 types of consciousness

具有不同的作用

have different functions.

有一些类型的心有一种作用，

Some kinds of consciousness have one function only,

但是其他类型的心可能有两种、

but others may have two functions,

五种作用等等。

five functions and so on.

从 110 段开始部分，

解释了不同种类心执行的 14 种功能。

These 14 functions performed by different types of consciousness are explained beginning with paragraph 110.

要想理解这些功能，

To understand these functions also

你们需要一张心路过程的图标。

you need to have a diagram of the thought process.
参阅心路过程的表格，
Looking at that diagram of the thought process,
你们再读这些段落就能够理解。
you may read these passages and you will understand them.
111 段，
In paragraph
大概往下 7 行：
about seven lines down
“以及堕于人类之中的半择迦等的人”
“entering upon the state of eunuchs” -
——意思就是投生为太监。
that means being reborn as eunuchs.
“堕入人类之中的”意思就是投生。
‘Entering upon the state of’ means being reborn as.
然后脚注 42，第三行：
Then in footnote 42 the third line
“业相是给予的馈赠，
“ ‘Sign of kamma’ is the gift to be given
是意志之缘”等等。
that was the condition for the volition” and so on.
在“given”之后加上“etc”。
After ‘given’ please add ‘etc.’.
“给予的馈赠等
“The gift to be given, etc.,
是意志之缘”。
that was a condition for the volition.”
脚注 44：
Footnote
“同样的所缘：
“ ‘With that same object’:
如果业是有分的所缘”
if kamma is the life-continuum’s” -
——这里有错误。
it is a mistake.
这里应该是
“结生的所缘”不是有分的所缘，
It should be relinking’s, not life-continuum’s.
这里是结生。
It is relinking or rebirth.
“如果业是结生的所缘，
那么就是那个业”等等。
“If kamma is the relinking’s object, then it is that kamma” and so on.
14 个形相或者 14 个作用
These 14 modes or 14 functions
一个个地介绍
are explained one by one.
123 段：
In paragraph
那里说
there is a saying
“那一生（有）之中最后的有分，
“For the last life-continuum consciousness of all in one becoming
被称为死，
is called ‘death (cuti)’
因为是从生（有）而灭。”
because of falling from that [becoming].”
在一期生命之中，
In one given life
结生、有分和死
relinking, life-continuum and death
是同一种类型的心。
are all the same type of consciousness.
实际上，结生心是果报心。
Actually relinking consciousness is a resultant consciousness.
这个心在整个一生中不断地重复。
This consciousness repeats itself all through the life.
作为结生心生起的第一个刹那之后，
After the first moment of arising as relinking,
它被称为有分。
it is called ‘life-continuum’.
在生命结束的时候，
At the end of life also
也会生起此种类型的心。
that type of consciousness arises.
我们称之为死心。
We call that ‘death consciousness’ or ‘cuti’.
在一期生命之中，
In one given life
结生、有分和死是同一种类型的心。

the relinking, life-continuum and death consciousness are all the same types of consciousness.
因此，这里说：
That is why it is said here
“那一生之中最后的
“For the last life-continuum consciousness
有分心被称为‘死’。”
of all in one becoming is called ‘death’.”
最后的有分心被称为“死”。
The last life-continuum is what we call ‘death’.
这三种类型的心
These three kinds of consciousness
是同一种心。
are just one and the same kinds of consciousness.
好。我讲阿毗达摩时，
OK. When I taught Abhidhamma
介绍心那一章讲了几节课？
the chapter on citta took me how many talks?
六七节课。
Six or seven talks.
我们今天只花了一个小时。
Today we are doing in one hour.
下个星期，我们要学习到 185 段。
Next week we will go to about paragraph 185.
后面是花絮部分……
你们听阿毗达摩的时候记了笔记吗？
Do you have the notes from the Abhidhamma class.
下个星期我们将介绍心所。
Next week we will have the description of the mental states.
如果你们以前记了笔记，那么会更好。
If you have those notes with you, it is better.

31A 说蕴品

第十四 说蕴品 Ps: 125-134

上星期，我们学习了识蕴。
Last week we finished consciousness aggregate.
今天，我们开始学习受蕴。
Today we begin with feeling aggregate.
518 页
page 518
第 125 段：
Paragraph 125
“上面已经说过：
“Now it was said above,
‘一切有觉受相的
‘Whatever has the characteristic of being felt
——这里英译的“being felt”也要更正为“feeling”。
(Here also ‘being felt’ should be corrected to feeling.)
总括为受蕴’
should be understood, all taken together, as the feeling aggregate’.”
我上个星期告诉过你们
I told you last week that
智髻尊者误解了“vedayita”这个词。
Venerable Ñāṇamoli misunderstood the word ‘vedayita’.
他将这个词当成被动过去分词，
He took it as a passive past participle,

但是它不是被动过去分词。
but it is not a passive past participle.
这个词在这里是作为动名词使用。
It is a verbal noun here.
“vedayita”这个词意思就是“感受”。
The word ‘vedayita’ simply means feeling.
大家看到“being felt”或者“felt”
Whenever you see the words ‘being felt’ or ‘felt’
都换成“feeling”。
change to feeling.
“有觉受相的
“And here, too, what is said to have the characteristic of feeling
(not ‘being felt’)
即为‘受’，所谓：
is feeling itself, according as it is said
‘朋友，觉受觉受，
‘It feels’ (not ‘is felt’), friend,
故名为受’”。
that is why it is called ‘feeling’.”
我们要用主动语态。
We have to take the active voice.
下一章：
In the next paragraph also
“这受的自性与觉受相虽为一种，
“But though it is singlefold according to its individual essence as the characteristic of feeling,
然依类别而有三种”，等等。
it is nevertheless threefold as to kind” and so on.
三种就是：善、不善、无记。
They are profitable, unprofitable and indeterminate.
这就是《法集论》中的分类。
This is the division found in the first book of Abhidhamma.
论师觉音尊者就是按照此种分类方法。
The Commentator, the Venerable Buddhaghosa, is following that division.
因为“识”被分成善、不善、无记，
Since consciousness is divided into profitable, unprofitable, and indeterminate,
受也被如此划分。
feeling too is so divided.
“此中：‘欲界因有喜、舍、智、行
“Herein, it should be understood that when associated with the profitable consciousness
的差别故有八种’等，
described in way beginning
与前面所说的同样方法，
和善识相应的受为善。”

‘That of the sense-sphere is eightfold, being classified according to joy, equanimity, knowledge and prompting is profitable.”
这里有一个脚注。
Then we find a footnote.
“这应该被视为善受的次要特征。”
“This should be regarded as a secondary characteristic of profitable feeling.”
这里英译者也误解了
“upalakkhaṇa”这个词。
Here also there is a misunderstanding of the word ‘upalakkhaṇa’.
“Lakkhaṇa”意思是“特相”，
‘Lakkhaṇa’ means characteristic
“upa”是“次要”、“从属”的意思。
and ‘upa’ can mean secondary or subordinate.
但是这里“upalakkhaṇa”是
“陈述事实”的意思。
But here ‘upalakkhaṇa’ means something like stating of the fact.
“当它与善识相应时，
The statement that ‘when it is associated with profitable consciousness,
它就被称为善”，
it is called profitable’
这只是一个事实的陈述；
is just a statement of fact;
它没有给出被称为善的理由。
it is not giving a reason for it being profitable.
这在复注中被称为“upalakkhaṇa”。
It is described in the Sub-Commentary by the word ‘upalakkhaṇa’.
有时候，“upalakkhaṇa”意思像是说
——你只说了其中的一个事实，
Sometimes ‘upalakkhaṇa’ means something like saying - you say only one thing
但是它含有另外的意思。
but other things are meant.
我们可以说总统访问了旧金山。
We may say that the president visited San Francisco.
总统并不是单独出现的。
The president does not come alone.
他也和其他人一起来，
He comes with other people too,
但我们只说总统
参观了这个城市。类似于此。
but we just say that the president visited the city. It is something like that.
这被称为“upalakkhaṇa”。
It is called ‘upalakkhaṇa’.
这里英译成“次要特征”不对。
It is not a secondary characteristic.

这是一种经常
It is a kind of figure of speech
被论师所使用的修辞手法。
often used especially by Commentators.
在这里，它不是要解释受为什么是善的，
Here it is not an explanation of feelings being profitable,
但它只是陈述一个事实。
but it is just stating the fact.
如脚注所述，
As is stated in the footnote,
它是善的
its being profitable
还是不善的，
or unprofitable
取决于如理作意还是非如理作意。
is determined by right reflection or wrong reflection.
“和不善识相应的受为不善，
“That associated with unprofitable consciousness is unprofitable;
与无记识相应的受为无记。”
that associated with indeterminate consciousness is indeterminate.”
“受”永远和“识”相伴。
Feeling always accompanies consciousness.
任何“识”都有相应的“受”。
Every type of consciousness is accompanied by feeling.
因为“识”被分成三种
——善、不善、无记，
Since consciousness is divided into three (profitable, unprofitable, and indeterminate),
受也被如此划分。
feeling is also divided accordingly.
“一共是五种受，根据
“It is fivefold according to the analysis of its individual essence into
[身]乐、[身]苦、[心]悦、
[心]忧和舍自性的分析。”
[bodily] pleasure, [bodily] pain, [mental] joy, [mental] grief, and equanimity.”
这样，五种受：
Here there are five kinds of feelings.
第一种是“乐”
（sukha，身体的快乐）。
The first one is sukha (bodily pleasure).
身体的痛苦是“dukkha”。
Bodily pain is dukkha.
心理的愉悦是“somanassa”。
Mental joy is somanassa.
心理的忧伤是“domanassa”。

Mental grief is domanassa.
中舍的感受是“upekkhā”。
And equanimity is upekkhā.
这样，一共是五种受。
There are five kinds of feelings.
“此中：与善异熟身识相应的受为‘乐’，
“Herein, pleasure is associated with profitable resultant body consciousness
与不善异熟相应的受为‘苦’。”
and pain with unprofitable body consciousness” and so on.
如果你有上周下发的心识图表，
If you have the chart for consciousness from last week,
你可以对照着看看。
you may look at that and read it.
这里给出的编号和那个心识图标上不同。
The numbers given here are different than those on the chart for cittas.
你们可以看看另一份
讲义，看看它们是什么。
You may look at the other handout and determine what they are.
如果我们每一句话都
对照这个图表，这将花费很多时间。
It will take much time if we check every statement with these charts.
所以大家自己去对照。
So you have to do it yourself.
“与此等六十二识相应的受为‘喜’”。
“Joy is associated with 62 kinds of consciousness.”
也就是“悦俱”62，
That means somanassa 62,
我们表上用红点表示。
in our chart the red dots.
“即：欲界的四善、四有因异熟、
They are “namely as to sense-sphere, with 4 kinds of profitable, with 4 resultant with root-cause,
一无因异熟、
with one resultant without root-cause,
四有因唯作、
with 4 functional with root-cause,
一无因唯作、
with one functional without root-cause,
四不善，
and with 4 unprofitable;
色界的
and as to fine material sphere,
四善、
with 4 kinds of profitable,
四异熟、四唯作，

4 resultant, and 4 functional,
除了每种第五禅识”。
leaving out that of the fifth jhāna in each case.”
第五禅是舍受。
The fifth jhāna is accompanied by upekkhā
(equanimity or indifferent) feeling.
62 种中不包括第五禅那。
The fifth jhāna is left out of these 62.
“及出世间的识是没有无禅的，
“But there is no supramundane without jhāna
所以八种出世间心
and consequently the [eight] kinds of supramundane
各有五禅而成为四十心。”
multiplied by the five jhānas make forty.”
这里提到的就是 40 种出世间心。
This is where the 40 types of supramundane consciousness are mentioned.
在介绍识蕴的时候，
In the description of the consciousness aggregate
论师没有说有四十种出世间心。
the Commentator did not say that there are 40 types of supramundane consciousness.
论师提到 4 道和 4 果八种心。
The Commentator mentions 8 - 4 Path consciousness and 4 Fruit consciousness.
这里，他提到 40 种出世间心。
Here he mentions 40 types of supramundane consciousness.
八种出世间心，
There are 8 supramundane consciousness
每种乘以 5 个禅那。
and each one is multiplied by the 5 jhānas.
因此，就是 40 种。
So they become 40.
在这 40 种之中，
Among the 40
一二三四禅那心是悦俱的。
the first, second, third and fourth jhāna consciousness are accompanied by joy.
第五禅是舍俱，
或者说是中性的感受。
The fifth jhāna is accompanied by equanimity or indifferent feeling.
忧是把随着两种不善心。
Grief is associated with two kinds of unprofitable consciousness.
嗔根心，
That the dosamūla, those accompanied by dosa
在不善心之中伴随着嗔恚的心。
among the akusala cittas (the unwholesome consciousness).
舍与剩下的 55 种心相应，
Equanimity is associated with the remaining 55 types of consciousness,

也就是表格上的蓝点。
that is the blue dots on the chart.
如果你有带颜色的表格，
就很容易理解。
If you have a chart with color, then it is easy.
红色的点代表“悦”。
Red dots represent somanassa.
蓝色的点代表“舍”。
Blue dots represent upekkhā.
带叉的——红色的叉
The crosses - the red cross
代表身体的悦受，
represents bodily pleasure
蓝色的叉代表身体的苦受。
and the blue cross represents bodily pain.
绿色的点代表心理上的忧受。
The green dots represent mental grief.
现在来看此五种受的“相”等
ow we come to the characteristic, etc., of these five kinds of feeling
128 段
paragraph 128.
“此中，‘乐’（受）
——有享受可意的可触的境的特相。
“Pleasure has the characteristic of experiencing a desirable tangible datum
(That is something that can be touched.).”
有使相应之法的消沉的作用；
Its function is to intensify associated states.
以身的苦恼为现状；
It is manifested as bodily affliction.
以身根为近因。”
Its proximate cause is the body faculty.”
“身根”意思就是身净色。
‘Body faculty’ simply means body sensitivity.
在学习“色蕴”的时候，
From when we studied the corporeality aggregate
我想大家都记得有五净色
I think you remember there are five sensitivities -
——眼、耳、鼻、舌、身净色。
eye, ear, nose, tongue, and body sensitivity.
身净色在这里被称为“身根”。
此二者是一回事。
Body sensitivity is here called ‘body faculty’. It is the same thing.
“苦（受）——
有受不可意的可触的境的特相。”

“Pain has the characteristic of experiencing an undesirable tangible datum.”
也就是当你身体感到痛苦的时候。
That is when you have pain in the body.
当你被什么东西砸到
When you hit yourself with something
或被人殴打的时候，
or when someone hits you,
身体就会感受到痛苦。
there is pain in the body.
“有使相应之法的消沉的作用。”
“Its function is to intensify associated states.”
当“苦”出现的时候，
When there is pain,
你的心和心所变得消沉。
your mind and your mental states become withered.
它们不快乐。
They are not happy.
“以身的苦恼为现状。”
“It is manifested as bodily affliction.”
当你们通过禅修来观察的时候，
When you look at it through meditation,
就会看到身体的痛苦。
then you see it as bodily affliction.
它的近因还是身净色。
Its proximate cause again is the body sensitivity.
“喜（受）——
有享受可意的所缘的特相。”
“Joy has the characteristic of experiencing a desirable object.”
这就是“somanassa”。
是发生在心里，
This is somanassa. It is in the mind.
是心理上的愉悦。
It is mental joy.
“有以各种方法受用可意的行相的作用。”
“Its function is to exploit in one way or another the desirable aspect.”
我想知道“受用”这个词是贬义词
I want to know whether or not the word ‘exploit’ has a bad meaning
还是褒义词？
or does it also have a good meaning?
学生：在现代，它大多数时候是贬义词。
Students: In modern times it mostly has a bad meaning.
意思是某人不公平地占别人的便宜。
It means that someone takes advantage unfairly.

但是，这个词也有褒义的意思。
But it also can mean to make good use of.
尊者：这里使用的是褒义，
Teacher: It is used in the good sense here,
不是贬义。
not the bad sense.
就是“完全受用”的意思。
So it fully enjoys.
“以心的愉快为现状。
“It is manifested as mental affliction.
以轻安为近因。”
Its proximate cause is tranquility.”
愉快是从轻安而来。
Joy comes from tranquility.
“忧（受）——有受不可意的所缘的特相。
“Grief has the characteristic of experiencing an undesirable object.
有以各种方法
受用不可意的行相的作用。”
Its function is to exploit in one way or another the undesirable aspect.”
不可意——
Undesirable aspect -
这里我们不能使用“享受”，对吧？
we cannot use the word ‘enjoy’ here, right?
它彻底体验到不可意的形相。
It experiences the undesirable aspect thoroughly.
“以心的苦恼为现状；
“It is manifested as mental affliction.
只以心所依处为近因。”
Its proximate cause is invariably the heart-basis.”
这两个以“忧”相应的心
只在欲界众生心中生起。
These two types of consciousness associated with domanassa only arise in beings of the sensual sphere.
因此，总是依赖于心所依处。
So it always depends on the heart-base.
舍——“舍”，这里的
是中舍的感受或者漠不关心的态度。
Equanimity - ‘equanimity’, here means neutral feeling or indifferent feeling.
“舍（受）——有中性感受的特相”。
“Equanimity has the characteristic of feeling neutral”,
——这里的“being felt”也不对。
not ‘being felt as neutral’.
没有感受到愉悦，也没有感受到忧伤，
ot feeling pleasure, not feeling displeasure,

是一种中性的感受。
feeling the middle feeling is what is meant.
“有使相应的（心、心所法）不增长
“Its function is not to intensify
不消沉的作用；
or wither associated states.
以寂静的状态为现状；
It is manifested as peacefulness.
以离喜之心为近因。”
Its proximate cause is consciousness without happiness.”
因为，如果有“喜”，
就不可能是中舍的感受。
That is because if there is happiness there can be no indifferent feeling.
它的近因就是
Its proximate cause is consciousness
和“喜”不相应的识。
that is not accompanied by somanassa.
脚注 56
In footnote 56
解释了为什么
it is explained why
不是与身受相应的识，而是双五识
the dvipañcaviññāṇa other than those associated with bodily feeling
与舍受相应，
have only indifferent feeling accompanying them
具有身受的与乐或苦相应。
and the others that are associated with bodily feeling are accompanied by pleasure and displeasure.
这是一个非常好的解释
This is a good explanation
当我们谈到无因心的时候。
when you talk about the ahetuka (rootless) consciousness.
“就像当一个人把一团棉花放在铁砧上，
“Just as when a man places a piece of cottonwool on an anvil
用铁锤捶打，
and strikes it with an iron hammer,
铁锤对穿过棉花撞击铁砧，
and his hammer goes right through the cotton and hits the anvil,
铁锤的冲击力很大，
the violence of the blow is great,
同样地，因为冲击的作用力很大
so too because the violence of the impact’s blow is great,
快乐伴随着身识
body consciousness is accompanied by pleasure
所缘是可喜的时候，

when the object is desirable
或者中等可喜
or desirable-neutral one,
身识于苦相应，所缘是不可喜
and by pain when the object is an undesirable
或中等可喜。”
or an undesirable-neutral one.”
这里出现了：铁砧，
Here there is an anvil,
棉花和铁锤。
cottonwool and a hammer.
这是三法。
So there are three things here.
当别人打你的时候，
When someone hits you,
存在着大种。
there are the great elements.
怎么讲？
What shall I say?
存在着身净色
There is body sensitivity
和可触摸的
and tangible data
触所缘。
or those that can be touched.
这些可以被接触的，
Those that can be touched,
是什么？
what are they?
三个大种。
The three great elements.
三大种我们称之为“触”。
The three great elements are what we call ‘touch’.
当它们撞击身净色的时候——
When these hit against the body sensitivity,
身净色在这里被比喻成棉花
which is like the cottonwool here,
——因为这种作用力，
because of the impact,
身净色依赖于大种——身体里有大种。
the great elements upon which the body sensitivity depends - there are great elements.
身净色依赖于这些大种。
On these great elements body sensitivity depends.
大种、身净色
There are great elements, body sensitivity

触所缘是三大种的组合。
and tangible data which is the combination of the three great elements.
当触所缘撞击身净色的时候，
When the tangible data strikes against body sensitivity,
它穿过了身净色，
it goes through bodily sensitivity
抵达了身净色下面的大种。
and reaches the great elements beneath it.
这就像大种与大种碰撞，
It is like great elements hitting great elements.
就像是铁锤撞击铁砧。
It is like the hammer hitting the anvil.
这种作用力很强大。
The impact is strong.
当所缘是可喜，
And so when the object is pleasurable
或者中等可喜的时候，
or pleasurable-neutral,
就有乐受。
there is sukha.
当所缘是不可喜，
When the object is displeasurable
或者[中等不可喜]的时候，
or displeasurable-neutral,
就有苦受。
there is dukkha.
对于身净色而言，
There can be no upekkhā here
没有舍受。
with regard to bodily sensitivity.
对于眼识等，只有舍受。
With regard to seeing consciousness and so on there is only upekkhā.
你们要记住眼识等只是与舍受相应，
You may remember that seeing consciousness and so on are accompanied by indifferent feeling
不与乐受和苦受相应。
and not by pleasurable or displeasurable feeling.
也就是在看到、听到的刹那生起这些识。
That is at the very moment of seeing, hearing and so on.
那是因为色所缘等等依赖于色法。
That is because the visible object and so on are depending rūpa.
色所缘不是大种之一。
Visible object is not one of the great elements.
因此当色所缘撞击眼净色的时候，
它们都是所造色，
So when visible object strikes against eye sensitivity which is again a depending one,

这就相当于一团棉花撞击另一团棉花。
it is like a ball of cotton striking another ball of cotton.
这种作用力不是很大。
The impact is not so great.
没有穿过棉花抵达铁砧的阶段。
It does not go through the cotton ball to the anvil.
因此，就是柔软的所缘撞击柔软的净色。
So here it is a soft object striking a soft sensitivity.
这种作用力不是很大。
The impact is not so great.
不管所缘是可喜的还是不可喜的，
Whether the object is desirable or undesirable
永远是舍受。
the feeling is always indifferent feeling.
这里给出了复注的解释。
This explanation is given by the Sub-Commentary here.
下一个蕴是想蕴。
The next aggregate is the perception aggregate.
想蕴很容易理解。
There is nothing difficult here about perception aggregate.
我们已经讨论了“想”。
We have talked about perception.
因此，这里的意思是：
“一切有想念相的总括为想蕴。”
“whatever has the characteristic of perceiving should be understood, all taken together, as the perception aggregate” and so on.
它也被分成善、不善、无记。
It is also divided into profitable, unprofitable and indeterminate.
想与一切心俱。
Perception accompanies all types of consciousness.
只要有心生起，就有“想”。
Wherever there is consciousness, there is perception.
这里给出了它的“相”等等。
Its characteristic, etc., are given.
什么是想的相？感知。
What is its characteristic? Perceiving.
“有给以再起想念之缘的相说
“Its function is to make a sign as a condition for perceiving again
‘这就是它’的作用，
如木匠等（想起）木料等。
that ‘this is the same’, as carpenters, etc.’, do in the case of timber, and so on.
依所取之相而住著于心为现状。”
It is manifested as the action of interpreting by means of the sign as apprehended.”
这意味着

That means
所取之相可能被正确地理解，
也可能被错误地理解。
it may be apprehended rightly or wrongly.
如果被错误地理解，
If it is apprehended wrongly,
依赖于这种错误理解
的解释也会发生错误，
then that interpretation will depend upon that wrong apprehension
因此结论也就会错误，
例如盲人看到大象。
and so the conclusion will be wrong, like the blind men seeing the elephant. “
“以现前之境为近因，
Its proximate cause is an objective field in whatever way that appears,
如小鹿看见草人
而起‘是人’之想相似。”
like the perception that arises in fawns that see scarecrows as men.”
这些动物以为它们看到的是人，
These animals think they are seeing men
其实它们看到的是稻草人。
when in fact they are seeing scarecrows.
现在来看“行蕴”。
Then we come to the formation aggregate.
行蕴很重要，
The formation aggregate
它有许多分支。
is important and has many divisions.
巴利语是“saṅkhāra khandha”。
The Pāḷi word is saṅkhāra khandha (formation aggregate).
“Saṅkhāra”在这里
的意思是“造作者”。
‘Saṅkhāra’ here means just that which makes.
诸行有行作的特相。
Its characteristic is forming that which has the characteristic of agglomerating.
它就是发动、
It is just forming
组合。
or putting together.
“那是什么呢？便是行。
所谓：‘造作诸行，
“What is that? It is formations themselves, according as it is said ‘They form the formed,
诸比丘！故名为行’。”
bhikkhu, that is why they are called ‘formations’.”

“彼等诸行有行作的特相；
有发动组合的作用，
“They have the characteristic of forming. Their function is to accumulate.
以忙碌为现状。”
They are manifested as intervening.”
这里把英译“intervening”
It may be better to say ‘activeness’
换成“activeness”可能更好。
instead of ‘intervening’.
大家可以在脚注 58 看到
“vipphāra”这个巴利语词。
You will see the Pāḷi word ‘vipphāra’ in footnote 58.
复注将“vipphāra”
解释成“vyāpāra”。
Vipphāra is explained in the Sub-Commentary by vyāpāra.
“vyāpāra”的意思就是“活跃、忙碌”。
‘Vyāpāra’ means activeness, being active.
“Intervening”对应
的意思应该是“活跃”。
‘Intervening’ really means being active.
它们以活跃为现状。
They are manifested as those that are active.
“它们以其余三[非色]蕴为近因。”
“Their proximate cause is the remaining three [immaterial] aggregates.”
因为行和其他三个非色蕴
That is because they arise with the other three immaterial aggregates
（识蕴、受蕴、想蕴）一起生起。
(consciousness aggregate, feeling aggregate, perception aggregate).
大家要记住，
Please bear in mind that
心总是和心所一起生起。
consciousness is always accompanied by mental factors.
这四种非色蕴总是一起生起，
These four immaterial aggregates always arise together,
它们是：识蕴、
that is consciousness aggregate,
受蕴、想蕴和行蕴中的一些。
feeling aggregate, perception aggregate and some of the formation aggregate.
当一法被认为是主要之法，
When one is taken as the principle thing, then the others
其他的诸法就成为它的近因。
become its proximate cause.
“因”在这里的意思就是“条件”。

‘Cause’ here means condition.
它们是：善、不善、无记。
They are profitable, unprofitable and indeterminate.
这里所给出的 52 心所
Then the 52 cetasikas are mentioned here
的顺序是按照《法集论》中的顺序。
following the order given in the first book of Abhidhamma.
在《法集论》中，
In the Dhammasaṅganī
提到了第一种心。
first consciousness is mentioned.
佛陀说，伴随着此心，
Buddha said that with this consciousness
生起了诸心所——
such mental factors arise -
触、
contact arises,
思等等生起。
volition arises and so on.
根据那本书，
Following that,
在此处给出了介绍。
the description is given in this book.
首先，我们看到善，对吧？
First we find kusala here, right?
“这里先说与欲界第一善识相应的
“Herein, firstly, those associated with the first sense-sphere profitable consciousness
(That means the first kāmāvacara kusala.)
三十六种：
amount to 36,
即决定依自身生起的
that is to say, the constant ones,
二十七，
which are 27 given in the Texts as such,
不论何法的四种，
and the 4 ‘or-whatever-states’,
及不决定生起的五种。”
and also the 5 inconstant ones.”
我们要理解此三种
We have to understand these three -
——决定生起的、
constant ones,
不论何法
or-whatever-states,

和不决定生起的。
and inconstant ones.
“决定生起的”意思就是
总是伴随着分配给
它们的某种心而生起的。
‘Constant ones’ mean the ones that always accompany the consciousness assigned to them.
最明显的一个就是“触”。
The most obvious one is contact.
当我们说“触”伴随着某种识的时候，
When we say contact accompanies this type of consciousness,
它总是伴随着那种识生起，
it always accompanies that type of consciousness,
无一例外。
invariably.
这种心所被称为“决定生起的”。
Such mental states are called ‘constant’.
“不决定生起的”意思就是，
‘Inconstant’ means
它们可能伴随某种心生起，
they may or may not
也可能不伴随它生起。
associate or arise with a certain consciousness.
例如，
For example
我们以“悲”为例。
let us say compassion.
“悲”伴随着某些心，
Compassion accompanies some kinds of consciousness,
但是只有当你修悲的时候，
“悲”才会在你心里生起，
but only when you practice compassion will compassion arise in your mind,
其他时候不会生起。
not at other times.
当你修悲的时候，
它就会在你心里生起。
When you arouse compassion, it will arise in your mind.
如果你不修，它就不会生起。
If you do not arouse it, then it will not arise.
这种心所被称为“不决定生起的”。
Such mental factors are called ‘inconstant’.
虽然说它们是伴随着某种心生起，
Although they are said to accompany a certain type of consciousness,
但是它们不总是伴随着那种心生起，
they do not accompany that type of consciousness every time it arises,

只有有时候才生起。
only sometimes.
“嫉”
Envy (issa)
被认为是不决定生起的。
is said to be inconstant.
只有当你嫉妒
Only when you envy
别人的成功时，它才在你心里生起。
other people’s success is there envy in you.
否则的话，它就不会伴随着那种心生起。
Otherwise it will not accompany that type of consciousness.
这种心所被称为“不决定生起的”。
Such mental factors are called ‘inconstant’.
大家记得
《阿毗达摩概要精解》里的用词吗？
Do you remember the words used in The Manual of Abhidhamma?
那里用的是“mixed adjuncts”和“unfixed adjuncts”。
Fixed adjuncts and unfixed adjuncts.
在《概要精解》里，是用“fixed adjuncts”和“unfixed adjuncts”。
In the manual you will find fixed adjuncts and unfixed adjuncts.
这里的英译用词是
“constant”和“inconstant”。
Here the words ‘constant’ and ‘inconstant’ are used.
它们其实是一回事。
They mean the same thing.
还有一种是“不论何法”，
The other one, or-whatever-states,
这很重要。
is important.
当佛陀教导说，
某些心所伴随某种类型的心时，
When the Buddha described the mental states accompanying a certain type of consciousness,
他没有列出所有的心所。
he did not give all the mental states.
他逐一列出了大多数心所。
He gave most of the mental stated, one by one, by name.
例如，某种心伴随 36 种心所。
Let us say the consciousness is accompanied by 36 mental states.
佛陀可能会逐一列出了 32 种心所。
He would mention 32 mental states one by one, by name.
然后他就会说，
Then he would say
伴随此种心的

there are some others also
还有其他一些心所。
that accompanied that consciousness.
所有这些被称为善
All those are called kusala
或者不善等等。
or all those are called akusala and so on.
注释 59 给出了《法集论》中的用词。
The words used in the Dhammasaṅganī are in footnote 59.
“Ye vā pana tasmim samaye
aññe pi atthi
paṭicca-samuppanā arūpino dhammā”
and so on.
有一些心所没有给出名字，
Some of those mental states are not mentioned by name,
但是用“ye vā pana”指代了。
but they are mentioned by the words ‘ye vā pana’.
在巴利语中，
它被称为“yevāpanaka”，
They are called ‘yevāpanaka’ in Pāḷi.
被翻译成“无论何法”
It is translated as ‘or-whatever-states’.
我不喜欢英译的“or”。
I don’t like the word ‘or’ here.
虽然巴利语中有“vā”，
Although there is ‘vā’ in Pāḷi,
但是它的意思不是“or”，
而是“also”。
it does not mean ‘or’ here. It means ‘also’.
我说过，伴随欲界
第一个善心的有 36 个心所。
As I said, there are 36 mental states accompanying the first kāmāvacara kusala citta.
介绍了 32 个心所的名称之后
After describing 32 by name let us say,
佛陀说：
the Buddha said
还有（also）其他的心所。
that there are others also.
这里的巴利语
“vā”意思是“also”（还有），
而不是“or”（或者）。
So here the Pāḷi word ‘vā’ means ‘also’, not ‘or’.
可能翻译成“also other states”（还有其他法）更好。
Maybe ‘also other states’ is good.

它们应该出现在列表中。
They may be given by name in the list.
因此“如是给出二十七”意思是
圣典中给出了二十七种的名称。
So ’27 given as such’ means 27 are given in the Texts by name.
然后还有四种“不论何法”
Then there are the 4 whatever-states
和五种“不决定生起之法”。
and also the 5 inconstant ones.
如果大家看列表，
If you look at the list,
上面分得很清楚。
they are well divided.
四种不论何法是：
The 4 whatever-states are
欲、
zeal or desire,
胜解、作意、
resolution, attention
中舍性，
and specific neutrality.
五种不决定生起的是：悲、喜、
The 5 inconstant ones are compassion, gladness,
离身恶行、
abstinences from bodily misconduct,
离语恶行、
abstinence from verbal misconduct
离邪命。
and abstinence from wrong livelihood.
这五种被称为“不决定”，
These five are called ‘inconstant’
上面四种是“不论何法”。
and the 4 above ‘whatever-states’.
其他的是决定生起的。
The others are constant ones.
然后坐着对每一个心所的
Then the author describes
相、味、
the characteristic, function,
现起、足处进行解释。
mode of manifestation and proximate cause of each one of them.
第一个就是“触”
The first one is phassa (contact)
第 134 段
in paragraph 134.

触是由三者的集合而产生：
It is contact which is born of convergence of three,
色所缘、
that is visible object,
眼和眼识。
the eye and seeing consciousness.
当此三者生起的时候，
When these three arise,
触也生起。
contact also arises.
在经说，因为此三者的集合，
In the books it says because of the convergence of these three
“触”生起。
contact arises.
“触”被人们认为
是此三者的集合而产生的，
Contact is seen as something which comes out of the convergence of these three,
此三者在一起生起“触”。
the coming together of these three.
它的相是“接触”。
Its characteristic is touching.
“接触”指的是心理上的“接触”。
‘Touching’ means mentally touching.
“有触击的作用；
“Its function is the act of impingement.
以集合为现状；
It is manifested as concurrence.
以现于诸识之门的境为近因。”
Its proximate cause is an objective field that has come into focus.”
“它虽然不是色法，
“Although this is an immaterial state,
但由触于
yet it occurs with respect to an object
所缘而起。”
as the act of touching too.”
这里英译的“too”不对。
It is not ‘too’ here.
我们可以删掉“too”，
We can leave out ‘too’ all together
或者换成“only”。
or we may substitute ‘only’.
它不是色法，
It is immaterial,
所以，不能真正地接触他法。

so it does not really touch anything.
它实际上并没有“接触”任何法。
It really does not come into contact with anything.
当它生起的时候，它触于所缘而生起
When it arises, it arises as the act of touching.
。所以巴利语就称之为“触”。
That is why it is called ‘phassa’ in Pāḷi.
脚注 60 中：
“触于所缘（删掉‘too’）：
In footnote 60 “As the act of touching (not ‘too’):
通过此显示，这是它的自性，
by this he shows that this is its individual essence
虽然它不是色法。”
even though it is immaterial.”
这里给出的例子很好。
The examples given here are very good.
当我们碰到这些情况时，
我们会更清楚地体验到“触”——
We experience phassa more clearly when we come across these instances -
“看到别人品尝醋或
成熟芒果而流口水的人”。
“watering of the mouth in one who sees another tasting vinegar or a ripe mango.”
当我们看到别人吃酸的食物，
When one sees another eating something sour,
我们的嘴里就会产生口水。
water is produced in our mouth.
“看到另一个受伤，
一个富有同情心的人的身体就会颤抖；
“The bodily shuttering in a sympathetic person who sees another being hurt,
看到有人摇摇欲坠地站在树枝上，
一个胆小的人就会膝盖发抖”
the trembling of the knees in a timid man standing on the ground when he sees a man precariously balances on a high tree branch” -
——如果你看过马戏表演，
if you watch the circus, you get that feeling
当杂技演员在走钢丝的时候，
你就会有这种感觉。
when the performers are on the high wire.
“当看到鬼的时候，
“The loss of power of the legs in one who sees something terrifying
双腿就会发软。”
such as a pisāca (goblin)” -
——因此，当你感到害怕的时候，

so when you are afraid,
你就跑不动了。
you cannot run.
你的双腿就像被冻住了一样。
Your feet are like frozen.
当狗闻到豹子的气味
或看到豹子时，就会发生这种情况。
That happens to dogs when they have the smell of leopards or when they see leopards.
它们无法跑开。
They cannot run away.
它们太恐惧了。
They are too afraid.
这就是“触”的现起。
That is the manifestation of phassa (contact).
“[它的作用]
“And [as to its function]
如眼之于色，如耳之于声，
although it is not adherent on any one side
虽非直接（如肉体的）冲击到一边，
as eye-cum-visible-object and ear-cum-sound are,
然促使心与所缘的触击而联合。”
yet it is what makes consciousness and the object impinge.”
我不是很能理解这段英译，
I do not understand this and it is not quite
它跟原文的意思不太一样。
what the original means.
这里的意思是：
What it means here is:
虽然它不依附于任何一方，
although it is not adherent on any one side,
但是如色所缘之于眼、
it impinges on consciousness and object
声所缘之于耳朵，
as does visible object on the eye
它会对识和所缘产生作用力。
and sound on the ear.
记住，论师认为眼和耳
Remember the eye and the ear
在取境之前缘取所缘。
are said to take objects before they reach them.
似乎“触”完全没有撞击任何所缘。
Like them phassa is not stuck to any object at all.
它对识和所缘产生作用力，
It impinges on consciousness and the object,

如同色所缘对于眼，如同声音对于耳朵。
like visible object and eye, and like sound on the ear.
“依它自己所显示的原因
是三法的集合而称为触之故，
“It is said to be manifested as concurrence
所以说以集合为现状。”
because it has been described as its own action.”
在这里，译者也误解了一个巴利语单词。
Here he also misunderstood one word.
“因为它自己所显示
“Because it has been described
的原因
by way of its cause,
是三法的集合。”
namely, the occurrence of the three.”
大家知道，有时候，
You know sometimes
长短音
there is a difference between
不同，
a short vowel and a long vowel.
单词的也会不同，
Then you get a different meaning.
如果你把长音读成短音，
You just mispronounce or you read
或者把短音读成长音，
a short vowel for a long vowel, or a long vowel for a short vowel,
意思就完全不同了。
then you get a different meaning.
这里的所使用的
巴利语单词是“karanā”。
Here the Pāḷi word used is ‘karanā’.
“karanā”的意思是“原因”。
‘Karanā’ means a cause.
如果你将“karanā”
When you read it as karana
读成“karana”，
instead of karanā,
意思就变成“行为”了。
it means doing.
因此这里英译翻译成了“its own action”。
So here he translated it as ‘its own action’.
“karana”的意思是“行为”。

‘Karana’ means doing or action.
但是，这里是译者看错了。
This is not a correct reading.
正确的单词是“karanā”。
The correct reading is karanā.
“三法的集合”
“The concurrence of the three’
实际上就是“触”生起的原因。
is actually the cause for contact to arise.
“集合”本身不是“触”。
Concurrence itself is not contact.
触的生起
Contact arises
是通过以下三法的集合
——眼、色所缘和眼识。
through the concurrence of these three, that is the eye, the visible object and eye consciousness.
所以这里说以集合为现状。
Here it is said to be manifested as concurrence.
实际上，它是由这三法集合而产生的。
Actually it comes about with the concurrence of these three.
当此三者集合在一起，它就产生了。
When these three come together, it arises also.
“因为它是由于适当注意的识，
“And it is said to have as its proximate cause an objective field that has come into focus
依于
because it arises
根及于现前的境而生起的，
automatically through the appropriate [conscious] reaction
所以说以现于诸识之门的境为近因。”
and with a faculty when the objective field is presented.”

这里“适当注意的识”
其实指的是适当的转向，
So here ‘appropriate reaction’ really means appropriate adverting,
转向所缘。
turning towards the object.
“根”这里指的是眼根。
‘Faculty’ here means the eye faculty.
因此，它由所缘而生起，没有任何阻碍，
So it arises on the object without obstruction
prepared by,
如同所缘是被转向和眼根所准备的。
it is as though the object is prepared by the adverting and eye faculty.
当你观看某物的时候，

When you see something,
就会有眼门心路过程。
there is the seeing thought process.
在眼识生起之前，
Before seeing consciousness
会生起五门转向心。
there is five-sense-door adverting.
眼识缘取的所缘
The seeing consciousness takes the object
是由五门转向心所准备好的。
which is prepared by or which is made ready by the five-sense-door adverting.
意思就是说，五门转向心将心转向所缘。
That means the five-sense-door adverting turns the mind towards the object.
因此，五门转向心为下一个
心识刹那，准备好所缘。
So it is said to prepare the object for the next moment of consciousness.
因此，它就是由适当的转向和根所准备。
So it is prepared by appropriate adverting and faculty.
我想今天我们要
I think I will have
删掉很多“but”。
to get rid of the ‘buts’ today.
“因为它是受的依处，
所以当知触如脱皮之牛。”
“It should be regarded as like a hideless cow
此处英译的“but”不需要，删掉。
——We do not need a ‘but’ here in this statement.
because it is the habitat of feeling.”
这个譬喻出自相应部尼柯耶。
This simile is described in the Samyutta
ikāya.
佛陀说，
The Buddha said
“触”应该被视作无皮之牛。
that phassa should be viewed as a hideless cow.
当牛皮被剥掉之后，
When the hide of the cow is removed,
苍蝇、
it is a place for flies,
蚊子和昆虫都会爬到牛身上。
or mosquitoes, or insects to come.
同样地，只要有“触”，
就会有”受“
In the same way when there is phassa there is vedanā

(feeling).
它也是“受”生起的地方。
It is the place for vedanā or feeling.
因此说，它被视作无皮之牛。
That is why it is regarded as like a hideless cow.
如果大家想读这部佛经，请参看相应部
If you want to read the Sutta, it is Kindred Sayings,
卷二 69 页。
volume 2, page 69.
下一个是“思”。
The next one is cetanā (volition).
这里，我们也要删掉“but”。
Here also we need to get rid of ‘but’.
在第 135 段第 5 行：
In the fifth line of paragraph 135
“显然的，此思是在于
思维紧急的业务等，
“It is evident when it occurs in the marshaling (driving) of associated states in connection with urgent work,
令相应之法共同努力而起的。”
remembering and so on.”
“寻、
“What should be said about applied thought,
伺、喜——
sustained thought and happiness,
应该说的，都已在地遍
的解释中说明初禅的地方说过。”
has already been said in the commentary on the first jhāna in the description of the earth kasiṇa.”
这些在第 4 章解释过。
They are explained in chapter 4.
现在来看“精进”。
Then we come to vīriya (energy).
“它有努力的特相；
“Its characteristic is marshaling (driving).
有支持俱生之法的作用；
Its function is to consolidate conascent states.
以不沉落的状态为现状；
It is manifested as non-collapse.
由于此等说法：
‘怖畏（无常等）的人，作如理的精进’，
Because of the words “Bestirred, he strives ‘wisely’”
故以怖畏为近因。”
its proximate cause is a sense of urgency;

31B 说蕴品

第十四 说蕴品 Ps: 135-184

在第四章 63 段讲解了

explained in chapter 4 paragraph 63

或以会起精勤的故事为近因。”

or its proximate cause is grounds for the initiation of energy.”

我想我们之前没学习过这个内容。

I think we have not met with it before.

如果你想阅读所有这些“故事”，

If you want to read about all these grounds,

请阅读《佛陀的教法》

please read Dialogues of the Buddha,

第三部分，

part 3,

239 页，

page 239

里面介绍了“会起精勤的故事”。

for the grounds for the initiation of energy.

我给大家讲两个。

I will tell you only two.

你需要做什么事情，行什么义务。

There is something you have to do. You have to do something.

在此之前，

Before doing that,

你对自己说，

you say to yourself,

当我去做事的时候，

when I am doing that work,

我就没有机会禅修了。

I will not get the opportunity to practice meditation.

因此，在此之前，我必须禅修。

So I must practice now before I get to that work.

通过这样的方式“会起精勤”。

In this way you initiate energy.

你努力精进地去禅修。

You make effort and practice meditation.

然后在行完义务之后，

Then after the work

你再去禅修，你对自己说，

you practice meditation saying to yourself,

我当时去行义务没有禅修，

I did not have the opportunity then to practice,

现在我要禅修。

so now I will practice.

通过这种方式，你会起精勤。
This way you arouse energy in yourself.
行义务方面有两项。
With regard to work there are two.
旅行方面也有两项——
With regard to traveling there are two -
旅行之前和旅行之后。
before traveling and after coming back from traveling.
然后是生病的时候。
Then there is sickness.
在生病之前，
Before you get sickness
你禅修。
you practice meditation.
病好了之后，你继续禅修。
And after sickness you practice meditation.
然后是托钵的时候。
Then there is going for alms.
在托钵之前和托钵之后，你禅修。
Before going for alms and after going for alms you practice meditation.
实际上，你每次
会起精勤就是为了去修行。
Actually every time you have to arouse energy in order to practice.
这就被称为“会起精勤的故事”。
These are called the grounds for the initiation of energy.
“当知正勤为一切成功的根本。”
“When rightly initiated, it should be regarded as the root of all attainments.”
下一个是“命”。
“命”就像是色法的命。
Then the next one is jīvita. Jīvita is like jīvita for corporeality.
下一个是“三摩地”。
ext is samādhi.
“对于所缘持心平等，
“It puts consciousness evenly on the object,
或正持”。
or it puts it rightly on it.”
“三摩地”的前缀是“sam”。
In the word ‘samādhi’ there is the prefix ‘sam’.
“sam”这个前缀的意思可以是“平等”
That prefix, ‘sam’, can mean evenly (samaṃ)
或者“恰当地”。
or rightly (sammā), so evenly or rightly.
“或心的等持
“Or it is just the mere collecting of the mind,

故为‘定’。
thus it is concentration.
它有不散
Its characteristic is non-wandering,
或不乱的特相。”
or its characteristic is non-distraction.”
这是针对俱生之法说的。
That is with regard to conascent states.
它不让俱生之法
It does not let the conascent states
散乱，
be distracted
自身也不散乱。
and it itself is non-wandering.
“有统一俱生的作用，
如水之于洗澡粉相似。”
“Its function is to conglomerate conascent states as water does bath powder.”
水让洗澡分集合在一起。
So it keeps them together.
“以寂止为现状：
“It is manifested as peace.
[通常]以殊胜的乐为近因。”
Usually its proximate cause is bliss.”
它并不一定总是
“乐”为近因，因此说“通常”。
It is not always the cause. Therefore it says ‘usually’.
在五禅的时候，三摩地可以没有“乐”。
Samādhi can be without sukha in the fifth jhāna.
“当知于定中
“It should be regarded
的心的静止，
as steadiness of the mind,
正如在无风之处的灯焰的静止一样。”
like the steadiness of a lamp’s flame when there is no draught.”
因此，心的稳定性被称为三摩地。
So steadiness of mind, that is samādhi.
三摩地是
Samādhi is a mental state
将心平等、适当地
放在所缘上的一个心所。
which puts the mind on an object evenly and rightly.
“平等”意思就是
将俱生之法集合在一起。

‘Evenly’ means keeping the conascent states together.
“适当”意思是自身不散乱。
‘Rightly’ means not being itself distracted.
这就是我们所称的“三摩地”。
That is what we call ‘samādhi’.
它自身置于所缘上，
It is on the object
同时也将其他心所集合在一起，
and it also keeps the other mental factors together,
不让它们散乱。
keeps them from being scattered.
这就是“三摩地”。
That is what is called ‘samādhi’.
下一个是“信”。
The next one is saddhā (faith or confidence).
它的作用：
With regard to its function
“跳跃（从不信至信）的作用，
如渡瀑流相似。”
it “is to enter into, like the setting out across a flood.”
这里给出了参考。
The reference is given.
我要给另外一个参考——
I will give you another reference -
《评注》158 页
The Expositor, page 158.
介绍了“渡瀑流”的意思。
That will give you the meaning of setting out across a flood.
简而言之，
In brief
一个勇敢的人可以
带领人们渡过洪水或河流
a brave man could take the people across a flood or across a river,
——坐船或游泳渡河。
crossing in a boat or by themselves.
“信”也是如此，
当你具有“信”的时候，
In the same way saddhā, when you have faith or confidence,
你可以投身其中，并获得成就。
you can plunge into things and you can accomplish.
因此，“信”被比喻成渡河，
So saddhā is compared to crossing the flood,
或者独自渡河
or one who crosses the flood himself

并且带领大家渡河的人。
and who takes others with him.
这就是我们所称的“信”。
That is what we call ‘saddhā’.
“当知信如手
“It should be regarded as a hand
[因为它抓取善法]、
[because it takes hold of profitable things],
财产，及种子。”
as wealth, and as seed.”
将信比喻成受的经文
For regarding faith as a hand
请参考相应部
please read Gradual Sayings,
卷三 245 页。
volume 3, page 245.
如果你有手，你就
可以抓取让自己获益的事物。
If you have a hand you can pick up things that are profitable for you, that are good for you.
同样地，如果你有信，
In the same way if you have faith, if you have confidence,
你就能够获得善法。
you can get kusala.
这就是将“信”比喻成“手”的原因。
That is why it is compared to a hand.
有时候，信被比喻成财产，
有时候被比喻成种子。
Sometimes it is compared to wealth and sometimes to a seed.
接着看“念”，大家都知道“念”。
Then we have sati (mindfulness).
“它的特相是不摇摆。”
意思是不在表面漂浮。
“It has the characteristic of not wobbling.” That means not floating on the surface.
“它有不忘失的作用。”
“Its function is not to forget.”
“不忘失”的意思是不忘失所缘。
‘
ot to forget’ means not to lose the object. “
“以守护为现状”等等。
It is manifested as guarding” and so on.
以“以诸念处为近因。”
“Its proximate cause is the foundations of mindfulness.”
这里的“诸念处”实际上指的是

Here ‘the foundations of mindfulness’ really means
诸念处的所缘——
the objects of the foundations of mindfulness -
身所缘、受所缘、心所缘、法所缘。
the body, feelings, consciousness and dhamma objects.
“当知念能坚住于所缘故为门柱，
“It should be regarded, however, as like a pillar because it is firmly founded,
因为看护眼门等故如门卫。”
or like a door-keeper because it guards the eye door, and so on.”
然后是“惭”和“愧”。
Then there are two things, hiri and ottappa.
“惭”被英译成“良心”
Hiri is translated as conscience
“愧”被翻译成“羞耻”
and ottappa is translated as shame.
我认为这不对。
I do not think this is quite correct.
“愧”是“害怕、恐惧”。
Ottappa is fear or dread.
“惭”是“羞耻”。
Hiri is shame.
我觉得应该将“惭”
翻译成“羞耻”或“良心”
I think we should translate hiri as shame or conscience
“愧”翻译成“害怕”或“恐惧”
and ottappa as fear or dread.
这里的“害怕”
指的是“道德上的不安”。
‘Fear’ here means moral fear.
我们羞于做不道德的事情。
We are ashamed to do what is morally wrong.
这就是“惭”或者“良心上的不安”。
That is hiri or moral shame.
我们害怕做错事，
We are afraid to do what is wrong because
因为我们不想获得
这些行为带来的痛苦果报。
we do not want to get the painful consequences of these actions.
“与‘怖恶’是一同义语。
“This is a term for an anxiety about evil.
此中，惭有厌恶于恶的特相，
Herein, conscience (hiri) has the characteristic of disgust at evil,
愧有怖骇的特相。”对。
while shame (ottappa) has the characteristic of dread of it.” Right.

因此，羞耻和恐惧
So shame and dread
是这两者的特相。
or shame and fear are these two things.
“尊重自己以惭舍恶，如良家的妇女；
“a man rejects evil through conscience (hiri) out of respect for himself, as the daughter of a good family does;
尊重他人以愧舍恶，如诸淫女。
he rejects evil through fear (not shame) out of respect for another, as a courtesan does.
当知这二法
These two states
——这里将英译的“but”删掉。
(We will strike out the ‘but’.)
是维护世间的。”
should be regarded as the Guardians of the World.”
它们被称为世间的守护者。
They are described as the guardians of the world will go on.
如果众生的心中没有此二者，
世界将会变得很冷漠。
When these two leave the minds of beings, the world will become undifferentiated.
众生就不按照良心行事，
Beings will not act according to conscience.
道德就会沦丧。
There will be no moral restrictions.
人类就会跟动物一样。
Human beings will become like animals.
所以，它们就被称为世界的守护者。
That is why they are called the Guardians of the World.
道德上的羞耻感和道德上的恐惧感
Moral shame and moral fear -
——意思就是羞于做不道德的事情，
恐惧于做不道德的事情。
that means shame to do immoral things and the fear to do these things.
下一个是无贪、无嗔和无痴。
The next ones are alobha (non-greed), adosa (non-hate) and amoha (non-delusion).
无痴的意思是是什么？
Amoha (non-delusion) means what?
智慧。
Paññā (wisdom).
无痴和智慧是一个意思。
Amoha and paññā are the same.
在第 143 段中间位置：
About the middle of paragraph 143
“[无贪]有不遍取的作用，

“Its function is not to lay hold,
如解脱了的比丘相似；
like a liberated bhikkhu.
以不滞着的状态为现状，
It is manifested as a state of not treating as a shelter
如堕于不净之中的人相似。”
like that of a man who has fallen into filth.”
这里的意思是不执着
It means not attached to or not adhering to,
之类的意思。
or something like that.
当你掉入粪坑的时候，
When you fall into filth,
你不会执着于粪坑，
you are not attached to the filth.
你想快点出来。
You want to get rid of it as soon as possible.
所以，它是不执着的意思。
So it is not being attached.
再往下两三行：“[无嗔]有调伏嗔害
Two or three lines down “Its (adosa) function is to remove annoyance,
或调伏热恼的作用，犹如栴檀。”
or its function is to remove fever as sandalwood does.”
意思是移除“炎热”，
That means to remove heat,
不一定是英译的“fever”。
not necessarily fever.
当人们感到炎热的时候，
When people are hot,
会使用旃檀。
people use sandalwood.
他们把檀香膏涂在身上，
就会感到凉爽。
They apply sandalwood paste to their bodies and then they become cool.
这在缅甸很常见。
It is a very familiar thing in Myanmar.
你可能见过一些缅甸女孩，
You may have seen Burmese girls
她们的脸颊上有类似于膏的东西。
with something like a paste on their cheeks.
只有缅甸人使用它。
It is only used in Myanmar.
这就像化妆，
It is like makeup,

你涂在脸上的东西。
something you apply on your face.
所以，当天气炎热的时候，
So when it is hot,
他们就使用这种东西，
they apply that kind of thing,
特别是旃檀。
especially sandalwood.
他们将旃檀制成膏。
They make sandalwood into a paste.

把它涂在脸上或身体的其他部位，
They apply it to the face or other parts of the body
这能让他们感到凉爽。
and it keeps them cool.
“无痴有通达如实性的特相。”
“
on-delusion has the characteristic of penetrating [things] according to their individual essences” and so on.
这就是智慧。
This is paññā.
“它的特相是通达。”
“It has the characteristic of sure penetration.”
从来不会迷失。
So it will never miss.
如果是真正的智慧，
就永远不会迷失，
If it is real paññā, it will never miss,
“如善巧的弓手射箭相似；
“like the penetration of an arrow shot by a skillful archer.
有照境的作用，
Its function is to illuminate the objective field,
如灯相似。”
like a lamp.”
如果房间是黑暗的，
我们就看不清房间里的东西。
If this room is dark, we cannot see things in this room.
如果房间有灯，
我们就能清楚地看清楚事物。
When there is light, we see things clearly.
同样地，如果没有智慧，
In the same way when there is no paññā,
我们就不能如实观察诸法。
we do not see things as they are.
当我们的心里生起智慧的时候，

我们就能如实地观察诸法。
When paññā enters our mind, we see things as they are.
因此，它就像是灯。
So it is like a lamp.
“以不痴迷为现状，
“It is manifested as non-bewilderment,
如行于森林之中的善导者。”
like a guide in the forest.”
你可能在森林里迷路，
但是如果你有一个向导，
You may be lost in the forest, but if you have a guide
你就不会迷路。
you will not get lost.
“当知这三法是一切善的根本。”
“The three should be regarded as the roots of all that is profitable.”
接着是“身轻安”
ow there is tranquility of body,
和“心轻安”等等。
tranquility of consciousness and so on.
它们是成对出现的。
There are pairs.
这里的“身”并不是色身。
Here ‘body’ does not mean the material body.
这里的“身”意思是心所法
Here ‘body’ means the three mental aggregates
受、想、行蕴。
(feeling, perception and mental formations).
它们在巴利语中被称为“身”。
They are called here in Pāḷi ‘kāya’.
下一对
The next pair
是身轻快性和心轻快性。
is lightness of the body and lightness of consciousness.
心理状态也具有若干物质的属性。
There are several material qualities among the mental properties.
下一对是身柔软性和心柔软性。
The next pair is malleability of body and malleability of consciousness.
接着是身适业性和心适业性。
The next pair is wieldiness of body and wieldiness of consciousness.
接着是身练达性和心练达性。
The next pair is proficiency of body and proficiency of consciousness.
接着是身正直性和心正直性。
And then there is rectitude of body and rectitude of consciousness.
接下来我们来看“欲”。

ow we come to zeal (chanda).
“欲”就是行动的欲望，
仅仅是行为的意愿。
Chanda is just the desire to act, the mere will.
“所以此欲有欲作的特相；
“So that zeal has the characteristic of desire to act.
有遍求所缘的作用；
Its function is scanning for an object
(searching for an object).
希求于所缘为现状；
It is manifested as need for an object.
并以希求于所缘为近因。
That same [object] is its proximate cause.
当知此欲之取于所缘，
如伸心手相似。”
It should be regarded as the extending of the mental hand in the apprehension of an object.”
意思是如果你想获取某个东西，
That means if you want to pick up something,
你伸出你的手。
you put out your hand.
这不是“贪”。
It is not attachment.
它仅仅是行动的意志。
It is just the mere will-to-do, the desire-to-do.
下一个是“胜解”。
The next one is resolution.
“有确信的特相；
“It has the characteristic of conviction.
有不犹豫的作用；
Its function is not to grope.
以决定为现状；
It is manifested as decisiveness.
以确信之法为近因。
Its proximate cause is a thing to be convinced about.
当知它于所缘有不动的状态，
It should be regarded as like a boundary-post (or it is a gate-post)
如因陀罗的柱石。”
owing to its immovableness with respect to the object.”
下一个是作意。
The next one in Pāḷi is manasikāra.
“作意是作法——
“ It is the maker of what is o be made,
于意中工作。”
it is the maker in the mind.”

这里的定义很难翻译。
This definition is difficult to translate.
巴利语是“manasi”和“kāra”。
The Pāḷi is manasi and kāra.
“Kāra”的意思是“做、作”。
‘Kāra’ means doing, making.
“manasi”意思是“在心中”。
‘Manasi’ means in the mind.
因此“manasikāra”的
意思是“在心中作”
So ‘manasikāra’ means doing in the mind
其中一个意思
That is one meaning.
或者说“作意”。
or making the mind.
也就是保持注意力。
That means paying attention.
另外一个意思是“作意”。
The other meaning is making the mind.
也就是说让“意”变得不同。
That means making the mind different.
“因为和前面的意
（有分）不同的作意
“It makes the mind different from the previous [life-continuum] mind,
故为作意。”
thus it is attention.”
英译本中“thus”
后面加一个单词“also”。
After the word ‘thus’ we should put the word ‘also’.
我们需要加一个“also”，
We need to put the word ‘also’
是因为，较之于第一个定义，
这是一个不同的定义。
because it is a different definition than the first one.
第一个定义是：“在心中作”。
The first one says it is making in the mind.
第二个意思是
The second one says
“作意”。在此处
“作意”的意思是让“意”变得不同。
making the mind. Here ‘making the mind’ means making the mind different.
在这段最后提到
This definition refers to the second and third kind of attention

第二种和第三种作意。
described later towards the end of the paragraph.
有三种作意——
There are three kinds of manasikāra -
支持所缘、
controller of objects,
支持认知系列（支持心路过程）、
controller of cognitive series (That means controller of thought process.),
支持速行。
controller of impulsions.
“支持认知系列”意思就是
‘Controller of cognitive series’ means
支持五门转向。
controller of five-door-adverting.
“五门转向”被称为心路过程，
Five-door-adverting is called of thought process
是因为真正的心路过程中识的刹那开始。
because the real thought process begins with that moment of consciousness.
“支持速行”意思是意门转向，
‘Controller of impulsions’ means mind-door-adverting
因为意门转向之后，就有速行。
because after the mind-door-adverting come impulsions.
但是，这里不是这两个意思。
But they are not meant here.
这里的意思是
What is meant is just attention
“支持所缘”。
which is called ‘controller of objects’.
有三种作意——
So there are three kinds of manasikāra -
支持所缘、支持心路过程、
controller of objects, controller of cognitive series
支持速行。
and controller of impulsions.
这里不是指最后两个意思。
The last two are not meant here.
这里指的是第一个——支持所缘。
The first one, the controller of objects is what is meant here.
也就是保持注意。
That means paying attention.
下一个是“中舍性”。
The next one is specific neutrality.
它通常被称为“舍”。
It is often called upekkhā.

巴利语是“tatramajjhattatā”
The Pāḷi is tatramajjhattatā,
中舍——意思就是
neutrality in regard thereto - that means
在中间，不喜欢也不讨厌。
being in the middle, not falling into liking or disliking.
“它有心与心所平衡的特相；
“It has the characteristic of conveying consciousness and consciousness concomitants evenly.
有遮止太过与不足的作用，
Its function is to prevent deficiency and excess,
或有断绝偏向的作用；
or its function is to inhibit partiality.
以中庸的状态为现状。
It is manifested as neutrality.
关于它的舍置心与心所的状态，
It should be regarded as like a conductor (driver)
正如御者的
舍置平等牵驾的良马相似。”
who looks with equanimity on thoroughbreds progressing evenly.”
我把它比作汽车的定速巡航控制系统。
I compare this to cruise control in a car.
你开启定速巡航之后，
You put on the cruise control and you don’t have to worry about speed.
当马均匀地拉车时，
When horses are drawing the cart evenly,
就不需要担心速度问题。
you don’t have to worry about them.
你只需要看着它。
You just look on.
“悲”与“喜”，
The compassion (karuṇā) and gladness (muditā) are described
与梵住的解释中所说的方法一样。
in the section on divine abodes.
只有一点不同的是：
The only difference is
那里的悲喜是属于禅那的，
that there they belong to jhānas
这里是属于欲界的。
and here they belong to kāmāvacara.
第 154 段：“然而这是不能
接受的；因为依于义理”
In paragraph 154 “That should not be admitted for, as to meaning” -
——这里英译的“as to meaning”要改成“in reality”。
instead of ‘as to meaning’ we should say ‘in reality’.

“然而这是不能接受的；
因为实际上，无嗔即是慈，
中舍即是舍。”
So “that should not be admitted for, in reality, non-hate itself is loving-kindness, and specific neutrality itself is equanimity.”
接下来我们看三离。
Then we have the three abstinences.
我想大家都了解三离。
I think you understand about them.
这里介绍了与不同类型
的心生起的不同心所。
Then the mental states that arise with the different kinds of consciousness are described.
如果你们不熟悉 89 心和 52 心所，
可能就会感到困惑。
It may be confusing for you if you do not have the 89 types of consciousness and the 52 mental factors in mind.
大家可以参考我下发的资料，
You may study The Manual of Abhidhamma
那是在《阿毗达摩
概要精解》课程中讲到的内容。
or during the Abhidhamma class here I distributed handouts.
大家可以阅读这些下发资料，
You may look at those handouts
读读这些段落。
and read these passages.
我们来看“不善”。
Then we come to the unprofitable (akusala)
159 段
in paragraph 159.
它们是决定不善、
There are, as regards the unprofitable,
不决定不善、不论何法不善。
constants, inconstants and or-whatever states.
这里介绍得很清楚。
They are clearly mentioned here.
从第 160 段无惭、
Beginning in paragraph 160 we have consciencelessness
无愧开始。
and shamelessness.
这里的英译应该改一下，
Here we may say
第一个是“没有羞耻”，
that the first one is shamelessness
第二个是“没有恐惧”。

and the second one is fearlessness.
Ahirika 是“没有羞耻”，
Ahirika is shamelessness
anottappa 是“没有恐惧”。
and anottappa is fearlessness.
然后介绍了“贪”和“嗔”。
Lobha and moha
161 和 162 段
are described in paragraph 161 and 162.
贪被比喻成“黏鸟胶”
或者“黏猴胶”。
Greed is compared to bird lime or monkey lime.
把贪比喻成黏猴胶的段落
The explanation or the description of greed being like monkey lime
可以参看相应部第五册
can be read in Kindred Sayings, book 5,
127 页。
page 127.
当猴子被黏猴胶黏住的时候，
When a monkey is stuck to that lime
它无法挣脱，
it cannot get itself free from that lime,
那个东西黏性很强。
from that sticky substance.
同样地，
In the same way
当你生起贪的时候，
当你有执着的时候，你就无法摆脱它。
when you have greed, when you have attachment, you cannot get away from it.
你黏在所缘上。
You are stuck to the object.
163 段：
In paragraph 163
“以不正的行为或暗冥为现状”。
“It is manifested as the absence of right theory.”
这里英译的“theory”是啥意思？
What is theory?
意思是“理解”吗？
Is it understanding?
学生：意思是没有证实的理论
Student: It is an idea that has not been proven yet.
尊者：哦，这样啊。
Teacher: I see.
这里使用的巴利语是“paṭipatti”。

The word used here is paṭipatti.
它的意思是“理解”或“知道”。
It means understanding or knowing.
所以，这里的意思
是“缺少正确的理解”。
So here it is the absence of right understanding.
接着是：邪见、掉举等等。
Then wrong view, agitation and so on are described.
我觉得这些都很容易理解。
I think that they are not difficult to understand.
我带来了两张表格。
I brought these two sheets.
其中的心所都是按照
《阿毗达摩概要精解》上的顺序。
The cetasikas are given in the order as in The Manual of Abhidhamma.
而罗马数字则是
《清净道论》中的序号。
The Roman numerals are those given in this book.
如果你们看 166 段，
If you look at the end of paragraph 166,
就会发现昏沉和睡眠
you will find stiffness and torpor
只有一个序号，
given only one number,
43，罗马序号。
43， the Roman numeral.
在这本书里，心一境性给出了两个序号。
For ekaggatā it gives two numbers here in this book.
实际上，应该是一个序号。
Actually that should have only one number.
“心一境性”（定）
和第 8 的“定”是一样的。
Steadiness of consciousness is the same as concentration which is #8.
不应该给出两个序号，
It should not be given a separate number
因为它们是同一个心所。
because it is the same mental factor as concentration.
昏沉与睡眠应该分配两个序号。
Stiffness and torpor should each be given a number.
因此，应该做出一些更正。
So there may be some corrections to be made.
你们可以参照这张表，
As it is you may look at this sheet
结合《阿毗达摩

概要精解》理解它们的意思。
and then find out what is meant in The Manual of Abhidhamma.
在这本书中，
In this book
心所没有放在它们所属的类别中。
the mental states are not given in the groups in which they belong.
它们是按照不同的
类型的心列出来的。
They are given as accompanying different types of consciousness.
例如，“触”出现在
170、176、179 等段落。
For example contact is repeated in paragraphs 170, 176, 179 and so on.
在 177 段的英译中，
我们发现另一个“theory”。
We find another theory in paragraph 177.
“当知疑是行道的障碍。”
“It should be regarded as obstructive of theory.”
这里的英译
Here again I think
我认为应该改成：
“当知疑是理解的障碍。”
we should say “It should be regarded as obstructive of understanding.”
在缅甸，
In Myanmar
我们将之理解成“修行的障碍”。
we understand this as meaning obstructive of practice.
如果你有疑问，
If you have doubt,
你就不会修行。
then you do not practice.
所以疑会障碍你的修行。
So it obstructs your practice.
你对教法产生怀疑。
你对修行方法产生了疑问。
You have doubt about the teaching. You have doubt about the efficacy of this method.
那么，你就不会去修行。
Then you will not practice.
因此，就说它是修行的障碍。
So it is obstructive to practice.
在缅甸，我们将这个词
理解成“修行”。
We interpret the word as practice in Myanmar.
然后，书中介绍了
Then the book describes

什么样的心所伴随什么类型的心。
which mental factors accompany which kinds of consciousness.
就像我所说的，
As I said, it may be confusing
如果你们不熟悉 89 心，
可能就会感到困惑。
if you do not have the 89 types of consciousness in mind.
大家最好阅读《阿毗达摩概要精解》
It is better to read The Manual of Abhidhamma to find out
找到什么心伴随什么样的心所。
which types of consciousness accompany which cetasikas.
还有一个问题。
ow there is one thing.
在 133 段开始的地方说：
At the beginning of paragraph 133
第一种心伴随 36 个心所。
it is said that the first type of consciousness is accompanied by 36 mental factors.
“这里先说与欲界第一
善识相应的三十六种。”
“Herein, firstly, those associated with the first sense-sphere profitable consciousness amount to 36.”
这对吗？
Is that correct?
是的。
Yes.
为什么是 36 种，而不是 38 种？
Why 36 and not 38?
实际上应该是 38 种。
为什么这里写 36 种？
Actually there must be 38. Why 36?

我给你们一点提示。
I will give you a hint.
学生：受和想属于另外的蕴。
Student: Feeling and perception are in other aggregates.
尊者：没错。
Teacher: That’s right.
我们在这里指的是行蕴。
We are talking about formation aggregate here.
受和想不属于行蕴。
So vedanā and saññā are not counted here.
在《阿毗达摩概要精解》中，
But in The Manual of Abhidhamma
受和想被算在内了，
vedanā and saññā are counted

因为那里讲的是心所。
because they are mental factors.
在《阿毗达摩概要精解》里，
In The Manual of Abhidhamma you will find 38
大家发现伴随此心的是 38 个心所。
mental factors accompanying this consciousness.
这两者都是正确的。
They are both correct.
这里论师指的是行蕴。
Here the author is describing the mental formations aggregate.
因此就少了两个。
That is why the two are missing here.
学生：我还以为是 50 个。
Student: I thought there were 50.
尊者：心所的总数是 52 个，
Teacher: There are 52 mental factors,
但是属于行蕴的只有 50 个，不是 52 个。
but for saṅkhāra aggregate there are only 50, not 52.
这一章就像是《阿毗达摩概要精解》
This chapter is like The Manual of Abhidhamma.
如果你们认真学习了阿毗达摩。
You are really studying Abhidhamma.
你们就会知道它们为什么如此。
With these I think you can find out which is which.
因此，这里没有给出受和想的序号。
That is why there are no numbers for vedanā and saññā.
星号指的是不论何法，
The asterisks are for or-whatever states
加号指的是不决定。
and the plus signs are for inconstants.
“不决定”意思是这些
心所并不总是伴随着某种类型的心。
‘Inconstant’ means these mental factors do not always accompany the consciousness.
它们只是有时候伴随着某种心。
They accompany that type of consciousness sometimes only.
例如
For example
下发资料中的
#25（昏沉）和#26 （睡眠），
#25 (thina) and #26 (middha) on this handout
伴随着五种有行心，
accompany the five kinds of prompted consciousness,
并不是伴随所有的心。
not every type.

假设某个人偷东西，
Suppose a person is stealing something,
主动地行窃。
actively stealing.
他的心可能就没有伴随着昏沉和睡眠。
His consciousness may not be accompanied by thina and middha.
只有当他处于类似于昏沉的状态时，
Only when there is sleepiness or something
他的心才伴随着昏沉睡眠。
similar is the consciousness accompanied by thina and middha.
否则，昏沉睡眠就不会生起。
Otherwise they do not arise.
因为它们被称为不决定生起。
So they are called inconstants, unfixed adjuncts.
下个星期，
ext week
我们要讲完“处”，
we will go up to the end of bases,
然后讲到第 15 章的 16 段。
up to chapter 15, paragraph 16.
我们快讲完了五蕴。
We have come to the end of the five aggregates.
下个星期，我们要介绍
更多关于五蕴的内容。
ext week there will be some more to know about the five aggregates.
五蕴的详细处理已经讲完了。
The detailed treatment of five aggregates is complete now.
什么是五蕴？
What are the five aggregates?
色蕴、受蕴、
Aggregate of matter, aggregate of feeling,
想蕴、行蕴、识蕴。
aggregate of perception, aggregate of mental formations, aggregate of consciousness.
此处将“识蕴”置于其他三蕴之前。
Here the aggregate of consciousness is given before the three other aggregates.
经中的通常顺序是：
The usual order given in the Suttas is
色、受、想、行、识。
matter, feeling, perception, mental formations and consciousness.
这五者可以简化成两项：名法和色法。
These five can be reduced to two, nāma and rūpa.
色蕴是色法。
Corporeality aggregate is rūpa.
其他四蕴是名法。
The other four are nāma.

当我们提到“名色”的时候，
When we say nāma and rūpa,
我们指的就是此五蕴。
we mean these five aggregates.
实际上它们是一回事。
They mean the same thing actually.

32A 说蕴品

第十四 说蕴品 Ps: 185-205

We are on page 535, paragraph 185, the classification of the five aggregates under eleven heads. With the help of the handouts you can locate the cittas and the cetasikas in the Path of Purification. The order in The Path of Purification is different than that in The Manual of Abhidhamma. We are primarily acquainted with the order in The Manual of Abhidhamma, so we always go from that reference. Today is the classification of the five aggregates. We have finished the five aggregates in detail.
我们看 535 页，第 185 段在 11 个名目下对五蕴的分类。借助于下发资料，你们可以在《清净道论》中找到这些心和心所。《清净道论》中的顺序和《阿毗达摩概要精解》中的顺序是不同的。我们之前很熟悉《阿毗达摩概要精解》中的顺序，因此我们常常参考它。今天讲五蕴的分类。我们已经详细探讨了五蕴。

“The foregoing section, firstly, is that of the detailed explanation of the aggregates according to the Abhidhamma Bhājaniya.” That is one treatment of the aggregates in the second book of Abhidhamma. Vibhaṅga is the second book of Abhidhamma.
前面的的章节首先是根据《对法分别》（Abhidhamma Bhājaniya）对诸蕴进行详细的解释。这是阿毗达摩第二部论述对诸蕴的一种处理方法。《分别论》是阿毗达摩第二部论书。

“But the aggregates have been given in detail by the Blessed One [in the Suttanta Bhājaniya] in this way.” In the Vibhaṅga when the Buddha treated the aggregates and also other subjects, he treated first the Suttanta exposition and then Abhidhamma exposition. Then there was an exposition of questions and answers. In these expositions he treated the aggregates. Here the author of The Path of Purification took the first method of exposition, that is Suttanta Bhājaniya.
但是，世尊[于《经分别》（Suttanta Bhājaniya）]中已经详细列出了诸蕴。世尊在《分别论》中对诸蕴和其他主题进行处理的时候，他首先进行《经分别》，然后进行《对法分别》。然后再进行问答。在这些分别中，他对诸蕴进行了处理。在这里，《清净道论》的作者首先采取的分别方法是经分别。

“Any materiality whatever, whether past, future or present, internal and external, gross or subtle, inferior or superior, far or near: all that together in the mass and all that together in the gross is called the materiality aggregate” and so on. This can be found in the other parts of the canon, the Majjhima Nikāya, and in other Suttas also.
“任何色不论是过去的、未来的、现在的、或内、或外、或粗、细、劣、胜、远、近的，集结在一起，总名为色蕴”等等。这可以在圣典的其他地方——中部尼科耶找到。

Then the author explains the words ‘whatever’ and ‘materiality’. “Herein, the word whatever includes without exception.” 哦 In Pāḷi the word is yaṅkiñci. ‘Yaṃ kiñci’ means whatever or it can mean all. The word ‘whatever’ or ‘yaṅkiñci’ includes everything. When we say, let us say ‘all materiality’, if we just say ‘all’ we have to take all materiality as well as mentality. The word ‘all’ or ‘whatever’ includes without exception everything. But to limit its scope the word ‘materiality’ is put. So materiality prevents overgeneralization, overextension. When we say ‘all’, it covers both mind and matter. When you say ‘all matter’, then you take only matter, but not mind. So the word ‘materiality’ prevents overextension of the word ‘whatever’ or ‘all’. With these two words we just mean materiality, all kinds of materiality - past, present, future and so on.

然后论师解释了“任何”和“色”这两个词。“‘任何’是遍取无余之意。” 这个词的巴利语是“yaṅkiñci” “Yaṃ kiñci”的意思是“任何”或者“全部”。“任何”包括所有一切。当我们说，例如“任何色”，如果我们只是说“任何”，我们就是包括所有的色法，也包括所有的名法。“任何”这个词包含一切，没有例外。但是为了缩小它的番位，就加上一个“色”字。因此“色”就避免了过度泛化，避免了过度扩大化。如果我们说“任何”，那么就包括名法和色法。如果我们说“任何色”，那么就只包括色法，不包括名法。因此，“色”这个词是为了避免“任何”这个词的过度扩大化。这两个词在一起的意思只是一切种类的色法——过去、现在、未来等等。

The Pāḷi word here is paṭisaṅga for overgeneralization. ‘Pasaṅga’ actually means to stick. So when you say something, it extends to this thing, that thing and so on. In order to restrict the extension of the word ‘materiality’ is put here. Here ‘all materiality’ means all materiality and not mentality. “Thus materiality is comprised without exception by the two expressions.” So all materiality is included or taken by these two words. “Then he undertakes its exposition as past, future and present, etc.’

这里表示过度泛化的巴利语是“paṭisaṅga”。“pasaṅga”实际指“粘着”。因此，当你讲述某件事的时候，它扩展到这件事，那件事，诸如此类。为了限制这种词语的扩展，就加上了一个“色”字。此处，“任何色”指的是所有色法，不是名法。通过这两个表达，也就无例外第包括了一切色法。因此，所有的色法都通过这两个词包括了。然后他这样分别过去、未来和现在等等。

Here the Commentator explains past, future and present in the fourfold way - according to extent, according to continuity, according to period and according to moment. So he explains as extent past, continuity past, period past, moment past, like that.

这里论师根据四种方式解释过去、未来和现在——世、相续、时、刹那。这样，他就解释了世过去、相续过去、时过去、刹那过去，诸如此类。

“Herein, firstly, according to extent: in the case of a single becoming (That is one life.) of one [living being], previous to rebirth-linking is past, subsequent to death is future, between these two is present.” The present life is present. The life before it is past. The life after it is future. That is according to extent.

“此中：先就‘世’说，即于一个人的一有的结生之前为过去世；在死的以后为后世；在两者之间的为现在世。” 此生是现在世，前生是过去世，后生是未来世。这是根据“世”来分。

According to continuity that means a series of matter or a series of mind. “That [materiality] which has like or single origination by temperature and single origination by nutriment, though it occurs successively, is present.” Here it is not single origination but origination by single temperature. So you can say “That [materiality] which has origination by single temperature and origination by single nutriment.” ‘Single temperature’ here means just one kind of temperature. For example you are in the sun. Then there is hot temperature, heat. You go into the shade. Then the temperature changes to cold. That one series of hot temperature is said to be present. Then before that there was some dissimilar temperature and that is past. And another dissimilar temperature after that is future. So here we have origination by single temperature and originated by single nutriment.

根据“相续”，意思就是一系列的色法和一系列的心法。“依‘相续’说，由于同一时节等起的色及同一食等起的色，虽系前后持续而起，亦为现在相续；” 这里英译有问题，应该改成“origination by single temperature”。因此，你可以说那种[色]是由同一时节生起的，由同一食生起的。“同一时节”这里意思是同一种类型的时节。例如，你在太阳底下。那里温度很高，很炎热。你走到阴凉的地方。那么“时节”就变成凉爽了。一系列炎热的时节就是现在相续，在此之前有不同的“时节”，那就是过去相续。后来又有了不同的“时节”，那就是未来相续。因此，这里我们就有同一时节等起，同一食等起。

“That which, previous to that, was of unlike origination by temperature and nutriment. That is origination by unlike temperature and unlike nutriment is past. That which is subsequent is future. That which is born of consciousness and has its origination in one cognitive series, in one impulsion, in one attainment, is present.” This is with regard to materiality born of consciousness. ‘Has its origination in one cognitive

series' that means thought processes of five-door. 'In one impulsion' really means mind-door thought process. In the mind-door thought process there is only adverting and impulsions or javanas. So it is just called 'javana'. So origination in one impulsion means origination in one thought process belonging to mind-door. 'In one attainment' - that is attainment of jhāna.

在此之前，有不同的时节与食。“于（现在的）以前所不同的时节及食等起的色为过去相续；以后的为未来相续。心生的色，则于同一路线、一速行、一三摩钵底等起的为现在相续。” 这里讲的是心生色法。“于同一路线等起”意思就是五门心路过程。“同一速行”实际上就是意门心路过程。在意门心路过程中，只有专向和速行。因此，它被称为“速行”。因此，“于同一速行等起”意思是在属于意门的同一个心路过程等起。“于同一三摩钵底”——这是指禅那的成就。

“Previous to that is past. Subsequent to that is future. There is no special classification into past continuity, etc., of that which has its origination in kamma (That which is caused by kamma.).” So with regard to materiality caused by kamma there is no classification into past continuity, present continuity or future continuity. “But its pastness, etc., should be understood according as it supports those which have their origination through temperature, nutriment and consciousness.” Although kamma does not produce, it supports the materiality caused by other causes (temperature, nutriment and consciousness). So in reality there is no classification into past, present and future continuity with regard to matter born of kamma. But they can be said to be past, present and future because they support the materiality caused by temperature, caused by nutriment and caused by consciousness.

“在此以前的为过去相续；以后的为未来相续。业等起的色，依相续没有过去等的各别。” 因此，对于业生色法，没有过去相续、现在相续或者未来相续这样的分类。“因为那只是由时节、食及心等起的诸色的支持者，当随（时节等起的色等的过去等）而知此（业等起的色）的过去等的分别。” 虽然业无法产生由时节、食和心等起的色法，但是能够资助它们。因此，实际上，对于业生色，没有过去、现在和未来的相续。但是它们可以被称为过去、现在和未来，因为它们能资助由时节、食和心等起的色法。

Footnote 74 is in fact for this passage. Even in the Sub-commentary it is a little confusing. The footnote is for this passage. It looks like it is explaining the word 'cause' and 'condition' in paragraph 191. The subsequent paragraph in the footnote that begins “Because there is similarity” and so on refers to this sentence. “There is no special classification into past continuity, etc., of that” and so on.

脚注 74 实际上就是针对这一段的。即使在复注中，这也有些混乱。脚注就是针对此段的。它看起来似乎是在解释 191 段的“因”和“缘”。脚注的下一段以“因为相似性”等开始的段落指的就是这句。“没有过去相续等特别的区别”等等。

In footnote 74 about three lines down “Just as the seed's function is to arouse the sprout and that of the earth, etc., is to consolidate it, and just as kamma function is to arouse result as matter that is due to kamma performed,” - there are some words missing. 'And resultant consciousness' - we have to put these words after 'performed'. That is because the result of kamma is not only matter but also consciousness. You know at the moment of relinking, there is relinking consciousness which is the result of kamma. Along with this relinking consciousness there are material properties caused by kamma that arise. Kamma produces not only kamma-born matter but also consciousness. So here we should say “to arouse result as matter that is due to kamma performed and resultant consciousness.”

脚注 74，大概向下三行的位置：“如同种子的作用就是萌发幼芽，地的作用就是巩固这个幼芽，同样地，业的作用就是萌发果——因业的作用造成色法（as matter that is due to kamma performed）”——这里遗漏了一些文字。“performed”后面加上“and resultant consciousness“。因为“业的果报”不仅仅是色法，还有心法。大家都知道结生，结生心是业的果报。伴随着结生心生起的有业生色法。业不仅仅产生业生色法，还产生心法。因此，这里，我们应该说”业的作用就是萌发果——因业的作用造成色法和果报心。

“And that of nutriment, etc., (Etcetera is missing there.), is to consolidate it” and so on. There are two kinds of causes or whatever we may call it - one that produces and the other that supports or that

consolidates. There are two kinds of conditions. With regard to a seed becoming a tree or a plant, the seed is the producing cause of the tree. Earth, water and temperature are the supporting conditions of the tree.
“而食等（etc）的作用就是去巩固它”等等——“食”的后面少了一个”等”。有两种“因”——你也可以叫其他名字，其中一个是生发，另外一个是资助或者巩固。有两种“缘”。在种子成长为大树的例子中，种子是大树的生发之因。大地、水、温度是大树的资助缘。
With regard to those that are born of kamma we cannot say this belongs to the past, this belongs to the present, this belongs to the future. “Because there is similarity or dissimilarity in temperature, etc., in the way stated the pastness, etc., of material instances originated by it are stated according to continuity. But there is no such similarity and dissimilarity in the kamma that gives birth to a single becoming, so instead of stating according to continuity the pastness, etc., of material instances originated by that, it is stated according to what consolidates.” With regard to what it consolidates the matter born of kamma is said to belong to past, present or future.
业生的诸法之中，我们不能说这个是属于过去，这个是属于现在，这个是属于未来。因为，从时节生色的相续上说，以过去、未来、现在来说，有相似和不同。但是，业等起的相续中，没有这样的相似或者不同，因此，我们不说它们根据相续有过去等，对于业生色法，我们根据它所巩固或资助之法来说。根据它所巩固之法，我们说业生色法属于过去、现在或者未来。
Then the Sub-Commentator added his own observation with the words beginning “However when there comes to be reversal of sex” and so on. It may not please the ladies. Especially in the Vinaya there are instances where people have their sex change. It is changed by kamma, not by surgery. There are instances of change of sex in the Vinaya Piṭaka. You know men are supposed to be superior to women. “The male sex disappears owing to powerful unprofitable kamma (akusala).” As a result of akusala the male sex disappears. “The female sex appears owing to weak profitable kamma.” It is due to kusala kamma, but it is weak kusala kamma. If it is strong kusala kamma, then it will be male sex and not female sex and so on.
然后复注的作者添加了他自己的观察，说：“但是，如果谈到性别的逆转”等等。这些可能会冒犯女性。特别第，在戒律中，有改变人的性别的例子。是因为业发生了性别的改变，不是通过做手术。在律藏中，有人改变性别的例子。大家知道，人们认为男性比女性殊胜。因为强大的不善业，男性根会消失。因为不善的果报，男性根会消失。女性根的生起，是因为微弱的善业。女性根的生起，也是善业，但是是微弱的善业。如果是强烈的善业，生起的就是男性根，而不是女性根，等等。
It is the addition of the Sub-commentator. According to the Visuddhi Magga there can be no classification into past continuity, etc., with regard to kamma-born matter. But here it is said there can be past, present and future even with regard to kamma-born matter because of sex change. Before the change it was past. The change is the present. Then maybe in the future there is change to the previous sex. So there can be classification into past, present and future even with regard to kamma-born matter. This addition was made by the Sub-Commentator.
这是复注论师添加的内容。根据《清净道论》，业生色法不能分成过去相续等等。但是，这里，它说因为性别的改变，即使是业生色法，也可以成为过去、现在和未来。在改变之前，它是过去。改变的当下是现在。在将来，可能有对之前性别的改变。因此，即使是业生色法，它可以被分为过去、现在和将来。这是复注的论师增加的内容。
“According to period: any period among those such as one minute, morning, evening, day and night, etc., that occurs as a continuity, is called present.” This minute is present. The past minute is past. The future minute is future and so on.
“依‘时’说：即依于一须臾、朝、夕、昼、夜等的时间中相续而起的色，彼等的时为现在时。” 当下的须臾是现在，过去的须臾是过去，未来的须臾是未来，等等。

“According to moment: what is included in the trio of moments [that is to say, arising, presence, and dissolution, (the three sub-moments),] beginning with arising is called present.” So this is the real present. “At a time previous to that it is future. At a time subsequent to that it is past.”
“依‘刹那’说：即由于生住灭的三刹那所摄的色为现在。” 因此，这是真正的现在。相对于之前的时间，它就是未来。相对于之后的时间，它就是过去。
“Furthermore, that whose functions of cause and condition have elapsed is past.” Here ‘cause’ means producing and ‘condition’ means supporting. “That whose function of cause is finished and whose function of condition is unfinished is present.” That means something is caused by some other thing. Something which is caused is in existence now. Its origination is over, but its continuation or its being supported is still going on. That’s why it says “whose function of cause is finished, and whose function of condition is unfinished is present.”
“或以有过的因缘作用的色为过去。” 这里的“因”意思是生发，“缘”意思是资助。“已尽因的作用而未尽缘的作用的为现在。” 意思是一法被另一法所生发。被生发之法现在存在。虽然它的肇因已经结束，但是它持续存在，或者说它的资助继续存在。因此说，已尽因的作用而未尽缘的作用的为现在。
“That which has not attained to either function is future. Or alternatively, the moment of the function is present.” That means when a certain matter or mind is doing its own function, then that is the present moment. At the time previous to that it is the past and subsequent to that is the future. That is division according to moment.
“未曾达成（因缘）两种作用的为未来。” “或者在行其自作用（地能坚持等）的刹那为现在。” 意思就是当某个色法或心法正在发挥它的作用时，就是现在刹那。“从此前面的为未来；在后面的为过去。” 这是根据刹那来区别。
Next is the division into internal and external. “The division into internal and external is as already stated. Besides, it is internal in the sense of one’s own that should be understood here as internal and that of another person as external.” In the footnote the four kinds of internal are given. “Niyak-ajjhatta - internally in the sense of one’s own: four kinds of ajjhatta (internal, lit. ‘belonging to oneself’) are mentioned in the Commentaries and Sub-Commentaries.”
接着是按照内外来区别。内外的区别已经讲过了。“这里也是以个己为内、以他人为外。” 在脚注中，给出了四种内。Niyakajjhatta——以个己为内：注释书和复注中提到了四种内（ajjhatta）。
The first one is gocarajjhatta. Gocarajjhatta is internally as range or resort. Then ajjhattajjhatta is internally as such. Niyakajjhatta is internal in the sense of one’s own. And visayajjhatta is internally as objective field. Do you understand? The first one, gocarajjhatta, is simply any internal object. Any internal object is called ‘gocarajjhatta’.
第一种是：行境内（gocarajjhatta）。“行境内”是以行境为内。“内内”（ajjhattajjhatta）是以内为内。个己内（niyakajjhatta）是以自己为内。“对境内”是以对境为内。大家能理解吗？第一个“行境内”就是任何内在的所缘。任何内在的所缘被成为“行境内”。
The next one, ajjhattajjhatta, means very internal because the word ajjhatta is repeated, ajjhattajjhatta (internal, internal). By that is meant the five senses - eye, ear, nose, tongue and body sensitivity. They are called ajjhattajjhatta. In the section on matter they are called internal, in Pāḷi ajjhattika. The third one here is niyakajjhatta. That means anything which arises in one’s own continuity. That is called niyakajjhatta.
下一个“内内”意思是非常本质的，因为“内”这个字重复了两次。这个意思是五根——眼、耳、鼻、舌、身。它们被称为“内内”。在色法那一章中，它们被称为“内”（ajjhattika）。第三个是“个己内”（niyakajjhatta）。意思是在各自相续中生起之法，被称为个己内。
The last one, visayajjhatta, is really the attainment of Fruition or samāpatti. It is not internally as objective field. We can say ‘internally as scope’. Because when the Buddha is in the Phala attainment, he has mastery over it. So it is called visayajjhatta. So there are four kinds of ajjhatta. Sometimes we are not sure which ajjhatta is meant and so we have to find out.

最后一个“对境内”，实际上就是果定或者等至（samāpatti）的成就。它不是将对境作为内。我们可以说“范围处在内在”。当佛陀在果定之中的时候，他对果定非常娴熟。因此对称为“对境内”。这就是四种“内”。有时候，我们不确定到底是哪种“内”，我们就要找出它。

The first division into internal and external is just as stated in paragraph 73. Another way of explaining it is internal in the sense of one's own. That means everything in me is internal and everything in you is external. For you everything in you is internal and everything in others is external.

内外的第一种区分就如同 73 段所述。另外一种方法就是以个人的意义上对“内”进行解释。意思就是我身体内的一切是“内”，你身体里的一切是“外”。对于你来说，你身体内的一切是“内”，其他人身体里的一切是“外”。

“Gross and subtle are also as already stated.”

粗和细也已经介绍了。

“Inferior and superior are twofold, namely, figurative (relative) and absolutely literal. Herein, the materiality of the Sudassin deities is inferior to the materiality of the Akaniṭṭha deities.” You may remember the 31 planes of existence. He is referring to that. Akaniṭṭha is the highest of the form-Brahmās. That is the most superior. Sudassin is one stage below the Akaniṭṭha. “The same materiality [of the Sudassin deities] is superior to the materiality of the Sudassa deities. Thus, firstly, should inferiority and superiority be understood figuratively down as far as the denizens of hell.” One is superior to the next below it and so on until you reach hell.

“劣、胜之别，有差别（借喻的）及非差别（正义）二种。此中：比较色究竟天的色，则善见天的色为劣。”大家可能记得 31 生存地。这里指的就是这个。色究竟天是色界梵天的最高生存地。它是最高的。善见天是色究竟天下的生存地。同样地，色究竟天的色法也比善见天的色法更殊胜。因此，劣和胜可以按照借喻（有差别的）来理解，如是乃至地狱有情的色。任何一个生存地的色都比它下面的生存地更殊胜，一直到地狱。

“But absolutely literally it is inferior where it arises as unprofitable result, and it is superior where it arises as profitable result.”

“其次依非差别说，那不善异熟识生起之处的色为劣，善异熟识生起之处的色为胜。”

Absolutely or in the ultimate sense inferior arises as the result of unprofitable kamma (akusala kamma). That which arise as the result of kusala kamma (profitable kamma is superior).

从究竟上说，低劣的色法是不善业的果报。而善业的果报则更殊胜。

“Far and near, this is also as already described.” That which is difficult to see is far. That which is not difficult to see or which is easy to see is near. “Besides, relative farness and nearness should be understood here according to location.”According to location we may say this is near and that is far.

远和近，这个也已经讲述了。难以观察到的是远的，容易观察到的是近的。此外，这里亦当依处所比较而知远近。根据位置，我们可以说这是近的，那是远的。

“All that together in the mass and in the gross: by making all that materiality separately described by the words ‘past’, etc., into a collection by understanding its oneness, in other words, its characteristic of being molested, it comes to be called materiality aggregate.” This shows why they are called ‘aggregates’.

“‘集结为一起’，即上面以过去等句各别显示的一切色，以汇集聚起来，成为称作变坏相的一种状态，总名为‘色蕴’”。

“Materiality, separately described by the words ‘past’, etc.” - so it is described as past, present, future, internal, external, gross, subtle, far, near and so on. That materiality described in that way is made “into a collection by understanding in its oneness.”

这表明了为什么它们被称为“蕴”。上面以过去等句各别显示的一切色——因此，它被描述为过去、现在、未来、内、外、粗、细、远、近等等。“即上面以过去等句各别显示的一切色，以汇集聚起来，成为称作变坏相的一种状态”。

I think the word ‘in’ is missing there. ‘In its oneness’, in other words , its characteristic of being molested or its characteristic of change. The characteristic of rūpa is change or being molested. With regard to this characteristic all the matter described as past, present and future are collected by understanding. That is why it is called an aggregate. ‘By understanding’ should go with ‘making a collection’.
我想这里的英译少了一个“in”。应该是“in its oneness”，换言之，它的被坏或者变异相。色法的特想就是变易或者被破坏。一切的色，于其特相中集聚起来为被理解成色蕴。因此它被称为“蕴”。“making a collection”应该加一个”by understanding”。

‘making a collection’ means you collect them up in your mind with understanding. Past, present and future cannot exist at the same time. We can only have the present matter here. The past is already past and we cannot collect and we cannot take it and put it here. And we cannot take the future and put it with the present physically. But in our minds we can group them together. ‘By understanding’ means by our minds we group them together and we call it an ‘aggregate’.
‘Making a collection’ 意思是你通过理解在心中将它们集合起来。过去、现在和未来不能同时存在。我们在当下只能有现在的色。过去的已经过去，我们不能集合它们，将它们放到当下。我们也不能将未来的色法放到现在。但是，在我们的心里，我们能将它们集合在一起。“通过理解”（by understanidng）的意思是通过我们的心将它们归类到一起称之为”蕴”。

“Aggregate’ does not necessarily mean a group of different material properties. There are 28 kinds of material properties. These 28 are also called ‘the aggregate of matter’. Each one of the material properties can be called an ‘aggregate of matter’. This is true not only when they are taken together.
“蕴”并不一定是指一组不同的色法。色法分 28 种。此 28 种也被称为“色蕴”。每一种色法都可以被称为一种“色蕴”。并不一定是它们集合在一起的时候才是这样。

Let us say the eye sensitivity. Only one eye sensitivity is called an ‘aggregate’. That is because there is eye sensitivity which is past, which is present, which is future, which is gross, which is subtle, which is inferior, which is superior, which is far, which is near. We group these different kinds of eye sensitivity together and call it a group or call it an aggregate. Aggregate or group does not necessarily mean that there must be a real group of matter.
我们以眼净色为例。只有一个眼净色被称为一个”蕴”。因为眼净色有过去、现在和未来，有粗有细、有劣有胜、有远有近。我们将不同的眼净色集合在一起，称它为一个“蕴”。“蕴”并不必定意味着要有一组色法。

Even one material particle, one feeling, one perception is called an ‘aggregate’. This explains why they are called ‘aggregates’. ‘By understanding’ should go with ‘making into a collection’. So it is making into a collection in the mind. In its oneness that is its characteristic. Here it is with regard to matter being molested or changed. With regard to feeling it is with regard to its characteristic of feeling.
即使是一个色法颗粒、一个受、一个想，也被称为“蕴”。这解释了为什么它们被称为“蕴”。“making into a collection”后要加一个”by understanding”。因此，是在心里让它集合起来。“一种状态”是它的特相。这里是关于色法的败坏或者变易。而受亦于觉受的特相集聚起来为受蕴。

With regard to perception it is with regard to its characteristic of perception. With regard to consciousness it is with regard to its knowing the object and so on. This is the reason why even one particle of matter or even one mental factor is called an ‘aggregate’.
而想亦于想的特相集聚起来为想蕴。而识亦于了知所缘的特相集聚起来为识蕴等。这就是为什么即使是一个色法颗粒，或者即使是一个心所也被称为“蕴”。

“By this, too, it is shown that the materiality aggregate is all materiality, which all comes into the collection with the characteristic of being molested; for there is no materiality aggregate apart from materiality.” Feeling and the others are the same. It is the classification of the first aggregate, rūpa aggregate, into eleven headings.

“依于此说，即指一切的色，于变坏的特相中集聚起来为色蕴，并非于色之外另有色蕴。” 受等是一样的。这是第一个蕴色蕴的分类，分成 11 个名目。

Now we have the feeling aggregate. “In the classification into past, etc., the past, future and present state of feeling should be understood according to continuity and according to moment and so on.” It is the same as in the material aggregate. ‘According to continuity - that included in a single cognitive series - that means five-door thought process. ‘A single impulsion’ means mind-door thought process. “A single attainment, and that occurring in association with objective field of one kind (one object) is present. Before that is past. Subsequent is future.”

现在看受蕴。“其次于过去等的分别，这里亦依相续及刹那等而知有受的过去、未来、现在的状态。” 这根色蕴是一样的。先“依相续”说即属于一路线——意思是五门心路过程。一速行——实际上就是意门心路过程。“一等至所摄的受及于一种境而起的为现在；在以前的为过去，在以后的为未来。”

“According to moment, etc.; that feeling included in the trio of moments (three moments), which is in between the past time and the future time, and which is performing its own function (which is doing its own function, so it is really present now), is present. Before that is past. Subsequent is future. Then there is internal and external.

“次依刹那等说，即属于（生、住、灭）三刹那所摄的、及在前际后际的中间而行自己的作用的受为现在；在以前的为过去，在以后的为未来。” 接着是内和外。

Next there is gross and subtle. Gross and subtle should be understood according to kind, according to individual essence, according to person, and according to mundane and supramundane. “According to kind: the unprofitable feeling is a state of disquiet, because it is the cause of reprehensible actions and because it produces burning of defilement.” That means defilement that is burning, not the burning away of defilement. ‘Burning of defilement’ means defilements that are called burning. So it is gross.

然后是粗和细。“粗、细之别，当依种类、自性、人、世间及出世间而知。” “先就种类说：不善受，因为是有罪行之因，是烦恼热苦的状态”。意思就是烦恼在燃烧，而不是将烦恼烧掉。英译的“burning of defilement”意思是被称为”苦热”的烦恼。所以，它是粗的。

“And because it is accompanied by interestedness (That means activeness.) and drive and result, and because of the burning of the defilements (because they are burning), and because it is reprehensible, it is gross compared with resultant indeterminate” and so on. So here one is described as gross or subtle relative to other kinds of feeling. There is kusala feeling, akusala feeling, indeterminate (abyākata) feeling and so on.

“又因为是有造作故，是有（为结果而）努力故，有取得异熟故，是烦恼热苦的状态及有罪之故，比较异熟无记受则为粗”等等。这里的粗细是较之于其他感受而言的。有善受、不善受、无记受等等。

Then we have according to individual essence. “Painful feeling, is gross compared with the others because it is without enjoyment, it involves intervention.” ‘Intervention’ really means shakiness or non-peacefulness. “It causes disturbance, creates anxiety, and is overpowering. The other two are subtle compared with the painful because they are satisfying, peaceful, and superior, and, respectively agreeable, and neutral.” This is the reason for their being subtle and gross. Also their states of subtleness and grossness are relative.

然后是根据自性。“苦受，比较其他（乐、舍）二受为粗，因为无乐、不静（intervention）”。“不静”真实的意思是不稳定或不平静。它会引起干扰，产生焦虑，而且非常强烈。“其他的（乐、舍）二受，因为是乐、是寂静、是胜、是适意及中庸之故，比较苦受则为细。” 这就是它们成为细和粗的原因。同样地，它们细和粗的状态是相对的。

“According to person: feeling in one who has no attainment” - I would say ‘feeling in one who is not in attainment’. A person may have attainment but if he is not in attainment at the moment his feeling could be gross. So “According to person: feeling in one who is not in attainment, is gross compared with that in one (Sayādaw corrected in the same manner.) who is in attainment, because it is distracted by a multiple object. In the opposite sense the other is subtle. This is how grossness and subtlety should be understood

according to person.” When a person is in attainment (in attainment of jhāna or in attainment of phala). The feeling is said to be subtle. If the person is not in attainment, the feeling is said to be gross.
“依‘人’说：不入定者的受”——这里的英译我想改成”feeling in one who is not in attainment”．行者可能具有定的成就，但是他如果没有处于定中，他的受也可能是粗的。“依‘人’说：不入定者的受，因对种种的所缘而散乱，故比较入定者的受为粗。与此相反的（入定者的受）则为细，如是当依人而知粗细。” 这就是依人而理解粗和细。如果某个人处于定中（禅那定或者果定）。他的受就是细的。如果此人不处于定中，感受就是粗的。
“According to the mundane and supramundane: feeling subject to cankers is mundane (‘Subject to cankers’ means object of cankers, which can be the object of āsavas or just mental defilements.), and that is gross compared with that free from cankers, because and that is gross compared with that free from cankers, because it is the cause for the arising of cankers, is liable to floods, liable to the bonds, liable to the ties, liable to the hindrances, liable to the clingings, defilable, and shared by ordinary men.”
“依世间及出世间说：有漏的受为世间。那有漏受，因为是起漏之因，是为瀑流所流，为轭所轭，为缚所缚，而至取着及杂染之故，是凡夫所共之故，比较无漏受则为粗。”
These floods, bonds, ties, hindrances, clingings and the defilable can be understood by referring to The Manual of Abhidhamma, chapter 7. In the fact the mental defilements are given different names. The same mental defilements are given different names. For example lobha is a mental defilement.
瀑流、轭、缚、取著和杂染可以参考《阿毗达摩概要精解》第七章进行了解。实际上，“烦恼”有很多名字。同一个“烦恼”被给予了不同的名字。
Lobha is given the name of canker, flood, bond, hindrance, clinging and so on. Buddha described these in different ways to suit the susceptibility to understanding of his listeners. They are taught in Abhidhamma as well as in the Suttas. To understand them the best place to go is The Manual of Abhidhamma.
例如，“贪”是一种烦恼。“贪”被赋予”漏”、“瀑流”、“结缚”、“盖”、“取著”等名字。佛陀以不同的方式来描述它，因此适应听众不同的根器。这些都出自阿毗达摩和经藏。想要理解这些，最佳的途径就是阅读《阿毗达摩概要精解》。
In chapter 7 of The Manual of Abhidhamma they are described. Almost or towards the end of the book we will find them again when how these defilements are eradicated by Path consciousness is described. The first path consciousness eradicates two or three of the defilements. That comes later almost at the end of the book.
《阿毗达摩概要精解》第七章对此进行了介绍。在本书结束的时候，我们会看到这些烦恼是如何通过道心断除的。第一个道心断除两个或三个烦恼。这些将会在本书结束的地方出现。
‘Shared by ordinary men’ means those that arise in puthujjanas. “The latter, in the opposite sense, is subtle compared with that subject to cankers.” Those that are not subject to cankers, those that are not the object of cankers are subtle. “This is how grossness and subtlety should be understood according to the mundane and supramundane.”
“凡夫所共”意思是它们在凡夫心中生起。与此相反的（入定者的受）则为细。不受制于烦恼的，无漏的受是微细的。这就是依世间和出世间而理解粗和细。
Then there is a warning. “One should beware of mixing up” - because if you mix them up, you will be confused. Beware of - the Pāḷi word actually means avoid. So one should avoid mixing up the classifications according to kind and so on. So just do according to one, say according to kind or to some other thing, but do not mix them together. If you mix them together, then there will be contradiction. According to one it may be subtle and to another it may be gross. That is what the Commentary gives here.
然后这里有一个警告。应该注意避免其（粗细的）混杂——因为如果你 混杂了，就会感到困惑。“注意”——巴利语原文的意思实际上是“避免”。因此，我们应该避免混杂此种分类等等。因此，如果你根据其中一

种，例如根据“种类”等来讨论，但是不要将它们混杂在一起。如果你将它们混杂在一起，那么就会出现矛盾。根据其中一种，它可能是细的，根据另外一种，它可能是粗的。这就是论师在这里的意思。

“It is said “Indeterminate feeling is subtle, painful feeling is gross. The feeling in one with an attainment is subtle.” This is a passage from the Vibhaṅga. “And like painful feeling, so also pleasant, etc., is gross according to kind and subtle according to individual essence.”

它说无记的受是细的，苦受是粗的。入定的受是细的。这是《分别论》种的段落。苦受和乐受等根据种类是粗的，但是根据自性是细的。

Let us say there is dukkha (pain). Pain is gross according to its individual essence because it afflicts us. It is indeterminate, it is abyākata in another sense. It is neither kusala nor akusala. It is abyākata. So it is subtle because abyākata is described as subtle.

我们以“苦”为例。根据自性，苦是粗的，因为它扰恼我们。它在另一个意义上是“无记的”（abyākata）。它不是善，也不是不善。它是无记的。因为无记被定义为细的，所以，它就是细的。

If we mix these two, we will get nowhere. According to one it is subtle and according to another it is gross. Do not mix them up. “For instance, [when it is said] ‘The indeterminate according to kind is subtle compared with the profitable and the unprofitable’, the individual essence class, etc., must not be insisted upon like this: ‘Which kind of indeterminate’?” You don’t ask the questions.

如果我们将此二者混杂起来，我们就无所适从。根据一种方法，它是细的，根据另一种它是粗的。不要将它们混杂起来。“无记受依种类说，则比较善与不善为细。可是这里不应作如是自性等的分别说：什么是无记？

“Is it the painful? Is it the pleasant? Is it that one with an attainment? Is it that one with no attainment? Is it subject to cankers? Is it that free from cankers?’, and so in each instance.” So you cannot ask these questions.

它是苦受吗？乐受吗？它是入定者的受吗？是不入定者的受吗？它是有漏受吗？它是无漏受吗？其他的一切处也是这样。” 因此，你不能问这样的问题。

“Furthermore, because of the words ‘Or feeling should be regarded as gross or subtle in comparison with this or that feeling’, among the unprofitable, etc., feeling accompanied by hate, too, is gross compared with that accompanied by greed because it burns up its own support, like a fire; and that accompanied by greed is subtle. Also that accompanied by hate is gross when the hate is constant, and subtle when it is inconstant."

“更依这样的语句：‘或依彼此的受，互相比较，而知受的粗细’，甚至于不善等中，嗔俱受，因为如火烧自己的所依（心依处）一样，故比较贪俱受为粗；而贪俱受则比较为细。于嗔俱受中，亦以决定有者为粗，不决定有者为细。”

I wonder whether you understand that. In order to correctly understand it, you have to understand Abhidhamma. You have to go to the first book of Abhidhamma. The words ‘constant’ and ‘inconstant’ do not mean the same as what we had before.

不知道大家能不能理解这些。要想正确地理解它，必须熟悉阿毗达摩。大家要去看《法集论》。这里的“决定”、“不决定”与我们之前讲的意义不同。

Formerly ‘constant’ and ‘inconstant’ referred to cetasikas. cetasikas that are constant go along with a given citta all the time.

我们之前提到的“决定”和“不决定”指的是心所。心所在所有时候都伴随某个心，这种心所就是决定的。

Every time that citta arises, that cetasika also arises. That is called ‘constant’. There are some cetasikas that do not arise every time that a citta arises. These are called ‘inconstant’.

只要这种心生起，该心所也必定会生起。这被称为“决定”。有一些心所，并不必定伴随某种心。它们被称为“不决定”。

So cetasikas may be constant or inconstant. But here although the Pāḷi word is the same, the meaning is very different. You have to have a knowledge of the first book of Abhidhamma to understand this. ‘Constant’ here actually means fixed as to giving results in the next life.
因此，心所可能是决定的，也可能是不决定的。但是，虽然巴利语单词是一样的，但是在不同地方的意义差别很大。大家需要具有《法集论》的知识，才能理解它。“决定”在此处指的是在下一世具有固定的果报。
They are sure to give results in the next life. Such kamma, or hate, or anger is called ‘constant’. ‘Inconstant’ means not fixed as to giving results in the next life.
它们必定在下一世产生果报。这样的业或嗔恨被称为“决定”。“不决定”意思就是下一世的果报不是固定的。
Examples are killing one’s own mother, killing one’s own father and so on. When you kill your own father or mother, there is dosa. That dosa is called ‘fixed’ because it will invariably give results in the next life. That means you will go to hell. There is no way of avoiding that.
举例说：杀害自己的母亲和父亲等等。当你杀害你的父母时，这是嗔恨。这种嗔恨是“决定的”，因为它必定在来世产生果报。也就是说，你必定会下地狱。没有任何办法可以避免它。
Now you may kill an animal. There also you have dosa. That dosa will give you results in woeful states but not necessarily in the next life. You may get the result of killing that animal in other lives or you may get the result in the next life. So that is not fixed.
如果你杀害了某个动物。这也是嗔恨。这种嗔恨会导致投生恶趣的果报，但是不一定是在下一世。你可能在下一世获得果报，也可能在下一世之后的某世获得果报。因此，它是不固定的。
Killing one’s own mother, or killing one’s own father, killing an Arahant, wounding the Buddha, causing schism in the Saṅgha are called ‘grievous sins’ in Buddhism. If you do one of these, you will surely go to hell in the next life. There is no way of avoiding that. Such kamma is called ‘constant’ here.
杀父、杀母、杀阿罗汉、出佛身血、破和合僧在佛教被称为“重罪”。如果你犯了其中一个，你在下一世一定会下地狱。没有任何办法可以避免它。这种业在此处被称为“决定”。
“And subtle when it is inconstant. And the constant is gross when giving result that lasts for the eon, while the other is subtle.” Among the fixed as to giving results there are two subdivisions - those whose results last for the eon and those whose results do not last for the eon.
不决定的就是微细的。“于决定有者的受中，亦以劫住（生存一劫）者的受为粗，余者为细。” 在产生果报的决定者之中，又分成两类——果报持续一劫和果报没有持续一劫的。
I will give an example. You know Ajātasattu and Devadatta. Ajātasattu was the son of King Bimbisāra. Devadatta was Buddha’s cousin and brother-in-law. Ajātasattu killed his own father at the instigation of Devadatta. Devadatta wanted to become the Buddha himself. So he thought “Nowadays people live long lives. We cannot wait until they die. You kill your own father and be a king and I will kill my brother-in-law and be a Buddha.” So he instigated Ajātasattu to kill his own father. Ajātasattu did kill his own father. 【分割点】
我给大家举一个例子。大家知道阿奢世和提婆达多的故事。阿奢世是频婆娑罗王的儿子。提婆达多是佛陀的堂弟。在提婆达多的怂恿下，阿奢世杀害了自己的父亲。提婆达多想取代佛陀的位置。因此，他对阿奢世说：如今人们的寿命都比较长。我们等不到他们死了再继位。你杀害你的父亲继承王位，我杀害我的堂兄，继承他的佛位。因此，他怂恿提婆达多杀害他的父王。阿奢世把他的父亲杀死了。

32B 说蕴品/说处界品

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Among the five grievous sins Devadatta did two. He wounded the Buddha. In fact he tried to kill the Buddha, but he was not successful. So the Buddha was wounded when he pushed the rock onto the Buddha as he was walking up and down. That was one. The other one was causing division in the Saṅgha or schism in the Saṅgha. He did two of the grievous sins. It is said that he is now in the lowest hell. He will be there for the rest of this eon, for the rest of this world cycle. That is what is meant here by 'that which lasts for the eon'.

在五逆重罪之中，提婆达多犯了两个。他出佛身血。实际上他是想杀害佛陀，但是没有成功。在佛陀路过的时候，提婆达多推下大石头，佛陀因此受伤了。这是一个五逆重罪。另外一个就是破和合僧。他犯了两个五逆重罪。据说他现在在地狱的最底层。他要在那里住一劫，直到这个世界毁灭。这就是此处“生存一劫”的意思。

Ajātasattu also went to hell immediately after his death. He will not suffer in hell for the rest of the eon. That is the difference. The constant is gross when giving result that lasts for the eon, and it is not gross, it is subtle, when the result lasts not for the eon.

阿阇世王在死后也立刻下了地狱。他并不需要在地狱里呆满一劫。这就是他们果报的不同。“于决定有者的受中，亦以劫住（生存一劫）者的受为粗，余者为细。

“And of those giving result lasting for the eon the unprompted is gross, while the other is subtle.” This is their relative subtlety and grossness. “But that accompanied by greed is gross when associated with [false] view, while the other is subtle” and so on.

于劫住者的受中，亦以无行的为粗，有行的为细。” 这是他们相对的粗和细。“其次于贪俱的受，与见相应的为粗，余者为细”等等。

Student: Devadatta instigated all these things. Would he go to hell on account of instigating the death of King Bimbisāra?

学生：提婆达多怂恿了所有这些事情。因为怂恿别人造成了频婆娑罗王的死亡，他会为了这个下地狱吗？

Teacher: His instigation can be taken as killing a being. But for Ajātasattu that being was his father. Ajātasattu's akusala was grosser that that of Devadatta for this action.

尊者：这种怂恿可以看作杀害某个众生。但是对于阿阇世而言，那个众生是他的父亲。阿阇世的不善比提婆达多怂恿他的不善更粗重。

Student: So it only counts as this heavy kamma if one kills or instigates someone to kill one's own father.

学生：所以，只有当某个人杀害或者怂恿别人杀害自己的父亲，才算是这样的重罪吗？

Student: I'm not recommending any of these.

学生：我不推荐这些行为。

Teacher: "furthermore, the profitable of the sense-sphere is gross; that of the fine-material sphere is subtle." They are just relative.

尊者：“还有：欲界的善受为粗，色界的为细。” 它们是相对的。

“Then according to location, painful feelings in hell are gross, while in the animal generation (kingdom) they are subtle.. Those among the Paranimmitavasavattī deities (That is the highest of the lower celestial realms.) are subtle only. And the pleasant should be construed throughout like the painful where suitable." By planes also there can be subtlety and grossness.

“依处所说，地狱的苦为粗，畜生界的苦为细…… 乃至他化自在天的苦为细。犹如苦受，而乐受亦宜就一切处类推而知。” 根据生存地，也有粗和细。

“And according to physical basis, any feeling that has an inferior physical basis is gross, while one with a superior physical basis is subtle."

“依事物说，任何由劣的事物所起的受为粗，由胜的事物所起的受为细。

“What is gross should be regarded as inferior in the inferior - superior classification, and what is subtle superior."

次依‘劣、胜’的分别，当知那粗的受为劣，而细的受为胜。”

Then we have far and near. “The unprofitable is far from the profitable and indeterminate and the word near in the way beginning ‘Unprofitable feeling is near to unprofitable feeling’. Therefore unprofitable feeling is far from profitable and the indeterminate because of dissimilarity, unconnectedness, and non-resemblance. The profitable and the indeterminate are likewise far from the unprofitable.” Kusala and abyākata are far from akusala. “And so in all instances. But unprofitable feeling is near to unprofitable feeling because of similarity and resemblance.” This is the detailed explanation dealing with the past, etc. Perception, formations and consciousness should be understood similarly.

接着是远、近。“不善受与善及无记受隔远；不善受与不善受接近等。是故不善受，因为是不同分，不相合，不类似，故与善及无记受隔远。同样的，善及无记受与不善受隔远。其他一切类推可知。不善受，因为是同分，类似，故与不善受接近。这是详论受蕴的过去等的分别。” “对于与诸受相应的想、行、识，亦当以同样的方法而知。”

Next is the classes of knowledge of the five aggregates. That is the order of the five aggregates, then distinction and so on. There are different kinds of order that we find in the Abhidhamma and in the Suttas. He describes all the orders. The first is what? The order of arising. Sometimes things are described in the order of arising. “First there comes to be the fetus in the first stage, then there comes to be the fetus in the second stage” and so on. That is the order of arising. The first stage arises first, then the second stage arises, and the third stage arises and so on. If it is described in this way, then it is described in the order of arising.

接着是五蕴的种种智的分类。也就是五蕴的次第、差别等等。我们在阿毗达摩和经藏中看到了不同的次第。他介绍了所有的次第。第一个是什么？生起的次第。有时候，诸法是按照生起的顺序来介绍的。首先是胚胎的第一个阶段，然后是胚胎的第二个阶段，诸如此类。这就是生起的次第。开始是第一个阶段，然后是第二个阶段生起，然后是第三个阶段，等等。如果是这样进行描述的，那么，它就是按照生起的次第进行描述。

“Things to be abandoned by seeing, things to be abandoned by development (This comes from Abhidhamma.) etc., is the order of abandoning.” ‘Things to be abandoned by seeing’ means mental defilements abandoned by the first Path (Sotāpatti Magga). ‘Things to be abandoned by development’ means those defilements by the upper three Maggas. So it is in the order of abandoning. “Purification of virtue: purification of consciousness, etc., is order of practice.”

“以见舍断法，以修舍断法（这是出自阿毗达磨）”等等，此等是“舍断的次第”。“以见舍断法”意思是通过第一个道（须陀洹道）舍断烦恼。“以修舍断法”意思是通过其他三道舍断烦恼。这是按照舍断的次第。“戒清净……心清净”，此等是“行道的次第”。

You know there are seven purifications or seven stages of purity in the practice of vipassanā - purity of morals (here virtue), purity of consciousness, purity of view, purity of overcoming doubt, and so on. These are described in the order of practice. With regard to these stages of purity you cannot skip. You cannot practice purification of consciousness before you practice purification of virtue. You practice one after the other in this order. It is the order of practice.

大家知道，在内观的修行中，有七个清净，或者说七个清净的阶段——戒清净、心清净、见清净、度疑清净，等等。此等是行道的次第。对于这些清净的次第，你不能跳过。你不能在戒清净之前修心清净。你要按照次序一个个来修。这就是行道的次第。

Sometimes they are described in order of plane. That means the sense-sphere, the fine-material sphere and so on (kāmāvacara, rūpāvacara, arūpāvacara). This is in order of plane. Sometimes things are just given in the order of teaching. That means in teaching the Buddha gave this first, the other second, and the other third. There is no particular merit in putting this first and the other second and so on.

有时候，它们是按照生存地的次序来区分的。也就是欲界、色界、无色界等等。这是按照地的次第。有时候，是按照说法的次第来列出这些法。意思就是佛陀先给出某种教法，然后再给出某种教法。将某法放在第一，某法放在第二等等，并没有特别的功德。

“The four foundations of mindfulness, the four right efforts, etc., Dhamma talk on giving, Dhamma talk on virtue, etc., is order of teaching.” There are four foundations of mindfulness. The first is contemplation on the body, the second is feelings, the third is on consciousness and the last is on dhamma objects. They are not to be practiced one after the other.

“四念处，四正勤”或“施说、戒说”，此等是“说法的次第”。有四个念处。第一个是身念处，第二个是受念处，第三个是心念处，最后一个是法念处。它们不需要按照次第进行修习。

It is not meant that you must practice body contemplation first and then go to feeling contemplation, and then go on to contemplation of consciousness. It is not to be done in this way. The description here is not according to the order of practice, but it is just the order of teaching.

并不是说你必须先修身念处，然后修受念处，然后在修心念处。并不是要这样修习。这里的描述并不是按照行道的次第，而是按照说法的次第。

Student: The practice of giving and virtue are the first two of the pāramitās in Mahāyāna. Where does this come from?

学生：布施（施说）和持戒（戒说）是大乘里的前两个波罗蜜。它是怎么来的呢？

Teacher: Here it is a stock phrase that we often come across in the Suttas. When the Buddha’s teaching is mentioned in summary, it is mentioned in this way. Buddha would talk first about giving, then about virtue, then about the celestial worlds, then about getting dispassionate about sensual things and so on. It is Buddha’s way of teaching people was to first talk about giving. Then he would talk about sīla and so on.

尊者：这是我们在经藏中经常看到的固定说法。当对佛陀的教法进行概说的时候，总是提到这个。佛陀首先会提到布施，然后是持戒，然后是天界，然后是关于离欲，等等。佛陀作开示的时候，总是先谈布施。然后就谈到戒律，等等。

Student: The others don’t follow?

学生：布施、持戒之外不谈其他的吗？

Teacher: No, just the first two. You can find it in the Majjhima Nikāya, but such passages are scattered throughout the whole of the Pāḷi Canon.

尊者：不谈，只是谈这个两个。大家可以在中部尼科耶读到，但是在整个圣典中，都可以看到这样的段落。

“Of these, firstly, order of arising is not applicable here.” Here we have first rūpa, then vedanā (feeling), sa??ā (perception), then saṅkhāra (mental formations) and consciousness. This order is not in the order of arising. We are not to understand that rūpa arises first, then feeling arises, then perception arises and so on. This order of arising is not applicable here.

“于此等之中，先说这里不合于生起的次第。” 这里，我们先有色，然后是受、想、行和识。这种次第不是生起的次第。我们不要认为色是首先生起的，然后生起受，然后生起想，等等。这种生起的次第不适用于这里。

What about the order of abandoning? No because rūpa in fact cannot be abandoned. Then is an order of practice? No. Is it an order of plane? No. Only one remains, that is the order of teaching. Buddha happens to teach in this way, in this order. The order of teaching is explained in paragraph 213.

舍断的次第呢？也不能适用，因为色法实际上是不能被舍断的。修道的次第呢？也不能。它是地的次第吗？不是。现在只剩下一个可能了，那就是说法的次第。佛陀碰巧是按照这个次第说法的。说法的次第在 213 段进行了解释。

“As to distinction’ - that means there are two kinds of aggregates, just the aggregates and then aggregates as objects of clinging. Buddha taught under two names. Sometimes he taught just as aggregates and sometimes he taught as aggregates of clinging. What is the difference between these two? When the Buddha said aggregates he meant all that there is: For example the aggregate of feeling here means both mundane feeling and supramundane feeling. When he says aggregate of clinging, he means only the mundane, those that are the object of cankers. That is the difference.

“以差别”，意思就是有两种类型的蕴，即蕴与取蕴。佛陀用两个名称来说法。有时候，他用“蕴”来说法，有时候，他用”取蕴”来说法。这两者有什么差别呢？当佛陀提到“蕴”的时候，他指的是所有的蕴。例如，这里的受蕴意思是世间的受和出世间的受。当他提到“取蕴”的时候，他的意思只是世间的，也就是诸漏的所缘。这就是它们的区别。

Further down paragraph 214 you will see “Any kind of materiality whatever,.. far or near, that is subject to cankers and liable to the clingings: this is called the materiality aggregate [as object] of clinging.” That is the explanation of why they are called ‘the aggregates of clinging’. ‘Aggregates of clinging’ means aggregates which are subject to cankers which are liable to clinging. Briefly they are aggregates that are objects of clinging, that are objects of mental defilements.

往下，214 段，大家可以看到：“诸比丘，那任何色……乃至或近的，是有漏的，取着的，诸比丘，是名色[作为]取[的所缘的]蕴。” 这就是对它们为什么被称为取蕴的解释。“取蕴”意思是蕴屈从于漏，容易被粘着。简言之，它们是蕴，是取的所缘，是诸漏的所缘。

When the Buddha explained the First Noble Truth, at the end of that explanation, he said that in brief the five aggregates of clinging are dukkha. He used the words ‘five aggregates of clinging’. That means that he meant the mundane cittas and cetasikas and rūpa. That is the difference. ‘Aggregates’ means all. ‘Aggregates of clinging’ means only those that are the objects of clinging or that are the objects of cankers.

当佛陀宣讲第一圣谛的时候，在解释的最后，他说：简而言之，五取蕴是苦。他使用的词是“五取蕴”。他的意思是指世间心和心所，以及色。这就是它们的区别。“蕴”指的是所有的一切。“取蕴”意思只是取的所缘，或者诸漏的所缘。

In paragraph 215 about the middle of the paragraph “But feeling, etc., are only mentioned among the [simple] aggregates when they are free from cankers.” What do you think about that? Can you agree with that? There are simple aggregates and aggregates of clinging. ‘Aggregates’ means all. ‘Aggregates of clinging’ means only those that are the objects of clinging. Now here “Feeling, etc., are only mentioned among the aggregates when they are free from cankers.” I think that is all right.

在 215 段中间的位置：“可是受等在蕴中说是无漏的”。大家怎么看？大家同意这个说法吗？有蕴和取蕴两种。“蕴”意思是一切。“取蕴”意思只是取的所缘。这里受等是无漏的时候，是在蕴中提及的时候。我觉得这样说是没问题的。

Student: Because when they are not free of cankers -

学生：因为当它们不是无漏的时候……

Teacher: They are mentioned when they are free from cankers. When they are not free from cankers, they are included in the aggregates of clinging. I think that is correct. In Pāḷi the word ‘only’ is to be after ‘simple aggregates’ and not before ‘mentioned’. “But feeling, etc., are mentioned among the [simple] aggregates only when they are free from cankers.” When they are not, they are included in the aggregates of clinging.

尊者：当它们被提到的时候，它们是无漏的。当它们是有漏的时候，它们是被包括在五取蕴里的。我想这是正确的。在巴利语中，”only”是在“simple aggregates”后面，而不是”mentioned”前面。“只有当受等是无漏的时候，它们才被称为‘蕴’。”如果它们是有漏的，它们就被包括在取蕴里。

As to neither less nor more - why are there only five aggregates, neither less nor more? “Because all formed things that resemble each other fall into these groups” and so on. This is the explanation of why there are five and not four or six.

“以不增减——为什么世尊只说五蕴而不多不少呢？一切有为法依同分而类集为五之故”等等。这就是就是为什么是五蕴，而不是四蕴或者六蕴。

Paragraph 220 “As to simile: the materiality aggregate [as object] of clinging is like a sick-room because it is the dwelling-place, as physical basis, door, and object, of the sick man, namely, the consciousness

aggregate as object of clinging. The feeling aggregate as object of clinging is like the sickness because it afflicts."
第 220 段：“以譬喻——色取蕴如病院，因为它是象病人的识取蕴的基地（所依），门（根），所缘（境），有住所的意义之故。受取蕴，因起苦痛之故如病。”
Feeling is like sickness. Perception is like what? "The provocation of the sickness." That means actually the cause of the sickness. The causes of sickness are said to be blood, or bile, or wind, or phlegm. This is traditional Indian medicine's understanding of the causes of diseases. It is accepted in the Pāḷi Commentaries too. The 'provocation of sickness' really means the cause of sickness, the root cause of sickness. The formation aggregate is like what? "Recourse to what is unsuitable."
“受”像是疾病。“想”像什么？它像是病的起因。意思就是，它实际就是疾病的肇因。人们认为疾病的肇因是血，是胆汁，是风，是痰。这是印度传统医学对疾病原因的理解。巴利语注释书也接受了这样的观点。“病的等起因”实际上就是疾病的原因，疾病的根本原因。“行蕴”像是什么？借助于不合适的东西。
That means doing things that are not suitable for your health, like eating bad food. So eating bad food is like saṅkhāra. The cause of the disease, like blood or phlegm, is sa??ā. "The formations aggregate as object of clinging is like having recourse to what is unsuitable." So it is like eating unsuitable food, staying in the cold for a long time. It is something like that.
意思就是做一些不利于健康的事情，例如吃不健康的食品。因此，吃不健康的食品就像是“行”。而疾病的原因，例如血或痰就是“想”。作为取蕴的行蕴就如同借助于不恰当的东西。因此，它就像是吃不恰当的食物，或者长期受凉。诸如此类。
“Because it is the source of feeling, which is sickness; for it is said 'Feeling as feeling is the formed that they form' and likewise 'Because of unprofitable kamma having been performed and stored up, resultant body consciousness has arisen accompanied by pain: the consciousness aggregate as the object of clinging is like the sick man because it is never free from feeling, which is the sickness."
因为是受的病的因缘，所以譬如不适当侍病。如经中说：“受是为觉受性而行作”；即是说“因为行了不善业，积集起来，故成异熟报，生起苦俱的身识”。识取蕴，因为不脱离于受的病，所以譬如病人。
So we have the sick dwelling-place, the sickness, the cause of the sickness, then another cause of the sickness, and the sick man. These five aggregates are compared to this. They are also compared to a prison, punishment, the offense, the punisher, and the offender. They are also compared to the dish, food, curry sauce poured over the food, the server and the eater. These are all similes to be understood.
因此，我们就有病院、疾病、疾病的原因、另外一个致病的原因，以及病人。这五个被用来作比喻。它们也被用来比喻成监狱、惩罚、过犯、施罚者、和犯人。它们还被用来比喻成盘子、食物、菜肴、服侍者和就餐者。这些是大家需要理解的譬喻。
Twice as to how to be seen - this is how we should view them. "The exposition should be known twice as to how to be seen, namely, in brief and in detail." So they should be seen as "an enemy with drawn sword, in the snake simile, as a burden according to the Burden Sutta, as a devourer according to the To-Be-Devoured Discourse, and as impermanent, painful, not-self, formed, and murderous, according to the Yamaka Sutta" and so on. According to these Suttas we should view them as being the enemy and so on.
“以二种所见”——也就是我们应该如何看它们。即以简略及详细的二种见，为这里的抉择。“因此，如同《毒蛇喻经》中所说，它们应该被视作拔出剑的敌人；如同《重担经》中所说，被视作重担；于《说食经》中所说的，应见食者；于《阎摩迦经》中所说的，应见无常、苦、无我、有为及杀戮者为五蕴。” 根据这些经文，我们应该将它们视作敌人等等。
Paragraph 225 "As to good for one seeing thus: good comes to be accomplished in one who sees in the two ways thus in brief and in detail. And the way of definition should be known according to that, that is to say, firstly, one who sees the five aggregates as objects of clinging in the form of an enemy with drawn

sword, etc., is not worried by the aggregates, but one who sees materiality, etc., in detail as a lump of froth, etc., is not one who sees a core in the coreless."
第 225 段：“以如是见者的利益成就”——如是以简略与详细二种而见者，成就利益，而知抉择。即先以简略而见五取蕴如举剑的敌人等，则不为诸蕴所恼害。次以详细而见色等如泡沫聚等之人，则不会于不真实而见为真实。
“And in particular one who sees internal materiality as foul (ugly) fully understands nutriment.” ‘Fully understands’ really means not having akusala with regard to that thing. So ‘fully understands nutriment’ means one does not get akusala with regard to nutriment, with regard to āhāra and so on. Whenever we find the word ‘fully understands’, we have to understand in that way.
“更就五蕴特别地说：见内色为不净者，则善知段食”。“善知”实际上是没有关于它的不善心。因此，“善知段食”意思就是某人对段食不会生起不善心。当我们看到“善知”的时候，我们就要这样去理解。
“He abandons the perversion [of perceiving] beauty in the foul (ugly), he crosses the flood of sense desire, he is loosed from the bond of sense desire.” So floods, bonds, and all these come again.
“能于不净之中而舍断于净的颠倒，超越于欲流，解除欲的轭。” 这里又出现了“流”、“轭”。
“He becomes canker-free as regards the cankers of sense desire, he breaks the bodily tie of covetousness. He does not cling with sense desire clinging” and so on.
“以欲漏而成无漏，破除贪欲身系，不取于欲取”等等。
“One who sees feeling as pain fully understands nutriment consisting of contact.” You know that there are four kinds of nutriment. There are real food, contact, volition and consciousness. The description is according to that. So we come to the end of this chapter.
见受为苦者，则善知触食。” 大家知道有四种食。段食、触食、思食和识食。这段文字是据此而来。我们现在讲完了这一章。
第十五 说处界品
(Tape 32B/ Ps: 1-16)
We will have to go a little into chapter 15. Next we have bases. There are twelve bases. The order given here is different from the order given in The Manual of Abhidhamma. In the manual the six internal and the six external are grouped together. Here they are described in pairs. Here we have the eye base and visible data base, ear and sound, nose and odor, tongue and flavor, body and tangible data, mind and dhamma.
第十五章，我们来讲一点点。现在我们讲“处”。一共有十二“处”。这里给出的顺序和《阿毗达摩概要精解》中的不同。在《概要精解》中六内处和六外处被放在一组。这里它们是成对出现的。这里我们有眼处、色处，耳处、声处，鼻处、香处，舌处、味处，身处、触处，意处、法处。
Then there is meaning. I want to ask you the meaning of this expression in paragraph 3. “It relishes, thus it is an eye; the meaning is that it enjoys a visible datum and turns it to account.” What is the meaning of ‘turns it to account’? The Pāḷi word here is vibhāveti. It means to make it clear or to show it clearly. ‘Enjoys a visible datum’ means make a visible datum clearly seen.
然后是意思。我想问你们第 3 段表达的意思。“见故为‘眼’，即是它欣享及启示于色的意思。” 这里“启示于色”是什么意思？这里的巴利语是“vibhāveti”。意思是“澄清”或者是“清楚地展现出来”。“欣享于色”的意思是清晰地见到色所缘。
Then with regard to sound: “It is emitted, thus it is sound; the meaning is that it is uttered.” Herein the Visuddhi Magga the meaning is that it is uttered. But if we take it just as it is, sadda (sound) will not include sounds of others like sounds of trees, sounds of rivers. Because it is said it is uttered. Sound that is uttered limits the sounds, but actually any sound is meant here. So we have to understand in another way. That you can find in the footnote.
然后是“声”：发音故为“声”，即发声的意思。在《清净道论》里，意思是发声（uttered）。如果我们这样去理解的话，那么声音（sadda）就不包括树木、河流等其他声音。因为这里用的英译是“uttered”。这

个英译所使用的词限制了声音的范围，实际上，这里指的是任何声音。因此，我们需要用另外的方式进行理解。大家可以看脚注。
The next one is: “It smells, thus it is a nose. It is smelt; thus it is odor.” The real meaning is that it betrays, therefore it is odor. That is because you know where something is when you get the smell. It is like betraying its place. You may hit something. Then somebody gets the smell and somebody knows where it is. It is like betraying. “It betrays, thus it is odor. The meaning is that it betrays its own physical basis.”
下一个是：“嗅故为‘鼻’。开显故为‘香’，即开陈自己的事的意思。” 因为当你闻到香味的时候，你就知道它的所在。香味就暴露了它的位置。你可能撞翻了某个东西，别人闻到了它的味道，就知道了。它的味道暴露了它的所在。“开显（betray），故为香” 意思就是它暴露了自己。
These are all grammatical definitions of the words. Now the next one. “It evokes life, thus it is a tongue (jivhā).” Footnote 1 “This is the linguistic characteristic of the word ‘jivhā’. Linguistic characteristic, what does that mean? What the Sub-Commentary is saying - if you look at the definition of the word jivhā, you get jīvita and vā, not jivhā. Jīvita is life and vā means to call. It should be called jīvita vā, but it is contracted into jivhā. That is what is meant by the linguistic characteristic. It is a way of explaining words. Instead of saying jīvita vā, people just say jivhā.
这些都是对名相的语法分析。现在看下一个：呼（食物而保持他的）命故为“舌”（It evokes life, thus it is a tongue[jivhā]）。脚注 1:“这是 jivhā这个词的语言特征。” “语言特征”是什么意思？复注说的是——如果你查看“jivhā”这个词的定义，你就会看到 jīvita 和 vā，而不是 jivhā。“jīvita”的意思是生命，“vā”的意思是召唤。它应该写成 jīvita vā，但是被缩合成 jivhā。这就是“语言特相”的意思。这是解释名相的一种方法。人们不说 jīvita vā，而说 jivhā。
At the bottom of paragraph 3 with regard to dhamma. “They cause their own characteristic to be borne.” That is incorrect. “They bear their own characteristics, thus they are dhamma.” You see word ‘dhārayanti’. He took it in the causative sense, but it is not causative here because the root here belongs to the seventh conjugation. It belongs to the seventh conjugation. Therefore it is dhārayati like corayati. It is not causative. The meaning is: “That which bears its own characteristic is called dhamma.” Dhamma has many meanings. I have told you this again and again. Dhamma is here defined as that which bears its own characteristic. They bear their own characteristics, thus they are dhammas. I don’t want to say ‘mental data’.
在第 3 段的底部，关于“法”的。“保持自己的特相故为‘法’”（They cause their own characteristic to be borne）。这里的英译不对。应该是：它们保持自己的特相，因此是“法”。大家看“dhārayanti”这个词。译者把它当成使动用法，实际上，在这里它不是使动用法，因为它的词根是属于第七类动词，属于第七类变位。因此 dhārayati 就与 corayati 是同一类动词。它不是使动用法。它的意思是：保持自己的特相，因此是“法”。“法”有很多意思。我反复向大家强调这点。“法”在这里被定义成”保持自己的特相”。它们保持自己的特相，因此被称为“法”。我不想使用“mental data”这个词。
Then there is the explanation of the word āyatana in Pāḷi. The Commentators take much delight in explaining words in different ways as much as they can. So the word ‘āyatana’ can be divided into āya and tanana and into āyata and nayana. And so very fanciful explanations are given. That is what he does in paragraph 4. Even if you don’t understand this, I think it is all right. They are the bases. If you know Pāḷi, it’s good to read this. If you don’t know Pāḷi, it is not so helpful.
接着是对巴利语“āyatana”的解释。论师特别喜欢解释名词，竭尽所能将他知道的意思都列出来。因此，“āyatana”可以拆成“āya”和”tanana”，也拆成“āyata”和“nayana”。论师在这里给出了非常富有想象力的解释。也就是它在第 4 段所做的。，如果你对这段看不懂，我觉得也没关系。它是对“处”的各种解释。如果大家懂巴利语，读读它就很有好处。如果你不懂巴利语，这段话就没什么用处。
In this section the translator uses eye-cum-visible datum, door-cum-objects, and so on. What is ‘cum’?
在这一段里，英译着使用了 eye-cum-visible datum，door-cum-objects，等等。“cum”是什么意思？
Student: It is Latin. It means with.

学生：这是拉丁语，意思是“with”。

Teacher: Oh, eye with visible datum. We can just say ‘and’, eye and visible datum.

尊者：哦，眼与色。我们可以用“and”代替它。

The word āyatana can have many meanings. The Commentator explains āyatana according to these many meanings. Whenever you find the word mental data, you should change to dhamma because mental data may be misleading.

“āyatana”这个词有许多意义。论师根据这些意义对“āyatana”进行了解释。当你们看到英译着使用“mental data”的时候，你们应该改成”法”，因为“mental data”可能具有误导性。

In paragraph 9 mental data appears. Please change to dhammas. In that paragraph “As to just so much” - that means there are only twelve bases. Why are there only twelve? Here the Commentary explains “What is meant is this: The eye, etc., are dhammas too (not mental data).” He misunderstands the two words - the word ‘dhamma’ by itself and the word ‘dhamma with āyatana’, so dhamma and dhammāyatana.

在第 9 段，出现了“mental data”。请将它改成“法”。那第 9 段：“以限量”——意思是只有十二处。为什么只有十二处呢？这里论书是如此进行解释的：眼等也是法（mental data 改成 dhamma）。这里译者误解了两个单词——“dhamma”和“dhammāyatana”。

The word ‘dhamma’ just means something which bears its own characteristic. We can translate it as state. In dhammāyatana it is untranslatable. He mixed these two. So here it should be: “The eye, etc., are dhamma too; that being so, why is ‘twelve bases’ said instead of simply ‘dhamma base’? That means everything is called ‘dhamma’. The eye is called ‘dhamma’. The ear is called ‘dhamma’. Why not call all of them dhammāyatana instead of saying there are twelve āyatanas? Why not have only one base, the base of dhamma?

“法”这个词意思是“保持自性的事物”。我们可以将之翻译成“状态”（state）。“dhammāyatana”是没办法翻译的。译者混淆了此二者。因此这里应该翻译成：“眼等亦即是法。那末，为什么不说眼等为法处，却说为十二处呢？” 意思是一切事物都被称为法。眼被称为法。耳也被称为法。为什么不把这一切都称为“法处”，而要称它们”十二处”呢？为什么不是一个处，法处就可以了呢？

The Commentary explains here. “Instead of simply dhamma base, it is for the sake of defining door and object for the arising of six consciousness groups.” That means there are six doors and there are six objects. Therefore according to the doors and objects we have six bases, not only one base. Because there are six doors (eye door, ear door and so on) and six corresponding objects, so there have to be twelve bases.

论师在这里进行了解释。“因为依据确定六识身生起的门及所缘之故。” 意思就是说有六个门和六个所缘。因此，根据门和所缘，我们有六处，而不仅仅是一处。“即由于确定这六识身的门（眼门、耳门等等）及所缘的差别故说为十二。”

Paragraph 10 “For only the eye base is the door of arising, and only the visible-data base is the object of the consciousness group comprised in a cognitive series containing eye consciousness.” In the next paragraph there is another ‘mental data’ that needs to be changed to ‘dhamma’. So “But only one part of the mind base, in other words, the life continuum mind, is the door of arising, and only the dhamma base not common to all is object, of the sixth [consciousness group].”

第 10 段：“因为属于眼识路线所摄的识身，只有眼处是他的生起之门，色处是他的所缘。” 下一段，还有一个“mental data”需要被改成”法”。“只有称为有分意的意处的一分是它的生起之门，不共的法处是第六意识身的所缘。”

In paragraph 15 “As to how to be seen: here, however, all formed bases should be regarded as having no provenance and no destination.” What is that? The Pāḷi word is simply ‘not coming from anything and not going to anything’. Not coming from anything and not going to anything, they just arise. They do not come from anything and they will not go to anything. They just arise and they disappear. That is what is meant here. What is provenance? Coming?

第 15 段：“以所见”——在这里，一切有为的处，都应视为不来（provenance）不去（destination）。这里的英译是什么意思？这里巴利语的意思是：“不从任何处来，也不到任何处去。” 它们不是从任何处来，也不到任何处去，它们只是生起。它们没有来处，也没有去处。它们生起又灭去。这就是这里的意思。英译的“provenance”是什么意思？意思是“来”吗？

Student: No. Could be lineage, sort of where it came from.

学生：不是。可以是“传承”的意思，就是从哪里来的。

Teacher: What more? Let me see. How they should be viewed.

尊者：还有哪些？让我看看。应该如何看它们。

Paragraph 16 “The internal bases should be regarded as an empty village because they are devoid of lastingness, pleasure, and self; and the external ones as village - raiding robbers because they raid the internal ones. And this is said: ‘Bhikkhus, the eye is harassed by agreeable and disagreeable visible objects’” and so on. That is from the Saṃyutta Nikāya. If you want to read the whole Sutta, it is in Kindred Sayings, volume 4, page 109.

第 16 段：“并且应视内六处如无人的乡村，因为没有常、净、乐、我的状态之故；应视外六处如抢劫村庄的强盗，因为它们有害于内六处之故。即所谓：‘诸比丘！眼为可意及不可意的色所害’”等等。这是出自相应部尼科耶。如果你们想阅读整部经文，请参考相应部英译卷四 109 页。

“Furthermore, the internal ones should be regarded as like the six creatures and the external ones as like their resorts.” That is also in Saṃyutta Nikāya, Kindred Sayings, volume 4, page 131. The six creatures are a snake, a crocodile, a bird, a dog, a jackal, and a monkey. Suppose a man were to tie these creatures tightly with a rope.

此外，内六处应该被视作六种动物，而外六处应该被视作它们的活动境界。这也是出自相应部尼科耶，卷四 131 页。六种动物是蛇、鳄鱼、鸟、狗、狼和猴。假设一个人打算用一根绳子将这些动物紧紧地捆起来。

Then the rope is tied in the middle. So they are tied to one place. Then let them do what they like. The snake wants to go into a pit or hole. The bird wants to fly. The crocodile wants to go into the water and so on. They cannot go because they are tied to one place. The strongest among them will take the others with him. It is something like that. The six senses are something like that.

这个绳子在中间绑住它们。它们被绑在某一处。然后就放任它们不管。蛇想钻进洞里去。鸟儿想飞起来。鳄鱼想到水里去，诸如此类。但是它们无法行动，因为它们被绑在一个地方。它们之中力量最大的将会拖着其他的动物行动。诸如此类。六个感官就是像这样。

OK. We now come to the end of the āyatanas or bases. What is meant by dhamma base? ‘Eye base’ means eye sensitivity. Ear base, nose base, tongue base, body base and then visible data base, sound base, odor base and so on. But what is dhamma base? Do you find that? We have twelve bases - eye base-eye sensitivity, visible data base-visible object. It’s OK. Ear-sound, nose-smell, tongue-taste, body-tangible data. Then mind and dhamma base. ‘Mind base’ means all 89 cittas. What is dhamma base?

好。我们已经块讲完了“处”。“法处”的意思是什么？眼处的意思是眼净色。耳处、鼻处、舌处、身处，然后是色处、声处、味处、香处，等等。但是法处是什么呢？大家找到了吗？我们有十二处——眼处=眼净色，色处-色所缘。好。耳=声、鼻-香、舌=味、身=触。然后是意和法处。“意处”指的是 89 心。什么是“法处”？

Students: 69 things. Chapter 7.

学生：69 法，第七章。

Teacher: You have it at the end of paragraph 14. “The dhamma base is of many kinds when classified according to the several (different) individual essences of feeling, perception, formations, subtle matter, and Nibbāna.” Dhamma base is vedanā, saññā, saṅkhāra, subtle matter and Nibbāna. You get the same thing in the seventh chapter of The Manual of Abhidhamma. So dhamma base means one of these things,

feeling, perception, formations. Actually feeling, perception and formations are the 52 cetasikas. So we have cetasikas, 16 subtle matter and Nibbāna. How many? 69, good.
尊者：大家在地 14 章可以找到。根据受、想、行、细色和涅槃的自性，法处可以分成很多类。法处是受、想、行、细色和涅槃。大家在《阿毗达摩概要精解》第七章可以找到相同的答案。因此，法处的意思可以是受、想、行中的一种。实际上，受、想、行是 52 心所。因此，我们有 52 心所，16 细色和涅槃。一共是多少？69，对。
Next time we will study elements, faculties and maybe some truths, about 20 pages.
下次，我们要学习“界”、”根”，可能还要学习一些“谛”，大概是 20 页的内容。
Sādhu! Sādhu! Sādhu!
萨度！萨度！萨度！

33A 说处界品

第十五 说处界品 Ps: 17-43

Just two days after the earthquake we come to the description of the elements.
地震刚过两天，我们就开始介绍界的基本情况。
Here Venerable Ñāṇamoli made many mistakes.
这里智髻尊者犯了很多错误。
It is impossible to follow them.
没办法按照他的译文来。
The Pāḷi word for element is dhātu.
“界”的巴利语是“dhātu”。
The word ‘dhātu’ is familiar to you.
大家都熟悉“dhātu”这个词。
The meaning of the word ‘dhātu’ is explained in nine ways.
以九种方式解释了“dhātu”这个词的意义。
One is a little different from the other.
彼此之间稍微有所差别。
Venerable Ñāṇamoli misunderstood some words so much that it is impossible to follow him.
智髻比丘对一些巴利语单词误解很严重，因此没办法按照他的译文来进行理解。
The first meaning is those which make or create (suffering in Saṃsāra).
第一个意义，也就是（在轮回之中）制造（痛苦）。
He uses ‘sort out’.
英译用的是“sort out”。
I don’t know what the meaning of ‘sort out’.
我不知道英译的“sort out”是什么意思。
Sort out means what?
这个词是什么意思？
In paragraph 20 “The mundane sorts (elements), when defined according to their instrumentality, sort out the suffering of the round of rebirths” and so on.
第 20 段：由于世间的诸界决定的原因，令向于种种的轮回之苦（The mundane sorts [elements], when defined according to their instrumentality, sort out the suffering of the round of rebirths）等等。
Students:
学生：
To seek, to find, to separate, look for.

寻求、寻找、分离。
Teacher:
尊者：
I see.
哦，这样啊。
That is not the meaning of the Pāḷi word here.
这并不是巴利语的原义。
The Pāḷi word here is to make or to create.
这里巴利语原义是“制造”或“创造”。
They are called dhātus because they make or they create suffering in Saṃsāra.
它们被称为“界”，因为它们在轮回中制造了痛苦。
The Pāḷi word ‘dhātu’ is composed of the root ‘dhā’ and the suffix ‘tu’.
巴利语的“dhātu”由词根“dhā”和后缀“tu”组成。
‘Dhā’ has many meanings.
“dhā”有很多意义。
In the first definition it has the meaning of making or creating.
第一个意义就是“制造、创造”。
That is the first meaning.
这是它的第一个意义。
The second meaning is those which are borne by beings.
第二个意义是“负运”。
According to the second, the root ‘dhā’ means to hold or to bear.
根据第二个意义，词根“dhā”就是“保持”或“承受的意思”。
Here the meaning is passive.
这种意义是被动的。
So those which are borne by beings are called dhātus (eye element, ear element and so on).
因此被众生所承受的事物被称为“dhātu”（眼界、耳界等等）。
We carry them, something like that, so they are called ‘dhātus’.
就想是我们携带着它们，因此它们被称为“界”。
The third meaning is that which are mere creating or making the suffering of Saṃsāra.
第三种意思就是制造轮回之苦。
Here the verbal noun or the abstract noun is used to describe it.
这里采用动词性名词或者抽象名词来解释它。
Here ‘dhātu’ means just creating or making.
“dhātu”的意思就是“创造、制造”。
That means there is no one who creates.
但是并没有一个造物主。
There is just the act of creating, just the act of making.
仅仅是创造的行为和制造的行为。
The fourth one is those by which suffering is made or created by beings.
第四种意思是众生制造痛苦的方式。
Here they are taken as instruments.
这里它们是作为工具。
They are instrumental making and creating suffering by beings.

它们是众生制造痛苦的工具。
That means beings create suffering with the help of these dhātus.
意思就是众生依靠这些“界”制造痛苦。
By the eye, by the ear, by the nose and so on we create suffering.
通过眼耳鼻等等，我们制造痛苦。
The fourth one has the meaning of instrument.
第四种意义是“工具”的意思。
The meaning of dhā is making or creating.
“dhā”的意义是“制造”或“创造”。
(The video man arrived.)
（摄像师走进来）。
Today we only have a few students because it is just two days after the earthquake.
今天只来了几个学生，因为两天前刚发生了地震。
Many places are not back to normal yet, so people probably couldn’t come.
很多地方都没有恢复正常，因此很多人可能来不了。
We will carry on with our class.
但是，我们还是会继续上课。
Today we study the description of the elements.
我们今天学习“界”。
The Pāḷi word for element is dhātu.
“界”的巴利语是“dhātu”。
That word is explained in The Path of Purification or Visuddhi Magga.
在《清净道论》中对这个词进行了介绍。
Nine explanations of the word ‘dhātu’ are given in the Visuddhi Magga.
《清净道论》给出了“界”的九种解释。
The translation is so incorrect in this place that is impossible to follow it.
但是，英译本错误很多，我们不能按照英译文来讲解。
So we will explain according to what I understand to be the real meaning in the Visuddhi Magga.
因此，我就按照自己对《清净道论》的理解来进行讲解。
The word ‘dhātu’ is explained in nine ways.
这里，以九种方式解释了“dhātu”这个词的意义。
Please look at the sheets.
大家看下发资料。
The first is those which make or create (the suffering in saṃsāra).
第一个意义，也就是（在轮回之中）制造（痛苦）。
Those are called ‘dhātus’.
它们被称为“界”。
Here the root ‘dhā’ has the meaning of making or creating.
这里，“dhā”的意义是“制造、创造”。
It has the active sense.
它具有主动的意义。
The second explanation is those which are borne by beings, those which are held by beings.
第二种解释，就是被众生所承担，被众生所持受的事物。
Here the root ‘dhā’ has the meaning of bearing.
这样，词根“dhā”的意义是“承担”。

And it has the passive sense.
它就是被动的意义。
Those which are borne by beings are called ‘dhātus’.
被众生所承受的事物被称为“界”。
The third is those which are mere creating or making the suffering of Saṃsāra.
第三种意思就是制造轮回之苦。
Here just the abstract noun or verbal noun is used.
这里使用的是抽象名词，或者说是动词性名词。
Although dhātu is explained is explained in active sense or passive sense, the real explanation or the ultimate explanation is by abstract noun.
虽然“dhātu”这个词通过主动和被动的意义进行了解释，但是真正的解释或者说最究竟的解释还是通过抽象名词进行解释。
The act of making or the act of creating is what we call ‘dhātus’.
制造的行为或者说创造的行为就是我们所说的“界”。
Then the fourth one is those by which suffering is made or created by beings.
第四种意思是众生制造痛苦的方式。
Here dhātus are taken as instruments.
这里诸界是作为工具。
They are instrumental in beings making or creating suffering.
在众生制造痛苦的过程中，它们充当工具。
We create suffering, we make suffering occur by the help of these dhātus, by the eye, by the ear and so on.
借助于这些界——眼耳等等，我们制造痛苦，我们让痛苦产生。
The sense is instrumental.
这是工具意义上使用。
I will explain to you later about this.
关于此点，我稍后再给你们解释。
Then the next one is those where suffering is stored or placed.
下一个意义就是储存或者放置痛苦的地方。
Here the root ‘dhā’ means to place, to put, to store.
这里，“dhā”的意思是“放置、储存”。
The sense is a place or location.
因此，它就是地点或位置。
Here dhātus are those where suffering is stored or placed.
这里，诸界就是痛苦储存或放置的地方。
That means we create suffering with these eyes and so on.
意思就是我们通过眼睛等等制造痛苦。
So suffering is said to be stored in the eye, in the ear and so on.
痛苦被储存在眼睛、耳朵等等。
Sometimes the Buddha said the eye is burning, the ear is burning and so on.
佛陀有时候说眼睛在燃烧，耳朵在燃烧等等。
That means through the eye we get akusala, through the ear we get akusala and so on.
意思就是说通过眼睛，我们获得不善，通过耳朵，我们获得不善，等等。
Then the next one is those which bear their own individual essence.
下一个意思就是承担各自自性的事物。
Here the root ‘dhā’ means to bear; to bear, to hold their own individual essence.

这里，“dhā”这个词根的意思是“承受、守持它们的自性”。
This is also in the active sense but it is different than the first meaning.
这也是主动的意义，但是，它和第一个意义不同。
In the first meaning the root ‘dhā’ has the meaning of making or creating.
在第一个意义里，“dhā”是“制造、创造”的意思。
Here the root ‘dhā’ has the meaning of bearing.
在这里，词根“dhā”的意义是“承担”。
The meaning is different although the sense is active here.
虽然都是主动用法，但是意义是不同的。
There those which make or create are dhātu.
在第一个意义里，能够制造、创造的就是“界”。
Here those which bear their own individual essence are called ‘dhātu’.
在这里，承担自性的被称为“界”。
Then those that resemble dhātus (I don’t know these.) such as, malachite, cinnabar and so on.
然后那些代表“界”的，我不知道这些是什么，例如石绿、朱砂等等。
These are in the Path of Purification.
这些都是《清净道论》里的解释。
These are parts of rocks.
这些是关于岩石的名词。
(Minerals found in rocks) They are called dhātus.
存在于岩石里的矿物质被人称为“界”。
Just as malachite or cinnabar are the constituents or parts of rocks, these dhātus are parts of ourselves.
就像石绿和朱砂是岩石的组成成分，这些“界”也是我们自身的组成成分。
So they are called ‘dhātus’.
所以它们就被“界”。
Here it is a figure of speech that we call them dhātus.
还有一个我们称之为“界”的修辞方法。
It is like calling an Asian, an American.
如同称呼某人为亚洲人、美国人。
Maybe he imitates everything American and somebody says that he is an American.
可能他是在模仿美国人的行为方式，有人就称他具有美国派头。
But he is not an American.
但是他并不是美国人，
He is like an American.
只是行为方式像美国人。
In the same way they are dhātus because they are like those minerals.
同样地，它们被称为“界”，因为它们就像是矿物质。
Then #8 again there are those which resemble dhātus, such as, chyle, blood, etc. There are said to be seven dhātus in our bodies.
然后是第八种意义，它们也代表“界”，例如，脂肪质、血等。我们的身体中有七个界。
I think that we met these dhātus in one of the previous chapters, in the part defining the four elements.
我想我们在之前的某个章节中遇到过这些界，在四大种的定义部分。
They are also called ‘dhātus’ in Ayurvedic medicine they say there are seven kinds of dhātu in the body - chyle, blood, bone, bone marrow, flesh, bile and semen.

在阿育吠陀医学中，它们也被称为“界”，它们说身体里有七界——脂肪质、血、骨、骨髓、肉、胆汁、精液。

Just as chyle, blood and so on are part of ourselves, of our bodies, the dhātus, the eye, the ear and so on, are part of ourselves.
如同脂肪质、血是我们的一部分，眼耳等诸界也是我们的一部分。

So they are called dhātus through resemblance.
因为相似性，它们也被称为诸界。

The last one, #9, here we are not to follow any etymology.
最后一个，第九种意义，这不是通过词源来解释的。

It is a non-etymological meaning.
这是一个非词源的解释。

The word ‘dhātu’ just means no-soul.
“界”这个词意思仅仅是“非命”。

You don’t have to worry about how this word is made or from what root it is derived.
你不必担心这个词是怎么来的，也不用担心它的词根是什么。

It is a word that means no-soul.
这个词的意思是“非命”。

These nine meanings are given in the Visuddhi Magga.
《清净道论》里介绍了这九种意义。

There are words in both Pāḷi language and Sanskrit language especially nouns that are formed from roots.
巴利语和梵语中的词语（特别是名词）都是从词根构造出来的。

Roots are suffixes are combined to form words or nouns.
词根和后缀结合起来，形成了单词或者名词。

When they are formed, the root has one meaning and the suffix has another meaning.
这样构成之后，词根具有某个意义，后缀具有另外的意义。

For example the word ‘dhātu’ - the root ‘dhā’ has one meaning.
例如，“dhātu”这个词，词根“dhā”具有某个意义。

That is to hold, to create, or whatever.
也就是说，它的意思是守持、创造等等。

The suffix ‘tu’ has another meaning, that is that can be an agent, the active one, or that which can be done to it, passive one, or it can show us the instrument or sometimes it is a person to whom something is given, or sometimes it is a place or person from whom we depart.
后缀“tu”具有另外的意义，也就是说，它可以是一个媒介，可以是主动意义，也可以是被动意义，它可以是工具，有时候可以是接受者，有时候是处所，或者是我们告别的人。

And also sometimes it means a place.
有时候，它的意思是处所。

These are called in Pāḷi sādhanas.
这些在巴利语中被称为“sādhana”。

I don’t know how to translate it into English.
我不知道怎么将它翻译成英语。

It is a Pāḷi and Sanskrit grammatical term.
这在巴利语和梵语中是个语法词汇。

Different nouns denote different things.
不同的名词表示不同的事物。

I mean there may be only one word, but that one word can mean different things according to the meaning denoted by the suffix.
我的意思是可能是同一个单词，但是根据后缀所表达的意思，这个单词可以表示不同的意思。

According to that grammatical teaching the word ‘dhātu’ is explained here.
根据语法的内容，“界”这个词在此进行了解释。

It is not so important that you understand all of these.
你们是否能够了解这些内容并不重要。

If you understand that the word ‘dhātu’ is used to mean eye, ear, nose and so on, I think that is enough.
如果大家知道“界”这个词用来指眼耳鼻等等，我想这就足够了。

But if you take delight in knowing the etymological meaning of the word, this might be interesting.
但如果你乐于了解这个词的词源意义，这可能会很有趣。

These nine meanings are mentioned in the Visuddhi Magga.
《清净道论》里介绍了“界”的九种意义。

In The Path of Purification only A-E are given, but not the other ones.
但是在英译本中，只是介绍了 A 到 E 五种，其他的没有介绍。

Paragraph 21 “Furthermore, while the self of the sectarians does not exist with an individual essence, not so these.”
第 21 段：“譬如诸外道所说的我，实在是毫无自性的，此等则不然。”

That should be F.
这个应该是第六种意义。

A couple of lines down “And just as in the world”, that should be G.
再往下几行：“譬如世间”，这应该是第七种意义。

Three or four lines down “or just as the generalization elements”, that should be H.
再往下四行：“譬如称为身体的复合体”，这应该是第八种意义。

In paragraph 22 “Furthermore, ‘element’ is a term for what is soulless” - that should be I. Those correspond to the numbers on the sheet.
第 22 段：“又界与‘非命’是一同义语”——这应该是第九种意义。这些对应于下发资料上的序号。

You may compare them later.
大家稍后可以自行比较。

In paragraph 21 he misunderstood the word ‘dhārenti’.
在第 21 段，译者误解了“dhārenti”这个词。

He took its meaning to be in the causal sense but actually it is not a causal verb.
他把它的意思理解为使动用法，但实际上它不是一个使动动词。

It looks like a causal verb, a causal form.
看起来像是使动形式，

It is not really a causal verb.
实际上并不是。

‘Dhārenti’ just means to bear or hold.
“dhārenti”意思只是“承担、守持”。

It is not cause to bear or cause to be borne.
它并不是“使承担”的意思。

That is a misunderstanding of the word ‘dhārenti’.
译者对“dhārenti”这个词有所误解。

Paragraph 23 is not difficult to understand.
第 23 段很容易理解。

Footnote 11 is hopeless.
脚注 11 让人崩溃。

I don’t know how he misunderstood so much in this place.
我不能理解，为什么他误解了这么多单词。

So the verb ‘dharenti should not be taken in the causative sense.
因此“dharenti”不应该被当成使动用法。

Paragraph 24 “As to order: here too, from among ‘order of arising’, etc. mentioned above, only ‘order of teaching’ is appropriate.”
第 24 段：“以次第——这里亦如前面所说的生起次第等之中，以说法的次第为适宜。”

These twelve are given just in the order of teaching, not according to the order of arising, or not according to other orders’.
这十二个是按照说法的次第，而不是按照生起的次第，也不是按照其他的次第。

“It is set forth according to successive definitions of cause and fruit (or cause and effect).

“那说法的次第，是指确定因果的次序而说，

For the pair, eye-element and visible-data-element, are the cause and eye-consciousness-element is the fruit.
即眼界与色界二种为因，而眼识界是果。

So in each case.”
余者亦然。”

If you look at these elements on the handout, the three are given in a line: eye-element, visible-data-element and eye-consciousness element.
如果大家看下发资料上的“界”，三个并列为一行：眼界、色界、眼识界。

Eye-element and visible-data-element are said to be cause here.
眼界和色界在这里被称为因。

Then eye-consciousness element is the fruit or effect.
眼识界是果。

Eye-element and visible-data-element are conditions for eye consciousness to arise.
眼界和色界是眼识生起的条件。

Only when there is eye-element or just the eye and the visible datum can the eye consciousness arise.
只有当眼界和色界出现的时候，眼识才会生起。

So eye consciousness is said to be the result of eye-element and visible datum.
因此，眼识就是眼界和色界的结果。

This is the order here taken.
这就是这里采取的顺序。

In paragraph 25 a lot of elements are mentioned.
在第 25 段，提到很多界。

It gives us some knowledge about, some information about the word ‘element’.
它给了我们一些知识，一些关于“界”这个词的信息。

The word ‘element’ is used to mean almost anything here.
这里使用的“界”这个词几乎指任何事情。

That is why translating the word ‘dhātu’ to mean element always is not so helpful.
因此将“dhātu”翻译成英语的“element”没什么用处。

One may translate it as element, but people will not understand.
如果翻译成“element”，人们可能不能理解。

You can see here “the illumination element, beauty element, base-consisting-of-boundless-space element, base-consisting-of-boundless-consciousness element, base-consisting-of-nothingness element, base-consisting-of-perception-and-feeling element, sense-desire element, ill will element, cruelty element” and so on.
大家可以看到：“光明界、净界、空无边处界、识无边处界、无所有处界、非想非非想处界、想受灭处界、欲界、恚界、害界”等等。

The word ‘dhātu’ is made to mean many things in the Suttas and also in Abhidhamma.
在经藏和论藏中，“界”有许多不同的意义。

The author took all these elements from the Suttas and then explained here that all of them are the same as or are included in one of the elements mentioned here.
作者从经藏中提取了所有这些界，然后在这里解释说，所有这些界都与这里提到的某个界相同或包含在其中的某个界中。

Only 18 are mentioned here.
这里只是讲到 18 种。

But there are other things described as elements such as illumination element, beauty element and so on.
但是还有其他法被称为界，例如光明界、净界等等。

But they are not separate elements actually.
但是，它们实际上并不是不同的界。

They can be the same as ones mentioned here.
它们可以与 18 种中的某种相同。

They can be included in one or another of the elements.
它们可能被包含在其中一种之内。

Paragraphs 26 and 27 explain this.
第 26 段和 27 段对此进行了解释。

Paragraph 26 “The visible-data element itself is the illumination element.”
第 26 段：“即‘光明界’只不过是色界。”

So visible data and illumination are the same here.
因此，色界和光明界在这里是一回事。

“The beauty element is bound up with visible-data and so on.”
“净界亦与色等有关。”

Beauty element is also visible data because it is just visible data.
净界也是色界，因为它也是可见色。

“Why?
“何以故？

Because it is the sign of the beautiful.
因为它只是一种净的相，

The sign of the beautiful is the beauty element and that does not exist apart from visible data and so on.”
即净相而为净界，那净相是不能离开色等而存在的”诸如此类。

About three lines down “As regards the base-consisting-of-boundless-space element, etc. (Those are the formless jhānas or cittas.), the consciousness is mind-consciousness element only, while the remaining [states] are the mental-data element.”
大概往下三行：“在空无边处界（这些是无色界禅那或心）等之中，那心法则摄意识界中，余者（心所法）则摄于法界（mental-data element）中”。

‘Mental-data element’ means in Pāḷi dhamma dhātu.

“法界”对应的巴利语是“dhamma dhātu”。

Do you see that in the second column, the last line, mental-data-element or dhamma-element?
大家在第二列，最后一行看到的是“mental-data-element”还是“dhamma-element”？

“Consciousness is mind-consciousness-element only, while the remaining [states] (That means cetasikas.) are the mental-data element but the cessation-of-perception and feeling-element does not exist as an individual essence.”
“那心法则摄意识界中，余者（心所法）则摄于法界中，其次“想受灭界”，实无自性。”

‘Cessation-of-perception and feeling-element’ means a kind of attainment (samāpatti).
“想受灭界”意思是某种成就（samāpatti，等至）。

When a person gets into this samāpatti, his mental activity is suspended.
当行者进入此种等至之中，他的心理活动就停止了。

There is no mental activity during that attainment.
在此种定中，没有心理活动。

That is called cessation of perception and feeling.
这被称为“受想灭尽”。

Actually not only perception and feeling but all mental activity ceases.
实际上，并不只有受和想，所有的心理活动都停止了。

That attainment can be entered into only by Anāgāmīs (Non-Returners) and Arahants.
只偶遇阿那含圣者（不还）和阿罗汉才能进入此种禅定。

We will have this given in detail at the end of the book.
在本书的末尾部分对此会有详细的介绍。

That is just the absence of mental activity.
这种状态就是心理活动的缺失。

So the absence of mental activity has no individual essence.
心理活动的缺失没有自性。

It is a concept.
它是一个概念。

“For that is merely the cessation of two elements.”
“只是（意识界及法界）二界的灭而已。”

Now this is important.
这个很重要。

“The sense-desire element is either merely the mental-data element according as it is said ‘Herein, what is the sense-desire element?
“欲界”只是法界；即所谓“此中欲界怎样？

It is thought.
便是与欲有关的思择、

Applied thought.. wrong thinking, that is associated with sense desires’.”
寻求……乃至邪思惟”。

You know applied thought (vitakka) or we call it initial application.
大家知道寻求（vitakka），我们英译成“initial application”。

When it means initial application, then it is included in dhamma element (mental data element).
当它的意思是“寻”（initial application）的时候，就被包括在法界里。

Dhamma element consists of cetasikas, some rūpas and Nibbāna.
法界包括心所、一些色法和涅槃。

It is given on the bottom line.
大家可以看最后一行。
Dhamma base = dhamma element = cetasikas, subtle matter, Nibbāna.
法处=法界=心所、细色、涅槃。
There are 16 subtle material properties.
有 16 细色。
These cetasikas, subtle matter and Nibbāna are called ‘dhamma base’ or ‘dhamma element’.
这些心所、细色和涅槃被称为“法处”或者“法界”。
If it is taken to be applied thought, it is dhamma element.
如果它的意思是“寻”，就是法界。
“Or it is the 18 elements, according as it is said “making the Avīci hell the lower limit and making the Paranimmitavasavatti (This is the highest of the 6 celestial worlds.) deities the upper limit, the aggregates elements, bases, materiality, feeling, perception, formations and consciousness, that are called the ‘sense-desire element’.”
“或者十八界即欲界；所谓：下自无间地狱起，上至他化自在天止，任何行动于此中及包摄于此中的蕴、界、处、色、受、想、行、识。是名为欲界”。
In this sense the ‘sense-desire element’ means just the sensual sphere.
这里的“sense-desire element”意思仅仅是欲界。
You remember the 31planes of existence.
大家还记得 31 生存地吧。
There are 11 sensual sphere existences.
有 11 个欲界生存地。
The 11 sensual spheres are called sense-desire element here.
这 11 个欲界在这里被翻译成“sense-desire element”。
It is important because in some places Venerable Ñāṇamoli understood the word wrongly.
这很重要，因为在一些地方，智髻尊者错误地理解了这个单词。
So sense-desire element can mean the 11 sense-desire realms.
因此，“欲界”（sense-desire element）可以指 11 个欲界生存地。
And then the renunciation element is also mind-data-element because it is also vitakka.
然后出离界也是法界，因为它也是“寻”。
‘Renunciation element’ means thinking of getting out of sense desires.
“出离界”的意思是思维摆脱贪欲。
It is vitakka, so it is mental-data element.
它是“寻”，因此是法界。
“Also all profitable states are the renunciation element.”
“一切善法为出离界。”
According to this definition it is the mind-consciousness element too.
根据这个定义，它也是意识界。
All profitable states (all kusalas) - all kusala means all kusala consciousness and mental states.
所有的善法——所有的善法指的是所有的善心和心所。
They belong to mind-consciousness element also.
它们也属于意识界。
That means through mental-data element as well as mind-consciousness element.
意思就是通过法界，也通过意识界。

That means dhamma element (mind-data element) and mind-consciousness element.
也就是法界和意识界。
Then the elements of ill will, cruelty, non-ill will, non-cruelty, bodily pleasure, bodily pain, joy, grief, equanimity, ignorance, initiative, launching, persistence are mental-data element too.
“恚界、害界、无恚界、无害界、乐界、苦界、喜界、忧界、舍界、无明界、精进界、勤界、勤勇界”亦只是法界而已。
They belong to dhamma element.
它们属于法界。
Then the inferior, medium and superior are not separate elements.
“劣界、中界、胜界”也没什么不同，
They are the 18 elements.
它们都是 18 界。
“For inferior eyes, etc., are the inferior element, and medium and superior eyes, etc., are the medium and superior elements.”
“因为劣的眼等为劣界，中、胜的眼等为中界及胜界。”
Paragraph 30 “The earth, fire and air elements (These you know.) are the tangible-data element; the water element and the space element are mental-data element only.”
第 30 段：“地界、火界、风界只是触界而已。水界和空界只是法界。”
Water element and space element are included in subtle matter.
水界和空界被包括在细色内。
So they belong to dhamma element.
因此，它们属于法界。
“ ‘Consciousness element’ is a term summarizing the seven consciousness elements beginning with eye consciousness.
“识界只是眼识等七识界的简略之说。”
They are eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind-consciousness element, and mind element.”
它们是眼界、耳界、鼻界、舌界、身界、意识界、和意界。
17 elements and one part of the mental-data element are the formed element.”
“十七界及法界的一部分是有为界。”
‘Formed’ means conditioned and ‘unformed’ means unconditioned.
“有为”的意思是有条件的，“无为”就是没有条件的。
All of them are formed except for Nibbāna.
除了涅槃外，都是有为的。
Nibbāna is a part of the dhamma element.
涅槃是法界的一部分。
17 other elements and part of dhamma element are formed.
其他 17 界是有为法界的一部分。
“The unformed element is one part of the mental-data element only.”
“无为界则只是法界的另一部分。”
Unformed element is a part of the dhamma element which is Nibbāna here.
无为界是法界的一部分，在这里无为界就是涅槃。
“The world of many elements, of various elements is merely what is divided up into the 18 elements.”
“如是存在的一切界，从自性上说，都得含摄于十八界之内。”

So the world is divided into 18 elements.
因此世界被分成 18 界。
They are not different from or separate from the elements mentioned above.
它们和上面提到的界没什么不同。
We have to understand that there are other things that are called ‘dhātus’ in Pāḷi.
我们要知道，在巴利语里，还有一些其他事物被称为“界”。
Sometimes it is very difficult to understand when we just use the word ‘element’ when we translate dhātu.
有时候，如果我们都用“element”来翻译，就是非常难以理解的。
It is the translating, but it is not so understandable.
这是硬译，但是不好理解。
For example when you say the sense-desire element meaning the kāmāvacara realm (the sensual desire realm), it is very difficult to understand.
例如，你如果说“sense-desire element”（欲界）指的是一个生存地，这就很难理解。
“Furthermore they are stated as 18 for the purpose of eliminating the kind of perception to be found in those who perceive a soul in consciousness, the individual essence of which is cognizing” and so on.
“所以只说十八界；也是为了欲除有人于有知识的自性的识中而起的命想，所以这样说”等等。
That means the Buddha wanted to do away with the idea of self, the idea of soul.
这里的意思就是说佛陀希望对治“自我”的观念。
That is why the Buddha mentioned these 18 elements.
这就是佛陀提到这 18 界的原因。
That is why I always say that Abhidhamma is just one doctrine, the doctrine of anattā.
所以，我经常说，阿毗达摩只宣讲了一条教义——无我（anattā）的教义。
In Abhidhamma things are described as 5 aggregates, 12 bases, 18 elements, 22 faculties.
在阿毗达摩里，事物被解释成五蕴、十二处、十八界、二十二根。
In different ways the world is analyzed, but you do not find any soul or eternal substance.
按照不同的方式分析这个世界，但是你们找不到任何灵魂和实体。
So the whole of Abhidhamma is just the doctrine of anattā.
因此，整个阿毗达摩讲的就是“无我”的教义。
Paragraph 34 “As to reckoning: the eye element firstly, is reckoned as one thing according to kind, namely, eye sensitivity.
第 34 段：“以数，先说眼界，据种类，依净眼只有一法数。
Likewise the ear, nose, tongue, body, visible data, sound, odor and flavor elements are reckoned as ear sensitivity and so on.”
耳、鼻、舌、身、色、声、香、味界亦同样，依净耳等亦只有一法数。”
But tangible data is just the combination of earth, fire and air element.
“触”只是地、火、风的结合。
“The eye consciousness element is reckoned as two things.”
“眼识界，依善与不善的异熟，有二法数。”
The eye consciousness element means the two eye consciousnesses.
眼识界意思是两个眼识。
The eye consciousness element means cittas #13 and #20.
眼识界意思是#13 和#20 两个心。
So there are two, namely, profitable and unprofitable kamma-result.
因此有两个，即善和不善异熟。
#13 is result of unprofitable and #20 is the result of profitable.

#13 是不善异熟，#20 是善异熟。
In the chart at the end of the book the numbers will be different.
在本书最后的表格里，序号有所不同。
There the numbers are 34 and 50.
它给出的序号是 34 和 50。
He didn’t give the numbers at the beginning of the passage.
它没有在那段的开头给出数字。
I think you should put the numbers after profitable and unprofitable kamma results.
我想你们应该将数字放在善和不善果报心后面。
Those are the numbers given in table 3 at the end of the book.
这些是书末表 3 中给出的序号。
“And likewise the consciousness elements of the ear, nose, tongue and body.”
“如是耳、鼻、舌、身识界亦同。”
They are the same.
这些是一样的。
“The mind element is reckoned as three things, namely, five-door adverting (70), and profitable (39) and unprofitable (55) resultant receiving.”
“其次意界，依五门转向（70）的善（39）与不善（55）的异熟及领受（唯作），有三法数。”
You can locate them easily because there are numbers here.
大家可以很快找到它们，因为都附有数字。
“The mental-data element as 20 things, namely, three immaterial aggregates” - do you know the three mental aggregates?
“法界，依三无色蕴（受想行）及十六细色并无为界（涅槃），有二十法数”——大家知道三无色蕴吗？
Feeling, perception and formations - “16 kinds of subtle matter, and the unformed element (That means Nibbāna.).”
受、想、行。
So mental-data element or dhamma element means 20 things here - 3 mental aggregates, 16 subtle matter and Nibbāna.
因此法界在这里指的是二十法——3 无色界、十六细色和涅槃。
The 3 mental aggregates are simply the 52 cetasikas.
三无色界也就是 52 心所。
52 + 16 + 1 = 69.
52 + 16 + 1 = 69.
These 69 are called ‘dhamma element’ or ‘mental-data element’.
这 69 个被称为“法界”。
You may refer to paragraph 14 and find that dhamma base is described similarly.
大家可以参看第 14 段，找出类似的法处。
Actually we have to take it to mean the same thing.
实际上，我们将它们视作意义相同的概念。
“The dhamma base is of many kinds when classified according to the different essences of feeling, perception, formations (Those are the 3 aggregates.), subtle matter and Nibbāna.”
“法处，依受、想、行蕴、细色、涅槃、（苦乐等的）自性及（眼触所生、耳触所生等的）种种性不同，故有多数的区别。”
These two explanations mean the same thing.

这两种解释的是同一个东西。

If you want to know what mental element or mental-data base, you may read these paragraphs.
如果大家想知道什么是法界或法处，可以阅读这两段。

They mean the same thing.
它们其实是一回事。

“Mind-consciousness element is reckoned as 76 things.”

“意识界，依其余的善、不善、无记的识，有七十六法数。”

That means cittas apart from these ten (dvipañcaviññāṇa) and then these three (manodhātu).
意思就是除了这十个（双五识）和意界（manodhātu）之外的心。

In this chart the numbers are 13-17, 20-24, and then 18, 25 and 28.
在表格里的序号是 13-17，20-24，然后是 17，25 和 28。

They are called ‘mind-consciousness element’.
它们被称为“意识界”。

Actually they are all cittas less the ten seeing, hearing consciousness and so on and the mind element.
实际上它们是除了眼识、耳识等等，以及除了意界之外的所有心。

The mind element consists of 28, 18 and 25.
意界包含 28、18 和 25 号心。

They are called ‘mind element’.
它们被称为“意界”。

Paragraph 35 “Condition: the eye element, firstly, is a condition, in six ways, namely, dissociation, prenascence, presence, non-disappearance, support and faculty for the eye consciousness element.”
第 35 段：“以缘——先说眼界，给与眼识界以不相应、前生、有、不离、依止、根缘的六缘为缘。”

Please read the end of paragraph 39.
请参看第 39 段的结尾部分。

“This is in brief.

“这里是略说。

But the kinds of conditions will be explained in detail in the description of the Dependent Origination.
对于缘的详细分别，将在缘起的解释中更明白地说。”

So if you don’t understand the conditions here like dissociation, prenascence, presence, and so on, please be patient.
因此，如果你不理解这里的缘——不相应、前生、有等等，请不要着急。

These 24 conditions will be explained in detail in the chapter on Dependent
缘起章将对这 24 缘进行详细的解释。

Origination.

--

‘Dissociation’ means not arising together.

“不相应”意识是不是同时生起。

‘Prenascence’ means something arises before another thing arises and it is still existing when the other one arises.

“前生”意识是某法在另一法之前生起，另一法生起后，它依然继续存在。

Let us say #1 arises before #2 arises.
我们假设#1 在#2 之前生起。

And when #2 arises, #1 is still in existence.
当#2 生起的时候，#1 继续存在。

That is called ‘prenascence’.
这被称为“前生缘”。
When we see something, there is seeing consciousness.
当我们看东西的时候，就会生起眼识。
The seeing consciousness sees the visible datum.
眼识观察到色所缘。
That visible datum arises before that moment and is still existing until the 17th moment.
色所缘在眼识生起的刹那就已经存在，并且持续 17 个刹那。
That is why it is called ‘prenascence’.
所以，它就被称为“前生缘”。
There is also presence.
也存在有缘。
Disappearance and presence are the same actually.
不离缘和有缘实际上是一样的。
And then there is support, support for eye consciousness.
然后是依止缘，对眼识的资助。
In this way eye sensitivity is the condition for eye consciousness.
这样，眼净色就是眼识的条件。
You will understand after we finish the chapter on Dependent Origination.
我们学习完有关缘起的章节之后，大家就会理解。
If you don’t understand now, don’t be depressed.
如果你们现在不明白，也不要沮丧。
Paragraph 40 ‘to be seen’ means to be viewed, how you should view them, how you should look at them.
第 40 段：“以所见”——意思就是被观察，如何观察它们。
“How to be seen: the meaning is that here too the exposition should be understood as to how they are to be regarded.
“以所见，是说当以所见而知抉择之义。
For all formed elements are to be regarded as secluded from the past and future.”
即一切的有为界，无论是前际后际的都应视为无真实性”
That means the past cannot be seen clearly and the future also cannot be seen clearly.
意思就是过去无法被清晰地观察，未来也无法被清晰地观察。
Here the Commentary is talking about the present dhātus.
这里，注释书谈论的是现在的界。
They have no past and no future.
没有过去和未来。
Just the present ones are the real ones.
只有现在的界才是真实的界。
They are “secluded from the past and future, as void of any lastingness, beauty, pleasure, or self, and as existing in dependence on conditions.”
“无论是前际后际的都应视为无真实性，没有常、净、乐、我的特性，并且都是依于缘而相关的作用。”
So we are to view them like this.
我们应该这样观察它们。
And then another kind of viewing is given in paragraph 41.
然后第 41 段介绍了另外一种观察。
I think they are good examples.

我觉得它们是很好的比喻。

“The eye element should be regarded as the surface of a drum, the visible-data element as the drum-stick, the eye consciousness as the sound.”

“当视眼界如鼓面，色界如鼓槌，眼识界如鼓声。”

You strike a drum and the sound arises.

你击鼓，然后声音生起。

Sound is like eye consciousness.

声音就如同眼识。

The stick is like visible datum.

鼓槌就像是色界。

And the eye sensitivity is like the drum.

眼净色如同鼓。

They are good examples of the elements.

这些是关于“界”的很好的比喻。

Paragraph 42 “The mind element, however, should be regarded as the forerunner and follower of eye consciousness, etc., as that arises.”

第 42 段：“其次意界，从生起方面说，应视它是眼识界的先驱及随从者。”

The mind element consists of #18, #25 (the two sampaṭicchanas) and #28 (pañcadvārāvajjana).

意界包含 18、25（两个领受心）和 28 号（五门转向）心。

In the seeing thought process immediately before #13 or #20 (eye consciousnesses) there is #28 (pañcadvārāvajjana).

在眼门心路过程中，在 13 号或 20 号（眼识）之前，是 28 号（五门转向心）。

You may look at the diagram of the thought process.

大家可以参看心路过程的表格。

First there is #28 (adverting) and then there is #13 or #20 (seeing).

首先是#28（转向），然后是#13 或#20（看）。

After seeing there is receiving.

“看”之后，就是“领受”。

Receiving is #18 or #25.

“领受”是#18 或#25。

This mind element which is #18, #25 and #28 comes before and after eye consciousness (#13 or #20).

意界是#18，#25 和#28，是在眼识（#13 或#20）之前和之后。

That is what the Commentary is saying here.

这就是论师在这里的意思。

“The mind element, however, should be regarded as the forerunner and follower of eye consciousness.”

“其次意界，从生起方面说，应视它是眼识界的先驱及随从者。”

If you look at the diagram, it is very easy to see.

如果大家看图表，就很容易理解。

Eye consciousness is here.

眼识在这里。

Before eye consciousness is five-sense-door adverting (28).

在眼识生起之前，会生起五门转向心（28）。

After eye consciousness is #18 or #25 which is receiving.

在眼识之后是#18 或#25，是领受心。

So the mind element comes before and after eye consciousness, etc.

因此，意界在眼识之前和之后，等等。

Paragraph 43 “The mind consciousness element should be regarded as a forest monkey, because it does not stay still on its object; or as a wild horse, because it is difficult to tame; or as a stick flung into the air, because it falls anywhere.”

第 43 段：“意识界，于诸所缘，不能确定，故应视如森林的猿猴；甚难调御，故如野马；它能落于任何（anyhow）所欲之境，故如投于空中的棍。”

It should be ‘anywhere’ not ‘anyhow’ because it falls wherever it likes.

这里英译的“anyhow”应该改成’anywhere“。

That means anywhere.

“anywhere”才是对的。

“Or as a stage dancer because it adopts the guise of the various defilements such as greed and hate.”

“因它穿了贪嗔等的种种烦恼之衣，故应视如盛装的舞女。”

This is the section on the 18 elements.

这就是关于 18 界的章节。

You can see the 18 elements on this sheet.

大家可以在表格上看到 18 界。

They are shaded in different colors.

它们被涂上了不同的颜色。

第十六 说根谛品

(Tape 33B / Ps: 1-31)

The next one is the faculties and truths.

下面讲“根”和“谛”。

33B 说根谛品

第十六 说根谛品 Ps: 1-31

The next one is the faculties and truths.

下面讲“根”和“谛”。

There are 22 faculties, namely, eye faculty, ear faculty and so on.

22 根，即眼根、耳根等等。

This is the order given in the Visuddhi Magga.

这就是《清净道论》中的顺序。

The order is a little different than that given in The Manual of Abhidhamma.

这个顺序是《阿毗达摩概要精解》中的顺序有一点不同。

Then the Commentator explains the words ‘cakkhu’, ‘sota’ and so on.

然后，论师解释了“眼”（cakkhu）、“耳”（sota）等等。

We are referred back to the bases.

我们在回到“处”。

Please look at the last three in the fourth column of the handout - I-shall-.

请大家看下发资料第四行的最后三个未知当知根、

Final-knowledge-faculty, final-knower.

已知根、具知根。

We have understanding faculty, I-shall faculty, final-knowledge faculty, and final-knower faculty.

我们有慧根、未知当知根、已知根、具知根。

The last three are also understanding.
最后三个也是慧根。

Understanding is paññā and the last three are also paññā.
“慧”的巴利语是“paññā”，最后三个也是“paññā”。

The first one, I-shall etc., is paññā at the moment of first Magga.
第一个，未知当知根是初道刹那的慧。

Final knowledge faculty means paññā at the moment of first Fruit, and then at second Path and Fruit, third Path and Fruit and at fourth Path.
已知根是在初果，然后是二道和二果、三道和三果、四道刹那的慧。

Final-knower is the faculty arising with the fourth Fruit consciousness.
具知根是与四果心同时生起的根。

The first one is first Magga (first Path).
第一个是初道。

The middle one is the six in between.
中间的是中间的六个。

The last one is the fourth Fruit.
最后一个是四果。

They are given different names here - I shall come to know the unknown faculty, the final knowledge faculty, and final knower faculty.
在这里，它们有不同的名称——未知当知根、已知根、具知根。

They are explained in paragraph 3.
这在第 3 段有解释。

Then the word ‘indriya, whose English translation is faculty, is explained in paragraph 4 and paragraph 5.
然后是“根”，它的英译是“faculty”，在第 4 段和第 5 段进行了解释。

When explaining the Pāḷi word ‘indriya’, the Commentators just followed the aphorism given in the Sanskrit grammar by Pāṇini.
论师在解释巴利词汇“indriya”的时候，遵循的是帕尼尼在梵文语法中给出的格言。

You can find the aphorism in footnote 2.
大家可以在脚注 2 看到这个格言。

There you see “Pāṇinī V, 2, 93 Indriyam indraliṅgaṃ indradṛṣtaṃ indraśrēṣṭaṃ indrjuṣṭaṃ indradattaṃ iti vā.”
大家看帕尼尼 V, 2, 93 “Indriyam indraliṅgaṃ indradṛṣtaṃ indraśrēṣṭaṃ indrjuṣṭaṃ indradattaṃ iti vā.”

This is the aphorism found in the Sanskrit grammar of Pāṇini.
这就是帕尼尼梵文语法中的格言。

When explaining the word ‘indriya’ here, the Commentator, Venerable Buddhaghosa, followed this aphorism.
在解释这里的“根”的时候，觉音论师遵循的是这个格言。

Only the last one is not taken, indradattam.
只有最后一个 indradattam 没有被采用。

In the word ‘indriya’ there is the word ‘inda’ or ‘indra’.
“indriya”包含“inda”或“indra”。

It is explained here that the word ‘inda’ or ‘indra’ means good or bad kamma, kusala or akusala; or it means the Buddha.
这里解释说“inda”或者“indra”的意思是善或不善的业，或者它指的是佛陀。

If you understand this, then you will understand all.

如果你理解这一点，你就会理解一切。
In the word ‘indriya’ we have the word ‘inda’ or ‘indra’.
“indriya”包含“inda”或“indra”。
Inda or indra is explained to mean two things.
“inda”或“indra”被解释成两个意义。
One is what?
其中一个是什么？
Kusala and akusala.
善和不善。
And the other is the Buddha.
另外一个指“佛陀”。
Then there is the ‘ya’ or the ‘iya’ in the word ‘indriya’.
然后，“indriya”包含着“ya”或者“iya”。
The suffix is explained to mean many things.
这个后缀被解释成很多种意义。
That is what here?
这就是这里的解释：
The mark, prepared by, taught by, seen by, fostered by.
表相、所准备、所教示、所见、所习用。
When we take ‘iya’ to mean mark, then the word ‘indra’ means kamma, so the mark of kamma.
当我们将“iya”的意思看成“表相”的时候，“indra”的意思就是“业”，因此就是“业的表相”。
The mark of kamma is called ‘faculty’ here.
因此，这里将“业的表相”称为“根”。
By looking at one’s eye, we can say that he has good kamma in the past or he has bad kamma in the past because good kamma creates good eye sensitivity and bad kamma creates bad eye sensitivity.
通过观察某人的眼睛，我们就可以判断他在过去是具有善业还是不善业，因为善业就会导致好的眼净色，不善业就会导致不好的眼净色。
Some people don’t have to use eye glasses all their lives, but some people have to use eye glasses from their childhood.
有些人终生不用戴眼镜，但是有些人从小就需要佩戴眼镜。
That depends on their kamma.
这是由他们的业决定的。
The eye sensitivity is the result of kamma.
眼净色是业的果报。
We all have had bad kamma in the past because we have to use glasses.
我们在过去一定造了不善业，因为我们要戴眼镜。
You have good kamma in the past.
而不带眼镜的，就是在过去造了善业。
Student:
学生：
Just for the eyes.
只是针对眼睛的吗？
Teacher:
尊者：
We know kamma from the eye, ear and so on.

眼耳等等，都会涉及到业。
So they are called ‘the mark of kamma’.
因此，它们被称为“业的表相”。
It is translated here as the mark of a ruler.
这里英译成“mark of a ruler”。
‘Ruler’ here means good or bad kamma.
“ruler”实际上指的是善业和恶业。
The second meaning is prepared by kamma.
第二个意思是“由业所准备”。
That means made by or caused by kamma.
这个意思就是由业所制造、由业所导致。
‘Ruler’ here also means kamma.
这里英译的“ruler”也是“业”的意思。
The third meaning is being taught by.
第三个意义是“所教示”。
It is not taught by kamma, but taught by the Buddha.
这里的意思不是“由业所教示”，而是由佛陀所教示。
The third meaning is that which is taught by the Buddha.
第三个意义就是“由佛陀所教示”。
The fourth meaning is seen by.
第四个意义是“所见”。
Again it is seen by the Buddha.
这里也是“被佛陀所见”。
The last meaning is fostered by, fostered by the Buddha.
最后一个是“所习用”，是由佛陀所习用。
That means ‘in his cultivation of domain and some in his cultivation of development.”
因为有些根由佛陀“作为境习用，有些作为修习用”。
‘Cultivation of domain’ simply means that he takes them as object.
“作为境习用”意思就是将它们作为所缘。
‘Cultivation of development’ means that he develops them.
“作为修习用”意思就是去开发它们。
The faculties were cultivated by the Buddha.
诸根被佛陀所习用。
That is why they are called ‘indriya’.
这就是它们被称为“根”的原因。
How did the
佛陀是
Buddha cultivate them?
怎样习用它们的呢？
He cultivated them in two ways.
佛陀用两种方法习用它们。
One is taking them as object.
其中一个就是将它们作为所缘。

That means when the Buddha took Nibbāna as object and entered into attainment, he was fostering Nibbāna by way of taking it as object.
意思就是当佛陀将涅槃作为所缘（境）进入禅定，他就是在通过缘取涅槃的方式在习用涅槃。

At other times he may be practicing or he may be in some other attainment, so in that case he is in the cultivation of development.
只有在其他时候，佛陀可能进入其他的定，这样他就是在通过“修”习用。

So the Buddha acts towards Dhamma in two ways - taking as object and making them happen in his mind.
因此佛陀通过两种方式趋向法——以其作为所缘（以境习用），让其在心中生起（以修习用）。

‘Fostered by a ruler’ means fostered by the Buddha.

这里英译的“fostered by a ruler”，意思就是“由佛陀所习用”。

So there are all together five meanings.
因此，一共是五种意义。

The first meaning is mark of kamma.
第一个意义是“业的表相”。

The second meaning is prepared by kamma.
第二个意义是“由业所准备”。

The third meaning is taught by the Buddha.
第三个意义就是“由佛陀所教示”。

The fourth meaning is seen by the Buddha.
第四个意义就是“由佛陀所见”。

The fifth meaning is fostered by the Buddha.
第五个意义就是“由佛陀所习用”。

As to characteristic and as to order are not difficult to understand.
至于“以相等”、”以次第”，这些都不难理解。

Paragraph 9 “As to divided and undivided: here there is only division of the life faculty.”
第 9 段：“以别无别——在此等诸根之中，只是命根有分别。”

Only the life faculty has division.
只有命根有分别，

The others are only one.
其他的都是一种。

“For that is twofold as the material life faculty and the immaterial life faculty.”

“命根分成色命根及非色根二种。”

You know there are two kinds of jīvita - nāma jīvita and rūpa jīvita (mental jīvita and physical jīvita).
大家知道有两种命根——名命根和色命根。

It is of two kinds and the others are of one kind.
只有命根分两种，其他的都是一种。

“There is no division of the others.”

“余者无别。”

Then we have their function.
现在来看它们的作用。

Since they are called ‘faculties’ or ‘indriyas’, that means they are predominate.
既然它们被称为“根”，意思就是它们占主导地位。

So they make others follow their wish.
因此，它们就让其他法跟随它们的意愿。

That is what is meant by the word ‘indriya’.
这就是“根”（indriya）的意思。
‘Indriya’ means making other people follow your wish.
“根”就是让其他人跟随它们的意愿。
That is indriya.
这就是“根”。
Or it may be exercising his wish over others.
或者它将自己的意愿施加给他人。
So here “The eye faculty’s function is to cause by its own keenness, dullness, etc., the occurrence of eye consciousness and associated states, etc., in a mode parallel to its own.”
因此这里说：“眼根依照自己的锐利及迟钝等的状态，而使眼识和俱生之法的锐利及迟钝等亦受自己的行相的影响（作用）。”
That means making them follow its own mode.
意思就是跟随自己的行相。
That means when you have good eye sensitivity, you have good eye consciousness.
也就是说，如果你有很好的眼净色，你就有很好的眼识。
If you have bad eye sensitivity, you have bad eye consciousness.
如果你的眼净色很差，你的眼识也就很差。
The keenness or dullness (I don’t think ‘slowness’ is good here.) etc., of eye consciousness is governed by the keenness or dullness of eye sensitivity.
眼识的“锐利和迟钝（slowness）”——我觉得这里英译的“slowness”不太好——是由眼净色的锐利和迟钝决定的。
That is why eye sensitivity has something like authority, exercising authority over.
因此，眼净色就像是有某种权力，可以施加作用于他人。
Then the different functions are mentioned and they are not difficult to understand.
接着介绍了不同的作用，这些都不难理解。
Towards the end of paragraph 10 “That of the final-knowledge faculty is both to attenuate and abandon respectively lust, ill will, etc., and to subject conascent states to its own mastery.”
在第 10 段的结尾：“已知根的作用，是减少及舍断欲贪与嗔恚等；并使其俱生的（心、心所法）亦受自己的影响。”
‘Final knowledge’ means the knowledge between the first Magga and the last Fruit.
“已知根”的“知”指的是初道和四果之间的所有“知”。
The understanding concomitant with the first Path is called ‘I shall and so on’.
伴随初道的知是“未知当知”等等。
The knowledge or understanding concomitant with first Fruit through the fourth Magga is called ‘final knowledge’.
伴随四道中第一道的“知”被称为“已知”。
“The final-knowledge faculty is both to attenuate and abandon respectively lust, ill will, etc.” ‘Attenuate’ refers to second Path because the second Path does not eradicate any more mental defilements, but it does make the remaining mental defilements weaker and weaker.
“已知根的作用，是减少（attenuate）及舍断（abandon）欲贪与嗔恚等；并使其俱生的（心、心所法）亦受自己的影响。”——“减少”指的是第二道，因为第二道不能断除其他的烦恼，但是它能让剩下的烦恼变得微弱。
So ‘attenuates’ is for the second Magga.

因此“减少”指的是第二道。

‘Abandon’ is for third and fourth Magga.

“舍断”指的是第四道。

The third Magga abandons sensual desire and ill will all together.
第三道完全舍断贪和嗔。

Then the fourth Magga eradicates the remaining mental defilements.
接着，第四道舍断剩下的烦恼。

So ‘attenuate’ refers to second Magga and ‘abandon’ refers to third and fourth Magga.
因此，“减少”指的是第二道，“舍断”指的是第三和第四道。

“That of the final-knower faculty is both to abandon endeavor in all functions.”

“具知根的作用，是舍断对一切作用的热望。”

That is because it has already done its own duty and there is no more to be done.
这是因为它已经完成了自己的义务，所作已办。

As to plane - that means which faculty belongs to which plane.
“以地”——意思就是某某根属于某某地。

The faculties of eye, ear, nose, tongue, body and so on belong to kāmāvacara (sense-sphere plane) because they are all rūpas.
眼、耳、鼻、舌、身、等等是属于欲界的，因为它们都是色法。

“The mind faculty, life faculty, equanimity faculty, faculties of faith, energy, mindfulness, concentration and understanding are included in the four planes.”

“意根、命根、舍根、信、精进、念、定、慧根包摄于四地。”

That means they belong to all four planes - kāmāvacara, rūpāvacara, arūpāvacara and lokuttara.
意思就是说它们属于四地——欲界、色界、无色界和出世间。

Mind faculty is consciousness.
意根是识。

Life faculty and others are mental states (cetasikas).
命根和其他的是心所。

So they are included in all four planes.
因此，它们属于所有四地。

“The joy faculty (somanassa) is included in three planes, namely sense-sphere, fine-material sphere, and supramundane (not the immaterial sphere).

“喜根，包摄于欲界，色界，出世间的三地（没有无色界）。

The last three are supramundane only.”
其余的三（无漏根）是出世间的。”

That is ‘I shall come to know’ and so on.
也就是“未知当知根”等等。

“This is how the exposition should be known here as to plane.”

“如是以地当知抉择。”

So according to this we understand that eye faculty belongs to sense-sphere, ear faculty belongs to sense-sphere and so on.
据此，我们知道眼根属于欲界，耳根属于欲界，等等。

Mind faculty belongs to four planes and so on.
意根属于四地，等等。

‘Four planes’ means sense-sphere (kāmāvacara), fine material sphere (rūpāvacara), immaterial sphere (arūpāvacara) and supramundane sphere (lokuttara).
“四地”意思是欲界、色界、无色界和出世间。
Lokuttara is also called a ‘sphere’.
出世间也被称为“地”。
Please look at the sheet.
大家看下发资料。
Let us go through the bases, elements and faculties.
我们来回顾一下处、界和根。
In order to please the listeners or to suit the susceptibility of listeners the Buddha taught in different ways.
佛陀根据众生根器的不同，以不同的方式进行说法。
One and the same thing is called base, element, faculty and so on.
同一法被称为“处”、“界”、“根”等等。
Here I colored them.
我在下发资料上已经给它们涂上了颜色。
Eye base, eye element and eye faculty are one and the same thing.
眼处、眼界和眼根是一回事。
They are actually eye sensitivity.
它们实际上都是眼净色。
They mean the same thing, so they are the same color.
它们的意思是一样的，因此被涂上了同一种颜色。
Sometimes it is called eye base, sometimes eye element, sometimes eye faculty.
有时候，它被称为眼处，有时候被称为眼界，有时候被称为眼根。
So we have ear base, nose base, tongue base, body base, ear element, nose element, tongue element, body element, ear faculty, nose faculty, tongue faculty, body faculty.
然后，我们看耳处、鼻处、舌处、身处；耳界、鼻界、舌界、身界；耳根、鼻根、舌根、身根。
It is the same thing.
它们是一回事。
And then visible data base and visible data element are the same thing.
色处和色界是一回事。
The same is true for sound, odor, flavor and tangible data with respect to bases and elements.
同样地，声处、香处、味处和触处和相应的界也是一回事。
Mind base is a little different.
意处有一点不同。
‘Mind base’ means all cittas.
“意处”指的是所有心。
So in the elements mind base is divided into seven.
因此，“意处”被分成七界。
There are mind element, eye consciousness and so on.
意界、眼识界等等。
They are called ‘viññāṇa dhātu’, seven consciousness elements.
它们被称为“识界”，七识界。
Mind base is divided into seven elements - mind element, eye consciousness element and so on.
意处被分成七界，意界、眼识界等等。

‘Mind element’ means again #28, #18 and #25 in the chart.
“意界”指的是表格上的#28、#18 和#25。
Those are the mind element.
此三者被称为意界。
Eye consciousness element means #13 and #20.
眼识界指#13 和#20。
Ear consciousness element is #14 and #21.
耳识界指#14 和#21。
Nose consciousness element is #15 and #22.
鼻识界指#15 和#22。
Tongue consciousness element is #16 and #23.
舌识界指#16 和#23。
Body consciousness is #17 and #24.
身识界指#17 和#24。
All the others are mind consciousness element.
其他的都是意识界。
And among the faculties mind faculty and mind base are the same.
在诸根之中，意根和意处是一回事。
Mind base means all consciousness and mind faculty also means all consciousness.
意处指所有心，意根也是指所有心。
Now we come to dhamma base, mental data base.
我们现在看法处（mental data base）。
I want to call it dhamma base.
我想把它称为“dhamma base”。
Dhamma base and dhamma element are the same.
法处和法界是相同的。
In faculties however they are mentioned in different ways.
但是，在诸根中，它们以不同的方式被提及。
There are femininity faculty, masculinity faculty, life faculty, pleasure (sukha), pain (dukkha), joy (somanassa), grief (domanassa), equanimity (upekkhā).
女根、男根、命根、乐、苦、喜、忧、舍。
Pleasure and pain are bodily pleasure and bodily pain.
乐和苦是属于身体上的乐和苦。
Joy, grief and equanimity are mental.
喜、忧和舍是心理上的。
Then there are faith faculty, energy, mindfulness, concentration, and understanding.
然后是信、精进、念、定和慧。
Then there are the other three kinds of understanding also.
然后是三种“知”。
They all belong to dhamma element or dhamma base (no color).
它们都属于法界或法处（没有涂颜色）。
You may color them some other color or leave them as they are.
你们可以给它们涂上某种颜色，也可以不涂。
So femininity belongs to dhamma element and to dhamma base.
因此，女根属于法界和法处。

The same is true for the others.
其他的也是如此。
This way you have a clear vision of bases, elements and faculties.
这样，大家对处、界和根就有一个清晰的认识。
When you read the Visuddhi Magga again, please have it ready and refer to it.
当你再次阅读《清净道论》的时候，就可以参考它。
We can go into the truths (sacca) a little.
我们可以再讲一点“谛”。
The Pāḷi word ‘sacca’ is translated as truth here.
巴利语的“sacca”在这里被翻译成“真理”。
The meaning will come later.
稍后对它的意义会进行讲解。
“Herein as to class: the meanings of [the truths of] suffering, etc., are analyzed as four in each case that are ‘real, not unreal, not otherwise’ and must be penetrated by those penetrating suffering, etc., according as it is said.”
“此中：以分别——分别苦等，各各有四种的如实，非不如实、非不如是之义，于苦等现观之人当这样显现观察。即所谓……”。
There are said to be four meanings for each truth.
每一个“谛”有四种意义。
Suffering has the meaning of oppressing, being formed, burning and changing.
“苦”的意义是；“逼迫义、有为义、热恼义、变易义”。
These four meanings belong to the first Truth.
第一谛有这四个意义。
Then these meanings belong to the second Truth - accumulating, source, bondage and impeding.
然后第二谛的意思是：堆积义、因缘义、结缚义、障碍义。
The third Truth’s meaning is escape, seclusion, being unformed and deathlessness.
第三谛的意义是：出离义、远离义、无为义、不死义。
And the fourth Truth has the meaning of outlet, cause, seeing and predominance.
第四谛的意义是：出义、因义、见义、增上（力）义。
“Likewise suffering’s meaning of oppressing, meaning of being formed, meaning of burning, meaning of change are its meaning of penetration and so on.
“又如说‘苦是逼迫义、有为义、热恼义、变易义、现观义’等。
So suffering, etc., should be understood according to the four meanings analyzed in each case.”
如是当依各有四义的分别而知苦等。”
When you look at dukkha, you see that it is oppressing, that it is being formed, that is burning, that it is changing.
当你观察苦的时候，你可以看到它是逼迫，是有为，是热闹，是变易。
Then there is as to derivation, as to division by character and so on.
然后是“分解”，”以分解及相等各别”等等。
The definitions of dukkha, samudaya, nirodha and nirodha-gāminī paṭipadā are given in paragraphs 16, 17, 18, 19.
第 16、17、18 和 19 给出了苦、集、灭、道的定义。
The meanings may be fanciful.
这些意义都是充满想象力的。
If you take delight in finding out the meanings of words, it may be interesting.

如果你们喜欢探讨词语的意义，或许觉得这些解释很有趣。
Dukkha is said to come from ‘du’ and ‘kha’.
“dukkha”被拆分成“du”和“kha”。
Du is bad.
“du”是“坏的”。
“The word ‘du’ (bad) is met with in the sense of vile.”
“du”的音是表示厌恶的意思。
Then ‘kham’ means empty.
“kham”是空的意思。
So something which is bad, something which is vile and empty is called ‘dukkha’.
因此，坏的、令人厌恶的。并且是空的事物被称为“苦”（dukkha）。
“And the first Truth is vile because it is the haunt of many dangers, and it is empty because it is devoid of the lastingness, beauty, pleasure, and self, conceived by rash people.
“而此第一苦谛，因为是许多危难的住处，所以是厌恶；又因为缺乏那愚人所思惟的常、净、乐、我之性，
So it is called ‘dukkhaṃ (badness)’ = suffering, pain), because of vileness and emptiness.
所以是空。是以厌恶故，空故，名为 dukkhaṃ（苦）。”
If we do not go further and apply it to sukha, it is all right.
如果我们仅止于此，不将这样的解释法应到“乐”（sukha），这没问题。
But if we try to explain sukha in this way, we run into difficulties.
如果我们试图这样去解释“乐”，那么就会遇到麻烦。
The word ‘sukha’ means happiness.
“sukha”的意思是“乐”。
Let us say ‘su’ means good.
我们来试试看，“su”的意思是“好的”。
If ‘kha’ is to mean devoid of lastingness, devoid of beauty, devoid of pleasure, devoid of self, then what about Nibbāna?
如果将“kha”也解释成“缺乏常、净、乐、我之性”，那么“涅槃”呢？
Nibbāna is called the highest sukha.
“涅槃”是最高级的“乐。”
Nibbāna lasts forever.
涅槃是常，是永恒的。
Nibbāna could be said to be beauty.
涅槃可以被称为“净”。
Nibbāna is pleasure.
涅槃是乐。
Nibbāna is not self.
涅槃是无我的。
If we apply similarly the explanation given here to sukha, then we run into trouble.
如果我们同样地去解释“乐”，那么就会遇到麻烦。
It is just an explanation of the word.
这不过是对名相的一种解释。
Samudaya has three parts - ‘sam’, ‘ud’ and ‘aya’.
“集”（samudaya）分成三个部分——sam、ud、aya。
Sam has the meaning of concourse or coming together.

“sam”具有集合和汇集的意义。

‘Ud’ or ‘U’ means rising up.

“ud”或者“u”的意义是“生起”。

Then ‘aya’ denotes a reason.

“aya”表示原因。

So we get the coming together, rising up reason.

因此，合起来就是“集合、生起的原因”。

That is the meaning of samudaya, the Second Noble Truth, the origin of suffering.

这就是第二圣谛“samudaya”的意义，是苦的起因。

“This Second Truth is the reason for the arising of suffering when combined with the remaining conditions.”

“而此第二集谛是表示和其他的缘集合之时为生起苦的原因。”

So it is the reason for the arising of suffering when it is combined together with other conditions.

因此它和其他原因合起来，就是苦生起的原因。

That means it is not the only condition for dukkha.

意思就是说它不是苦的唯一原因。

It is the prominent condition for dukkha.

它是苦最显著的原因。

There are other conditions like ignorance.

还有其他的原因，例如无明。

Without ignorance there can be no craving.

没有“无明”，就没有“贪”。

Craving is here the origin of dukkha, but it does not mean that craving is the only origin of dukkha.

“贪”在这里是苦的起因，但是，这并不是说“贪”是苦的唯一起因。

It is the prominent one.

它只是最显著的原因。

That is why it is called the origin of dukkha.

所以，它就被称为“苦之集”。

But others like ignorance are also the origin of dukkha.

但是其他的，例如无明也是苦的起因。

When craving comes into combination with other conditions it produces dukkha.

当贪和其他缘结合起来的时候，就会产生苦。

It is the reason or cause for the arising of suffering when it is combined with the remaining conditions.

因此它和其他缘结合起来的时候，它就是苦生起的原因。

The next one is nirodha, the Third Noble Truth, Nibbāna.

下一个是“灭”，它是第三圣谛——涅槃。

Nirodha here is divided into ‘ni’ and ‘rodha’.

“涅槃”（nirodha）在这里被拆分成“ni”和“rodha”。

‘Ni’ means no or absent.

“ni”的意思是“无”或者“缺乏”。

‘Rodha’ means a prison.

“rodha”的意思是“监狱”。

‘Rodha’ really means restriction.

“rodha”的意思实际上是“限制”。

When you are in prison, you are restricted.
当你在监狱的时候，你就是受到限制的。

Nibbāna is the opposite of that - no restriction, freedom.
“涅槃”就是这种状态的反面——没有限制、自由。

Nibbāna is called ‘dukkha nirodha’.
“涅槃”被称为“dukkha nirodha”。

It is just translated as the cessation of suffering.
它在这里被翻译成“苦之灭”。

Then we have nirodha-gāminī paṭipadā.
然后，就是“nirodha-gāminī paṭipadā”。

That is the road leading to cessation.
这是一条趋向“灭”的道路。

The Fourth Noble Truth is called ‘dukkha nirodha-gāminī paṭipadā (the way leading to the cessation of suffering)’.
第四圣谛被称为“dukkha nirodha-gāminī paṭipadā”（趋向灭苦的道路）。

In paragraphs 20, 21, 22 the Pāḷi word ‘Ariya Sacca’ is explained in four ways.
在第 20、21、22 段通过四种方式解释了“圣谛”（Ariya Sacca）。

According to paragraph 20 Ariya Sacca is the truth to be penetrated by the Ariya or the Ariya penetrable truth becomes Ariya Truth.
根据第 20 段，圣谛是被圣者所通达的真理，或者说，神圣可通达的真理被称为圣谛。

According to the first part of paragraph 21 ‘Ariya Truth’ means the Truth of the Ariya.
根据 21 段第一部分，“圣谛”的意思是圣人之谛。

‘Ariya’ means the Buddha, so the Truth of the Buddha or Ariya’s Truth, Buddha’s Truth.
“圣人”在这里指的是“佛陀”，因此它的意思是佛陀的真理，或者是圣人的真理。

The third one in paragraph 21 beginning with “or alternatively, according to that passage ‘Ariya Truth’ means that Truth which makes people into Ariyas.
第三种就是 21 段：“或因正觉此等而成圣位，故名圣谛。”

That means when you penetrate the Truth, you become an Ariya.
意思就是当你通达了这个真理之后，你就成为了圣人。

So Truth that makes people into Ariyas.
因此，“谛”让人们成为圣人。

The fourth one is paragraph 22.
第四种是在第 22 段。

The Pāḷi word ‘Ariya Sacca’ means the Truth which is real, the Truth which is real, not unreal.
巴利语的“ariya sacca”意思是这个真理是如实的，不是虚假的。

The word ‘Ariya Sacca’ is explained in four ways.
通过这四种方式解释了“圣谛”（Ariya Sacca）。

It is usually translated as Noble Truth.
通常英译成“Noble Truth”。

In paragraph 22 ‘noble’ means ‘true’, true Truth or real Truth.
第 22 段：“圣”意思是“真实的”，真实之谛，如实的真理。

Paragraph 24 “As to ‘meaning’ firstly, what is the meaning of truth?”
第 24 段：“先‘以义’说：什么是谛的意义？”

The word ‘sacca’ (truth) is explained.

这里解释了“谛”。

“For the eye of those who examine it with the eye of understanding, it is not misleading like an illusion.”

“对于以慧眼而善观察的人，则知这不是如幻的变化。”

‘Misleading’ really means untrue.

这里的“misleading”的意思是“不真实”。

It is not untrue like an illusion.

它不是像幻想一样不真实。

Illusion is the translation of the word ‘māyā’ which can mean magic.

“幻”对应的巴利语是“māyā”，它有“魔术”的意思。

Magic is untrue.

魔术是不真实的。

When you go to a magic show, they show you things that are untrue, but you think they are true.

当你去看魔术的时候，他们向你展示不真实的事物，但是你却认为它们是真实的。

So it is like magic.

所以，它就像是魔术一般。

Paragraph 25 “There is no pain but is affliction

第 25 段：“无苦非逼迫，

And naught that is not pain afflicts.”

无逼迫非苦”。

The meaning is there is no dukkha which does not afflict, and there is nothing other than dukkha that afflicts.

意思就是如果没有苦，就没有逼迫，除了苦的逼迫，什么都没有。

Paragraph 26 tracing out the meaning - here the meanings of the word ‘sacca’ are given.

第 26 段给出了单词“谛”的含义。

‘Sacca’ can mean what?

“谛”有什么样的含义呢？

What is the first one?

第一个是什么？

Verbal truth.

口头上的真理。

Saying something true is also called ‘sacca’.

讲真实的话也被称为‘谛“。

The next one is abstinence from lying is also called ‘sacca’.

下一个是不妄语也被称为“谛”。

The third one is what?

第三个是什么？

Truth is views.

谛就是见解。

View is called ‘truth’.

见解也被称为“谛”。

“And in such passages as ‘Truth is one, there is no second’ it is, as truth in the ultimate sense, both Nibbāna and the

“’谛唯有一无第二‘，此等是说第一义谛——涅槃

Path.

及道的意义。

In such passages as ‘Of the four truths how many are profitable?’
’四圣谛的善有好多‘？

It is Noble Truth.
此等是说圣谛之意。

And here too it is proper as Noble Truth.
这里也是适合于圣谛的意义。

This is how the exposition should be understood as to tracing out the meaning.”
如是当以义的要略而知抉择。”

Sometimes the Commentary has the habit of showing us many meanings of the word.
有时候，论师喜欢显示某个单词的许多意义。

Then it says among the meanings this is proper here, that is proper there.
然后说，在这些意义之中，这个是适当的，那个是适当的。

That means giving the meanings the word can denote and then choosing the meaning that is appropriate here.
也就是说，列出单词可能的含义，然后选择其中合适的含义。

So ‘sacca’ can mean verbal truth, abstinence from lying and so on.
“谛”的意思可以是口头上的真理、远离妄语等等。

But what is proper here is just Noble Truth.
但是，这里合适的意思就是“神圣的真理”（Noble Truth）。

The next passages are not difficult.
接下来的一段很容易理解。

Paragraph 31, as to expounding birth and so on - from here comes the detailed exposition of the Four Noble Truths.
第 31 段，“以生等的决定”等等，从这里开始对四圣谛进行详细的解释。

The First Noble Truth is described by the Buddha as The Noble Truth of Suffering.
佛陀称第一圣谛为苦圣谛。

It is expounded as “Birth is suffering, aging is suffering, death is suffering, sorrow, lamentation, pain, grief, and despair, are suffering, association with the unloved is suffering, separation from the loved is suffering, not to get what one wants is suffering, in short, the five aggregates [as object] of clinging are suffering.”
解释如下：“生是苦、老是苦、死是苦、愁、悲、苦，忧、恼是苦、怨憎会是苦、爱别离是苦、求不得是苦，略说五取蕴是苦”。

These explanations you find in the first sermon, the setting in motion of the wheel of Dhamma.
大家可以在佛陀初转法轮的开示中看到这些解释。

Then he explains them in detail.
然后论师对这些进行详细的解释。

We will not come to the end of the explanations tonight.
我们今晚讲不完这些解释的内容。

Let’s stop here.
今晚就此结束。

Sādhu!
萨度！

Sādhu!
萨度！

Sādhu!

萨度!

34A 说根谛品

第十六 说根谛品 Ps: 32-64

In paragraph 4 I want to correct something.
第 4 段，我想做一些修改。

‘A’ is mark of kamma.

A 是“业的特相”（mark of kamma）。

‘Mark of a ruler’ means the mark of kamma.

“Mark of a ruler”指的是“业的特相”。

‘Mark of a ruler’ just means mark of kamma.

“Mark of a ruler”意思是“业的特相”。

‘B’ is taught by the Buddha.

B 是“佛陀所教示”。

There is says ‘ruler’.
英译的用词是“ruler”。

‘Ruler’ means the Buddha, so taught by the Buddha actually.

“ruler”的意思就是佛陀，因此就是“佛陀所教示”。

‘C’ should be seen by the Buddha.

C 应该是“佛陀所见”。

‘Seen by a ruler’ is seen by the Buddha.

“Seen by a ruler”就是“由佛陀所见”。

Then ‘D’ is prepared by kamma.
D 是由业所准备（prepared by kamma）。

That means the result of kamma.
这指的是业果。

‘E’ is fostered by the Buddha.

E 是“佛陀所习用”。

So A. mark of kamma, B. taught by the Buddha, C. seen by the Buddha, D. prepared by kamma, E. fostered by the Buddha.
因此，A 是业的特相，B 是佛陀所教示，C 是佛陀所见，D 是由业所准备，E 是佛陀所习用。

These are the meanings given for the word ‘indriya’ in Pāḷi.
这些就是巴利语“根”（indriya）的诸多意义。

Today we come to the explanation of birth and so on.
今天我们来解释“生”等。

The Truth of Suffering - Birth - paragraph 32 gives the meanings of the word, the meanings of the Pāḷi word ‘jāti’ can have.
苦谛——生——第 32 段给出了它的意义，巴利语“jāti”的意义。

The word ‘jāti’ can have many meanings.
“生”（jāti）这个词有很多意义。

Its meanings are given here in this paragraph.
在这段中给出了它的意义。

From this paragraph on the explanations of dukkha are given again - birth is suffering, aging is suffering, death is suffering and so on.
这段里，再次给出了“苦”的解释——生是苦，老是苦，死是苦等等。
These are explained one by one.
对此，一个个进行了介绍。
Paragraph 32 gives the meanings that the Pāḷi word ‘jāti’ can have.
第 32 段给出了巴利语“jāti”可能具有的意义。
Then the meaning that is appropriate here is pointed out at the end.
最后，指出了在这里可能是恰当的意义。
Jāti has how many meanings?
“jāti”有多少种意义？
“For in the passage ‘[He recollects..] one birth (jāti), two births’ it is becoming.”
“‘一生、二生’，是说有（生）的意思。”
That means it is one life, two lives.
这里的“birth”（生）意思是“life”。
“In the passage ‘Visākhā, there is a kind (jāti) of ascetics called Niganṭhas (Jains)’ it is a monastic order.”
“‘毗舍佉，有沙门生（种）名尼犍陀’，是作部类（monastic order）之意。”
In this passage the word ‘jāti’ means a monastic order or something like a religious denomination.
在这段里，“生”的意思指的是僧团，或者某个宗教教派。
“In the passage ‘Birth (jāti) is included in two aggregates’ it is the characteristic of whatever is formed.”
“‘生为二蕴所摄’，是作有为相之意。”
That means the first phase of existence.
这里的意思是存在的第一个阶段。
You know that there are three phases of existence - arising, continuation and death.
大家知道存在有三个阶段——生、住、灭。
So it is the first phase of existence that is arising.
这里的“生”是存在的第一个阶段。
“It is the characteristic of whatever is formed.”
“是作为有为相之意。”
That means all formations have the characteristic of arising, continuation and disappearing.
它的意思是说，一切有为法具有生、住、灭的特相。
In this passage jāti means that.
这里的“生”就是这个意思。
“In the passage ‘His birth is due to the first consciousness arisen, the first cognition manifested, in the mother’s womb’, it is rebirth-relinking.”
“‘于母胎中，初心生起，初识现前，由此名为他的生’，是作结生的意思。”
In that passage the word ‘jāti’ means real relinking at the first moment in one’s life.
在这里，“生”这个词的意思是一期生命第一个刹那的结生。
“In the passage ‘As soon as he was born, ânanda, the Bodhisatta..’ it is parturition.”
“‘阿难！菩萨正在生’是作出生（parturition）之意。”
(That is the act of being born.)
（也就是分娩的行为）
“In the passage ‘One who is not rejected and despised on account of birth’ it is clan.”

“‘关于他们生说（系统说）是无可轻视无可责难的’是作家族之意。”

Here ‘jāti’ or ‘birth’ means clan.

这里的“生”意思是“家族”。

One is not rejected or despised because one is born in a low caste or whatever.

一个人不会因为出生在低种姓或其他什么地方而被拒绝或鄙视。

“In the passage (This was uttered by Venerable Aṅgulimāla.)

“以下是鸯掘摩罗的话——

‘Sister, since I was born with the Noble birth’ it is the Noble Ones’ virtue.”

‘姊姊！从那时起，我便以圣生而生’是作圣戒的意思。”

Here ‘birth’ means becoming a Noble Person.

这里的“生”意思是成为圣者。

“Here it should be regarded as the aggregates that occur from the time of rebirth-linking up to the exit from the mother’s womb in the case of the womb-born, and as only the aggregates of rebirth-linking in the case of the rest.”

“这里的生，是指胎生者自结生（入胎）之后直至从母胎出来所进行的诸蕴而说，至于其他的生，当知是只依结生蕴说的。”

Here the word ‘jāti’ means the aggregates that occur from the time of rebirth-linking up to the exit from the mother’s womb.

这里的“生”意思是自结生时直到从母胎出来的诸蕴。

That means during pregnancy.

也就是指怀孕期间。

That is called ‘jāti’ here.

在这里被称为“生”。

“And as only the aggregates of rebirth-linking in the case of the rest” - now there are beings who are womb-born and there are beings who are born spontaneously.

“至于其他的生，当知是只依结生蕴说的。”——众生有胎生和化生。

For those who are born spontaneously just the aggregates at the moment of relinking are called ‘jāti’.

对于化生者，结生刹那的诸蕴被称为“生”。

“But this is only an indirect treatment.

“这不过是一些散漫的说法。

In the direct sense, however, it is the first manifestation of any aggregates that are manifested in living beings when they are born anywhere that is called ‘birth’.”

直接地说，即生于各处的有情的诸蕴最初的呈现名为生。”

First it says birth is from conception until the real birth for human beings.

首先，它说“生”对于人类是指从结生到从母胎出来。

But for other beings like the devas it is just the relinking.

但是对于其他众生，例如天人，它只是结生。

In paragraph 32 although it is not important here, the translation of one of the passages is quite wrong.

第 32 段，虽然在这里并不是很重要，但是其中一段的英译错得很严重。

In the middle of the paragraph “His birth is due to the first consciousness arisen, the first cognition manifested, in the mother’s womb.”

在这段的中间：“于母胎中，初心生起，初识现前，由此名为他的生”（His birth is due to the first consciousness arisen, the first cognition manifested, in the mother’s womb.）。

That is wrong.

这里翻译错了。
This passage comes from the Vinaya Piṭaka.
这段话来自律藏。
A person can become a monk only when he is 20 years of age.
只有满了 20 岁，才能成为比丘。
If he is younger than 20 years of age, then he cannot become a monk.
如果不满 20 岁，他就不能成为比丘。
’20 years’ means 20 years from conception, not from birth.
“20 岁”指的是从受孕的时候算起，不是从出生的时候算起。
Buddha was saying that.
佛陀是这样说的。
A monk was ordained reckoning from the conception.
某个比丘受戒是从受孕的时候算起。
Later on he was doubtful about whether he was really a monk or not.
后来，他就怀疑，他的受戒是不是有效。
It was reported to the Buddha and the Buddha said that it was all right.
后来就汇报给佛陀，佛陀说有效。
So one must reckon 20 years from the moment of conception.
因此，20 岁要从受孕的时候算起。
That is the passage here.
这段就是出自这里。
But the translation here is not correct.
但是，这里的英译不正确。
He misunderstood one word.
译者误解了一个单词。
Student:
学生：
Is time in the womb counted as nine months?
在子宫里的时间是按照九个月计算吗？
Teacher:
尊者：
Mostly we count it as ten months.
我们一般是算成十个月。
But to be on the safe side we do not actually count the ten months for ordination because sometimes people are born in seven months or whatever.
但是为了万无一失，在受戒的时候，我们实际上不是按照十个月计算，因为有时候人们七个月就出生了。
For me I was ordained when I was 19 years and 7 months.
就我来说，我是在 19 岁零 7 个月的时候受戒的。
This is a passage from the Vinaya Piṭaka.
这段话来自律藏。
In the translation of Vinaya Piṭaka by I. B. Horner it is correct.
I. B. Horner 的律藏英译版本的翻译是正确的。
You may look it up in Book of Discipline, part 4, page 120.
大家可以参看她翻译的律藏第四部分 120 页。
You will get the correct translation there.

她的翻译是对的。

Paragraph 34 “Its characteristic is the first genesis in any [sphere of] becoming.

第 34 段：“而此生有于各种生命最初出生的特相；

Its function is to consign [to a sphere of becoming].

有回返（诸蕴）的作用；

It is manifested as an emerging here from a past becoming; or it is manifested as the variedness of suffering.”

从过去生而生起此生为现状，或以种种苦为现状。”

“But why is it suffering?

“生为什么是苦？

Because it is the basis for many kinds of suffering.”

因为是许多苦的基础的缘故。”

Why is this birth, this jāti, suffering?

为什么“生”是苦呢？

Because it is the basis for many kinds of suffering.

因为它是许多苦的基础。

Then the many kinds of suffering are explained here.

接着，这里解释了许多种类的苦。

The most important are the first three because they will be referred to again when dukkha is explained.

前三个是最重要的，因为在解释“苦”的时候，还会提到它们。

At least you have to remember these three even if you do not remember the other ones.

大家至少要记住这三个，如果不能记住其他的话。

The first one is what?

第一个是什么？

Dukkha dukkha (intrinsic suffering).

苦苦（Dukkha dukkha）。

The second one is viparināma dukkha (suffering in change, suffering when there is change).

第二个是坏苦（viparināma dukkha）。

The third one is saṅkhāra dukkha (suffering due to formation).

第三个是行苦（saṅkhāra dukkha）

It is suffering because they are formations.

之所以是苦，因为它们是“行”。

Then they are explained.

然后对它们进行了解释。

There is also concealed suffering, exposed suffering, indirect suffering, and direct suffering.

还有隐苦、显苦、间接苦、直接苦。

“Herein, bodily and mental painful feeling are called intrinsic suffering.”

“此中：身心的苦受，因为自性及名称都是苦的，故说‘苦苦’”。

That means real suffering.

这指的是真正的痛苦。

In Pāḷi you see the word dukkha repeated, dukkha dukkha.

巴利语原文是对 dukkha 进行重复，“dukkha dukkha”。

That means real dukkha.

这指的是真正的痛苦。

Real dukkha is what?
真正的痛苦是什么？
Bodily and mental painful feelings.
身体的苦受和心理的苦受。
There are pleasant feeling, unpleasant feeling, and neutral feeling.
有乐受、苦受、舍受。
Here the unpleasant or painful feeling is meant, both bodily and mental.
这里的苦受指的是身体的苦受和心理的苦受。
Both bodily and mental painful feeling are called ‘intrinsic suffering’ or ‘dukkha dukkha’.
身心的苦受都被称为“苦苦”。
“Because of their individual essence, their name, and their painfulness” because they are real dukkha they are called ‘dukkha dukkha’ (intrinsic suffering).
“因为自性及名称都是苦的，故说‘苦苦’”，因为它们是真正的苦，它们被称为苦苦（dukkha dukkha）。
The next “[Bodily and mental] pleasant feeling are called ‘suffering in change’.”
下一个，“[身心]乐受，因为是由变坏而苦的生起之因，故说‘坏苦’”。
This is good feeling, pleasant feeling, somanassa and sukha.
这是好的感受——悦（somanassa）和乐（sukha）。
Even these are called ‘suffering (dukkha) because when there is change there is dukkha.
即使是好的感受，也被称为“苦”，因为当变坏之后，它们就是苦。
When you lose the good feeling, you long for that.
当你失去好的感受时，你就渴求它。
So you are not happy.
因此，你就不会开心。
That is called ‘suffering in change’.
这就是“坏苦”。
Here even pleasant feelings are called suffering because they are a cause for the arising of pain when they change.
这里，即使是愉悦的感受也被称为苦，因为当变化发生的时候，它们是痛苦生起的原因。
“Equanimous feeling and the remaining formations of the three planes (That means kāmāvacara, rūpāvacara, arūpāvacara) are called suffering due to formations because they are oppressed by rise and fall.”
“舍受及其余三地（欲界、色界、无色界）的诸行，因有生灭的逼迫，故说‘行苦’”。
Buddha said that whatever has rise and fall is impermanent.
佛陀说生灭之法就是无常。
And whatever is impermanent is suffering.
无常之法即是苦。
Whatever has rise and fall is suffering actually.
生灭之法实际上就是苦。
Since everything in the world of formations has a beginning and an end, so everything in the world is suffering.
因为这个诸行世界的一切都有开始，有结束，因此，这个世界的一切都是苦。
This is called ‘saṅkhāra dukkha’.
这被称为“行苦”。
This is the widest of the dukkhas.
这是范围最大的苦。

At least try to remember these three - dukkha dukkha, viparināma dukkha, saṅkhāra dukkha.
大家至少要知道这三个——苦苦、坏苦、行苦。
You cannot escape saṅkhāra dukkha.
我们无法逃避行苦。
Nothing in this world can escape.
这个世界的一切都无法逃避行苦。
Then there are other kinds of suffering - concealed suffering, exposed suffering, indirect suffering and direct suffering.
还有另外类型的苦——隐苦、显苦、间接苦、直接苦。
These are easy to understand.
这些很容易理解。
For example an earache is called ‘concealed suffering’.
例如耳朵痛就被称为“隐苦”。
If you look at the person from a distance, you don’t know that he is suffering.
如果你从遥远的地方看这个人，你就不知道他在受苦。
Exposed suffering is the suffering produced by the 32 tortures.
显苦就是由三十二种刑罚所起的苦痛，
There are 32 tortures mentioned in the Suttas, very frightening tortures.
这三十二种刑罚出现在经文中，是非常可怕的折磨。
When a person is tortured by one of these 32, it is exposed suffering because you can see that he is really suffering even from a distance.
当某个人被这三十二种刑罚中的一种折磨的时候，它就被称为显苦，因为你即使从很远的地方观看，也知道他是真正地在受苦。
“Except intrinsic suffering, all given in the exposition of the truth of suffering beginning with birth are also called ‘indirect suffering’ because they are the basis for one kind of suffering or another.”
“除了苦苦之外，其余的苦都是根据于（《分别论》中的）谛分别。其次生等的一切，因为是种种苦的基地，故为间接苦”。
They are the basis for suffering.
它们都是苦的基础。
That is why they are called ‘indirect suffering’.
因此它们被称为“间接苦”。
“But intrinsic suffering is called ‘direct suffering’.”
“而苦苦则名为直接苦”。
Intrinsic suffering is painful bodily and mental feeling.
苦苦是身心的苦受。
That is called ‘direct suffering’.
它被称为直接苦。
“Herein, this birth is suffering because it is the basis for the suffering in the states of loss as made evident by the Blessed One by means of a simile in the Bālapaṇḍita Sutta, etc., and for the suffering that arises in the happy destinies in the human world and is classed as ‘rooted in the descent into the womb’ and so on.”
“世尊曾于《贤愚经》等用譬喻说明：因为此‘生’是地狱之苦的基地，及虽生于善趣人间而由于入胎等类之苦的基地，所以（说生）是苦。”
Suffering in the descent into the womb and others are given here.

这里介绍了入胎等类的苦。
The fetus is described here as being in a very painful position.
这里描述了胎儿处于非常痛苦的状态。
I always say that I’m not so much afraid of the fetus because I don’t know.
我总是说我不是很害怕处于母胎中的痛苦，因为我不知道。
The suffering in the mother’s womb is described here.
这里讲述了处于母胎中的痛苦。
Paragraph 39 “When the mother has a abortion” - that is not an abortion.
第 39 段：“如果母亲妊娠不正常”（When the mother has a abortion）——这里英译的“abortion”（流产）不对。
No, he misunderstood this.
译者误解了这个词。
The Pāḷi word is ‘gabbhamūḷha’.
这里的巴利语是“gabbhamūḷha”。
‘Mūḷha’ means something like confused.
“Mūḷha”的意思是“迷惑”。
And ‘gabbha ’ means the womb.
“gabbha”的意思是“子宫”。
It actually means difficult delivery.
这里的意思实际上指的是“难产”。
When a woman cannot give birth to a child easily, that means a difficult delivery.
当孕妇无法顺利分娩的时候，就意味着是“难产”。
“When the mother has a difficult delivery, the pain that arises in him through the cutting and rending in the place where the pain arises that is not fit to be seen even by friends and intimates and companions - this is the suffering rooted in difficult delivery.”
“如果母亲难产，则胎儿在母亲的亲朋密友亦不宜看的处所，而受割切等手术的痛苦。这是由于难产造成的苦。”
It is not ‘abortion’.
这里不是“流产”（abortion）。
If it were abortion, it would be done secretly.
如果是流产，那么她就会偷偷地进行。
Here other people help her.
这里孕妇获得了其他人的帮助。
It is not abortion but difficult delivery.
这里不是流产，而是难产。
The others are not difficult to understand.
其他的不难理解。
This is just to make you afraid of the suffering through birth and so on.
这里只是为了让大家害怕生等的痛苦。
The next one is aging (jarā).
下一个是“老”（jarā）。
Here also it is twofold.
这里也是两种。

There are two kinds of jarā or aging; “as a characteristic of whatever is formed (That means the second phase of existence, continuation.), and in the case of a continuity, as the oldness of aggregates included in a single becoming, which oldness is known as ‘brokenness’ (‘Brokenness’ means broken teeth and so on.) and so on.
有两种“老”（jarā）：“即有为相（也就是存在的第二个阶段），及包摄于一有的诸蕴在相续中而变老的——如齿落等。
The latter is intended here.”
这里是后者的意思。”
It is not the jarā which is the characteristic of formations.
这里不是说“老”是有为相。
It is getting old.
而是说“变老”是有为相。
Your teeth are broken.
你的牙齿掉了，
You have white hair.
头发变白了，
You cannot see well and so on.
你的视力也越来越模糊了，等等。
“This aging has as its characteristic the maturing (ripening) of aggregates.
“此老以蕴的成熟为特相；
Its function is to lead on to death.
有令近于死的作用；
It is manifested as the vanishing of youth.
以失去青春为现状。
It is suffering because of the suffering due to formations and because it is a basis for suffering.”
此老因为是行苦及苦的基地，所以是苦。”
It is itself suffering and it is also a basis for suffering.
它本身是苦，它也是苦的基地。
That is why it is described as dukkha or suffering.
因此它被称为“苦”。
These explanations are not difficult to understand.
这些解释并不难理解。
When you have to get old, then there is leadnness in all the limbs (That means weakness in all the limbs.), decline of the faculties (You don’t see well, you don’t hear well.), vanishing of youth, undermining of strength, loss of memory and intelligence, contempt on the part of others, and so on.
由于四肢五体的弛缓（四肢变得羸弱），诸根变丑（你看不清楚，听不清楚）、失去青春、损减力量、丧失念与觉、及为他人轻蔑等许多的缘，等等。
Next is death.
下一个是“死”。
“Death is suffering: death too is twofold, as a characteristic of the formed (That means the last phase of existence.), with reference to which it is said ‘Aging and death are included in the aggregates’, and as the severing of the connection of the life faculty in a single becoming (That means ordinary death.
“死是苦，死有两种：一是关于所说‘老死为二蕴所摄’的有为相（也就是存在的第三个阶段）；一是关于所说‘常畏于死’的包摄于一有（生）的命根的相续的断绝（这是指普通死亡

The severing of the life faculty or the disappearance of the life faculty is called ‘death’.), with reference to which it is said ‘So mortals are in constant fear.. that they will die’.
命根的断绝或者消失被称为‘死亡’）。

The latter is intended here.
这里是后者之意。

Death with birth as its condition, death by violence, death by natural causes, death from the exhaustion of the life span, death from the exhaustion of merit are names for it.”
又以生为缘的死、横死、自然死，寿尽死，福尽死也是这里的死的名字。”

“It has the characteristic of a fall.”

“死有死亡的特相。”

These are not difficult to understand.
这些都不难理解。

“its function is to disjoin.

“有别离的作用，

It is manifested as absence from the destiny.”
以失去现在的趣（destiny）为现状。”

‘Destiny’ really means ‘this life’.

“趣”指的是“此生”。

The Pāḷi word is ‘gati’.
这里的巴利语是“gati”。

The Pāḷi word ‘gati’ is always translated as destiny.
巴利语的“gati”总是被翻译成“趣”（destiny）。

That is why in brackets it says [in which there was the rebirth], this life.
因此后面的方括号里说“由它而投生”，此生。

“It should be understood as suffering because it is a basis for suffering.”

“因为此死是苦的基地，故知是苦。”

Then the next one is sorrow.
下一个是“愁”。

“Sorrow is a burning in the mind in one affected by loss of relatives and so on.

“愁，是丧失了亲戚等事的人的心的热恼。

(loss of relatives, loss of wealth, loss of youth, loss of health).
（失去亲人，失去财富，失去青春，失去健康）

Although in reality (not ‘in meaning’) it is the same as grief, nevertheless it has inner consuming as its characteristic” and so on.
虽然它的意义（这里的英译不是‘meaning’，改成‘in reality’）与忧一样，但它有心中炎热的特相”，等等。

The Pāḷi word here is attha.
这里使用的巴利语是”attha“。

‘Attha’ can mean meaning or sometimes ‘attha’ means reality.

“attha”有“意义”的意思，有时候“attha”是“现实”的意思。

Here it means reality.
这里它的意思是“现实”。

“Although in reality it is the same as grief (domanassa), nevertheless it has inner consuming as its characteristic” and so on.
“虽然在现实中，它与忧一样，但它有心中炎热的特相”，等等。
The next one is lamentation.
下一个是“悲伤”。
The Pāḷi word is parideva.
这里用的巴利语是“parideva”。
“Lamentation is verbal clamor on the part of one affected by loss of relatives and so on.”
“悲——是丧失亲戚等事的人的心的号泣。”
That means crying aloud, saying something.
这里指的是大声哭泣，边哭边喊叫。
“It has crying out as its characteristic.
“它有哀哭的特相，
Its function is proclaiming virtues and vices.”
有叙述功德和过失的作用。”
When someone dies, then people say that oh, he is good or oh, he is bad.
当某人去世的时候，人们会说：“哦，他是个好人，哦，他是个坏人。”
“It is manifested as tumult.
“以烦乱为现状，
It is suffering because it is a state of suffering due to formations (saṅkhāra dukkha) and because it is a basis for suffering.
因为悲是行苦的状态及苦的所依故是苦。”
The next one is pain.
下一个是“苦”。
Here it is bodily pain.
这里指的是身体的痛苦，
Bodily pain is also suffering.
身体的痛苦也是苦。
It is not difficult to understand.
这很好理解。
The next one is grief.
下一个是“忧”。
It is mental pain (domanassa).
它是心理上的痛苦（domanassa）。
“Its characteristic is mental oppression” and so on.
“心的逼恼是它的特相”等等。
“It is suffering because it is intrinsic suffering (It is real suffering.) and because it brings bodily suffering.”
“因为它是苦苦及令身苦故为苦。”
This mental suffering brings bodily suffering.
这是心苦带来了身苦。
“For those who are gripped by mental pain tear their hair, weep, thump their breasts, and twist and writhe; they throw themselves upside down, use the knife, swallow poison, hang themselves with ropes, walk into fires, and undergo many kinds of suffering.”

“陷于心苦的人，往往散发哭泣，捶胸，翻复地滚前滚后，足向上而倒，引刀自杀，服毒，以绳缢颈，以火烧等，受种种苦。”
The last one is despair.
最后一个是“恼”。
Here he misunderstood one word again.
这里译者又误解了一个词。
“Despair is the same as the humor produced by excessive mental suffering in one affected by loss of relatives and so on.”
“恼——是丧失亲戚等事的人由于过度的心痛而产生的过失（humor）。”
The Pāḷi word is dosa.
这里用的巴利语是“dosa”。
He misunderstood the word ‘dosa’ here.
这里，译者误解了“dosa”这个巴利单词。
‘Dosa’ can mean humor in the body.
“dosa”的意思可以翻译成英文的‘humor“（体液，病素）。
Here it is simple.
这里它的意思很简单。
Dosa is dosa.
“dosa”就是“dosa”。
“Despair is the same as anguish produced by excessive mental suffering.”
“’恼‘是由于过度的心痛而产生的痛苦（anguish）。”
Despair is mental, not rūpa.
“恼”是名法，不是色法。
Despair is anguish.
“恼”是痛苦（anguish）。
“Some say that it is one of the states included in the formations aggregate.”
“也有人说这不过是行蕴所摄的一种（心所）法而已。”
The Sub-Commentary does not say who ‘some’ were.
复注没有指明这些人是谁。
The Sub-Commentary explained one of the states included in the formation aggregate means it is not included in the unwholesome cetasikas.
复注解释说，行蕴所摄的一种法意思是它不被包括在不善心所里。
It is something different from dosa, something outside the unwholesome cetasikas.
它不是“嗔”，是不善心所之外的某种法。
This is just said for information.
这种说法只是一种参考。
We have to take it as anguish.
我们要把它看成痛苦（anguish）。
In Pāḷi it is dosa.
它的巴利语是“dosa”。
“Its characteristic is burning of the mind.
“心的燃烧是它的特相，
Its function is to bemoan.

呻吟是它的作用，
It is manifested as dejection.
憔悴是它的现状。
It is suffering because it is suffering due to formations (saṅkhāra dukkha), because of the burning of the mind, and because of bodily dejection."
因为它是行苦的状态、令心烧燃及身形憔悴故为苦。"
Paragraph 53 gives the difference between sorrow, lamentation and despair.
第 53 段给出了愁、悲、恼的区别。
"Sorrow is like the cooking [of oil, etc.] in a pot over a slow fire."
"'愁'是如以弱火而烧釜中的东西。"
So it is not so intense.
因此，它不是很强烈。
"Lamentation is like its boiling over from the pot when cooking over a quick fire."
"'悲'是如以烈火而烧的东西满出镬的外面来。"
So first you are sorry and then you say something aloud.
因此，首先你感到难过，然后大声叫喊。
"Despair is like what remains in the pot after it has boiled over and is unable to do so any more, going on cooking in the pot till it dries up."
"'恼'则犹如不能外出留在釜内而被烧干了的东西相似。"
A portion remains in the pot which cannot spill over and goes on cooking until it dries up.
留在釜内的东西没办法溢出去，因此一直被煎熬，直到烧干。
Despair is like that.
"恼"就是如此。
So in this paragraph the difference between sorrow, lamentation and despair is explained.
因此，此段给出了愁、悲、恼的区别。
Then there is association with the unloved.
接下来是"怨憎会"。
'Unloved' here means both living beings and non-living beings.
"怨憎"在这里指的是有情和无情。
"Association with the unloved is meeting with disagreeable beings and formations (inanimate things)."
"怨憎会——是和不适意的有情及事物（无情）相会。"
If you have to live with a person whom you do not like, that is dukkha.
如果你必须与一个你不喜欢的人生活在一起，这就是苦。
If you have to be with a car that is giving you trouble, that is dukkha.
如果你必须要驾驶一辆经常出问题的汽车，这也是苦。
That is a disagreeable formation.
这就是不适意的事物。
The next one is separation from the loved.
下一个是"爱别离"。
"Separation from the loved is to be parted from agreeable beings and formations (inanimate things)."
"爱别离——是和适意的有情及事物（无情）别离的意思。"
So now people are suffering from separation from the loved - separation from beings and also separation from their houses and so on.

人们与他们所爱的别离——与他们所爱的亲人别离，与他们的房子等别离。
The next one, not to get what one wants is also suffering.
下一个“求不得”也是苦。
Here not to get what one wants is explained as not to get what is unobtainable.
这里，“求不得”被解释成无法获得不可能获得的事物。
We wish for something which is unobtainable.
我们希求无法获得的事物。
It is not that I wish to get a car and then I do not get a car.
这并不是说我们希望获得一辆汽车，但是我们无法获得它。
It is dukkha, but the dukkha here means more than that.
这个是苦，但是这里的苦的意义有别于此。
That is why we have the passage here “ ‘Oh that we were not subject to birth!’ is called suffering since one does not get what is wanted.”
因此，在这段里说：“’呀！如果我们不生多么好啊‘！象于此等的事物中欲求而不能得，故说’求不得苦‘。”
We are always subject to let us say old age.
我们永远受制于衰老。
We say “Oh, that we were not subject to old age!”
我们说：“啊，如果我们不受制于衰老多好啊！”
It would be good if we did not get old.
如果我们不会衰老，那当然很好。
However much we may not want to get old, still we get old.
但是，不管我们如何不愿意衰老，我们还是会衰老。
That is the meaning of not to get what one wants.
这就是“求不得苦”的意思。
Old age, death and also rebirth we get even though we may not want them.
我们虽然不想老、死、生，但是我们还是会受制于它们。
“Its characteristic is the wanting of an unobtainable object.
“对于不能得的事物而希求是它的特相，
Its function is to seek that.
有遍求的作用，
It is manifested as disappointment.
不得其所求是它的现状。
It is suffering because it is a basis for suffering.”
因为它是苦的所依故为苦。”
“In short the five aggregates [as objects] of clinging are suffering.”
“略说五取蕴（作为所缘）是苦。”
The five aggregates are themselves suffering.
五取蕴本身就是苦。
Paragraph 58 “For birth etc., thus oppress the pentad of aggregates [as objects] of clinging as fire does fuel, as shooting does a target (Actually it is ‘as weapon does a target’.), as gadflies, flies etc. So a cow’s body, as reapers do a field, as village raiders do a village; and they are generated in the aggregates as weeds, creepers, etc., are on the ground, as flowers, fruits and sprouts are on trees.”

第 58 段；“即此五取蕴为生等的种种痛苦所逼迫，正如火之烧薪，武器之射标的，虻蚊等之集于牛身，收获者之刈于田地，乡间的劫掠者之抢于村落；又生等之生于五取蕴，亦如草和蔓等之生于地上，花、果、嫩叶之生于树上一样。”

The clingings oppress the five aggregates and they live on the five aggregates.
“取”逼迫着五蕴，“取”也依赖着五蕴为生。

“And the aggregates [as objects] of clinging have birth as their initial suffering, aging as their medial suffering, and death as their final suffering.
“’生‘是五取蕴的最初的苦，“老”是它的中间的苦，’死‘是它的最后的苦。

The suffering due to burning in one who is the victim of the pain that threatens death is sorrow.
’愁‘是如被至死的苦所袭击的燃烧之苦。

The suffering consisting in crying out by one who is unable to bear that is lamentation” and so on.
’悲‘是不堪于前面的苦的人的悲泣之苦”等等。

All these are shown to be caused by the five aggregates of clinging.
所有这些都是由五取蕴造成的。

That is why the Buddha said “The five aggregates of clinging are suffering.”
因此佛陀说：“五取蕴是苦”。

This is actually the philosophical meaning of the word ‘dukkha’.
这实际上就是“dukkha”这个词的哲学意义。

It is not so difficult to understand that birth is dukkha, aging is dukkha, death is dukkha and so on.
生是苦、老是苦、死是苦等等并不难以理解。

But this is not so easy to understand.
但是五取蕴是苦并不好理解。

In order to understand this you have to understand the third kind of dukkha, saṅkhāra dukkha, suffering through formations.
为了理解这单，你们要理解第三种苦——行苦。

If you understand saṅkhāra, you can understand this.
如果你理解了行苦，就理解了这一点。

Then the Commentator said:
论师接着说：

“It is impossible to tell it [all] without remainder, showing each kind of suffering, even [by going on doing so] for many eons, so the Blessed One said ‘In short the five aggregates of clinging are suffering’.”
“如果把苦一一来指示，则经多劫也说不完。世尊为了指示一切苦而简略于五取蕴中，所以说’略说五取蕴是苦‘”。

Then the next one is the Truth of the Origin of Suffering.
下一个是“集谛”。

First there are the word explanations.
首先是名词解释。

“It is a making become again” - that means it causes rebirth.
“能取再有”——意思是它导致结生。

“Thus it is ‘becoming again’; becoming again is its habit, thus it ‘produces further becoming’.”
“令其再有为取再有，即是它的性质是再有的，故为能取再有。”

These are word explanations.
这些就是文字的解释。

The next explanation is for the expression ‘nandirāgasahagata’ in Pāḷi.

下一个是解释巴利语“nandirāgasahagata”。
It is translated as ‘accompanied by concern and greed’.
它被翻译成“与喜贪俱”。
But the explanation that is given here is that it is identical with delight and greed.
但是这里给出的解释是它与“喜、贪”是一样的。
So it does not mean that it is accompanied by delight and greed.
因此，它的意思并不是说“伴随喜和贪”。
It is delight and greed.
它就是“喜和贪”。
If you studied the Abhidhammatthasaṅgaha, you may know the word ‘sahagatā’.
如果你们学习过《阿毗达摩概要精解》，你就知道“sahagatā”这个词。
‘Sahagatā’ means ‘arising together with’.
它的意思是“一起生起”。
But sometimes the word ‘sahagatā’ has no meaning at all.
但是，有时候，“sahagatā”这个词没有任何意义。
Here the word ‘sahagatā’ has no special meaning like ‘arising together’ or ‘accompanied by’.
在这里，“sahagatā”并没有“俱生”或者“伴随”的意义。
So it is identical with nandīrāga or delight and greed.
因此它仅仅就是“喜和贪”（andīrāga）的意思。
“Concerned with this and that” - that means delighting with this that.
“处处而求欢乐”——就是这里那里而求乐的意思。
“Wherever personality is generated” - that means wherever life is generated.
“即于个人所生的”——就是不管生于何处。
“There is delight (not ‘concern’) with that (life).”
“就乐于那一生”（There is delight (not ‘concern’) with that (life).）
That means according to Abhidhamma when a person takes rebirth there is rebirth thought process.
根据阿毗达摩，这里的意思是，当某人投生的时候，就有一个结生的心路过程。
In that rebirth thought process there are javanas.
在这个结生的心路过程中，有速行心。
These javanas are always accompanied by lobha.
这个速行心总是伴随着“贪”。
So we begin our lives actually with lobha.
因此，我们的生命总是伴随着“贪”开始。
We are fresh in this new life and we have attachment to this new life.
我们获得新生之后，我们就贪着于这个新的生命。
We begin with this attachment.
我们带着贪着开始。
“Wherever personality is generated there is concern with that.”
“即于个人所生的这里那里而求乐的意思。”
Actually “Wherever life is generated or wherever there is rebirth there is delight or attachment to that rebirth.”
实际上，意思是“只要产生了生命，只要有结生，就总是乐于贪着结生”。
“The expression ‘that is to say (seyyathidaṃ) is a particle; its meaning is ‘which is that.’

“所谓——是不变之词，它是含有‘那是什么’的意思。
Craving for sense-desires, craving for becoming, craving for non-becoming will be explained in the Description of the Dependent Origination.”
’欲爱、有爱、无有爱‘将于’缘起的解释‘中说明。”
We will come to that later.
我们稍后会对此进行解释。
These are important - craving for desires, craving for becoming, craving for non-becoming.
这些很重要——欲爱、有爱、无有爱。
They will be explained later.
稍后会进行介绍。
“Although this is threefold, it should nevertheless be understood as ‘The Noble Truth of the Origin of Suffering’, taking it as one in the sense of its generating the truth of suffering.”
“然而应知这里是以此三种同生苦谛之义，而一起说为苦集圣谛的。”
So it is the cause of suffering.
所以它是苦的原因。
Then there is the Truth of the Cessation of Suffering, the Third Truth.
然后是第三圣谛——灭圣谛。
“In the description of the cessation of suffering it is the cessation of the origin that is stated by the words that which is.. of that same craving, and so on.
“在解释苦之灭，即以集之灭中的‘即彼之爱’等的方法来说，
Why is that?
为什么这样说？
Because the cessation of suffering comes about with the cessation of its origin.
因为集灭则苦灭，
For it is with the cessation of its origin that suffering ceases, not otherwise.”
即是由于集之灭而灭苦，更无他法。”
Now when the Buddha described the cessation of suffering, the Buddha said “Cessation of craving is the cessation of suffering.”
当佛陀谈到苦之灭的时候，佛陀说“贪灭即苦灭”。
Buddha did not say that the end of suffering is the Third Noble Truth.
佛陀并没有说苦灭是第三圣谛。
He said that the cessation or the abandonment of the origin or craving is the cessation of suffering.
他说集的灭，或者说贪的灭就是苦的灭。
That is because when there is no origin or cause, there is no effect.
那是因为如果没有集（原因），就不会有果。
“Just as a tree cut down grows up again
“不伤深固根，
While yet its root remains unharmed and sound,
虽伐树还生。
So with the tendency to crave intact
爱随眠不断，
This suffering is ever reproduced.”
苦生亦复尔。”

“So it is because suffering ceases only through the cessation of its origin that, when teaching the cessation of suffering, the Blessed One therefore taught the cessation of the origin.”
“因为这样由于集之灭而灭苦，所以世尊说苦灭而示以集灭。”
He explained that it is the cessation of craving.
他解释说它是贪的灭。
Cessation of craving equals cessation of dukkha (suffering).
贪的灭等同于苦的灭。
“For the Perfect Ones behave like lions.
“而诸如来的行动是等于狮子，
When they make suffering cease and when they teach the cessation of suffering, they deal with the cause, not the fruit.
他们在使其灭苦而示苦之灭，是注重于因而非从于果。
But the sectarians behave like dogs.”
然诸外道的行动则等于狗子。”
The authors always have something bad to say about those of other faiths.
诸论师总是贬低外道的信仰。
“When they make suffering cease and when they teach the cessation of suffering, by teaching devotion to self-mortification, etc., they deal with the fruit, not the cause.
“他们在使其灭苦而示苦之灭，教以勤修苦行等但注重于果的问题而不从于因。
This in the first place is how the motive for teaching the cessation of suffering by means of the cessation of its origin should be understood.”
如是应先知道其说教的意旨关于苦之灭是由于集之灭。”
How the Buddhas are like lions and how the sectarians are like dogs is explained in footnote 15.
脚注 15 解释了为什么佛陀像狮子，外道行者像狗。
“Just as a lion directs his strength against the man who shot the arrow at him, not against the arrow, so the Buddhas deal with the cause, not with the fruit.
“如同狮子直接奋力与射箭之人搏斗，而不是与箭搏斗，因此，佛陀直接对治原因，而不是对治结果。
But just as dogs, when struck with a clod, snarl and bite the clod and do not attack the striker, so the sectarians who want to make suffering cease devote themselves to mutilating the body, and to causing cessation of defilements.”
但是狗是与土块搏斗，咆哮、撕咬土块，并不攻击打它的人，外道行人希望灭苦，但是却折磨身体，而不去灭除烦恼。”
“Of that same craving: of that craving which, it was said, ‘produces further becoming’, and which was classed as ‘craving for sense-desires’ and so on.
“这是‘即彼之爱’的意义，即彼前面所说的‘能取再有’而以欲爱等分别的爱，等等。
It is the Path that is , called ‘fading away’; for ‘With the fading away [of greed] he is liberated’ is said.
‘离贪’说为道，因为说：‘离贪故解脱’。
Fading away and cessation is cessation through fading away.
由离贪而灭为‘离贪灭’。
Remainderless fading away and cessation is cessation through fading away that is remainderless because of eradication of inherent tendencies.
完全的断灭了随眠，故无余及离贪灭为‘无余离贪灭’。
Or alternatively, it is abandoning that is called ‘fading away’; and so the construction here can be regarded as ‘remainderless fading away, remainderless cessation’.
或者说离贪是舍断，是故无余的离贪是无余的灭。”

The Pāḷi word here is ‘asesavirāganirodha’.
这里使用的巴利语是”asesavirāganirodha“。
So there are three words grouped together as one word.
这里是三个单词合成一个单词。
‘Virāga’ is translated here as fading away.
“Virāga”意思是“离贪”。
‘Asesa’ is translated as remainderless and ‘nirodha’ is translated as cessation.
“asesa”被翻译成“无余”。“nirodha”被翻译成“灭”。
So it is remainderless fading away cessation.
因此，它被翻译成“无余离贪灭”。
According to the first explanation we cannot translate it a fading away and cessation.
根据第一种解释，我们不能将之翻译成“离贪和灭”。
We should translate as through fading away.
我们应该将之翻译成“通过离贪”。
‘Fading away’ here means actually Path (Magga).
“离贪”在这里实际上指的是“道”（magga）。
The word ‘virāga’ here means Magga.
“离贪”这里的意思就是“道”。
According to the first explanation the translation should be remainderless cessation through explanation the translation should be remainderless cessation through fading away or remainderless cessation through Magga.
根据第一种解释，应该翻译成：“通过离贪的无余灭”或者“通过道的无余灭”。
According to the second explanation ‘fading away’ just means fading away, not the Path here.
根据第二种解释，“离贪”就是“离贪”，不是“道”。
Cessation is cessation.
“灭”就是“灭”。
Remainderless should be combined with both words - so remainderless fading away and remainderless cessation.
“无余”应该与这两个词结合——无余的离贪和无余的灭。
According to the first explanation it is remainderless cessation through fading away.
根据第一种解释，就是“通过离贪的无余灭”。
According to the second explanation it is remainderless fading away and remainderless cessation.
根据第二种解释，就是“无余离贪和无余灭”。
“Or alternatively, it is abandoning that is called ‘fading away’; and so the construction here can be regarded as ‘remainderless fading away, remainderless cessation’.”
“或者说离贪是舍断，是故无余的离贪、无余的灭。”
“But in essence (not ‘as to meaning’), all of them are synonyms for Nibbāna.”

34B 说根谛品

第十六 说根谛品 Ps: 65-74

“依它的本质（ in essence, not ‘as to meaning’），则此等一切与涅槃是一同义语。”
When the Buddha described the Third Noble Truth, be used the word ‘asesavirāganirodho cāgo paṭinissago mutti analāyo’.

当佛陀形容“第三圣谛”的时候，他使用的是“asesavirāganirodho cāgo paṭinissago mutti analāyo”（无余、离贪、灭、舍离、放弃、解脱、无执着）。

What the Commentator is saying is that all these words are synonyms of Nibbāna.
论师说这些名词都是“涅槃”的同义词。

“For in the ultimate sense it is Nibbāna that is called ‘The Noble Truth of the Cessation of Suffering’.

“依第一义说苦灭圣谛便是涅槃。

But because craving fades away and ceases on coming to that” - ‘on coming to that’ really means depending upon that.
因为到达了（on coming to that）涅槃之时则爱离而且灭。”——“到达了”实际上就是“依赖于”。

That is when Path consciousness arises, it takes Nibbāna as object.
也就是说，当道心生起的时候，它以涅槃为所缘。

Only when there is Nibbāna as object can Path consciousness arise.
只有在缘取涅槃的时候，道心才会生起。

Only the Path consciousness abandons the mental defilements.
只有道心生起的时候，才会舍断烦恼。

So Nibbāna is called ‘fading away’ and Nibbāna is called ‘cessation’.
因此，涅槃被称为“离贪”，涅槃被称为“灭”。

‘Fading away’ actually means the cause of fading away, the cause of cessation.

“离贪”实际上指的是“离贪的原因”，也就是灭的原因。

“And because there comes to be the giving up, etc., of that [craving] on coming to that [Nibbāna], and since there is not even one kind of reliance here [to be depended upon] from among the reliances consisting in the cords of sense desires, etc., it is therefore called giving it up, relinquishing it, letting it go, not relying on it.”
“因为到达了涅槃时则是爱的舍等，及于彼（涅槃）处而于五欲的执著中即一执著也没有，所以又名为‘舍离、放弃、解脱、无执着’。”

All these expressions are synonyms for Nibbāna.
这些词都是涅槃的同义词。

Nibbāna is actually not giving up, but it is the cause of giving up, the cause of relinquishing, the cause of letting go, the cause of not relying.
实际上涅槃不是“舍离”，但是它是舍离的原因，是放弃的原因，是解脱的原因，是无执着的原因。

Nibbāna is something, not just the act of giving up, not the act of relinquishing, not just letting go, not relying.
涅槃不仅仅是舍离的行为，不是放弃的行为，不仅仅是解脱，不是无执着。

It is something that helps consciousness give up, relinquish, let go and so on.
它有助于心的舍离、放弃、解脱等等。

“It has peace as its characteristic.

“此‘灭’有寂静的特相；

Its function is not to die; or its function is to comfort.
有不死的作用，或令得乐的作用；

It is manifested as the signless; or it is manifested as non-diversification.”
无相、或无障碍是它的现状。”

In footnote 17 the word ‘nippapañca’ is explained.
脚注 17 解释了“nippapañca”这个词。

You may read it later.

大家稍后可以读读。

Footnote 16 about ‘on coming to that’ is also good to read.
脚注 16 是关于“到达”的，大家最好也读读。

The Pāḷi word used here is ‘āgama’.
这里使用的巴利语是“āgama”。

Next is the discussion of Nibbāna.
接下来是讨论“涅槃”的。

These are questions and answers, like a debate.
这些都是问答，像是在辩论。

One is the opponent and one is the defender.
一个是诘问方，一个是辩护方。

[Question 1] “Is Nibbāna non-existent because it is unapprehendable, like the hare’s horn?”
[问题 1]（问 001）“涅槃是否不存在，犹如兔角而不可得的呢？”

The opponent said that there is no Nibbāna.
诘问方提出并不存在涅槃。

Nibbāna is non-existent because it cannot be apprehended like a hare’s horn.
涅槃并不存在，因为它就像兔角一样不可认知。

There is no such thing as a hare’s horn.
兔角是不存在的。

Like that there is no Nibbāna.
同样地，也不存在涅槃。

[Answer] “That is not so, because it is apprehendable by the [right] means.
（答 001）“不然，由于方便而得之故，

For it is apprehendable [by some, namely the Noble Ones] by the [right] means,, in other words, by the way that is appropriate to it, [the way of virtue, concentration, and understanding (wisdom);] it is like the supramundane consciousness of others, [which is apprehendable only by certain of the Noble Ones] by means of knowledge of penetration of others’ minds.”
因为那涅槃是由于称为适当的行道（戒定慧的行道）的方便[而被圣者]所得，犹如[一些圣者]以他心智得知他人的出世间心相似。”

So it is like supramundane consciousness.
因此，它就像是出世间心。

Supramundane consciousness can only be apprehended by those who have attained enlightenment or who have attained the supramundane consciousness.
只有获得了觉悟的人，或者获得了出世间心的人才能得知出世间心。

The higher Noble Persons can know the supramundane consciousness of the lower Noble Persons.
证量较高的圣者能够知道证量较低圣者的出世间心。

There are four stages for Noble Persons.
圣者分四个等级。

Those who have reached the second stage can know the supramundane consciousness of those at the first stage and so on.
第二个等级的圣者知道第一个等级圣者的出世间心，诸如此类。

So like that, Nibbāna can be apprehended by right means.
因此，涅槃也能够通过适当的方便而了知。

That means one may apprehend by following the path of virtue, concentration and wisdom.
这里的意思就是说，通过遵循戒定慧的道路，行者就可以了知涅槃。

So there is Nibbāna.
因此，涅槃是存在的。
“Therefore it should not be said that it is non-existent because unapprehendable, for it should not be said that what the foolish ordinary man does not apprehend is unapprehendable.”
“所以不应说‘不可得故无有’。亦不应说因为愚人及凡夫的不得故无涅槃。”
These people say that it is unapprehendable, but it is not unapprehendable just because they say it is.
有一些人认为涅槃不可得，但是不能因为它们说涅槃不可得，就说没有涅槃。
And then the defender continues.
然后辩护者继续下去。
“Again it should not be said that Nibbāna does not exist.
“更不应说没有涅槃。
Why not?
何以故？
Because it then follows that the Way would be futile.”
终于不成为行道的徒然无益之故。”
‘The Way’ means the practice, the practice of the Noble Eightfold Path.
“行道”指的是修行，也就是八正道的修行。
It would be nonsense if you said that there was no Nibbāna.
如果说没有涅槃，八正道的修行就没有任何意义。
“For if Nibbāna were non-existent, then it would follow that the right way, which includes the three aggregates beginning with virtue and is headed by right understanding would be futile.
“如果没有涅槃，则导以正见而摄于戒等三学（three aggregates）中的正当的行道终于成为徒然无益的了。
And it is not futile because it does reach Nibbāna.”
然此行道，因得涅槃之故，不是徒然无益的。”
I don’t like the word ‘aggregates’ here.
我不喜欢这里英译的“aggregates”。
It may confuse you.
这可能会造成困惑。
I just want to say ‘groups’.
这里我想将它改成“groups”。
Here ‘groups beginning with virtue’ means sīla, samādhi and paññā.
“摄于戒等的三学”（three groupss）指的是戒、定、慧。
They are described in Pāḷi as sīla khandha, samādhi khandha and paññā khandha.
在巴利语里，它们被称为“sīla khandha、samādhi khandha 和 paññā khandha”
But ‘khandha’ here does not mean the aggregates like rūpa khandha and so on.
但是这里的“khandha”意思不是“蕴”。
We can just say ‘groups’.
我们也可以用“groups”代替。
“The three groups beginning with virtue and is headed by right understanding would be futile.
“摄于戒等三学中的正当的行道终于成为徒然无益的了。
And it is not futile because it does reach Nibbāna.”
然此行道，因得涅槃之故，不是徒然无益的。”
So you cannot say that there is no Nibbāna.
因此，你不能说不存在涅槃。

If you say that there is no Nibbāna, then the Path would be meaningless.
如果你说没有涅槃，那么行道就是没有意义的。

The path is not meaningless.
行道不是没有意义的。

The Path leads to Nibbāna.
道是通往涅槃的。

So there is Nibbāna.
因此，涅槃是存在的。

That is what the author meant.
这就是论师在此处的意思。

[Question 2] “But futility of the Way, does not follow what is reached is absence (non-existent), [that is, absence of the five aggregates consequent upon the cutting off of the defilements]?”
（问 002）“但是涅槃的非有，并不会导致行道的无意义，[也就是说，断除烦恼之后，就会导致五蕴的非有]？”

After cutting off the defilements, the five aggregates do not exist.
烦恼断除之后，五蕴不存在。

[Answer] “That is not so.
（答 002）“不然，

Because, though there is absence of past and future [aggregates], there is nevertheless no reaching of Nibbāna [simply because of that].”
虽然过去未来的（五蕴）非有，但非证涅槃。”

The opponent takes the absence of five aggregates to be Nibbāna.
诘问者将五蕴的非有当成涅槃。

If the absence of aggregates is Nibbāna, then the past is not existent now, the future is not existent now, so there would be Nibbāna.
如果蕴的非有就是涅槃，那么过去在现在不存在，未来在现在也不存在，那么它们就是涅槃。

There is no reaching of Nibbāna simply because the past is not present now, the future is not present now, the past aggregates are not present, the future aggregates are not present.
并不能因为过去诸蕴在现在不存在，未来诸蕴在现在不存在，就说证得了涅槃。

If you say that the absence or the non-existence of the five aggregates are Nibbāna, then it will be otherwise.
如果你说五蕴的非有就是涅槃，那么就不是这样的了。

[Question 3] “Then is the absence of present [aggregates] as well Nibbāna?”
（问 003）“那么，彼等（现在的五蕴）非有应是涅槃？”

The absence of present aggregates is Nibbāna.
现在五蕴的非有就是涅槃。

Could that not be Nibbāna the opponent asks.
这难道不就是涅槃吗？诘问者这样说。

[Answer] “That is not so.”
（答 003）“不然。”

That is because it is a contradiction of terms.
因为这是自相矛盾的。

The present cannot be absent.
现在是不能非有的。

“Because their absence is an impossibility, since if they are absent their non-presence follows.
“现在的五蕴非有是不可能的，如果非有（诸蕴），则不成为现在的状态了；

[Besides if Nibbāna were absence of present aggregates too,] that would entail the fault of excluding the arising (not ‘arising’ but ‘reaching’) reaching of the Nibbāna element with results of past clinging left, at the Path moment, which has present aggregates as its support.”
又（如果现在的五蕴非有是涅槃）未免有依止于现在的诸蕴的道的刹那而生起有余涅槃界的过失。”

The second part of the paragraph means that would entail the fault of excluding the reaching of the Nibbāna element with results of past clinging and so on.
这段话的第二部分意思是，这样就会导致排除了有余涅槃界的过失。

That means at the moment of Path consciousness there are aggregates, aggregates in existence.
意思就是说在道心生起的刹那，存在诸蕴。

If you say that the absence of the present aggregates is Nibbāna, then there should be no reaching of Nibbāna at the moment of Path consciousness because at the moment of Path consciousness there are aggregates.
如果你说现在诸蕴的非有就是涅槃，那么那么在道心生起的刹那就没有证得涅槃，因为在道心生起的刹那，诸蕴是存在的。

If you say that absence of aggregates is Nibbāna, then there can be no Nibbāna at the moment of Path consciousness.
如果你说诸蕴的非有就是涅槃，那么在道心生起的刹那就没有涅槃。

That Nibbāna is the result of past clinging left.
这样的涅槃就是有余涅槃（That Nibbāna is the result of past clinging left）。

That means Nibbāna before death.
这就是死亡之前的涅槃。

There are two kinds of Nibbāna - Nibbāna before death of the Arahant and Nibbāna after the Arahant dies.
涅槃分两种——阿罗汉在死亡前的涅槃，阿罗汉死亡之后的涅槃。

We find out more later.
我们稍后再介绍。

When an Arahant dies, there are no aggregates.
当阿罗汉死亡之后，就没有诸蕴。

That kind of Nibbāna is possible, but the other kind of Nibbāna is not possible if you take the absence of aggregates to be Nibbāna because aggregates are not absent at the moment of Path consciousness.
这是无余涅槃，但是如果你将五蕴非有当成涅槃，另外一种涅槃就不可能，因为道心生起的时候，诸蕴并不是非有的。

[Question 4] “Then will there be no fault if it is non-presence of defilements [that is Nibbāna]?”
（问 004）“在那时（道的刹那），诸烦恼的不现在（现起）（说为涅槃）应无过失？”

Then just the non-presence, the non-existence of defilements if that is Nibbāna, there will be no fault?
如果诸烦恼的不现起说为涅槃，应该是没有过失的吧？

[Answer] The defender said that is not so.
（答 004）辩护者说不是这样的，这是有过失的，

“Because it would then follow that the Noble Path was meaningless.

“因为圣道成为无用之故。

For if it were so, then, since defilements [can be] non-existent also before the moment of the Noble Path, it follows that the Noble Path would be meaningless.”
如果这样（说烦恼不现起为涅槃），在圣道的刹那以前也有无烦恼的，圣道不是成为无用了吗？所以这是不合理的。”

Non-existence of defilements - there can be non-existence of defilements before the Path arises.
烦恼的不存在——在圣道生起之前，烦恼也可能不存在。

Sometimes the defilements do not arise.
有时候，烦恼也不会生起。

If that is Nibbāna, then the Path would be meaningless.
如果你说这就是涅槃，那么圣道就是没有意义的。

You don’t have to try to reach the Path because you already have Nibbāna.
你就不会去行圣道，因为你已经获得了涅槃。

This is one set of questions and answers.
这就是诘问者和辩护者的对答。

[Question 5] “But is not Nibbāna destruction, because of the passage” - now here the question is on another aspect.
（问 005）“依照‘朋友，那是贪等的尽’等的句子”——这是另外一个层面的问题。

The opponent points out the passage says “That, friend, which is the destruction of greed..[of hate..of delusion, ..is Nibbāna.”
诘问者指出“朋友，涅槃是贪[、嗔、痴]的尽。”

Nibbāna is just the destruction of greed, hate and delusion.
涅槃不过就是贪嗔痴的灭尽。

So there is no separate thing that is Nibbāna, but there is just destruction, just the disappearance of defilements.
因此，并不是单独有一法被称为“涅槃”，“涅槃”不过是烦恼的灭尽。

He takes it that way.
诘问者如此发问。

[Answer] Then the defender said “That is not so, because it would follow that Arahantship (That means Arahatta Phala, the Fruit), also, was mere destruction.
（答 005）辩护者回答说：“不然，阿罗汉（指的是阿罗汉果）也只是（贪等的）尽，

For that, too, is described in the [same] way beginning ‘That, friend, which is the destruction of greed.. of hate.. of delusion is Arahantship].”
因为曾以同样的句子说：‘朋友，贪[嗔痴]的灭尽是[阿罗汉]’。”

The answer here is following the passage ‘the destruction of greed, of hate, of delusion is Nibbāna’, if you would follow that passage that Nibbāna is mere destruction, there is another passage in the same Sutta that says Arahantship is destruction.
这里的回答是遵循了“贪嗔痴的灭尽是涅槃”的模式，如果你说涅槃仅仅是灭，那么，同一部经文的另外一段说阿罗汉也是灭。

So Arahantship also would be mere destruction.
那么贪嗔痴的灭也是阿罗汉。

So it is not to be taken that way.
因此，不能这样说。

Nibbāna is not to be taken as mere destruction nor as mere disappearance of mental defilements.
涅槃不能看成仅仅是“灭”，不能仅仅看成是烦恼的断灭。

“And what is more the fallacy then follows that Nibbāna would be temporary, etc.; for if it were so, it would follow that Nibbāna would be temporary, have the characteristic of being formed, and be obtainable regardless of right effort; and precisely because of its having formed characeristics it would be included in the formed, and it would be burning with the fires of freed, etc., and because of its burning it would follow that it was suffering.”

“并且（如果说尽是涅槃）涅槃会成为暂时的过失之故（因为尽是暂时的）。如果这样（尽是涅槃），则涅槃等于暂时的有为相，那又何必依正精进去证得它；因为有为相故则（涅槃）包摄于有为中，包摄于有为之故为贪等之火所烧，烧故成为苦了！”

Nibbāna would be suffering.
涅槃就会成为苦。

Nibbāna is the destruction, the disappearance of mental defilements.
涅槃是灭，是烦恼的灭尽。

Since mental defilements are formed, they are burning.
因为烦恼是有为的，它们在燃烧。

They are dukkha.
它们是苦。

Then Nibbāna would also be dukkha.
那么泥盘也是苦。

Therefore it should not be taken that way.
因此，不能这样说。

[Question 6] “Is there no fallacy, if Nibbāna is that kind of destruction subsequent to which there is no more occurrence?”
（问 006）“因为尽了（烦恼）以后便不再起之故，此（尽）为涅槃应无过失？”

Suppose defilements are destroyed and they don’t appear again.
加入烦恼灭了之后，不再现起。

Then that destruction could be called ‘Nibbāna’, the opponent is saying.
那这种灭尽应该被称为“涅槃”，诘问者说。

Suppose a person practices jhāna.
加入某人修习禅那。

By the practice of jhāna he could put off or he could avoid the arising of defilements, not by total destruction but just by putting them away.
通过修习禅那，他可以灭除烦恼，不是彻底的灭除，只是将烦恼镇服了。

Then after that he gets enlightenment.
然后，他获得了觉悟。

Then Nibbāna would not be at the moment of enlightenment, but at the time when he could put off defilements.
那么涅槃就不是从他觉悟的刹那算起，而是从他镇服烦恼的时候算起。

That is what is meant by the opponent.
这就是诘问者的意思。

[Answer] “That is not so.
（答 006）“不然，

Because there is no such kind of destruction.
因为没有这样的尽之故，

And even if there were, the aforesaid fallacies would not be avoided.
纵使有，也未免有如前面所说的过失之故；

Also because it would follow that the Noble Path was Nibbāna.
并且圣道亦可认为涅槃的状态，

For the Noble Path causes the destruction of defects, and that is why it is called ‘destruction’; and subsequent to that there is no more occurrence of the defects.”
因为圣道而尽诸烦恼，故名为尽，圣道以后便不再起过失故。”

After Path consciousness there are no more mental defilements.
道心生起之后，不再有烦恼。
The Path would be called ‘Nibbāna’ and not Nibbāna itself.
圣道将会被称为“涅槃”，而不是涅槃本身。
“But it is because the kind of destruction called ‘cessation consisting in non-arising’, [that is Nibbāna,] serves figuratively speaking as decisive support [for the Path] that [Nibbāna] is called ‘destruction’ as a metaphor for it.”
“其次就广义说（ figuratively speaking），这是称为不生及灭的尽的（涅槃的）亲依之故，成了它的亲依，以接近（metaphor ）而说（涅槃）为尽。”
Do you understand this?
你们理解这段吗？
There are two things - cessation consisting in non-arising and Nibbāna.
这里讲了两件事——不生和涅槃中的灭。
‘Nibbāna serves as a decisive support’ simply means let us say as an object.
“涅槃的亲依”——就是说作为所缘。
Since Nibbāna serves as a decisive support for the Path, Nibbāna is said to be the cause and cessation consisting in non-arising is the effect.
因为涅槃作为圣道的亲依，涅槃是因，不生中的灭就是果。
But here Nibbāna is called ‘destruction’.
但是这里涅槃被称为“尽”。
That is by metaphor.
这只是一个隐喻（metaphor ）。
In the passage quoted Nibbāna is described as destruction.
在这引文里，涅槃被形容成“尽”。
Destruction of greed, hatred and delusion is Nibbāna.
贪嗔痴的灭尽是涅槃。
We are to understand that destruction is not really Nibbāna.
我们不要将这个涅槃理解成“尽”。
Nibbāna is described as destruction because it is the cause or condition for destruction.
这里涅槃被称为“尽”，是因为它是“尽”的因或缘。
Nibbāna serves as a condition for destruction.
涅槃作为灭尽的一个条件。
That is why Nibbāna is called ‘destruction’.
所以，它就被称为“尽”。
It is not a direct expression.
这不是一个直接的表达方式。
There are some kinds of metaphors that are this way.
这是某种形式的隐喻。
As an example we say that sugar is phlegm.
举个例子，我们说糖是痰。
If you eat much sugar, you have phlegm.
如果你吃了很多糖，你就多痰。
So people say sugar is phlegm.
因此人们说糖是痰。
Or perhaps salt is blood pressure.

或者说盐是血压。
Salt is not blood pressure, but it is the cause for blood pressure.
盐本身不是血压，但是是造成血压的因。
So people say salt is blood pressure.
因此人们说盐是血压。
Here Nibbāna is destruction.
这里说涅槃是“尽”。
Nibbāna is not actually destruction, but it is the cause for destruction.
涅槃实际上并不是“尽”，但是它是“尽”的原因，
It is the condition for destruction.
它是尽的条件。。
That is why Nibbāna is stated as destruction.
所以，涅槃就被称为“尽”。
It is not direct talk.
这不是一个直接的表达方式。
That is the reason for the next question.
这样就导致了下一个问题。
[Question 7] “Why is it not stated in its form?”
（问 007）“为什么不直接的说（涅槃的）本质呢？”
Why is it not stated directly?
为什么不直接说出来呢？
Why is it not called the cause of destruction?
为什么不直接说它是“尽”的原因。
[Answer] Then the answer is because it is extremely subtle.
（答 007）回答是：因为它太微妙了。
Even the Buddha hesitated to teach this Dhamma because it is so subtle that it would not be readily understood by the listeners.
即使是佛陀也不愿意宣讲这个法，因为它太微妙了，听众都没准备好。
Student:
学生：
There is a problem here.
这里有一个问题。
If you say that Nibbāna is the cause of destruction, then Nibbāna comes before destruction.
你说涅槃是“尽”的因，那么涅槃就产生于“尽”之前。
Teacher:
尊者：
‘Cause for’ means a condition for.
“因”意思是一个条件。
Nibbāna does not cause destruction, but Nibbāna is a condition for destruction.
涅槃不导致“尽”，但是涅槃是“尽”的一个条件。
Student:
学生：
It sounds like destruction is the next step after Nibbāna.
听起来似乎是说涅槃的下一个阶段才是“尽”。
Do you know what I mean?

你们明白我的意思吗？
It is a step after, a higher step.
尽似乎是下一个阶段，更高级的阶段。
Teacher:
尊者：
We cannot say that Nibbāna is past, or present, or future.
我们不能说涅槃是过去，现在或未来。
Nibbāna is some kind of dhamma.
涅槃是某种法。
When Path consciousness arises, it takes Nibbāna as object and at the same time it eradicates mental defilements.
当道心生起的时候，它以涅槃为所缘，同时也断除烦恼。
So destruction is there.
因此就称为“尽”。
Destruction of mental defilements is at the moment of Path consciousness.
烦恼的摧毁发生到道心生起的刹那。
And Path consciousness can arise only when it takes Nibbāna as object.
只有将涅槃作为所缘，道心才能生起。
If there is no such thing as Nibbāna, then Path consciousness cannot arise.
如果没有涅槃，那么道心就无法生起。
That is why Nibbāna is said to be a condition for the destruction of mental defilements.
因此，我们说涅槃是摧毁烦恼的一个缘。
[Question 8] “Since it is, when the Path is, then it is not uncreated?”
（问 008）“既于有圣道时而有涅槃，岂非新生？”
If it is so, then only when there is Path, there is the destruction of mental defilements.
如果这样的话，圣道生起的时候，就有烦恼的断除。
It is taken as Nibbāna.
而这又被称为涅槃。
So Nibbāna is not uncreated.
那么涅槃岂非是新生的？
Nibbāna is made by something.
涅槃是由某法所创造的。
That is what the opponent is saying.
这就是诘问者的意思。
[Answer] “That is not so, because it is not arousable by the Path (That means it is not produced by the Path.); it is only reachable, not produced (strike out arousable), by the Path; that is why it is uncreated.
（答 008）“不然，这是不能由道而生的。只是由道而得证而不是由道而生的（将 arousable 删掉，换成 produced），所以这不是新生。
It is because it is uncreated that it is free from aging and death.
非新生故无老死，
It is because of the absence of its creation and its aging and death it is permanent.”
既非新生及无老死故（涅槃）是常。”
Then ‘permanent’ has been said so here is another argument.
这里出现了“常”，因此又引起了另外一个辩论。

[Question 9] “Then it follows that Nibbāna, too, has the kind of permanence [claimed] of the atom and so on?”
（问 009）“（外道的）微（自性、神我、时）等的常性，是否如得涅槃的常性一样？”

I think this is not correct.
我想这里的英译不对。

What the opponent says here is that you say Nibbāna is permanent.
这里诘问者说，你说涅槃是常。

If Nibbāna is permanent, then the atoms. etc. are permanent.
如果涅槃是常，那么“微”（atom）等也是常。

The atom etc., are taught in other philosophies.
“微”等是外道的教义。

There are six Hindu philosophies.
印度当时有六师外道。

They are called ‘darshan’ in Sanskrit.
在梵语中，它们被称为“darshan”，

In some of these philosophies they accept the atom the atom as a cause of creation or atoms are an ultimate truth.
在这些外道之中，有些人接受“微”是创生之因，或者说它是第一义真理。

Atoms are taken to be indestructible, to be permanent.
它们认为“微”是不可摧毁的，是永恒的。

So if you say Nibbāna is permanent, then the atoms are also permanent.
如果涅槃是常，那么“微”也是常。

“As Nibbāna is permanent, so the atoms, etc., are also permanent?”
如果涅槃是常，那么“微”等也是常？

[Answer] “That is not so.
（答 009）“不然，

Because of the absence of any cause [that brings about its arising].”
因为（彼等的常）无有因（cause）故。”

This is also not correct.
这里的翻译也不对。

Because of the absence of any reason, (not ‘cause’); that can prove its truth that brings about its arising.
这里的“cause”（因）要改成“reason”（理由）。因为没有理由来证明微的产生是真理。

In this passage the terms used in Hindu logic are used.
这段运用了印度的逻辑。

You have to understand Hindu logic in order to understand this passage and the Sub-Commentary on it.
大家需要了解印度逻辑，才能理解这段，才能理解复注对这段的说明。

It is very difficult.
非常难。

The word ‘hetu’ means reason.
“hetu”的意思是“理由”（reason）。

Are you familiar with syllogism in logic?
你熟悉逻辑学中的三段论（syllogism）吗?

I wrote a book on Hindu syllogisms in Burmese.
我用缅甸语写了一本关于印度逻辑三段论的书。

I had forgotten about that.

我已经忘记了它是怎么写的。
So I had to read it again.
因此我要重新读读它。
There is what is called syllogism in Hindu logic.
在印度逻辑学中，存在在所谓的三段论。
You accept something.
你接受某件事。
The classical example is there is fire on the mountain because there is smoke.
经典的例子就是因为山上有烟，所以说山起火了。
Wherever there is smoke, there is fire, for example a kitchen.
有烟必定有火，例如厨房。
There is smoke on the mountain, therefore the mountain has fire.
山上有烟，因此，山上有火。
These are the five stages of syllogism.
这是三段论逻辑的五支。
In order to convince people you have to make use of these five steps.
要想说服他人，你必须利用这五支。
The first one is just the statement of fact.
第一支是宗（陈述事实）。
There is fire on the mountain.
山上有火。
Then ‘Why?’ someone may ask.
别人可能会问：为什么呢？
Because there is smoke.
因为山上有烟。
How are fire and smoke related?
火和烟是怎么联系一来的呢？
Wherever there is smoke there is fire, for example the kitchen.
有烟必定有火，例如厨房。
Not kitchens in the United States.
在美国不能举厨房这个例子。
You use gas here, so there is no smoke.
美国人用瓦斯，因此，没有烟。
So wherever there is smoke there is fire, for example in the kitchen.
有烟必定有火，例如厨房。
Now there is smoke there on the mountain, so there is fire on the mountain.
现在，山上有烟，因此，山上必定有火。
This is called ‘syllogism’.
这被称为三段论。
The second sentence is called ‘hetu’ (reason).
第二个句子被称为“因”（理由）。
Why do you say there is fire on the mountain?
你为什么说山上有火呢？
Because I see the smoke there.
因为我看到山上有烟。

That sentence is called ‘hetu’.
这个句子被称为“因”。
That is not cause.
这不是“cause”。
That is the reason given by the person.
这是此人给出的理由。
Because of the absence of any reason, there is no reason to prove that atoms are permanent.
“因为缺少任何理由，没有理由证明‘微’是常。”
[Question 10] “Because Nibbāna has permanence, then, these, [that is, the atom, etc.] are permanent as well?”
（问 010）“是否因为涅槃常故，而彼（微）等是常？”
The next question is because Nibbāna is permanent, the atoms are also permanent.
下一个问题是：因为涅槃是常，所以“微”也是常。
[Answer] “That is not so.
（答 010）“不然，
Because [in that proposition] the characteristic of [logical] reason is not valid (‘Cause does not arise’ is incorrect.), [in other words, to say that Nibbāna is permanent is not to assert a reason why the atom, etc., should be permanent.”
因为[在那个命题中][逻辑]理由的特相是无效的。”——这里英译的“cause does not arise”也不对。换言之，涅槃是常并不能称为“微”等是常的理由。
According to Theravāda Buddhists the permanency of atoms is not proved.
根据上座部佛教，“微”是常没有任何证据。
They are not proved.
是没有得到证明的。
To say because Nibbāna is permanent, they are permanent is not a valid reason, valid statement.
如果说因为涅槃是常，所以“微”是常，这是一个无效的理由，无效的命题。
The reason is not valid.
这个理由不成立。
[Question 11] “Then they are permanent because of the absence of their arising, as Nibbāna is?”
（问 011）“（微等）是否如涅槃非有生起等故为常？”
[Answer] “That is not so.
（答 011）“不然，
Because the atom and so on have not been established as facts.
因为微等不是成就之故。
(That is according to Buddhists.)
（这是根据佛教的说法）
The aforesaid logical reasoning proves that only this, [that is Nibbāna,] is permanent [precisely because it is uncreated].”
依照上述的道理的自性，故只有涅槃是常[正因为它不是被创造的]。”
(There should be a period there.
（英译在这里应该是句号，
Then we should strike out ‘and’.)
把 and 给删掉。）
“It is immaterial because it transcends the individual essence of matter.”
“因为超越于色的自性，故涅槃非色。”

That is another statement.
这是另外一个命题。
Questions and answers for #9, #10, #11 use logical terms.
问答#9、#10、#11 使用了逻辑用语。
We have to understand Hindu logic in order to understand these passages clearly.
想要清楚地理解这几段，我们需要了解印度逻辑。
Then Nibbāna is described as immaterial.
接着，“涅槃”被描述为非色。
Nibbāna is nāma or arūpa although it is not consciousness nor is it a mental factor.
虽然涅槃不是心，也不是心所，但是涅槃是名法，是非色。
It is nāma.
涅槃是名法（nāma）。
It is arūpa.
涅槃是非色（arūpa）。
“The Buddhas’ goal is one and has no plurality.”
“诸佛等的究竟涅槃无有差别，故究竟是一。“（The Buddhas’ goal is one and has no plurality.）
Actually what is meant here is it is a single goal because there is no difference in the goal of Buddhas etc.
实际上，这里的意思是涅槃是唯一的目标，诸佛的目标没有什么不同。
Buddhas’ goal, or Buddhas’ enlightenment, Buddhas’ destruction of defilements and others’ destruction of defilements are the same.
诸佛的目标，或者说诸佛的觉悟，诸佛对烦恼的断除和其他人对烦恼的断除是一样的。
“The Buddhas’ goal is one and has no plurality” - I think that is not so good.
“The Buddhas’ goal is one and has no plurality”，我觉得这个翻译不是很好。
It is a single goal because there is no difference in goal of Buddhas, etc.
它是唯一的目标，诸佛的目标没有什么不同。
Then he describes the two kinds of Nibbāna - Nibbāna with results of past clinging left and Nibbāna without results of past clinging left.
然后论师介绍了两种涅槃——有余涅槃和无余涅槃。
That simply means Nibbāna while the Arahant is living or before death and Nibbāna after the death of the Arahant.
它的意思就是阿罗汉生前获得的泥盘和阿罗汉死后的涅槃。
Before he dies he still has the aggregates.
在阿罗汉死亡之前，诸蕴还存在。
He still has his body and mind.
他还有身体和心。
They are called ‘the results of past clinging’.
这被称为“有余依”（the results of past clinging）。
‘With the results of past clinging’ means while he is alive.
“有余依”意思是他还活着。
‘Without the results of past clinging’ means when he dies.
“无余依”意思是他死了。
Paragraph 74 “Because it can be arrived at by distinction of knowledge that succeeds through untiring perseverance; and because it is the word (not ‘world’) of the Omniscient One, Nibbāna is not non-existent as regards individual essence in the ultimate sense; for this is said:

第 74 段：“由于坚强的努力的结果及由殊胜之智而证得之故，是一切知者所说之故，是第一义的自性之故，所以涅槃不是不存在的。即所谓：

‘Bhikkhus, there is an unborn, an unbecome, an unmade, an unformed’.”

‘诸比丘！这是不生、不成、无作、无为’。”

This is a famous passage quoted by many people.

这段经文经常被人引用。

“This is the section of the definition dealing with the description of the Cessation of Suffering (The Third Noble Truth).”

“这是解释苦之灭（第三圣谛）的抉择论。”

We cannot go to the Fourth Noble Truth tonight.

我们今晚没办法讲第四圣谛。

OK.

好。

Student:

学生：

Bhante, back in paragraph 69 you said that Arahantship really means what?

尊者，在 69 段，你说阿罗汉实际上是什么？

Teacher:

尊者：

It really means Path of Arahantship and Fruit of Arahantship.

它的意思是阿罗汉道和阿罗汉果。

Student:

学生：

So they want to say that is the same as Nibbāna.

所以，他们说这跟涅槃是一回事。

Teacher:

尊者：

No. Nibbāna is a separate dhamma.

不对，涅槃是另外的法。

Path is one thing.

道是一回事。

Fruit is another thing.

果是一回事。

Nibbāna is yet another thing.

涅槃是另外一回事。

We will cross over into Paṭicca Samuppāda next week.

我们下个星期讨论缘起。

Sādhu!

萨度！

Sādhu!

萨度！

Sādhu!

萨度！

35A 说根谛品

第十六 说根谛品 Ps: 75-95

Today we study the Four Noble Truths, the Way Leading to the Cessation of Suffering.
今天我们学习灭苦之道圣谛。

The Fourth Noble Truth is what we call the Noble Eightfold Path.
这就是我们所称的八正道。

It consists of eight factors.
它包含八个道支。

These eight factors are actually mental factors (cetasikas).
这八个道支实际上都是心所（cetasikas）。

That is why the author said “They have, of course, already been explained as to meaning in the Description of the Aggregates.”
因此论师说：“曾于蕴的解释中说明此义”。

In the chapter on aggregates they have already been explained.
在介绍蕴的章节，这些已经被解释过。

But still he will deal with them here because it is a little different here.
但是，我们在这里还是要讲一下，因为这里稍微有一点不同。

Although all these are cetasikas here they belong to the supramundane.
虽然这些都是心所，但是它们属于出世间。

So they are a little different.
因此，略微有所不同。

“Briefly, when a meditator is progressing towards the penetration of the Four Truths, his eye of understanding with Nibbāna as its object eliminates the inherent tendency to ignorance, and that is Right View.”
“即简略地说：为通达四谛而行道的瑜伽者的——以涅槃为所缘而能断绝无明之根的慧眼为‘正见’。”

The first factor is Right View or Right Understanding.
第一个道支是正见。

‘Right Understanding’ means paññā.
“正见”就是“慧”（paññā）。

Paññā here is concomitant with the supramundane consciousness or Path consciousness.
“慧”在这里伴随着出世间心或者道心。

“It eliminates the inherent tendency to ignorance.”
“断绝无明之根。”

That means it is the highest Path consciousness, the fourth Path consciousness.
意思就是它是最高的道心，第四个道心。

Paññā concomitant with the first, second and third Path consciousness is also Right View.
伴随第一、第二、第三道心的慧也是正见。

Here the author states that it is the highest one.
但是，这里论师说它是最高的那一个。

“It has right seeing as its characteristic.
“正的见是它的特相，

Its function is to reveal elements (like a floodlight).
如界的显明是它的作用（就像泛光灯），

It is manifested as the abolition of the darkness of ignorance."
破除无明的黑暗是它的现状。"
When paññā comes, ignorance disappears.
当慧生起的时候，无明就会消失。
It is the abolition of the darkness of ignorance.
它是对无明的黑暗的破除。
The next one is Right Thinking or Right Thought.
下一个是正思维。
"When he possesses such view, his directing of the mind on to Nibbāna, which [directing] is associated with that [Right View]" - this Right Thinking is associated with Right View.
"具有如上述的见（的瑜伽）者的——与正见相应而破除邪思惟之心的决定于涅槃为'正思惟'。"——正思维与正见相应。
Actually they arise at the same time and they do their respective functions.
实际上，它们同时生起，发挥相应的作用。
Here Right Thinking is concomitant with Right View and it abolishes wrong thinking and that is Right Thinking.
这里正思维与正见同时生起，它破除了邪思维，是正思维。
Although it is called 'thinking', it is actually the cetasika 'vitakka'.
虽然它被称为思维，但是它实际上是"寻心所"（cetasika 'vitakka'）。
Vitakka has the characteristic of directing the mind on to the object.
"寻"具有将心导向所缘的特相。
"Its characteristic is right directing of the mind on to [its object]."
"正心的决定[导向所缘]是它的特相。"
So it is important.
这很重要。
Although it is translated as Right Thinking or Right Thought, it is not really thinking.
虽然它被翻译成"正思维"，但是它不是思维。
It is a mental factor which takes the mind to the object or which directs the mind to the object."
它是一个心所，将心导向所缘。
Its function is to bring about absorption [of the Path consciousness in Nibbāna as object].
"令[道]心安止[以涅槃为所缘]是它的作用，
It is manifested as the abandoning of wrong thinking."
断除邪思惟是它的现状。"
So Right Thinking is manifested as the abandoning of wrong thinking.
因此正思维的现状就是断除邪思维。
The next one is Right Speech.
下一个是正语。
Right Speech here is also associated with paññā.
正语也是与慧相应的。
"And when he sees and thinks thus, his abstinence from wrong speech, which abstinence is associated with that [Right View], abolishes bad verbal conduct (or wrong verbal conduct), and that is called 'Right Speech'.
"有如上述的见及思惟（的瑜伽）者的与彼（正见正思惟）相应而断绝语的恶行的离于邪语为'正语'；
It has the characteristic of embracing.

和合语是它的特相，
Its function is to abstain.
离（邪语）是它的作用，
It is manifested as the abandoning of wrong speech.”
舍断邪语是它的现状。”
Next is Right Action.
下一个是正业。
“It is abstinence from killing living things, which abstinence is associated with that [Right View], cuts off wrong action, and that is called ‘Right Action’.”
“有如上述的离（邪语的瑜伽）者的与彼（正语）相应而正断邪业的离于杀生等为‘正业’。”
‘Right Action’ actually means abstinence from killing, stealing and sexual misconduct.
“正业”实际上意思是离杀、盗、邪淫。
“It has the characteristic of originating.
“（离杀生等的）等起是它的特相，
Its function is to abstain.
离（邪业）是它的作用，
It is manifested as the abandoning of wrong action.”
舍断邪业是它的现状。”
What is missing here is ‘killing living beings, etc.’ ‘Etc.’ is missing.
这里英译少了一个“Etc”（等），“离杀生等”（killing living beings, etc.）。
His abstinence is from killing living beings, etc. ‘Etc.’ covers stealing and misconduct.
这个“等”还包括了“偷盗和邪淫”。
Right Livelihood is next.
下一个是正命。
“When his Right Speech and Right Action are purified, his abstinence from wrong livelihood, which abstinence is associated with that [Right View], cuts off scheming, etc. (You may read about scheming in the first chapter.) and that is called ‘Right Livelihood’.
“他（瑜伽者）的——彼等正语、正业的清净，与彼（正语正业）相应，断除诡诈等——离于邪命为‘正命’；
It has the characteristic of cleansing.
洁白是它的特相，
Its function is to bring about the occurrence of a proper livelihood.
维持正当的生活是它的作用，
It is manifested as the abandoning of wrong livelihood.”
舍断邪命是它的现状。”
The next one is Right Effort.
下一个是正精进。
It is also accompanied by Right View.
它也是与正见相伴。
“When he is established on that plane of virtue called ‘Right Speech’, ‘Right Action’ and ‘Right Livelihood’ (These three belong to the group of virtue.), his energy, which is in conformity and associated with that [Right View], cuts off idleness, and that is called ‘Right Effort’.
“那住立于称为正语、正业、正命的戒地（的瑜伽）者的——随顺于彼（正语正业正命），与彼相应，正断懈怠的勤精进为“正精进”；
It has the characteristic of exerting.

策励是它的特相，
Its function is the non-arousing of unprofitable things, and so on.
未起的不善而令不起是它的作用，
It is manifested as the abandoning of wrong effort.”
舍断邪精进是它的现状。”
When you have Right Effort, you do not produce unprofitable states or unwholesome states.
当你具有正精进的时候，你不会生起不善的心所。
Then there is Right Mindfulness.
然后是正念。
“When he exerts himself thus, the non-forgetfulness in his mind, which is associated with that [Right View], shakes off wrong mindfulness, and that is called ‘Right Mindfulness’.”
“那如是的精进者的——与彼（正精进）相应，除去邪念的心不忘失为‘正念’。”
The expression ‘wrong mindfulness’ is strange here.
这里“邪念”（wrong mindfulness）的表达很奇怪。
In the ultimate sense there is no wrong mindfulness.
从究竟意义上说，并没有“邪念”。
Mindfulness is always right or always wholesome.
“念”（mindfulness）一定是正的，并且是善的。
There is no wrong mindfulness.
没有“邪念”。
What is called ‘wrong mindfulness’ here is wrong perception or distorted perception of things like taking ugly things to be pleasant, taking impermanent things to be permanent and so on.
这里的“邪念”指的是“邪想”（wrong perception）或者“颠倒想”（ distorted perception），例如将丑陋的东西视作可喜的，将无常之法视作常等等。
‘Wrong mindfulness’ here means unwholesome mental states associated with or headed by wrong perception.
这里的“邪念”意思是与错误的“想”相伴的不善心所。
“It has the characteristic of establishing.
“注意是它的特相，
Its function is not to forget.
不忘失是它的作用，
It is manifested as the abandoning of wrong perception (not ‘wrong mindfulness’).”
舍断邪想（wrong perception）是它的现状。”
Then there is Right Concentration.
然后是正定。
“When his mind is thus guarded by supreme mindfulness, the unification of mind, which is associated with that [Right View], abolishes wrong concentration, and that is called ‘Right Concentration’.
“如是以无上的念而守护其心者的——与彼（正念）相应，除灭邪定的心一境性为‘正定’；
It has the characteristic of non-distraction.
不散乱是它的特相，
Its function is to concentrate.
等持是它的作用，
It is manifested as the abandoning of wrong concentration.”
舍断邪定是它现状。”

In the first chapter on samādhi the characteristics, etc., of concentration are given.
在关于三摩地章节的第一部分给出了定的相等。
They are given again with a little difference.
这里再次给出，稍有不同。
“This is the method in the description of the way leading to the cessation of suffering.”
“这是导至苦灭之道的解释法。”
This is the description of the eight factors of the Fourth Noble Truth.
这是描述第四圣谛的八个道支。
“As to knowledge’s function” - that means as to the function of knowledge.
“以智作用”——意思是作为“智”的作用。
“The exposition should be understood according to the functions of knowledge.”
“当知即以谛智的作用的抉择。”
Please add those words.
请在英译里加上这些文字。
It is ‘according to the functions of knowledge’, not ‘according to knowledge’.
不是“according to knowledge”，而是“according to the functions of knowledge”。
It is ‘according to the functions of knowledge of the truths’.
意思是“以谛智的作用”。
“For knowledge of the truths is twofold, namely, knowledge as idea, and knowledge as penetration.”
“谛智有随觉智及通达智二种。”
‘Knowledge as idea’ really means secondhand knowledge, knowledge after hearing somebody speak.
“随觉智”意思实际上是“二手知识”，就是听闻他人讲述后的知识。
The Pāḷi word is anubodha.
它的巴利语是“anubodha”。
‘Anubodha’ means after knowing.
“anubodha”意思是“觉悟之后”。
‘Knowing’ means you hear something and then you know.
“觉”意思是你听到之后知道了。
It is translated as ‘idea’ here.
在这里英译为“idea”（随觉）。
I don’t know if that is a good word for it.
我不知道这是不是一个好的翻译。
‘Knowledge as idea’ means secondhand knowledge.
“随觉”意思是二手知识。
‘Knowledge as penetration’ means direct knowledge.
“通达智”意思是直接知识。
So there are two kinds of knowledge.
因此，就有这两种“智”。
Knowledge as idea or secondhand knowledge is mundane and occurs through hearsay, etc., or just by logical thinking, comparing this with that, not through direct seeing of things.
“随觉智”或者二手知识是世间的，是道听途说的，或者仅仅是逻辑思考，和直接观察到事物相对。
Now about cessation and the Path - “Knowledge consisting in penetration, which is supramundane, penetrates the Four Truths as its function.”

现在是灭和道——“通达智是出世间的，以灭为所缘的作用而通达四谛的。”

Actually it penetrates the Four Truths by way of function by making cessation its object.

实际上，它是通过让所缘灭去的作用而通达四谛。

Actually the knowledge consisting in penetration takes Nibbāna as object.

实际上，通达智以涅槃为所缘。

It can only take Nibbāna as object and not the other Truths.

它只能以涅槃为所缘，而不能以其他谛为所缘。

When it takes Nibbāna as object, then the Second Noble Truth is destroyed and the First Noble Truth is completely understood and so on.

当它以涅槃作为所缘的时候，“集谛”就没摧毁，而苦谛就被彻底地了知，等等。

So it is said that it penetrates the Four Noble Truths.

因此，说它通达四谛。

Really what it penetrates is only the Third Noble Truth.

实际上，它通达的只是第三圣谛。

That is because mind can only take one object at a time.

因为心一次只能缘取一个所缘。

When mind takes Nibbāna as object, it cannot take other Truths as object.

当心以涅槃为所缘的时候，它就不能缘取其他谛。

But it is said that the functions with respect to these Truths is accomplished at the moment of enlightenment or at the moment of penetrating Nibbāna or the Third Noble Truth.

但是，这里说在觉悟的刹那，或者在通达第三谛（涅槃）的刹那，成就了诸谛的作用。

So it penetrates the Four Noble Truths by way of function.

所以说通过作用的方式通达四谛。

“By making cessation its object according as it is said, ‘Bhikkhus, he who sees suffering sees also the origin of suffering, sees also the cessation of suffering, sees also the way leading to the cessation of suffering, and it should be repeated thus of all [four Truths].”

“即所谓：‘诸比丘！见苦者，亦见苦之集，亦见苦之灭，亦见导至苦灭之道’等一切当知。”

So he who sees suffering, sees the origin of suffering and so on.

见苦、见苦之集等等。

“But its function will be made clear in the Purification by Knowledge and Vision.”

“而此（出世间的智）作用将于智见清净（的解释）中说明。”

It will be made clear in chapter 22.

这将在第 22 章中得到澄清。

“When this knowledge is mundane, then, occurring as the overcoming of obsessions, the knowledge of suffering therein forestalls the [false] view of individuality.”

“但于这里的世间智中，苦智，由于克胜缠（烦恼）而能遮止起有身见。”

The knowledge of these Four Noble Truths, each, each abandons a false view.

这四圣谛的智每一个都舍弃一个邪见。

So the first, the knowledge of suffering forestalls the [false] view of individuality.

因此，苦智遮止身邪见。

“The knowledge of origin forestalls annihilation view; the knowledge of cessation forestalls the eternity view; the knowledge of the Path forestalls the moral-inefficacy-of-action view.”

“集智能遮止断见；灭智能遮止常见；道智能遮止无作见。”

That is the belief that whatever you do good or bad, there is no moral value.

“无作见”就是无论你行善作恶，都没有道德价值。

“Or alternatively, the knowledge of suffering forestalls wrong theories of fruit.”

“或者苦智能遮止对于果的异计。”

That means the wrong understanding of fruit or results.

这里指对于果报的错误理解。

“In other words, [seeing] lastingness, beauty, pleasure, and self, in the aggregates, which are devoid of lastingness, beauty, pleasure, and self; and knowledge of origin forestalls theories (wrong understanding) of cause that occur as finding a reason where there is none, such as ‘The world occurs owing to an Overlord, a Basic Principle, Time, Nature (Individual Essence), etc.” Wait a minute.

“于没有常、净、乐、我之性的诸蕴之中而计为常、净、乐、我之性；集智能遮止对于因的异计——于非因而起为因之想，以为是由于自在天、初因、时、自然等而起世间”——等一下。

These are the views taken by the teachers during the time of the Buddha and after the time of the Buddha.

佛陀在世的时候，以及佛陀去世之后有一些外道持有这些观点。

‘The world occurs owing to an Overlord’ means something like Christianity.

“由于自在天而起世间”——这个有点像基督教。

God creates the world and so on.

上帝创造世界等等。

You may look at the footnote.

大家可以看注释。

""n Overlord makes the world occur, prepares it, halts it, disposes of it.”

“自在天让世界产生，发展，停止，并且毁弃它。”

In Hinduism there are three gods - Brahmā, Vishnu, and Shiva.

印度教有三个神——梵天、毗湿奴和湿婆。

Brahmā creates the world.

梵天创造世界。

Vishnu preserves it and Shiva is going to destroy it.

毗湿奴维持世界，湿婆毁灭世界。

Shiva is the god of destruction.

湿婆是毁灭之神。

The Basic Principle refers to Samkhya philosophy.

“初因”指的是数论派的哲学思想。

In Samkhya philosophy they say that there is one Basic Principle.

数论派认为存在着一个初因。

The world is created out of that principle.

世界由那个初因所创造。

When that principle comes into contact with another principle, soul which is called ‘pulsha’, then the world begins.

当这个初因接触其他的因——灵魂（被称为“pulsha”），世界就产生了。

Time is just time.

“时”就是“时间”。

And Nature also is explained in the footnote.

“自然”也在脚注里有解释。

“The world is manifested from out of a Basic Principle, and it is reabsorbed in that again.”

“世界从一个初因中显现出来，并再次被初因所吸收。”

That comes from Samkhya philosophy.
这是来自数论派的哲学。
“Those who hold the theory of time say:
“持有‘时’论的人说：
Disposes of this generation,
‘时间创造了生命，
‘Time it is that creates beings,
毁弃世人，
Time watches over those who sleep’.”
时间注视着那些睡觉的人’。”
According to my understanding it means “Time wakes up those who are asleep.
根据我的理解这句应该是：“时间唤醒那些沉睡的人。
To outstrip time is hard indeed.”
超越时间确实很难。”
“Those who hold the theory of Nature (Sabhāva - Individual Essence) say ‘The world appears and disappears just because of its nature, like the sharp nature of thorns, like the roundness of apples (kapiṭṭhaphala).”
“持有自然（Sabhāva，自性）论的人说：‘世界的产生和消失仅仅是因为自然，犹如刺的（kapiṭṭhaphala）尖，犹如苹果的圆。’”
‘Kapiṭṭhaphala’ really does not mean apples.
“kapiṭṭhaphala”实际上并不是苹果。
Kapiṭṭhaphala has a hard shell.
“kapiṭṭhaphala”有坚硬的外壳。
I don’t see that fruit in the West, but in our countries they are very common.
我在西方没有见过这样的水果，但是在亚洲，这种水果很常见。
They have hard shells and small seeds inside.
它有坚硬的外壳，里面的籽很小。
And it is very sour.
味道很酸。
When we were young, we played with those fruits.
我在年轻的时候，经常摘这种水果玩。
One boy hits the fruit of the other boy with his fruit.
其中一个用自己的果子打另外一个人的果子。
The one whose fruit cracks loses.
谁的果子裂开了就输了。
“Like the variedness of wild beasts, birds, snakes and so on” - if it meant only the outside world were to be taken, then Buddhism may be the same as this.
继续看脚注 23：“如同不同的野兽、鸟儿、蛇等等”——如果它仅仅提到外部世界，那么佛教也可能是这样的理论。
It takes not only the outside world, but the living beings as well.
但是，这里它不仅提到外部世界，还提到有情众生。
That is why it is put here as wrong view.
因此，他们提出的这种知见就是邪见。

“The word ‘etc.’ refers to those who preach fatalism and say the occurrence of the world is due to atoms.
这里的“等等”指的就是提出这种决定论的人，声称世界的产生是因为原子。
All is due to causes effected in the past.
“一切都是由于过去的因造成的。
The world is determined, like drilled gems threaded on an unbroken string.
世界是被决定的，就像钻石被穿在一根不间断的绳子上。”
(That is fatalism.)
(这是宿命论。)
There is no doing by a man; and to those who preach chance:
“对于宣传偶然论的人来说，人是没有任何作为的：
‘It is by chance that they occur,
‘人是偶然产生。
By chance as well that they do not;
人的灭亡也是偶然的；
Pleasure and pain are due to chance;
快乐和痛苦都是偶然的；
This generation [lives] by chance’; and to those who preach liberation by chance.”
世人都是偶然存在’；宣传解脱的也都是偶然的。”
There are many views about the origin of the world and how the world comes to be and also how there can be release from the world.
当时有很多外道宣传世界的起源理论，宣讲解脱的理论。
Student:
学生：
The theory of Nature or Sabhāva is said to be wrong understanding?
自然轮者是错误的知见？
Teacher:
尊者：
Here it is taken to be wrong view because it doesn’t admit kamma as a cause of living beings.
这种理论之所以是邪见，是因为它不承认业是众生之因。
Student:
学生：
It says that living beings have their own causation within themselves.
有情众生有自己的因果关系？
Teacher:
尊者：
That’s right.
没错。
Kamma is their cause.
业是众生之因。
Student:
学生：
When you say karma, how do you explain karma?
你提到业，那么怎么解释业呢？
Teacher:

尊者：

‘Kamma’ actually means mental volition.

“业”实际上指的是思（mental volition）。

When you do something good or bad, there is a mental factor called ‘volition’.

当你行善作恶的时候，有一个“思”心所。

That volition has the potential to give results in the future.

这种“思”有可能在未来产生结果。

It disappears, but it leaves something like a potential to give results in the continuation of that being.

它虽然消失了，但它留下某种，像是一种产生结果的潜能，存在于此人的相续中。

Student:

学生：

So you are not saying the karma of apples?

因此，我们不说“苹果有业”。

Teacher:

尊者：

No. We do not accept that inanimate things have kamma.

对。我们不接受无情具有业的说法。

Kamma is for living beings only.

业的说法是针对有情的。

So there are many theories.

因此，有各种各样的理论。

“Taking final release to be in the immaterial world” - some take it that if you reach the highest immaterial world (the highest arūpāvacara realm), you find release there.

85 段：“于无色界及世界之顶（Lokathūpika）而执为理想境界（涅槃）”

“Or in a World Apex [World Shrine - Lokathūpika]” - it is not a shrine actually.

——这里的英译的“shrine”不对。

The Pāḷi word ‘thūpika’ means something like a protuberance.

巴利语原文“thūpika”指的是凸起物。

‘World Apex’ means the highest of the rūpāvacara worlds.

“世界之顶”指的是色界的最高处所。

When you reach that stage, then that is the end of it.

你到达那里，就到顶了。

“And the Path Knowledge forestalls wrong theories of means that occur by taking to be the way of purification what is not the way of purification and consists in devotion to indulgence in the pleasures of sense desire and in self-mortification.”

“道智能遮止对于方便的异计——耽溺于欲乐及苦行等的不清净之道而执为清净之道。”

The Fourth Noble Truth is the Middle Way.

第四圣谛是中道。

It does not approach or it does not take the two extremes.

它不会采用两种极端的方法。

One extreme is indulgence in pleasures of the senses and the other extreme is self-mortification.

一种是享乐主义，另外一种就是苦行。

“Hence this is said.”

“所以这样说。”
We have to change this a little.
这里的英译要修改一下。
“As long as a man is vague about the world,
“世间和世间的生因，
About its origin, about its ceasing
世间之灭的幸福和它的方便之道，
About the means that lead to its cessation,
未知真谛时，
So long he cannot recognize the truths.”
人是痴迷的。”
The real meaning of the verse is the other way around.
这里的英译意思都译错了。
“As long as a man cannot recognize the truths,
“只要人没有认识诸谛，
So long as he is vague about the world,
只要人对这个世界感到迷惑，
(That means he is confused about the world.)
（意思是对这个世界迷惑不解。）
About its origin, its cessation, and going to cessation.”
不懂这个世界的起源、灭亡，将要灭亡。”
“As to division of content: all states excepting craving and states free from cankers are included in the Truth of Suffering.”
“以内含的区别——即除了爱及诸无漏法，其余的一切法都包含于苦谛之内。”
In the Truth of Suffering everything is included except craving and the states free from cankers.
苦谛包含一切法，除了贪爱和诸无漏法。
That means the supramundane states.
诸无漏法就是出世间法。
“The 36 modes of behavior of craving (That just means the 36 kinds of craving.) are explained in footnote 24.
“三十六种爱行”——在脚注 24 中进行了解释。
First there are sense desire, craving for becoming and craving for non-becoming.
首先是欲爱、有爱和无有爱。
These three are multiplied by twelve, the six internal bases and the six external bases.
此三种乘以十二——内六处和外六处。
So they become 36.) are included in the Truth of Origin.”
这样就是 36 中。“三十六种爱行则包含于集谛之内。”
‘The Truth of Origin’ means craving.
“集谛”意思是“爱”。
Craving may be only 3, or 18, or 36, or 108.
“爱”可以分成 3 种，18 种，36 种或者 108 种。
Whatever it may be it is included in the Truth of Origin.
不管分成多少种，都被包含在集谛之中。

“The Truth of Cessation is unmixed.”
“灭谛则纯一无杂。”
So it is only one, Nibbāna.
因此，它只是一种，也就是涅槃。
“As regards the Truth of the Path: the heading of Right View includes the fourth Road to Power consisting in inquiry, the Understanding Faculty, the Understanding Power, and the Investigation of States Enlightenment Factor.”
“于道谛中：属于正见部门的有观神足、慧根、慧力、择法觉支。”
In order to understand this you have to understand the 37 constituents of enlightenment, bodhipakkhiya.
要理解这一点，你需要理解三十七菩提分（bodhipakkhiya）。
There are 37 constituents of enlightenment.
菩提分有三十七种。
They are called ‘bodhipakkhiya’, constituents or actually members of enlightenment.
它们被称为“bodhipakkhiya”，实际上就是觉悟的组成部分。
They are 37 in number.
一共是三十七个。
You have to understand those.
大家需要理解它们。
Please read chapter 7 of The Manual of Abhidhamma.
大家可以参看《阿毗达摩概要精解》第七章。
They are mentioned there.
那里也有介绍。
They are the four foundations of mindfulness, the four right efforts, the four roads to power, the five faculties, the five powers, the seven factors of enlightenment, and the eight factors of Path.
它们是四念处、四正勤、四神足、五根、五力、七觉支和八道支。
These are 37.
一共是 37 个。
This paragraph explains this according to these 37 constituents of enlightenment.
此段根据 37 菩提分进行了解释。
Before you can understand it you have to be familiar with these 37 factors of enlightenment.
大家熟悉了这 37 个菩提分，才能理解它。
Towards the end of paragraph 10 there is the expression ‘consciousness concentration’.
在第 86 段结束的地方，有一个表达“心定”（consciousness concentration）。
What is ‘consciousness concentration’?
什么是“心定”？
Do you see the words?
大家看到这个词吗？
‘Consciousness concentration’ really means the iddhipāda (the road to power) as consciousness.
“心定”实际上指的是以“神足”（iddhipāda）为心。
There are four roads to power.
有四个神足。
What are the four?
哪四种？
Chanda, viriya, citta and vīmaṃsā.

欲、勤、心、观。
Here ‘consciousness concentration’ means citta as iddhipāda, citta as road to power.
这里的“心定”意思是以神足为心。
Then there is as to simile.
接下来是“以譬喻”。
It is not difficult to understand, but it is very good.
这个很好理解，这段文字也非常好。
“The Truth of Suffering should be regarded as the burden, the Truth of Origin of Suffering should be regarded as taking up the burden, the Truth of Cessation as the putting down of the burden, the Truth of the Path as the means to putting down the burden.”
“苦谛如重担，集谛如负重担，灭谛如放下重担，道谛如放下重担的方法。”
The next one is my pet example.
下一个是我喜欢的例子。
“The Truth of Suffering is like a disease, the Truth of the Origin of Suffering is like the cause of the disease, the Truth of the Cessation is like the cure for the disease, and the Truth of the Path is like medicine.”
“或苦谛如病，集谛如病之因、灭谛如病愈，道谛如药。”
Then there is a third simile given.
接下来给出了第三个譬喻。
“The Truth of Suffering is like a famine, the Truth of the Origin is like a drought, the Truth of Cessation is like plenty, and the Truth of Path is like timely rain.”
“或苦谛如饥馑，集谛如旱灾，灭谛如丰收，道谛如时雨。”
Paragraph 88 “As to tetrad: there is suffering that is not the Noble Truth, there is Noble Truth that is not suffering, there is what is both suffering and Noble Truth, and there is what is neither suffering nor Noble Truth.”
第 88 段：“‘以四法（四句分别）’：是苦而非圣谛，是圣谛而非苦，是苦亦是圣谛，非苦亦非圣谛。”
This is just shuffling the contents of the Noble Truths.
这是对四圣谛的内容进行重组（shuffling）。
First you must understand of what consists the First Noble Truth, of what consists the Second Noble Truth and so on.
首先你要明白什么包含苦谛，什么包含集谛等等。
Then you try to understand that there is something which is only Noble Truth, but not suffering.
然后你要明白什么只是圣谛而不是苦。
There is something which is suffering, but not Noble Truth and so on.
然后是是苦，而不是圣谛，等等。
“Herein, though states associated with the Path and the Fruits of asceticism (that means Errata.) are suffering since they are suffering due to formations.”
“此中：与道相应的诸（心、心所）法及沙门果，依照‘无常者是苦’的句子，因为是行苦之故为苦，而非圣谛。”
When Magga (Path) consciousness arises, there is Path consciousness and mental factors.
当道心生起的时候，也就是道心和心所生起。
Among the mental factors there are eight factors and they are Path.
在这些心所中有八支是道。
The others are called ‘states associated with the Path’.
其他的被称为“与道相应的法”。

‘States associated with the Path’ really means Path consciousness and other mental factors, all other mental factors except the eight Path factors.
“与道相应的法”实际上就是指道心和其他的心所——除了八个道支之外的所有心所。
They are suffering because they are formations.
它们是苦，因为它们是“行”。
Since they are formations, they are suffering.
因为它们是“行”，因此它们是苦。
But they are not included in the Truth of Suffering.
但是它们不被包括在苦谛。
So they are not the Noble Truth of suffering.
因此它们不是苦圣谛。
If you read the last portion of chapter 7 in The Manual of Abhidhamma, you will understand that.
如果大家去阅读《阿毗达摩概要精解》第七章的最后一部分，就会理解这句话。
There are some states which do not belong to any of the Four Noble Truths, strictly speaking.
严格来说，有一些法并不属于四圣谛中的任何一谛。
The states associated with the Path and the states associated with the Fruits of asceticism (that means the Fruition.) are all called ‘suffering’ because they have a beginning and an end.
与道相应的诸法及与沙门果相应的诸法被称为“苦”，是因为它们有开始也有结束。
They are impermanent.
它们是无常的。
That is why they are called ‘suffering’, but they are not included in the Noble Truth of Suffering.
这就是它们被称为“苦”的原因，但是它们不被包括在苦圣谛里。
“Cessation is a Noble Truth, but it is not suffering.”
“灭是圣谛而非苦。”
This is easy.
这个容易理解。
“The other two Noble Truths (That means the second and the fourth.) can be suffering because they are impermanent, but they are not so in the real sense of that for full understanding of which the life of purity is lived under the Blessed One.”
“其他的（谛、道）二谛可说为苦，因为无常之故，但不是因为世尊的梵行所领解的如实的苦谛之义。”
‘For the full understanding of which’ means for the full understanding of the First Noble Truth.
英译的“the full understanding of which”意思是如实理解苦圣谛。
That is why they are suffering, but they are not so in the real sense.
因此，它们是苦，但是不是真正意义的苦。
“The five aggregates of clinging, except craving, are in all aspects both suffering and Noble Truth.”
“除了爱之外，其五取蕴则依一切的行相都是苦也是圣谛。”
All the aggregates except clinging (lobha) are both suffering and Noble Truth.
除了爱（lobha）之外，所有的蕴都是苦，也是圣谛。
“The states associated with the Path and the Fruits of asceticism are neither suffering in the real sense of that for the full understanding of which the life of purity is lived under the Blessed One (That means the Noble Truth.), nor are they Noble Truth.
“与道相应的诸法及诸沙门果，苦依世尊的梵行所领解的如实的谛理则非苦亦非圣谛。
Origin, etc., should also be construed in the corresponding way.”
如是集等亦得依此类推。”

So you can say there is Noble Truth and not Origin, Origin and not Noble Truth and so on.
对于其他诸谛，你也可以说是圣谛非集，是集非圣谛，诸如此类。

“As to void, singlefold, and so on: firstly as to void: in the ultimate sense all the Truths should be understood as void because of the absence of any experiencer, any doer, anyone who is extinguished, and any goer.
“（以空）‘以空及以一种等’的一句中，先说‘以空’：一切四谛，依第一义说，因无受（苦）者，作（烦恼）者、入灭者及行（道）者之故，

Hence this is said.”
当知（四谛）是空。”

This is a very popular saying quoted by many authors.
这是很多人喜欢引用的说法。

“For there is suffering, but no one who suffers;
“有苦而无什么受苦者，

There is only doing, but no doer;
有作而无作者的存在，

There is only extinction, but not the person who is extinguished or not a person who experiences the extinction;
有灭而无入灭者，

There is a path, there is no goer.
有道却无行者的存在。

Or alternatively:
或者

So void of lastingness, and beauty, pleasure, self,
前面的苦集二种

Is the first pair (The ‘first pair’ means the First Noble Truth and the Second Noble Truth.), and void of self the deathless state (The Third Noble Truth is void of self.)
是常恒、净、乐、我的空，

And void of lastingness of pleasure and of self
不死之灭是我的空，

Is the Path too (The Fourth Noble Truth is devoid lastingness, void of pleasure, void of self, but not void of beauty because it is wholesome.) for such is voidness in these four.”
道是常、净、我的空，于此四谛之中的是空。”

This is as is according to void.
这是“以空”。

“Or three are void of cessation, and cessation is void of the other three.”
“或者（苦集道）三者是灭空、灭是其余三者空”（Or three are void of cessation, and cessation is void of the other three）。

Here ‘void’ means different from.
这里的“空”意思是“不同于”。

The three are different from cessation, from the third.
其他三者不同于“灭”。

The first, second and fourth are different from the third.
第一二四圣谛不同于第三圣谛。

And the third is different from the other three.

第三圣谛不同于其他三者。

“Or the cause is void of the result, because of the absence of suffering in the origin, and of cessation in the Path; the cause is not gravid with its fruit like the Primordial Essence.”

“或者因（集、道）是果（苦灭）的空，因为集中无有苦故，道中无有灭故。不像自性论者（Primordial Essence）所说的自性，果不是含于因中的。”

Here also the reference is to Samkhya philosophy.

这里指的也是数论派。

In Samkhya philosophy they say that fruit is inherent in the cause.

数论派认为因中有果。

According to Buddhist philosophy cause and effect are two separate things.

根据佛教哲学，因和果是不同之法。

Cause is one thing and effect is another thing.

因是一法，果是另一法。

Cause originates fruit, but cause is not the fruit and fruit is not the cause.

因产生果，但是因不是果，果也不是因。

They are two separate things.

它们是独立存在的法。

In Samkhya philosophy they say that fruit is already inherent is the cause, only it is not manifest.

数论派认为果已经潜在于因中，只是没有表现出来。

When you make a pot out of clay, actually the pot is in the clay.

你用泥巴制作一个陶罐，实际上陶罐已经存在于泥巴之中。

If there is not a pot in the clay, you cannot make a pot out of the clay.

如果泥巴之中没有陶罐，你就不能用泥巴制成陶罐。

So the pot is existent in the clay in an unmanifest form.

所以，陶罐已经以潜在的形式存在于泥巴之中。

You pick up the clay and make it into a pot.

你用泥巴制成陶罐，

So it becomes a pot.

它才成为陶罐。

Their view is that the result is already contained in the cause in an unmanifest form.

数论派的观点认为结果已经以潜在的方式存在于原因之中。

“The cause is not gravid with its fruit like the Primordial Essence of those who assert the existence of Primordial Essence.”

“不像自性论者（数论派）所说的自性，果不是含于因中的。”

In Sanskrit it is called ‘asakariavāda’.

梵语称为“asakariavāda”。

‘A’ means not.

“a”是否定；

‘Sa’ means existing.

“sa”是存在；

‘Karia’ means fruit.

“karia”是果；

So we get fruit existing in the cause.

因此这种观点认为因中有果。
There is another philosophy.
还有一种观点。
“The fruit of a cause does not have its cause inherent in it, like the two atoms, etc., of those who assert Inherence.”
“不像合（Inherence）论者所说的二微等，因不是与因的果结合的。”
It refers to the Vaishishikya philosophy.
这里指的是胜论派哲学。
In that philosophy they almost say the same thing that the result is already in the cause.
在这种哲学里，他们主张的几乎是相同的理论——结果已经存在于原因之中。
They say that cloth is already in the threads because without threads there can be no cloth.
他们说布已经在线里面了，因为没有线就没有布。
If you take the threads out one by one, there is no cloth.
如果你将线一根根抽出来，就没有布。
That means that cloth and threads are related.
这意味着布和线是相关的。
Their relation is by inherence.
它们之间的关系是固有的。
Also they explain the beginning of the world as combining of two atoms, three atoms and so on.
他们还把世界的起源解释为两个原子，三个原子等等的结合。
When two atoms combine, it becomes a dyad.
当两个原子结合时，就形成了二元结构（dyad）。
They say that two atoms is inherent in each atom because when they come together, they become two.
他们说每个原子中都固有这两个原子，当这两个原子碰到一起时，它们变成了两个。
Two does not exist without one and one put together.
如果没有将这两个放在一起，那么“二”就不存在。
So two must be in one also.
因此，“二”就存在于“一”之中。
It is called ‘The Doctrine of Inherence’.
这被称为“合论者”。
They are rejected here.
论师在这里破斥了他们。
“The fruit of cause does not have its cause inherent in it, like the two atoms, etc., of those who assert Inherence.”
“不像合论者所说的二微等，因不是与因的果结合的。”
Paragraph 14 “As to singlefold and so on: and here all suffering is one kind as the state of occurrence.”
第 92 段（14 节）：“‘以一种等’：此四谛中，一切的‘苦’，依其现起之性为一种。”
As a state of occurrence it is only one, but it is of two kinds as mentality-materiality (nāma-rūpa).
以现起为一种，但是依名色则为两种。
“It is of three kinds as divided into rebirth-process-becoming, in the sense sphere, fine material sphere, and immaterial sphere.”
“依欲、色、无色界的生起各别为三种。”
“Also origin is one kind as making occur.”
“‘集’亦依其现起之性为一种。”

That means producing something.
意思是产生其他法。

“It is of two kinds as associated and not associated with [false] view.

“由于邪见的相应与不相应为二种。

It is of three kinds as craving for sense desires, craving for becoming and craving for non-becoming.”
依欲爱、有爱、无有爱为三种。”

We will find these three kinds of craving later.
我们稍后会讲解这三种“爱”。

“It is of four kinds as abandonable by the four Paths.

“由四果道所断故为四种。

It is of five kinds classed as delight in materiality, and so on.
由于色欢喜等的不同为五种。

It is of six kinds classed as the six groups of craving.”
由于六爱身的不同为六种。”

“Also cessation is of one kind being the unformed (or unconditioned) element.

“‘灭’亦依无为界为一种。

But indirectly it is of two kinds.”
依于经说的有余依及无余依的差别为二种。”

You already know the two kinds of Nibbāna - Nibbāna experienced during the life of the Arahant and the Nibbāna at his death.
大家已经知道两种涅槃——阿罗汉生前体验到的涅槃、阿罗汉死后的涅槃。

The first is called ‘Nibbāna with the aggregates remaining’.
第一种是“有余依涅槃”。

The second is called ‘Nibbāna without the aggregates remaining’.
第二种是“无余依涅槃”。

When a person becomes an Arahant, he eradicated mental defilements, but he still has his body and his mind which are the results of his past kamma.
当某人成为阿罗汉之后，他断除了所有的烦恼，但是还有身体和心，这些都是他过去业的果报。

He still has the remainder of aggregates.
他还有诸蕴的残留。

With remainder of the aggregates he experiences Nibbāna.
他带着诸蕴的残留体验涅槃。

So the Nibbāna experienced by an Arahant before his death is called ‘Nibbāna with the aggregates remaining’.
因此阿罗汉在死前体验到的涅槃被称为“有余涅槃”。

At death there is cessation.
在死亡的刹那就有灭。

When an Arahant dies his remaining aggregates disappear.
当阿罗汉死亡的时候，他残留的诸蕴消失了。

That Nibbāna is called ‘Nibbāna without the remaining aggregates’.
这种涅槃就被称为“无余涅槃”。

There are two kinds of Nibbāna.
这就是两种涅槃。

“Also the Path is of one kind as to what should be developed.

“‘道’亦依其修习为一种。

It is of two kinds classed according to serenity and insight.”

依止、观之别或依见、修之别为二种。”

Now it is important here, samatha and vipassanā.

这里很重要——止和观。

The Path can be classed as samatha and vipassanā.

道可以分为止和观。

When it is samatha, it may mean mundane path and insight is also mundane path actually.

当它是止的时候，它可能指的是世间道，观实际上也是指世间道。

“Or (it may) be classed according to seeing and developing.”

“或依见、修之别为二种。”

Here seeing and developing have a special meaning.

这里的“见”和“修”有特别的意义。

‘Seeing’ really means the First Path and ‘developing’ means the other three Paths.

“见”实际上指的是第一道，“修”指的是其他三道。

They are mentioned in the Abhidhamma.

阿毗达摩中提到这点。

35B 说根谛品

第十六 说根谛品 Ps: 96-104

The word ‘aggregates’ is not so good here.

95 段英译的“aggregate”不是很好。

We should substitute some other word like group.

我们要用其他单词替换它，例如换成“group”。

Then it would be sīla group, samādhi group, paññā group or something like that.

因此，就应该是“戒蕴”（sīla group）、定蕴（samādhi group）、慧蕴（paññā group），等等。

The Pāḷi word is khandha, but here it does not mean the same thing as rūpa khandha, vedanā khandha, and so on.

这里的巴利语是“khandha”（蕴），但是这里的“蕴”与色蕴、受蕴等中的“蕴”不是一回事。

Here it is saying sīla khandha, samādhi khandha, and paññā khandha.

这里的巴利语是：sīla khandha、samādhi khandha 和 paññā khandha。

I think ‘group’ is a better word than aggregate here.

我认为将“aggregate”换成“group”更好。

“It is of three kinds classed according to the three groups; for the [Path], being selective, is included by the three groups, which are comprehensive, as a city by a kingdom, according as it is said” and so on.

“因为此道具有选择性（being selective）之故，可以被三蕴（three groups）包摄，犹如都市被包摄于国内。即所谓……”

What is the meaning of the Path being selective?

这里英译的“being selective”是什么意思？

‘Sīla group’ means both mundane and supramundane.

“戒蕴”包括世间和出世间。

There is mundane sīla and supramundane sīla.

世间戒和出世间戒。

When we say ‘sīla group’, we include both mundane and supramundane sīla.

当我们说“戒蕴”的时候，指的是世间戒和出世间戒。
So it is more comprehensive, but magga is only supramundane.
因此，它涵盖的内容更广，而道（magga）只是出世间的。
Therefore it is called ‘selective’ here.
因此这里英译称为“selective”。
There may be a better word than ‘selective’.
也许大家能够找到更好的译法，
I don’t know.
但是我找不到。
The supramundane Path is just a part of the whole group of sīla.
出世间道只是整个戒蕴的一部分。
‘Sīla group’ means both mundane and supramundane sīla, but ‘Magga’ means only supramundane.
“戒蕴”指世间和出世间戒，但是“道”仅仅指出世间。
So it is less comprehensive.
因此它的范围没那么广。
The quotation is from a Sutta in the Majjhima Nikāya.
这里引用的是来自中部尼柯耶的经文。
“The three groups are not included in the Noble Eightfold Path, friend Visākhā, but the Noble Eightfold Path is included by the three groups.”
“朋友，毗舍佉，不是以八支圣道而包摄三蕴。朋友，毗舍佉，以三蕴而包摄八支圣道。”
That means the three groups are more comprehensive than the Noble Eightfold Path.
意思就是三蕴比八支圣道涵盖的更广。
So it is not said that these three groups are included in the Noble Eightfold Path.
因此不是说这三蕴被八支圣道所摄。
However the Noble Eightfold Path is included by the three aggregates.
而是说八支圣道被三蕴所摄。
“Any right speech, any right action, any right livelihood: these are included in the virtue group.”
“正语、正业、正命的三法包摄于戒蕴中。”
When we divide the eight factors into three groups, right speech, right action and right livelihood fall under the virtue (sīla) group.
当我们将八支分成三组，正语、正业、正命属于戒蕴。
“Any right effort, any right mindfulness, any right concentration: these are included in the concentration group.”
“正精进、正念、正定的三法包摄于定蕴中。”
These three belong to concentration group.
这三个属于定蕴。
“Any right view, any right thinking: these are included in the understanding group.”
“正见、正思惟的二法包摄于慧蕴中。”
So we have sīla, samādhi and paññā.
因此，我们有戒、定、慧。
“As to the three beginning with right effort, concentration cannot of its own nature cause absorption through unification on the object.”
“其次于正精进等的三种之中，以定自己的法性是不能专注所缘而安止（入定）的。”
This explanation is very important when you try to explain how these factors work during meditation.

当你想解释这些道支在禅修中的作用时，这很重要。

Here it is said that concentration alone by its nature cannot cause absorption through unification on the object.

这里说单独依靠定自身的性质是无法通过专注于所缘而安止。

“But with energy accomplishing its function of preventing wobbling, it can do so.”

“当它获得精进完成其策励的作用及念的完成其不忘的作用之时的帮助，便得安止。”

That means samādhi when helped by energy and mindfulness can really penetrate.

这里的意思是在精进和念的资助下，三摩地才能通达。

So if we want samādhi, we must make effort.

我们想要获得三摩地，就必须精进。

We must have mindfulness.

我们需要有念。

Only when there is effort and mindfulness can there be concentration.

当具有精进和念的时候，才有定。

So concentration is helped by effort and mindfulness.

因此，定是被精进和念所资助的。

That is explained in this paragraph.

此段讲的就是这个内容。

Then a simile is given.

然后给出了一个譬喻。

Three people go to a garden and pick fruit.

三个人去园子里摘果子。

Paragraph 99 here also paññā is assisted by vitakka or right thinking.

第 99 段，慧需要寻（正思惟）的资助。

That is why right thinking is included in the paññā group.

因此正思维被包括在慧蕴里。

“As regards right view and right thinking, understanding cannot of its own nature define an object as impermanent, painful, not self.

“正见、正思惟之中，慧的自己的法性是不能决定所缘为无常、苦及无我的，

But with applied thought (That is vitakka.) giving [assistance] by repeatedly hitting [the object] it can.”

但获得寻（正思惟）的时时冲击所缘的帮助之时而得决定。”

That means right thought or initial application takes the mind to the object, mind together with the concomitants.

意思就是正思维或寻将心和心所一起导向所缘。

Only when vitakka takes the mind to the object can paññā or understanding penetrate it.

只有寻将心导向所缘之后，慧才能通达它。

It is like if you do not take a person to a certain place, he will not know anything about that place.

这就像你如果不带某个人去某个地方，那么他就对那个地方一无所知。

You have to take him there.

你必须将他带到那里。

Then he sees it and knows everything about it.

这样他才能看到并了解那里的一切。

If you do not take him there, he will not know about it.

如果你不把他带过去，他就不会知道那个地方的情况。

In the same way if vitakka or here right thought does not take the mind to the object, then paññā cannot do anything.
同样地，如果寻（正思维）不将心导向所缘，那么慧什么也干不了。
Paññā is assisted by vitakka or right thinking.
慧需要寻（正思惟）的资助。
So they are grouped together in the understanding group.
因此，它们被归为一组，被归为慧蕴。
Once again a simile is given.
这里又给出了一个譬喻。
Paragraph 103 as to similar and dissimilar - they are something like playing with the different meanings of the Noble Truths.
第 103 段：“以同分、异分”，这些像是玩弄四圣谛不不同意义的辞藻游戏。
“All truths are similar to each other because they are not unreal, are void of self, and are difficult to penetrate according as it is said ‘What do you think, ânanda, which is more difficult to so, more difficult to perform, that a man should shoot an arrow through a small keyhole from a distance time after time without missing, or that he should penetrate the tip of a hair split a hundred times with the tip [of a similar hair]?
“一切四谛都是不违真如故、我空故、难通达故，所以互相为同分。即所谓：“‘阿难！你的意思怎样？一人从远处而把箭射过细小的键孔，每发都不失败，或者一人以破裂为百分的发尖而射穿发尖，那一种比较困难比较难得呢’？
- This is more difficult to do, venerable sir, more difficult to perform, that a man should penetrate the tip of a hair split a hundred times with the tip [of a similar hair].
‘如是尊师，那以破裂为百分的发而射穿发尖，实为困难，实为难得’。”
- They penetrate something more difficult to penetrate than that, ânanda, who penetrate correctly thus ‘This is suffering’.”
‘阿难！贯穿其最难贯穿的，还算是那些如实通达这是苦……乃至如实通达这是导至苦灭之道’”。
It is more difficult to penetrate the Four Noble Truths than to penetrate the tip of a hair split a hundred times with the tip of another hair.
通达四圣谛比把头发分裂成一百份，用另外一个发尖去射穿更难。
Student:
学生：
It’s a real challenge.
这真的是非常难。
Teacher:
尊者：
That’s right.
没错。
The first two are similar since they are profound and so on.
前两个很类似，因为它们都很深奥，等等。
They are similar in one sense and dissimilar in another sense.
在某种意义上它们类似，在另外的意义上，它们又不同。
This is like shuffling the Four Noble Truths as to similarity and dissimilarity.
这就像是将四圣谛按照类似和差别的形式进行重组。
第十七 说慧地品
(Tape 35B / Ps: 1-20)
The next chapter is about the Dependent Origination.

下一章是介绍缘起的。

First the Pāḷi word for Dependent Origination, please look at these sheets and I will explain to you.
首先，缘起的巴利语，请大家看下发资料，我会解释给大家听。

Then we will read the book.
然后我们再看书。

We cannot do away with the Pāḷi words.
我们不能不讲这个巴利语单词。

The word is Paṭiccasamuppāda.
它是“Paṭiccasamuppāda”

In this book Paṭiccasamuppāda is said to mean states that are conditions.
在书中，“Paṭiccasamuppāda”被解释成“作为缘的法”。

That means causes.
也就是原因。

States that are conditions which are, namely, ignorance and so on.
作为缘的法，也就是无明等。

Before we explain this I want you to be familiar with the formula for Dependent Origination.
在解释它之前，我希望大家熟悉缘起的公式。

Depending upon ignorance there are formations.
无明缘行，

Depending upon formations there is consciousness and so on.
行缘识，等等。

In the formula there are ignorance, formations, consciousness, mentality-materiality, six bases, contact, feeling, craving, clinging, becoming, birth, old age and death.
在这个公式中，有无明、行、识、名色、六处、触、受、爱、取、有、生、老、死。

This sequence you have to be familiar with.
这是大家熟悉的序列。

What does the word ‘Paṭiccasamuppāda’ mean?
那么“缘起”的意思是什么呢？

‘Paṭiccasamuppāda’ means the states that are conditions.

“缘起”的意思是作为缘的法。

That is according to this Commentary.
这是注释书的解释。

Then there is another word, ‘paṭiccasamuppanna’.
然后是另外一个词：paṭiccasamuppanna。

‘Paṭiccasamuppanna’ means states that are conditioned.

“paṭiccasamuppanna”的意思是缘生法。

So they are results or fruits.
它们是结果。

Jarā, maraṇa are examples.
老和死就是例子。

In reality all dhammas mentioned in Paṭiccasamuppāda are included in both.
实际上，缘起支中提到的所有法都属于这两者。

They are both Paṭiccasamuppāda and paṭiccasamuppanna.
它们既是缘法，也是缘生法。

Only the first indicates conditions and the second the conditioned.
只是前一个表示缘法，后一个表示缘生法。
All those mentioned in Paṭiccasamuppāda are interdependent.
在缘起支中提到的所有法都是相互依赖的。
First you should understand this.
大家首先要明白这点。
Then you may read paragraph 4.
然后，请看第 4 段。
Please go to the bottom of the handout.
请大家看下发资料的底部。
In the word ‘Paṭiccasamuppāda’ we have the word ‘uppāda’.
“Paṭiccasamuppāda”这个词后面是“uppāda”。
The word ‘uppāda’ has three meanings.
“uppāda”这个词有三个意义。
One is that which arises.
第一个是“生起者”。
The second meaning is that which causes others to arise.
第二个是“使它生者”，
This is the causative sense.
这个是使动的意义。
And the third meaning is just arising.
第三个的意义仅仅是“生起”，
It’s an action.
只是一个动作。
We call it a verbal noun.
我们称之为“动名词”。
So the word ‘uppāda’ has three meanings.
“uppāda”这个词有三个意义。
But with regard to the word ‘Paṭiccasamuppāda’ only the first two meanings are accepted and the last meaning is rejected in the Visuddhi Magga.
但是对于“Paṭiccasamuppāda”这个词，在《清净道论》中只采纳了前两个意义，拒绝了第三个意义。
That rejection you can read about in paragraphs 8-13.
在第 8 至 13 段，大家可以看到为什么拒绝第三个意义。
Then let us look at the meaning of Paṭiccasamuppāda.
我们现在来看看“缘起”（Paṭiccasamuppāda）的意义。
There are four meanings given for Paṭiccasamuppāda.
书上列出了“缘起”的四个意义。
The first meaning is that which is to be arrived at (or known).
第一个意义就是“被领解”（to be arrived at [or known]）。
That is the meaning of paṭicca here.
这里是“paṭicca”在这里的意思。
And it is that which arises together and rightly.
是“俱生起”、“正生起”的意思。
I put the colors to correspond with the meanings of ‘sam’ and ‘uppāda’.
我在“sam”和“uppāda”相应的意义上涂上了颜色。

The word ‘samuppāda’ is composed of ‘sam’ and ‘uppāda’.
“samuppāda”由“sam”和“uppāda”构成。
‘Sam’ is made to mean together and rightly here.
“sam”在这里的意思是“一起”、“恰当地”的意思。
‘Uppāda’ is made to mean that which arises.
“uppāda”是“生起”的意思。
‘Samuppāda’ means that which arises together and rightly.
“Samuppāda”是“俱生起”、“正生起”的意思。
‘Together’ means not singly - not formations only, not consciousness only, because when consciousness arises mental factors also arise.
“俱”就是说不是“单独地”——不仅仅是行，也不仅仅是心，因为当心生起的时候，心所也会生起。
And at the same time there arise material properties.
同时色法也会生起。
‘Together’ means not singly, not one by one.
“俱”意思不是单独的，不是一个接一个。
‘Rightly’ means not without cause.
“正”是不是无因的。
‘Rightly’ means they arise with their respective causes, not without causes.
“正”意思是它们的生起有相应的原因，不是无因。
By this definition the conditioned states are called ‘Paṭiccasamuppāda’.
通过这样的定义，缘生法（ conditioned states）被称为“缘起”。
By this definition the results are called ‘Paṭiccasamuppāda’.
通过这样的定义，结果被称为“缘起”。
The second meaning is that which depending upon the convergence of conditions (That is the meaning of paṭicca.) arises together.
第二种意义，依赖于诸缘的和合（paṭicca）一起生起。
Here ‘sam’ has only one meaning, together, and ‘uppāda’ has the meaning of that which arises.
这里的“sam”只有一个意义——“一起”。“uppāda”的意义是“生起”。
‘Paṭicca’ means having depended upon or depending upon.
“Paṭicca”的意思是“依赖于”。
By this definition too the conditioned states (the fruits) are meant.
这个定义也是指“缘生法”（果）。
If you look at the first line you see that ‘Paṭiccasamuppāda’ means states that are conditions, but here according to the first and second meanings, ‘Paṭiccasamuppāda’ means results and not causes.
如果大家看第一行，可以看到“Paṭiccasamuppāda”意思是“缘法”（ states that are conditions），但是这里根据第一和第二种意义，“Paṭiccasamuppāda”是结果，而非原因。
The Commentator, Venerable Buddhaghosa, is very persistent in making us accept that ‘Paṭiccasamuppāda’ means the conditions or causes and not the effects, not the fruits.
觉音论师非常坚持不懈地让我们接受“缘起”指的是“缘法”（conditions or causes）不是“缘生法”（effects or fruits）。
How does he explain that with these definitions given by himself?
他是怎么而通过定义来解释的呢？
The first and second definitions mean the results and not the causes.

第一个和第二个定义意思是“结果”而非“原因”。

So he has to conjure up something.
所以他必须想出一个办法。

Although by definitions #1 and #2 ‘Paṭiccasamuppāda’ means conditioned states, we are here to understand it in a figurative sense, so that it means states that are conditions.
虽然“缘起”的第一个和第二个定义意思是“缘生法”（conditioned states），但是，我们在这里用比喻的方式来理解它，所以它的意思是“缘法”（conditions）。

Actually we must take it that the conditions are meant by Paṭiccasamuppāda even though we follow these two definitions.
实际上，即使我们按照这两个定义，也要将“缘起”理解成“缘法”。

How?
他怎样做呢？

That is explained in paragraph 16.
这在第 16 段有解释。

Sometimes even in the Texts there are sayings which are to be taken figuratively.
有时甚至在经文中也会用比喻的说法。

There is a statement for example in the Dhammapada which says “The appearance of the Buddhas is bliss.”
例如，在《法句经》中有一个例子说：“诸佛出世乐。”

The appearance of the Buddhas is not bliss actually.
实际上诸佛的出现并不是乐。

It is the cause of bliss because when Buddhas appear, people become enlightened and so there is bliss for them.
诸佛出世只是乐的原因，因为当佛陀出现时，人们就会觉悟，这对他们来说就是乐。

So the appearance of the Buddha is not bliss, but the cause of bliss.
因此诸佛出世不是乐，而是乐的原因。

But it just says “The appearance of the Buddha is bliss.”
但是经文中还是说：“诸佛出世乐”。

Or it is like saying diabetes is sugar.
就像说糖尿病是糖。

Diabetes is not sugar, but it is caused by sugar.
糖尿病不是糖，但是糖造成了糖尿病。

We might say diabetes is sugar.
因此我们可能会说糖尿病就是糖。

It is something like that.
类似于此。

Although the word ‘Paṭiccasamuppāda’ means conditioned things or results, we must understand that it means the conditions or causes and not the results.
虽然“缘起”意思是缘生法，但是我们必须要知道，它的意思是缘法或者是原因，而不是结果。

That is explained in paragraph 16.
这在第 16 段有解释。

Now let us look at the third meaning.
现在我们来看看它的第三种意义。

Paṭiccasamuppāda is that which is to be gone towards and which originates states together.

“缘起”（Paṭiccasamuppāda）是趋向并且让诸法一起生起的法（which is to be gone towards and which originates states together）。

Here the word ‘uppāda’ means that which causes to arise, that which produces and ‘sam’ means together.
“uppāda”这个词的意思是导致其他法生起的法，“sam”意思是“一起”。

So that which produces things together, things that arise together.
因此，也就是让诸法一起产生的法。

‘That which is to be gone towards’, that is the meaning of the word ‘paṭicca’.
“趋向之法”，也就是“paṭicca”的意思。

‘Which is to be gone towards’ really means - in Buddhism the theory of causation is:
在佛教中，“趋向之法”意思实际上是因果的理论：

On account of many causes, there are many results.
因为许多原因，产生了许多结果。

We will come to that later, not today.
我们今天不解释，以后再对此进行解释。

There is not one cause and one effect.
不是一因对一果。

There is not one cause and many effects, nor many causes and one effect, but there are many causes and many effects.
不是一因对多果，也不是多因对一果，而是多因对多果。

That is what is accepted by Buddhism.
这是佛教所接受的理论。

So here ‘which is to be gone towards’ means the conditions, two or three conditions must meet together in order to produce a result.
因此，这里“趋向之法”意思是缘法，要想产生一个结果，必须有两个或者三个缘汇集在一起。

It is like three sticks put together.
这就像放在一起的三根棍子。

They must come together and depend upon each other in order to produce something.
它们只有集合在一起，相互资助才能产生其他事物。

That is why they are called here ‘which is to be gone towards’.
因此，它们就被称为“趋向之法”。

When they produce states, they produce states together, not one state only.
当它们产生诸法的时候，它们产生俱生之法，不仅仅是一个法。

The obvious example is relinking.
最明显的例子就是结生。

When kamma produces its effects, there is relinking.
当业产生果报的时候，就有结生。

‘Relinking’ means what?
“结生”是什么意思？

At the same moment there is consciousness, there are mental factors, and there are material properties born of kamma.
在同一个刹那，有心，有心所，还有业生色法。

They arise together.
它们是同时生起的。

So ‘Paṭiccasamuppāda’ means here that which is to be gone towards and which originates states together.
“缘起”是趋向并且让诸法一起生起的法。
By this definition what is meant?
这个定义说明了什么？
Causes.
众多的因。
That is because they originate or produce other states.
因为这些因产生了其他诸法。
Then the fourth meaning is that which depending upon one another originates evenly and together.
因此，第四个意义就是“它们彼此相互依赖，平等地俱生诸法”。
It is more or less the same as the third meaning.
这个意思多多少少跟第三个意思一样。
Here ‘sam’ is made to mean two things - evenly and together.
这里的“sam”有两个意义——平等、俱生。
In the book it is translated as ‘equally’.
这里的英译是“equally”。
‘Evenly’ means not piecemeal, not one and then the next one, and then the next one, but two or three things together, so not piecemeal.
“平等”的意思是不零碎，不是一个接着一个，然后下一个，而是两个或三个东西在一起，所以不是零零碎碎的。
And ‘together’ means not one after the other.
“俱生”意思是一起，不是一个接一个。
Whether the product or the result is consciousness or material properties, it arises with other things too.
不管结果是心还是色，它们都是俱生的。
When consciousness arises there are mental factors too.
当心生起的时候，同时有心所。
When material properties are produced, they are produced in what are called ‘kalāpas’ or ‘groups’.
当色法产生的时候，它们是以色聚（kalāpas）的形式被产生的。
They arise in groups.
它们成组地生起。
So they are together.
因此，它们是俱生的。
They are not produced one at a time.
它们不是一次一个地生起。
If there are eight properties in a kalāpa, they are produced at the same moment.
如果是八法色聚，它们是在同一个刹那生起的。
They are produced evenly and they are produced together.
它们平等、同时产生。
By this definition too the conditions are meant.
这个定义也是指“缘法”。
So definitions #3 and #4 tell us that ‘Paṭiccasamuppāda’ means conditions.
因此，第三个和第四个定义告诉我们“缘起”的意思是缘法。
Here we don’t have to use the recourse of figurative usage.
对于这两个定义，我们不需要求助于比喻的手法。

Here directly the word ‘Paṭiccasamuppāda’ means conditions.
这里“缘起”直接地就是缘法。
In all these definitions you see the word ‘that’.
在这些定义中大家都能看到“that”。
‘That’ means group of conditions or group of states that are conditioned.
“that”的意思是一组缘法或者一组缘生法。
The singular number is used here although actually it means a multiplicity of conditions and a multiplicity of states that are conditioned.
这里使用的是单数，但是实际上它指的是多个缘法和多个缘生法。
What about Paṭiccasamuppāda as a doctrine?
那么将“缘起”作为一种理论（doctrine）呢？
Here ‘Paṭiccasamuppāda’ means not a doctrine but causes or effects, but we call this Paṭiccasamuppāda a doctrine.
这里“缘起”是作为原因或者结果，而不是一种理论，如果我们称之为“缘起论”呢？
As a doctrine what should we call it in English?
作为一种理论，我们怎么翻译成英文的？
It is translated as Dependent Origination, Dependent Arising, Dependent Co-Arising.
它被翻译成“Dependent Origination”、“Dependent Arising”、“Dependent Co-Arising”。
Dependent Co-Arising is the direct translation because there is ‘together’.
“Dependent Co-Arising”是直接翻译，因为里面有一个“俱”。
But I have one fear of using co-arising.
但是如果使用“co-arising”，我有一个担心。
Somebody might take it that cause and effect arise together.
有些人可能会觉得因和果是俱生的。
It does not necessarily mean that the cause and effect arise together.
这里“co-arising”（俱生）的意思并不一定是说因和果同时生起。
‘Together’ just means the effects arising together in a group, not cause and effect arising together.
“俱”的意思只是说诸多的果一起生起，不是说因和果一起生起。
There is cause and there is effect.
有因有果，
Effect consists of more than one thing.
果不只是包含一个法。
That is what is meant by ‘together’ in these definitions.
这就是这些定义中“together”（俱）的意思。
Student:
学生：
Doesn’t using the term ‘dependent’ make it clear?
用“dependent”意思是不是更加明确？
Teacher:
尊者：
Dependent Co-Arising.
Dependent Co-Arising。
Student:
学生：
We often say ‘co-origination’.

我们经常说“co-origination”。
Is that any better?
这会不会更好。
Teacher:
尊者：
I don’t think so, because you know two meanings are given for the word ‘uppāda’ here.
我不认为如此，因为大家知道，这里的“uppāda”有两个意义。
In English we cannot have one word which means these two things.
但是在英语中，我们不能用同一个词表达出这两个意义。
So we have to choose ‘arising’ or ‘origination’.
因此，我们要在“arising”或“origination”中二选一。
Student:
学生：
Don’t we say clinging arises from craving?
我们不是说“取”从“爱”而生起（clinging arises from craving）吗？
That’s not a causal relationship?
这难道不是因果关系？
You are saying that is not a causal relationship?
你是不是说这不是因果关系？
Teacher:
尊者：
There is a causal relationship between these, but sometimes - There are links - ignorance and formations, formations and consciousness and so on.
这两者之间存在某种因果关系，但是有时候——它们之间存在着关系（links），无明和行，行和识，等等。
Some relations are as producer and produced.
有些是创造者和被创造者的关系。
Most of the relationships are like arising together and helping each other.
大多数是俱生或者彼此资助的关系。
So ‘co-arising’ can mean cause and effect arising together, but not always.
因此“co-arising”（俱生）的意思可以是因和果同时生起，但是并不是总是如此。
Student:
学生：
You mean that sometimes they arise separately?
你的意思是不是说，有时候它们会独自生起？
Teacher:
尊者：
That’s right.
没错。
Yes.
是的。
Let’s say that we take the relationship between mental formations and consciousness.
我们以“行”和“识”之间的关系为例。
‘Mental formations’ here means kamma.
“行”在这里指的是“业”。

‘Consciousness’ means resultant consciousness.
“识”的意思是果报心。
They belong to different times.
它们并不同时。
So they do not arise together.
因此，它们不是同时生起。
They are related as cause and effect.
它们之间的关系就是因和果。
Consciousness and nāma-rūpa (mentality-materiality) arise together.
“识”和“名色”是同时生起的。
Consciousness and mentality-materiality arise together.
“识”和“名色”是俱生的。
Their relationship is not one of producer and the produced.
它们之间不是创造者和被造者之间的关系。
It is a relationship of helping each other.
它们是彼此资助的关系。
That is why it is important to understand the Paṭiccasamuppāda with reference to the Paṭṭhāna.
因此，我们要借助于发趣法来理解缘起，这很重要。
That is why Paṭṭhāna is given in this book.
因此，本书也给出了发趣法。
We will come to this later.
我们以后会进行介绍。
Only when you understand with reference to Paṭṭhāna, do you really understand Paṭiccasamuppāda.
只有结合发趣法，大家才能真正理解缘起。
Otherwise there may be something missing in your knowledge or understanding of Paṭiccasamuppāda.
否则的话，大家对缘起的理解就不会完整，不会那么全面。
We think when we say when there is ignorance, there are formations; when there are formations there is consciousness, we normally think that one is caused by the other, but it is not the case with every link.
我们认为有无明，就会有行；有行，就会有识。我们通常认为其中一个是由另一个所产生的，但是并不是总是如此。
Some links are related as cause and effect.
它们之间有些是因和果的关系。
Some are not related as cause and effect, but just support each other.
但是有些并不是因和果的关系，而仅仅是彼此资助的关系。
It is like a group of people doing the same work.
这就像一群人共事，
They help each other.
他们互相帮助。
They support each other and do the work.
他们彼此协助，进行工作。
Those relationships are to be understood with reference to Paṭṭhāna, the 24 causal relations given in this chapter.
借助于发趣法，我们就会理解这些关系，此章会介绍这 24 缘。
This is the background understanding.
这是背景知识。

Then we can go to the chapter itself.
接下来我们看文本。
In paragraphs #16, #17, #18 and so on if it is difficult to understand, come back here (to the handout).
第 16、17 和 18 段等等，如果大家觉得难以理解，就参考下发资料。
There are so many parentheses, brackets, Pāḷi words that it is difficult to read.
这些文字中的括号、方括号、巴利语单词太多了，阅读起来很困难。
We will continue next week.
我们下个星期继续。
Student:
学生：
The 24 conditions?
讲 24 缘吗？
Teacher:
尊者：
We may not reach the 24 conditions next week.
下个星期我们可能还讲不到 24 缘。
But you can find them beginning with paragraph 66.
从第 66 段开始，大家可以看到 24 缘。
Sādhu!
萨度！
Sādhu!
萨度！
Sādhu!
萨度！

36A 说慧地品

第十七 说慧地品 Ps: 021-043

We will start from the beginning of this chapter again.
我们从第 17 章重新开始。
I will go over briefly the topics here.
我将简要地回顾一下这里的主题。
Paragraph 2 states what is meant by the Pāḷi word ‘Paṭiccasamuppāda (Dependent Origination)’.
第 2 段介绍了“Paṭiccasamuppāda”这个巴利语的意思。
Here it says that the word ‘Paṭiccasamuppāda’ means ignorance and so on, the causes or conditions.
这里，它说“Paṭiccasamuppāda”这个词是无明等法，这些是原因或者缘法。
Then paragraph 3 states that the Pāḷi word ‘paṭiccasamuppanna’ means the conditioned states or the results beginning with aging and death, and then again ignorance and so on.
然后第 3 段介绍了“paṭiccasamuppanna”这个词的意义，它是缘生法，是结果，从老、死等等开始，然后再是无明等。
Both just mean ignorance and the others mentioned in the formula.
这两者都是指缘起支里的无明等法。
The word ‘Dependent Origination’ means the causes and the word ‘dependently originated states’ means the conditioned states.
“Dependent Origination”意思是原因，而“dependently originated states”意思则是缘生法。

In paragraph 4 it is re-stated that ‘Dependent Origination (Paṭiccasamuppāda)’ means the conditions and that ‘Paṭiccasamuppāda’ means the conditioned states.
第 4 段重申了“Dependent Origination”指的是缘法，而“Paṭiccasamuppāda”指的是缘生法。
And then paragraph 5 gives the scriptural proof for taking Dependent Origination as conditions and dependently originated states as the conditioned states.
然后，第 5 段给出经文的证据，证明“Dependent Origination”是缘法，“dependently originated states”是缘生法。
Towards the end of paragraph 5 the second quotation “So, bhikkhus, that herein which is reality, not unreality, not otherness, specific conditionality: that is called ‘Dependent Origination’.”
在第 5 段的结尾，第二个引文：“诸比丘，这里的是如性、不违自性、不他性、是此缘性。诸比丘，是名缘起（Dependent Origination）。”
In describing Dependent Origination Buddha used these words - reality, not unreality, not otherness, specific conditionality.
为了形容“缘起”，佛陀在这里使用了如下的词汇——如性、不违自性、不他性、是此缘性。
These words are explained in paragraph 6.
第 6 段对这些词进行了解释。
“Because particular states are produced by particular conditions, neither less nor more, it is called ‘reality’ (suchness)” and so on, not unreality, not otherness.
“这（缘起）由于这样不少不多的缘而发生那样的法，故说如性”，等等，不违如性，不他性。
The last one is specific conditionality.
最后一个是“此缘性”。
The word ‘total’ in this paragraph means a group or a multitude of conditions.
此段英译的“total”意思是一组缘，或者诸多的缘。
Paragraph 7 explains the word ‘idappaccayatā’.
第 7 段解释了“dappaccayatā”（此缘性）。
It is very difficult to understand if you don’t know Pāḷi or if you don’t read the original Pāḷi passage.
如果你不懂巴利语，如果你没有阅读巴利语原文，就很难理解这段。
In the word ‘idappaccayatā’ there are two words - ‘ida’ and ‘paccayā’.
“dappaccayatā”这个词由两部分组成——“ida”和“paccayā”。
‘Ida’ means this.
“ida”意思是“此”。
‘Paccayā’ means condition.
“paccayā”的意思是“缘”。
‘Ida’ here means of these and ‘paccayā’ means conditions.
“ida”在这里指的是“这些”，“paccayā”的意思是“诸缘”。
So we get conditions of these or conditions for these.
因此，合起来意思就是“此等的诸缘”。
That is the literal meaning of the word ‘idappaccayā’, condition for those.
这就是“‘idappaccayā”这个词的字面意义——此等的诸缘。
Actually ‘ida’ means these, not those.
实际上“ida”指的是“这些”，而不是“那些”。
If you know Pāḷi, you will understand.
如果大家懂巴利语，就知道这些。
Then there is ‘tā’ at the end of the word.

然后，这个词的结尾有一个“tā”。

That ‘tā’ is first explained to have no specific meaning and second to have the meaning of total or multitude.

首先，首先解释说“tā”没有特殊的意义，然后说“tā”具有“整体”或“众多”的意义。

So idappaccayā and idappaccayatā have the same meaning according to the first explanation.

根据第一种解释，“idappaccayā”和“idappaccayatā”具有相同的意义。

In the second explanation ‘idappaccayā’ means conditions for those and ‘idappaccayatā’ means a total of or a multitude of conditions for those.

根据第二种解释，“idappaccayā”意思是“它们的诸缘”，“idappaccayatā”意思是“它们诸缘的整体”。

The suffix ‘tā’ at the end of the word has two meanings.

后缀“tā”有两个意义。

One is no specific meaning.

第一：没有特殊的含义。

The other is a group, or a total, or a multitude.

第二：具有“组”、“整体”、“众多”的意义。

The first sentence in paragraph 8 “The characteristic must be sought from grammar” should be at the end of paragraph 7.

第 8 段的第一句：“而此（缘起的语）相则应于文法中求之”，应该放到第 7 段的结尾。

Here ‘characteristic’ just means the grammatical rule.

这里“相”指的就是语法规则。

The rule should be sought from grammar because he was saying the suffix ‘tā’ has no meaning or it has the meaning of multitude.

这个规则应该从语法上寻求，因为他说后缀“tā”没有意义，或者说它具有“众多”的意义。

It needs to be explained with reference to grammar.

需要借助于语法来进行解释。

So if you want to understand clearly with reference to grammar, you go to grammar books and find the characteristic, that is find that grammatical rule.

如果你想要借助于语法对它进行清洗的了解，你就需要借助于语法书，找出它的“相”，也就是找出语法规则。

So this sentence should be at the end of the seventh paragraph, not at the beginning of the eighth paragraph.

因此，这句话应该放在第 7 段最后一句，不是放在第 8 段开头。

Then in paragraph 8 “Some, in fact, say” and so on - I think we should say ‘however’ instead of ‘in fact’.

然后是第 8 段：“有些人实际上说”（Some, in fact, say）等等——我认为应该用“虽然（however）”替换掉“实际上”（in fact），

“Some, however, say.”

“虽然有些人说”。

In this paragraph the author refutes the opinion of other teachers that the word ‘Paṭiccasamuppāda’ means just arising, not conditions or conditioned things, but just arising.

在这段里，论师反驳了其他老师的看法，那些老师认为“缘起”意思只是“生起”，不是“缘法”，也不是“缘生法”，仅仅是“生起”。

Some teachers take this word to just mean arising.

有些老师认为“缘起”的意思只是“生起”。

The author takes it to mean the conditioning things.

而觉音论师认为“缘起”意思是“缘法”。

That is the difference.
这就是他们的不同。
That opinion is refuted.
觉音论师破斥了其他老师的观点。
The author gives four reasons for refuting that opinion.
他给出了四个理由破斥了其他老师的观点。
The word ‘Paṭiccasamuppāda’ does not mean just arising, but it also means some states that arise and some states that cause to arise.
“缘起”并不是仅仅意味着“生起”，它还意味着生起之法，以及促使他法生起的法。
Actually some states that cause to arise is what is ultimately taken here.
实际上，这里采用的是促使他法生起的法。
There are four reasons given.
这里给出了四条理由。
“There is no such Sutta.”
“无有经说故。”
That means it has no support in the Suttas.
意思就是在经藏中没有证据。
There is no Sutta to support the statement that Paṭiccasamuppāda is just arising.
没有经文的证据支持“缘起”只是“生起”。
There is no Sutta to support it.
没有经文支持这个观点。
That is the first reason.
这是第一个原因。
The second is:
第二个原因是：
“It contradicts Suttas.”
“与经相违故。”
Then the details will come later.
稍后再讲细节。
If one takes Paṭiccasamuppāda to just mean arising, there is contradiction with some Suttas.
如果将“缘起”当成“生起”，那么就与经文矛盾。
The third reason is:
第三个原因就是：
“It admits of no profound treatment.”
“缺乏甚深之理故。”
If one says that Paṭiccasamuppāda is just arising, then it would not be profound.
如果说“缘起”就是“生起”，这样就显得太不深奥了。
The fourth is:
第四个是：
“It is ungrammatical.”
“破坏语法故。”
According to Pāḷi grammar you cannot take it to mean just arising.
根据巴利语的语法，你不能将“缘起”的意思仅仅解释成“生起”。
These four reasons are given.

这里给出了四个理由。

Now the detailed explanation follows.

接下来给出了详细的解释。

“(1) No Sutta describes the Dependent Origination as simple arising.

“（１）没有什么经中说只以生起为缘起的。

(2) Anyone who asserts that Dependent Origination is of that kind involves himself in conflict with the Padesavihāra Sutta.”

（２）那主张只以生起为缘起的人、与部分住的经（Padesavihāra Sutta）相违故。”

Actually in the Suttas we do not find the Padesavihāra Sutta.

实际上，在经藏中，我们找不到名为“Padesavihāra Sutta”的经。

“Then in the first watch of the night the Blessed One brought to mind the Dependent Origination, in direct and reverse order.”

“尔时世尊，于初夜分对缘起顺逆地作意”。

Immediately after his enlightenment the Buddha stayed under the Bodhi Tree.

觉悟时，佛陀是在菩提树下的。

When staying under the Bodhi Tree, he reflected upon Dependent Origination in direct order and reverse order.

当他待在菩提树下的时候，他顺观、逆观缘起。

“Now ‘Padesa-vihāra’ is the abiding in one part of that, according as it is said, ‘Bhikkhus, I abode in a part of the abiding in which I abode when I was newly enlightened’ and there he abode in the vision of structure of conditions (‘Structure of conditions’ means Paṭiccasamuppāda.) not in the vision of simple arising, according as it is said, ‘So O understood feeling with wrong view as its condition, and feeling with right view as its condition, and feeling with wrong thinking as its condition..’ all of which should be quoted in full.”

所谓：“诸比丘，我以那最初正觉的住法而住，以那部分住（Padesa-vihāra）而住”。是故那时的世尊是见缘相而住，不是仅见生起而住的。他又说，“那我作如是了解：有的是以邪见之缘的觉受，有的是以正见之缘的觉受，有的是以邪思惟之缘的觉受”等等。

It is, called ‘padesa’.

这被称为“Padesa”。

‘Padesa’ means ‘in part’, not ‘in full’.

“Padesa”意思是“部分”，不是“全面的”。

‘Vihāra’ means abiding.

“Vihāra”的意思是“住”。

So we get abiding in part.

合起来就是“部分地住”。

It is called ‘abiding in part’ because if you look at the quotation “So I understand feeling with wrong view” and so on, Buddha dwelt on feeling only here, not on the whole of Paṭiccasamuppāda.

它被称为“部分地住”，因为如果你看“以邪见来了解觉受”（So I understand feeling with wrong view）等等，佛陀只是在此安住于觉受，而不是安住于整个“缘起”。

That is why it is called ‘abiding in part’.

所以，它就被称为“部分地住”。

It is reflection in part, not reflection on the whole of Paṭiccasamuppāda.

只是部分地省思，也不是对整个“缘起”进行省思。

He reflected on only one part of Paṭiccasamuppāda.

他只是部分地省思“缘起”。
That is why it is called Pāḷi ‘padesa-vihāra’.
因此，巴利语被称为“padesa-vihāra”。
It is said here that Buddha did not reflect upon just arising, but upon the things that arise.
佛陀并𣍐只是省思“生起”，而是在省思“生起之法”。
That is why it contradicts the Sutta if we take ‘Paṭiccasamuppāda’ to mean just mere arising.
因此，如果我们仅仅将“缘起”的意思看作“生起”，这就和经藏矛盾。
“There is likewise contradiction of the Kaccāna Sutta.”
“同时亦与《迦旃延经》相违。”
This Sutta is found in Saṃyutta Nikāya.
这部经是出自相应部尼柯耶。
“When a man sees correctly with right understanding the origin (not origination) of the world, Kaccāna, he does not say of the world that it is not.”
“迦旃延，世间的集（因），以正慧如实而见者，对于他是不会以为世间是非有性的”。
It is origin of the world, not origination, not arising.
它是世间的“集”（origin），而不是“起源”（origination），不是“生起”（arising）。
The word used there is lokasamudaya.
这里使用的巴利语是“lokasamudaya”。
‘Samudaya’ can mean origination as well as something that originates.
“Samudaya”的意思可以是“起源”，也可以是“令他生起者”。
Here what is meant is something that originates.
这里的意思是“令他生起者”。
So it is understanding of the origin of the world.
因此，这是对世间的集的了解。
If we take the translation ‘origination’ as correct, then it accords with what other teachers say.
如果我们采用“origination”的翻译，那么就与其他老师的说法一致。
‘Understanding the origination of the world’ means understanding the arising of the world.
“理解世间的起源（origination）”也就是理解世间了“生起”（arising）了。
So here it should be understanding the origin of the world or that which causes the world to arise.
因此，这里应该被理解成世间的集或者使世间生起之法。
That is lobha.
它既是“贪”（lobha）。
There would be contradiction with this Sutta too, if we take ‘Paṭiccasamuppāda’ to just mean arising.
如果我们将“缘起”的意思看作“生起”，也会与这部经矛盾。
“And there it is Dependent Origination in forward order, not simple arising, that, as the origin (not origination) of the world and as the conditions of the world (not from its conditions), is set forth in order to eliminate the annihilation view.”
“因为顺的缘起是世间的生起之缘（将 from its condition 改成 as the condition）故为世间的集（因，不是 origination），是为断除断见而说的；但说只是生起则不然，因为只见生起是不会断除断见的。”
This Sutta is set forth in order to eliminate the view that everything is annihilated at death.
这一经文的提出是为了消除人死如灯灭的观点。
“For the annihilation view is not eliminated by seeing simple arising.”
“因为只见生起是不会断除断见的。”

You cannot get rid of the annihilation view just by seeing simple arising.
你不能因为仅仅见到生起就断除断见。
“But it is eliminated by seeing the chain of conditions (That means one condition after another arising and then the things that are conditioned.
“只有由于见缘的相续（意思是一个缘接着一个缘生起，成为缘生法，缘的相续实际上指的是不间断的诸缘）才能断它，
‘Chain of conditions’ really means uninteruptedness of conditions) “as a chain of fruits following on a chain of conditions.
因为有缘相续之时而果亦不断之故。
So anyone who asserts that the Dependent Origination is simple arising involves himself in contradiction of the Kaccāna Sutta.”
如是那主张只以生起为缘起的人是与迦旃延经相违的。”
You will contradict the Kaccāna Sutta if you take it that ‘Paṭiccasamuppāda’ means just simple arising.
如果你将“缘起”仅仅看成“生起”，那么就和迦旃延经矛盾。
The next one is:
下一个。
“ (3) It admits of no profound treatment.”
（3）“缺乏甚深之理故。”
Just to see arising is not difficult, but to see that there are conditions and that these conditions give rise to conditioned states, that is difficult.
仅仅看到“生起”是不难的，但是要看到“缘法”，以及缘法导致的“缘生法”，这就很难。
Just to see the arising is not difficult and not profound.
仅仅看到“生起”很容易，因此，也就不深奥。
Buddha said to ânanda in the Mahā Parinibbāna Sutta “This Dependent Origination is profound, ânanda, and profound it appears.”
在《大般涅槃经》中，佛陀对阿难说：“阿难，这缘起甚深、甚深！”
“And the profundity is fourfold as we shall explain below (That is towards the end of the chapter.); but there is none of that in simple arising.
“有四种而名甚深，后面当说（也就是在本章结尾的时候）。
And this Dependent Origination is explained [by the teachers] as adorned with the fourfold method; but there is no [need of] any such tetrad of methods in simple arising.
这种甚深之理在仅仅生起中是不会存在的，即是古人赞说这缘起有四种道理（四句分别）而庄严，而此四法是不会存在于仅仅生起之中的。
So Dependent Origination is not simple arising since that admits of no profound treatment.”
所以说因为缺乏甚深之理，故不是仅以生起为缘起。”
The fourth reason is:
第四个原因就是：
“It is ungrammatical.”
“破坏语法故。”
In order to understand this you have to understand Pāḷi grammar.
要想理解这点，大家需要了解巴利语法。
Paṭicca is a gerund, so it means having depended upon.
“Paṭicca”是个动名词（gerund），因此，它的意思是“依赖于”。
Then ‘samuppāda’ means arising, or that which arises, or that which causes to arise.

“samuppāda”的意思是“生起”，或者“使他生起之法”。
When there is a gerund like paṭicca, having done something, then because a gerund is a verbal noun, there must be two verbs in such a sentence.
当出现“paṭicca”的时候，因为它是动名词，在这个句子中必须有两个动词。
Here ‘having depended upon’ is one verb and there must be another verb, the principal verb.
“依赖于”是一个动词，必须还有一个主动词。
So there are two verbs, the principal verb and the secondary verb.
因此要有两个动词，一个主动词，一个次级动词。
These two verbs must have one and the same subject.
这两个动词必须有同一个主语。
That is what the author is saying here.
这就是论师在这里的意思。
“This word ‘paṭicca (literally ‘having depended’, freely ‘due to’, ‘dependent’), [being a gerund] establishes a meaning [in a formula of establishment by verb] when it is construed as past with the same subject.”
“这里的“缘”（paṭicca，字面意思是‘依赖于’，‘缘于’）字是结合于过去时，对于同一主词而完成其意义。”
‘Past’ means it shows the past time.
这里英译的“past”指的是表示过去的时间。
Let us say that you say “Having come here, I study.”
我们举一个例子：“我来这里学习”（Having come here, I study）。
Your coming is past.
这里的“来”（come）已经过去了，
It happens before your study takes place.
它已经在“学习”之前发生过。
The secondary verb signifies a time in the past.
次级动词表示过去的时间。
The principal verb may signify any time.
主要动词可以表示任何时间。
Sometimes it is past, sometimes it is the present and so on.
可以是过去，可以是现在等等。
“When it is construed as past with the same subject [as that of the principal verb], as in the sentence ‘Having depended on the eye and visible objects, eye consciousness arises’.”
“这里的‘缘’字是结合于过去时‘，对于同一主词（跟主要动词的主语一样）而完成其意义。例如：由于眼与诸色的缘而起（uppajjati）眼识”。
Having depended upon eye and visible objects, eye consciousness arises - here eye is subject of both ‘arises’ and ‘having depended upon’.
“由于眼与诸色的缘而起眼识”——这里眼睛是“生起”和“缘”二者的主语。
“But if it is construed here with the word ‘uppāda’ (arising), [which is a noun], in a formula of establishment by noun, there is a breach of grammar, because there is no shared subject (or one and the sane subject) [as there is in the above quoted sentence], and so it does not establish any meaning at all.”
“如果这里与动名词的‘起’（uppāda）[这个是个名词]结合，则因为缺乏（两个动词）同一主词之故，便破坏了语法，还能够完成些什么意义呢？”

If you take ‘uppāda’ to mean just arising, then ‘having depended upon there is arising’ or ‘having depended upon arising’ - so there is the subject ‘arising’ and the verb ‘having depended upon’, but no principal verb.
如果将“uppāda”的意思当做“生起”，那么“有缘然后生起”或者“‘缘于生起”——这样“生起”的主语和动词“缘于”，那么主语就是“生起”，动词就是“缘于”，没有主要动词。
So it is against the rules of Pāḷi grammar or Sanskrit grammar to say just ‘Paṭiccasamuppāda’.
这是违背巴利语或者梵语语法的。
‘Having depended upon arising’ makes no sense.
“缘于生起”（having depended upon arising）没有任何意义。
That is why it says that it does not establish any meaning at all.
因此，这里说它没有完成任何意义。
“So the Dependent Origination is not simple arising because that is ungrammatical.”
“所以说因为破坏语法之故，不可仅以生起为缘起。”
Now there are some words in this paragraph to be discussed.
现在，这段讨论了一些单词。
In brackets we have “in a formula of establishment by verb.”
在方括号里，我们有“in a formula of establishment by verb”（以动词建立的形式）。
Do you understand that?
你们理解这句吗？
‘In a formula of establishment by verb’ just means a verbal noun.
它就是指动名词。
Samuppāda is a verbal noun.
“Samuppāda”是动名词。
A verbal noun signifies the action rather than the actor or agent.
动名词表示动作，而不是行动者。
According to the view of the author samuppāda is that which arises or which causes to arise, but the other teachers take it to mean just arising, the action of arising.
根据作者的观点，“samuppāda”是生起之法，是导致他法生起的法，但是其他老师将它解释成“生起”的动作。
That is called in Pāḷi ‘bhāvasādhana’ (in a formula of establishment by verb).
这在巴利语里被称为“in a formula of establishment by verb”（以动词建立的形式）。
I think it is just called a verbal noun or gerund.
我想直接把它称为动名词。
It is words like going, coming, studying, writing.
它就相当于英语里的：going、comig、studying、writing。
Let’s call it a verbal noun.
我们姑且称之为“动名词”。
The word ‘samuppāda’, the other teachers take it to be a verbal noun.
其他老师将“samuppāda”当做动名词。
So it means just arising according to them.
所以，他们认为就是“生起”。
But the author takes to be not a verbal noun, but a noun denoting an agent, denoting something that arises or something that causes to arise.

但是觉音论师不把他当成动名词，而是一个名词，表示一种中介，表示产生的事物或导致其他事物产生的事物。
That is the difference between the two opinions.
这就是两种不同的意见。
So it is ungrammatical.
所以说“破坏语法。”
So ‘Paṭiccasamuppāda’ as having depended upon arising makes no sense.
因此，“缘于生起”没有任何意义。
Then in paragraph 13 the others said what if we were to add the words ‘come to be’ at the end, in Pāḷi ‘paṭicca, samuppādo hoti’.
在第 13 段，其他老师说，如果我们在“paṭicca, samuppādo”（缘起）后面加一个“hoti”（是，成），那行不行呢？
‘Hoti’ means ‘comes to be’.
“hoti”的意思是“是，成”。
Hoti is now the principal verb.
这样“hoti”就成了主要动词。
Now there is hoti as the principal verb.
这样就有了主要动词。
Uppāda is the common subject.
“Uppāda”就成了普通的主语。
“Now it is all right” they said.
他们说：“这样不就可以了。”
The author said “That will not do. Why not?
但是觉音论师说：“这也是不合理的！何以故？
Because there is no instance in which it has been added.”
因为不可能这样结合的。”
That means there is no instance where ‘come to be (hoti)’ is added.
意思就是说没有例子证明可以这样添加“hoti”。
The author will give the quotation below.
作者接下来给出了引文。
There is no instance where it is added.
因此，没有这样添加的例子。
So there is no possibility of adding that word.
因此，增加这个词是不可能的。
“For in such passages as ‘Paṭiccasamuppādaṃ vo bhikkhave desessāmi.
“即如：‘诸比丘，我为汝等说缘起。（Paṭiccasamuppādaṃ vo bhikkhave desessāmi.
Katamo ca bhikkhave paṭiccasamuppādo..Ayaṃ vuccati bhikkhave paṭiccasamuppādo (I shall teach you the Dependent Origination, bhikkhus.
Katamo ca bhikkhave paṭiccasamuppādo..Ayaṃ vuccati bhikkhave paṭiccasamuppādo）
And what is the Dependent Origination?
诸比丘，什么是缘起？
..This is called the Dependent Origination, bhikkhus’, the words ‘come to be (hoti) are not added in a single instance.”
……乃至……诸比丘，是名缘起’。在这些句子中，没有用一个‘成’（hoti）字来结合的，并非是生起的。”

So you cannot add the expression ‘hoti’ there.
因此，你不能在后面加一个“hoti”。

“And there is no [such expression as] ‘arising comes to be’: if there were, it would be tantamount to saying that arising itself had an arising too.”
“如果是那样结合，则应有一个生起的生起？”

Arising arise.
生起生起。

Arising comes to be.
这样就是重复。

Arising arises.
生起生起。

So that is rejected.
因此这样是不行的。

Then there are other people.
还有一些观点。

“And those are wrong who imagine that specific conditionality is the specific conditions’ [abstract] essence.”
“又有人想道：‘此缘的状态为此缘性’。”

You saw this word ‘idappaccayatā’ in paragraph #6 and especially paragraph #7.
大家在第#6 段，特别是#7 段看到“idappaccayatā”。

There the author explains that the word ‘idappaccayatā’ means conditions or group of conditions.
论师解释说“idappaccayatā”这个词的意思是“诸缘”或者“一组缘”。

But here the other teachers say what if we take ‘idappaccayatā’ to mean the abstract essence of things, not group of conditions, not just conditions, but their particular mode, their particular mode in causing other states to arise.
但是其他老师说，可以将“idappaccayatā”解释成诸法的抽象本质，不解释成“一组缘”，不解释成“诸缘”，而是诸缘的特殊行相，这些行相导致了其他法的生起。

That is what the other people would say.
这就是其他老师的看法。

“And those are wrong who imagine that specific conditionality (idappaccayatā) is the specific conditions’ [abstract] essence - what is called ‘abstract essence’ being a [particular] mode in ignorance, etc., that acts as cause in the manifestation of formations, etc. (or in making formations, etc. appear) - and that the term
“将‘idappaccayatā’（此缘性）想象成抽象的本质是错误的——被称为‘抽象的本质’的是无明等的行相，在诸行的显现中作为因，

‘Dependent Origination’ is used for that particular mode in formations.”
‘缘起’这个词用来表示诸行的特殊行相。”

I want to say just that.
我想告诉大家。

“That the term ‘Dependent Origination’ is used for that particular mode in formations.”
“‘缘起’这个词用来表示诸行的特殊行相。”

It means just the mode and not the formations themselves.
意思是“缘起”只是行相，而不是诸行本身。

Then the author says that they are wrong.
然后论师说这种看法是错误的。

“Why are they wrong?

“为什么是错误的呢？

Because it is ignorance, etc., themselves that are called causes.

因为已说无明为因之故。

For in the following passage it is ignorance, etc., themselves, not their alteration (‘Alteration’ means particular mode.) so their particular mode, that are called the causes [of these states].”

如是佛陀只说无明等是因、不是说它们的变化（是因）。”——这里的“变化”意思就是特殊的行相。

Then he gives a quotation.

这里给出了引文。

In this quotation ignorance, etc., are called ‘causes’, not ‘their particular mode’.

在这段引文里，“无明”等被称为“因”，而不是“特殊行相”。

So to say that ‘idappaccayatā’ means particular mode also is not correct.

因此说“此缘性”意思是特殊行相也是不对的。

From paragraph 15 onwards we have the word meaning of Paṭiccasamuppāda.

从 15 段开始，探讨的是“缘起”这个词的意义。

“If any notion arises in the guise of a literal interpretation” - that means just taking the appearance of the word.

“由于文字的遮蔽（错误）”——意思是我们仅仅讨论文字的表相。

The word ‘samuppāda’ seems to mean just ‘arising’.

“samuppāda”看起来意思仅仅是“生起”。

If you take the appearance of that word to be your interpretation, then it is wrong.

如果你按照名词的表相来解释，那么就是错误的。

“If any notion arises in the guise of a literal interpretation of the term ‘Dependent Origination (Paṭiccasamuppāda)’ to the effect that it is only arising that is stated, it should be got rid of.”

“由于文字的遮蔽（错误），而说它只是生起，对于此语应采取下面这样的意义，而除去其（错误的）想念。”

If you still have the opinion that ‘Paṭiccasamuppāda’ just means arising, depending upon the appearance of the word ‘samuppāda’ (because words such as samuppāda must mean actions rather than actors or rather than agents).

如果你仅仅从“Paṭiccasamuppāda”名词的文字表相，认为它的意思仅仅是动作，而不是行动者，也不是媒介，认为它的意思是“生起”。

So if you cannot still get rid of that opinion that ‘Paṭiccasamuppāda’ means arising, then read further, read on.

如果你还不能除去这样的观点，依然认为“Paṭiccasamuppāda”意思是“生起”，那么继续阅读。

Four meanings of the word ‘Paṭiccasamuppāda’ are given in the coming paragraphs.

在接下来的段落里，给出了“Paṭiccasamuppāda”的四个意义。

I think that I have explained them to you following this sheet.

我想，我已经按照下发资料给你们解释完了。

So I will not repeat them now.

因此，我在这里不再重复。

In paragraph 16 you find the first and second meaning of Paṭiccasamuppāda.

在第 16 段，你们会看到“缘起”的第一和第二个意义。

Directly according to these two meanings the conditioned states are meant as Paṭiccasamuppāda, but we are to understand that the conditioning states are meant here according to the figurative sense.

直接根据这两个意义，“缘起”的意思就是“缘生法”，但是我们要按照隐喻的方式去理解，将它们理解成“缘法”。

That means something like sugar has diabetes, salt is high blood pressure and so on.
就像糖会导致糖尿病，盐会导致高血压等等。

Here although the direct meaning is the conditioned states, we are to understand that they mean the conditioning states.
在这里，虽然“缘起”的直接意义是“缘生法”，我们要将他们理解成“缘法”。

In paragraph 18 we have the third meaning.
在第 18 段，我们可以看到第三种意义。

According to that the states that are conditions are meant.
根据这段，“缘起”的意思就是“缘法”。

Then the fourth meaning is given in paragraph 20.
然后，在第 20 段给出了第四种意义。

According to that too the conditions are meant, not the states that are conditioned.
这里，“缘起”的意思也是缘法，不是缘生法。

So there are four meanings of Paṭiccasamuppāda according to Venerable Buddhaghosa.
因此根据觉音尊者的看法，缘起有四种含义。

Then he explained that there are two parts - paṭicca and samuppāda (dependent upon and that which arises).
然后他解释说，这个词分两个部分“paṭicca”和“samuppāda”。

By the word ‘paṭicca’ the belief in eternalism and others are destroyed.
通过“paṭicca”这一部分，可以摧毁常见。

By the word ‘samuppāda’ the belief in annihilation and so on is destroyed.
通过“samuppāda”这一部分，可以摧毁断见。

By the word ‘paṭicca’ belief in eternalism is destroyed and by the word ‘samuppāda’ the belief in annihilation is destroyed.
通过“缘”，常见被摧毁了，通过“起”断见被摧毁了。

By the whole word ‘Paṭiccasamuppāda’ the Middle Path is shown.
“缘起”这个词彰显了中道的意义。

You may remember that in the first sermon the Buddha said:
大家记得佛陀在初转法轮时说：

“Not approaching to either extreme I have discovered the Middle Path.”

“不趋向任何极端，我发现了中道。”

Here also Paṭiccasamuppāda is the Middle Path.
在这里，缘起也就是中道。

The extremes are eternalism on the one hand and annihilationism on the other.
两个极端就是常见和断见。

In paragraph 25 we find the preamble.
在第 25 段中，我们找到了绪论部分。

Here the author states that Paṭiccasamuppāda is difficult to understand, difficult to talk about or to teach.
这里论师说，缘起非常难以理解，非常难以讨论，非常难以宣讲。

“Its meaning should be commented on by one who keeps within the circle of the Vibhajjavādins (That means Theravāda Buddhists.), who does not misrepresent the teacher, who does not advertise his own standpoint.”

“要解说它的意义的人，应去入于分别论者（也就是上座部行者）的会众。不诽谤诸阿阇梨，不放弃（advertise）自宗的意义。”

I do not think it is correct.

这里的英译不对。

‘Who does not overstep his own tradition’ is better, it is not ‘advertise his own standpoint’.

将“advertise”（宣传）换成“overstep”（逾越）会更好，不是宣传自己的观点。

The Pāḷi word here is avokamantena.

这里使用的巴利语是”avokamantena“。

That means not going out of one’s own tradition.

它的意思是不要超出自己传统的范围。

“Who does not quarrel with the standpoint of others, who does not distort the Suttas, who is in agreement with the Vinaya, who looks to the Principal Authorities (Mahāpadesa)” - they are very famous in the teachings of the Buddha.

“不攀他宗的意义，不违于经，随顺于律，见大法教（Mahāpadesa）”——这在佛陀的教法中非常有名。

You find these Mahāpadesa in two places.

大家可以在两个地方看到“大法教”。

One place is the Dīgha Nikāya.

一个是长部尼柯耶。

That is the Mahāparinibbāna Sutta.

也就是《大般涅槃经》。

In the English translation the page number is 133, in Dialogues of the Buddha, volume 2.

英译本《佛陀的教法》（Dialogues of the Buddha）卷二 133 页。

There is another set of Mahāpadesa in Vinaya.

在律藏里还有一个“Mahāpadesa”。

If you are interested I can give you the reference, Book of Discipline, part 4, page 347.

如果大家感兴趣，我可以告诉你们出处，戒律英译版第四部分 347 页。

These two sets are different.

这两处是不同的，

They are not the same ones.

不是相同的意思。

They are different sets of Principal Authorities.

它们是不同的“大法教”。

“Who illustrates the law, who takes up the meaning, repeatedly reverting to that same meaning, describing it in various different ways” and so on - then he quotes the ancient saying that there are four things which are difficult to see and that are also difficult to teach.

“了解于法，把握其义，再三思虑及以其他的各种方法来解说其意义”等等——然后引用古人的话，提到有四法是非常难以看到，非常难以宣讲的。

They are the Four Noble Truths, about a being, about rebirth, and about Paṭiccasamuppāda (the structure of conditions).

它们是四圣谛、有情、结生、缘相的四法.

“Therefore, considering that to comment on the Dependent Origination is impossible except for those who are expert in the texts.”

“所以除了精通及证得经典之义的人之外，去解释缘起之义实在不易.”

There is something missing here.

这里的英译遗漏了一些内容。

The Pāḷi word used here is āgamadhigamapatahi.

这里使用的巴利语是“āgamadhigamapatahi”。

‘Āgama’ means learning and ‘adhigama’ means enlightenment.
‘Āgama’的意思是学问，‘adhigama’的意思是觉悟。
So that is those who have learning and also those who are enlightened.
也就是指具有学问，并且觉悟的人。
Only those can understand and explain Paṭiccasamuppāda fully.
只有这种人才能完全理解并解释缘起。
So we should add some words here.
因此，我们需要在英译中加一些词。
“Therefore, considering that to comment on the Dependent Origination is impossible except for those who are expert in the Texts and who have gained enlightenment.”
“所以除了精通经典，并且获得觉悟的人之外，去解释缘起之义实在不易.”
Then the author said he could not find a footing for support in the ocean of Paṭiccasamuppāda.
然后论师说，在缘起的汪洋大海中，他都找不到立足的地方。
So he almost gave up actually.
他几乎完全放弃了。
He almost gave up commenting on Paṭiccasamuppāda.
他几乎完全放弃，不对缘起进行任何评论。
Then he said:
然后，他说：
“However, many modes of teaching
“然此教法
Grace the Dispensation here,
严饰着
And still the former Teachers’ way
种种的说法，
I handed down unbrokenly,
并有存在着
Therefore on both of these relying
不断的古师之道。
For my support, I now begin
我依此二来释缘起义，
Its meaning to elucidate.”
希望你们等持心来听。”
So I will comment upon this relying on the former Teachers’ way handed down unbrokenly and also relying on the teachings of the Buddha.
因此，我将依靠以前的诸师未曾间断地传承下来的方法，以及佛陀的教导来进行解说。
Then we come to the brief exposition.
我们接下来进行抉择。
There are different ways of teaching.
存在着不同的教法。
Buddha taught Paṭiccasamuppāda in different ways.
佛陀以不同的方式教导缘起。
In what ways?
哪些方法呢。
Sometimes from the beginning.

有时候是从开始的时候讲起。

The Buddha would teach ignorance and then go to formations, consciousness and so on.
佛陀会讲无明，然后是行、识等等。

Sometimes he taught from the middle up to the end.
有时候，他会从中间讲起。

He would start in the middle and go to the end.
他会从中间开始，一直讲到结尾。

Sometimes he taught from the end back to the beginning.
有时候，他会从结尾开始逆着讲。

And sometimes he taught from the middle down to the beginning.
有时候，他会从中间开始逆着讲到开始。

Let's say 'up' to the beginning.
我们姑且说逆着讲到开始。

Buddha taught in different ways this Paṭiccasamuppāda.
佛陀用不同的方法宣讲缘起。

Then the quotations are given how taught them.
然后引用经文介绍如何宣讲。

In paragraph 29 "So, bhikkhus, with ignorance as condition there are formations; .. with birth as condition aging and death."
第 29 段："诸比丘，无明缘行……乃至……生缘老死"。

That is the normal sequence of teaching.
这是正常的宣讲顺序。

Then the second one "When he is delighted with, welcomes remains committed to, that feeling, then delight arises in him."
然而第二个："对于他的受而欢喜而欢迎而耽著者生起喜。"

He picks up feeling here.
他在这里选取了"受"。

"Delight in feelings is clinging.

"那于受中的喜是取。

With his clinging as condition there is becoming; with becoming as condition, birth."
以取为缘的是有。以有为缘的是生。"

He picks up feeling and then goes to the end.
他选取了"受"，然后直到结尾。

In the third " 'With birth as condition, aging and death'", so it is said.
第三个：""我说生缘老死。

But is there aging and death with birth as condition, or not, or how is it here?
诸比丘，是否生缘老死，你们的意思怎样？

- There is aging and death with birth, as condition, so we think, venerable sir.
尊师，生缘老死，我们的意思是生缘老死。

'With becoming as condition, birth', and so on."
我说有缘生"等等。

So he picks up something at the end and then goes back to the beginning.
因此，这里他是从最后起逆着讲到开始。

The fourth is to pick up something up in the middle and going to the end.

第四个是从中间讲到结尾。

“Craving: what is its source?

“渴爱是什么因缘？

Feeling.

受。

What is its source?

什么是它的因缘？

Contact.

触。

What is its source?

什么是它的因缘？

The sixfold bases” and so on.

六处”等等。

In different ways the Buddha taught this Doctrine of Paṭiccasamuppāda.

佛陀以不同的方法宣讲缘起的教义。

If you read the Suttas, you will find these.

如果大家阅读佛经，会读到这些。

“Why does he teach it thus?

“为什么他要这样说？

Because the Dependent Origination is wholly beneficial (I think the word is something like gracious, not beneficial.) because it is gracious in all aspects and because Buddha himself has acquired elegance in instruction or teaching.”

因为缘起的完善及他（世尊）自己到达说法的微妙之故。”

These are the two reasons that he taught in this way.

他这样宣讲有两个原因。

“For the Dependent Origination is entirely gracious (not beneficial); starting from any one of the four starting points, it leads only to the penetration of the proper way.”

“即缘起是完全完善的（把 beneficial 改成 gracious）；由（四种说法的）任何一种都得通达正道。”

That means it really leads to the proper penetration of the way.

意思是它真正导向正道的通达。

“And the Blessed One has acquired elegance in instructing: it is because he has done so through possession of the four kinds of perfect confidence and the four discriminations and by achieving the fourfold profundity that he teaches the Law by various methods.”

“因为世尊以无畏及四无碍相应并到达四种甚深的状态，故为到达说法的微妙，因他到达说法的微妙，所以才能以种种的方法而说法。”

He taught by various methods because he has elegance in instructing.

佛陀以种种的方法说法，因为他到达说法的微妙。

He was very expert in teaching.

他非常娴熟于教诫。

“But it should be recognized, in particular, that when he sees that people susceptible of teaching are confused about the analysis of the causes of the process [of becoming], he employs his teaching of it forwards starting from the beginning” and so on.

“特别是：他从最初开始的顺说，因为他观察其所化的人（弟子们）迷昧于（诸法）进行的原因的分别，为示各各以自己的原因而进行，为示其生起的次第，所以他曾这样说。”

This is the detailed explanation of the elegance in teaching.
这是对他“到达说法的微妙”的详细解释。
Paragraph 36 “But why is ignorance stated as the beginning here?”
第 36 段：“为什么于此（顺缘起）中最先说无明？”
In the formula for Dependent Origination ignorance is the first one, right?
在缘起诸支中，无明是第一个，对吧？
So why is ignorance stated at the beginning here?
为什么最先说无明呢？
“How then is it the causeless root-cause of the world like the Primordial Essence of those who assert the existence of a Primordial Essence?”
“这无明是否无因而为世间的根本因犹如自性论者（数论派）的自性呢？”
I think the words ‘how then’ are not good here.
我认为这里英译的“how then”不恰当。
I would say “Is ignorance also the causeless root-cause of the world like the Primordial Essence” and so on.
我会翻译成：“Is ignorance also the causeless root-cause of the world like the Primordial Essence”等等。
It is stated at the beginning of the formula.
无明是缘起支的第一个。
So that means that ignorance is the first cause?
那么，这是不是意味着无明是第一因呢？
The Primordial Essence comes from the Samkhya philosophy of Hinduism.
自性论者是印度的数论派哲学。
“It is not causeless.
“不是无因的，
For a cause of ignorance is stated thus ‘With the arising of cankers there is the arising of ignorance’.”
因为‘由于漏集故有无明之集’，所以说为无明的原因。”
So ignorance also has its cause.
因此，无明也是有它的因的。
It is put at the beginning of Paṭiccasamuppāda because it is the outstanding cause of kamma.
无明之所以被放到缘起支的开示，因为，它是业的特别原因。
We will find that in paragraph 38.
我们将在第 38 段看到解释。
Although ignorance is put at the beginning of the formula, it is not a first cause or is not without a cause.
虽然无明被放到缘起支的开始，这并不意味着它是第一因，也不是说它没有因。
“But why does the Blessed One give the exposition of the round with those two things as starting points?”
“然而世尊于轮转说中，为什么以此二法为首？”
When Buddha taught Paṭiccasamuppāda, he took two things, two dhammas, as the outstanding causes of kamma.
当佛陀宣讲缘起支的时候，他指出有两法师业的特殊原因。
One is ignorance (avijjā) and the other is craving (taṇhā).
其中一个是无明（avijjā），另一个是爱（taṇhā）。
“Because they are the outstanding causes of kamma that leads to happy and unhappy destinies.”
“因为它们是至善趣及恶趣的业的特别原因之故。”

Because of ignorance you do something wrong or you do something good, and that leads to jāti or rebirth.
因为无明，大家作恶、行善，这样导致了投生。

Also because of craving we want to be reborn in a better world, thinking that a good destiny is a good place to go to although according to the Buddha it is full of suffering.
同时，因为“爱”，我们希望投生到更好的趣所，认为善趣是个好地方，即使根据佛陀的教法，善趣也是充满苦。

Because of the craving for a better life we do something good.
因为渴求更好的投生，我们就行善。

As a result of that we will be reborn there.
这样，我们就会投生到善趣。

After rebirth there, there is aging, death, suffering and so on.
投生到那里之后，就会有衰老、死亡、痛苦等等。

These are the two main or outstanding causes of kamma.
它们是业的两个特别原因。

So the Buddha gave the exposition of the round of rebirth with these as the starting points.
因此佛陀在宣讲轮回的时候，就以这二者为首。

There are times when he begins with ignorance and sometimes he begins with craving.
有时候他以无明开始，有时候以爱开始。

Sometimes the Buddha taught ignorance as the condition for the round of rebirth and sometimes craving.
有时候，佛陀说无明是轮回的条件，有时候说爱是轮回的条件。

Then in paragraph 43 we have as to meaning.
在第 43 段，我们可以看到“以义”。

Here comes some strange explanations of the word.
这里对名词出现了奇怪的解释。

“As to the meaning of the words ‘ignorance’ and so on.

“即以无明等句之义。

Bodily misconduct, etc., for example” - I think ‘for example’ is not good here.
即所谓（for example）：以不应成就的身恶行”——我觉得这里英译的“for example”不太好。

We may say ‘namely’.
我们可以改成“namely”。

“Bodily misconduct, etc., are called those that ‘ought not to be found’ (or that ought not be acquired), in the sense of being unfit to be carried out (unfit to practice); the meaning is that it should not be permitted (It should not be acquired, it should not be got.).”
“以不应成就的身恶行等名为不当有——不应得的意思，那不当有而有，故为无明。”

Here you see the Pāḷi word ‘avindiya’.
这里大家可以看到巴利语单词“avindiya”。

‘Vindiya’ means to obtain, to acquire, to get.

“vindiya”的意思是“获得”。

So ‘avindiya’ means not fit to get, not to obtain, not to acquire.
因此“avindiya”意思是“不当获得”。

He is explaining the word ‘avijjā’ in Pāḷi.
论师是在解释“avijjā”的巴利语。

“It finds (vindati) what ought not to be found, thus it is ignorance.

“那不当有而有（vindati），故为无明。

Conversely, good bodily conduct, etc.. are called that which ought to be found (that ought to be acquired).
（２）相反的，身善行等名为当有，
It does not find what ought to be found, thus it is ignorance.
那当有而不有，故为无明。”
I think this is just a play on words.
我想这有点像文字游戏。
Avijjā is here derived from the root ‘vid’.
“Avijjā ”的词根是“vid”。

36B 说慧地品

第十七 说慧地品 Ps: 044-080

“Conversely, good bodily conduct, etc., are called those that ‘ought to be found’.
“相反的，身善行等名为当有，
It does not find what ought to be found, thus it is ignorance.
那当有而不有，故为无明。
Also it prevents knowing the meaning of collection in the aggregates, the meaning of actuating in the bases, the meaning of voidness in the elements, the meaning of predominance in the faculties, the meaning of reality in the truths, thus it is ignorance.”
（３）因为对于蕴的聚义，处的努力义，界的空义，根的增上义，谛的如实义，都不知故为无明。”
Here the root is made to mean ‘to know’.
这里它的字根被解释成“知道”。
“Also it prevents knowing the meaning of suffering, etc., described in four ways as ‘oppression’, etc., thus it is ignorance.
“（４）不知以逼恼等而说苦等四种之义，故为无明。
Through all the kinds of generations, destinies, becoming, stations of consciousness, and abodes of beings in the endless round of rebirths it drives beings on (Anta VIrahite saṃsāre JAvāpeti).”
（５）于无始的轮回，令诸有情徘徊于一切胎，趣、有、识住、有情居之中，故为无明(Anta VIrahite saṃsāre……JAvāpeti)。”
This is something like an acronym.
这是一个缩略词。
The word ‘avijjā’ is an acronym.
“avijjā”（无明这个词）被视作缩略语。
We take the capital letters and get AVIJA.
将每个此的首写字母结合起来就是“AVIJA”。
Sometimes the Commentators are very fond of explaining words in this way.
论师有时候特别喜欢这样解释名词。
“Thus it is ignorance.
“故为无明，
Amongst women, men, etc., which are in the ultimate sense non-existent, it hurries on (paramatthato AVIJjamānesu itthi-purisādisu JAvati), and amongst the aggregates, etc., which are existent, it does not hurry on (VIjjamānesu pi khandhādisu nA JAvati).
奔走于第一义不存在的男女等之中(paramatthato AVIJjamānesu itthi-purisādisu JAvati)，而不奔走于第一义存在的蕴等之中(VIjjamānesu pi khandhādisu nA JAvati)。”

I think ‘VI’ should be in capital letters, and in ‘na’ the letter ‘A’ should be a capitol letter, and in
我想“VI”应该大写，“na”中的“A”应该是大写，

‘javati’ ‘JA’ should be capital letters.

“javati”中的“JA”应该是大写。

So here you have to transpose.
这里需要改一下字母顺序。

We have VI-A-JA.
我们有了 VI-A-JA。

You put the ‘A’ at the beginning and there is AVIJA.
将“A”放在开头，就是“AVIJA”。

“Thus it is ignorance.

“故为无明，

Furthermore, it is ignorance because it conceals the physical bases and objects of eye consciousness, etc., and the Dependent Origination and dependently originated states.”
障蔽眼识等的所依、所缘及缘起。缘生法等之故为无明。”

The last one is just the meaning of the word ‘avijjā’, and I think that is quite enough.
最后一个是“avijjā”的意义，我想这样就足够了。

The others are just showing off.
其他的只是在卖弄（showing off）。

Now we come to the word ‘paccaya’.
接下来我们看“paccaya”（缘）。

“That due to which fruit comes is a condition.”

“果从彼缘而来故为‘缘’。”

Paccaya is defined as that.
这就是“缘”的定义。

“ ‘Due to (paṭicca)’ = ‘not without that’; the meaning is, not dispensing with it.

“ ‘从缘’，是非无及不拒绝之义。

‘Comes (eti)’ means both ‘arises’ and ‘occurs’.

‘来’即生起（arises）及进行（occurs）之义。”

What do you understand by ‘arises’ and ‘occurs’?
大家怎么理解“生起”和“进行”的呢？

‘Arises’ means arises and ‘occurs’ means continues to exist, not occurring actually.

“生起”意思就是生起，“进行”的意思是继续存在，这里的英译“occur”不太好。

‘Comes’ means both ‘arises’ and ‘continues to exist for some time’.

“来”的意思是“生起”，并且“继续存在一段时间”。

That is what is meant by the Pāḷi word ‘pavatta’.
这就是巴利语“pavatta”的意思。

They seem to mean the same thing here in English.
这里英译的两个词意义好像是一样的。

It is ‘arises’ and ‘continues to exist’.
实际上是“生起”和“继续存在”。

“Furthermore the meaning of ‘condition’ is the meaning of ‘help’.”

“又缘的意义为资助之义。”

‘Paccaya’ means help.

“paccayā”的意思是“资助”。

“It is ignorance and that is a condition, thus it is ‘ignorance as condition’.”

“无明即缘为‘无明之缘’；所以说‘由无明之缘’”。

This is giving the meaning of the Pāḷi word ‘avijjāpaccayā’.

这里给出的是巴利语“avijjāpaccayā”的意义。

‘Avijjāpaccayā’ means ‘with ignorance as condition’, whence the phrase ‘with ignorance as condition’.

“avijjāpaccayā”的意思是“将无明作为缘”，这就是“无明即缘”这句话的由来。

This is the explanation of the Pāḷi word ‘avijjā’.

这就是对“avijjā”的解释。

Next is the explanation of the word ‘saṅkhāra’.

接下来是对“行”（saṅkhāra）的定义。

Here saṅkhāra is said to have divisions.

这里对“行”进行了分类。

The three divisions are formations of merit, formations of demerit and formations of the imperturbable.

行分成福行、非福行、不动行三类。

This is one set of three.

这是三类的一种分法。

Another set of three is the bodily formations, the verbal formations and the mental formations.

另外一种三类的分法是：身行、语行、心行。

All together there are six.

这样一共就是六种。

These six are formations with ignorance as condition.

此等六种为“以无明为缘”的行。

When we see the word ‘saṅkhāra’, we have to understand whether this is saṅkhāra with ignorance as condition or saṅkhāra given in the Texts, formations with the word ‘saṅkhāra’.”

当我们看到“行”这个词的时候，我们要知道，不管它是以无明为缘的“行”，还是经藏中的“行”，

All these are simply mundane profitable and unprofitable volition.

它们都只是世间的善及不善的思而已。

“These, all six, just mean cetanā (volition), mundane kusala or akusala.

此六种都只是世间的善及不善的思而已。

“But these four, namely, (1) the formation consisting of the formed (saṅkhata-saṅkhāra), (2) the formation consisting of the kamma-formed (abhisaṅkhata-saṅkhāra), (3) the formation consisting in the act of kamma-forming (‘Kamma-forming’ means formed by kamma or caused by kamma - abhisaṅkharaṇa-saṅkhāra), and (4) the formation consisting in momentum (That means ‘consisting in engaging’ or ‘consisting in effort’ - payogābhisaṅkhāra) are the kinds of formations that have come in the Texts with the word ‘formations’.”

“由于说行的语句而来的行有四种：（１）有为行（saṅkhata-saṅkhāra），（２）曾行作行（abhisaṅkhata-saṅkhāra），（３）在行作的行（abhisaṅkharaṇa-saṅkhāra），（４）加行的行（payogābhisaṅkhāra）。”

There are different kinds of formations that are explained here.

这里解释了不同种类的“行”。

Basically there are two kinds of saṅkhāras.

基本上，“行”分 两种。

The first kind of saṅkhāra you find with the word ‘avijjāpaccayā saṅkhārā’.
第一种行就是“无明缘行”中的“行”。
Then the other kind of saṅkhāra is whenever else you find the word ‘saṅkhāra’.
其他的“行”就是在出现“saṅkhāra”的地方。
So you have to find out which saṅkhāra is meant.
因此，大家需要了解到底是哪个“行”。
There are many kinds of saṅkhāra - saṅkhata-saṅkhāra, abhisaṅkhata-saṅkhāra, abhisaṅkharaṇa-saṅkhāra, payogābhisaṅkhāra.
行分许多种——有为行、曾行作行、在行作的行、加行的行。
“(1) All states with conditions, given in such passages as ‘Formations are impermanent’, are formations consisting of the formed.”
“此中：（１）在‘诸行无常’等句，是说一切有缘的法，名有为行。”
That means all conditioned things, mental as well as physical.
意思就是所有的有为法，包括名法和色法。
“(2) In the Commentaries material and immaterial states of the three planes generated by kamma are called ‘formations consisting of the kamma-formed’.”
“（２）在义疏中说业所生的（欲、色、无色界）三地的色法及非色法，为‘曾行作行’。”
That means those conditioned by kamma, those caused by kamma, both material and immaterial states.
意思就是由业所产生的行，包括色法和非色法。
They are called ‘saṅkhāras’ in the Commentaries.
这是注释书中的“行”。
“These are also included in the passage ‘Formations are impermanent’.”
“这亦包摄于‘诸行无常’的句子中。”
When the Buddha said that formations are impermanent, these are also meant.
当佛陀说“诸行无常”的时候，也包括这些。
“But there is no instance in the Texts where they are found separately.”
“但其各别叙述的来处则不清楚。”
In the Texts or in the Suttas they are not mentioned separately.
在圣典中，在经藏中，并没有单独地提及它们。
That means there is no instance in the Texts of saṅkhāra meaning them only.
意思就是说，在圣典中，并没有“行”单独指它们的例子。
When you find the word ‘saṅkhāra’ it will means these things as well as other conditioned states.
当你看到“行”的时候，它的意思既是指这些法，也指其他有为法。
“(3) Profitable and unprofitable volition of the three planes is called ‘the formation consisting in the act of kamma-forming’.”
“（３）三地的善与不善的思，名为在行作的行。”
That just means kamma, profitable and unprofitable cetanā.
这里的意思就是业——善和不善的思。
“It is found in the Texts in such passages as ‘Bhikkhus, this man in his ignorance forms the ‘formation of merit’.
“它的来处，见于‘诸比丘，这在无明中的人，在行作福行’等句。
(4) But it is bodily and mental energy that is called ‘the formation consisting in momentum.
（４）由于身心的精进，名‘加行的行’，

This is given in the Texts in such passages as ‘The wheel having gone as far as the impetus carried it, stood as though it were fixed’.”
它来自‘直至车轮行作之时，停止车轴都固定’等句。”

Bodily and mental energy - the Pāḷi word ‘vīriya’ always means mental energy.
身心的精进——巴利语的“vīriya”通常指心的精进。

Vīriya is one of the 52 cetasikas.
“精进”是五十二个心所之一。

But here bodily and mental energy, bodily vīriya and mental vīriya - what is bodily vīriya?
但是这里提到身心的精进，什么是身的精进？

The Sub-Commentary explains that ‘bodily vīriya (bodily energy, bodily effort)’ means the mental effort which causes bodily effort.
注释书解释“身精进”的时候说：心的精进导致了身的精进。

Sometimes mental effort may not cause bodily effort.
有时候，心的精进并不一定导致身的精进。

So here ‘bodily effort’ actually means mental effort (vīriya) which causes bodily actions to arise.
因此，这里的“身精进”意思就是由心精进导致身体动作的生起。

So there are different kinds of saṅkhāras to be understood.
因此，这就是不同的“行”。

“And not only these, but many other kinds of formations are given in the Texts” and so on.
“不只是此等方法而已：并有其他由行字而来的方法”等等。

Whenever you find the word ‘saṅkhāra’, you have to be very careful.
大家碰到“行”这个词的时候，要非常小心。

In this quotation the words used are ‘verbal formation’, ‘bodily formation’, and ‘mental formation’.
在这段引文里提到“语行”、“身行”和“心行”。

They are not the same as the formations given in paragraph 45.
它们和第 45 段提到的“行”是不同的。

They are different.
它们是不同的。

These 6 formations given in paragraph 44 and paragraph 45, the details about them we will find in paragraph 61.
在第 44 段和 45 段提到的六种行，我们将在 61 段看到对它们的详细说明。

So the verbal, bodily and mental formations in paragraph 47 are different that those in paragraphs 44 and 45.
第 47 段的语行、身心和心行于第 44 段和 45 段中的不同。

Here in paragraph 47 ‘verbal formation’ means vitakka and vicāra.
第 47 段的“语行”意思是“寻”和“伺”。

‘Bodily formation’ means breathing.
“身行”指的是呼吸。

‘Mental formation’ means cetasikas.
“心行”意思是心所（cetasikas）。

Then the other words are explained beginning with paragraph 48 - viññāṇa, nāma, rūpa and so on.
然后从第 48 段开始解释了其他的名相——识、名、色等等。

At the very end of paragraph 48 “Great misery is despair.”
在 48 最后，有“深忧为恼。”

Please note that there are two words in Pāḷi āyāsa and upāyāsa.

大家注意，巴利语中的两个词“āyāsa” 和“upāyāsa”。

‘âyāsa’ means misery and ‘upāyāsa’ means great misery.

“āyāsa”意思是“忧”，“upāyāsa”意思是“恼”。

‘Upa’ intensifies or means great.

“upa”是加强程度的，意思是“大的”。

Great misery is despair.

很大的忧愁就是“恼”。

Bhuso āyāso upāyāsa.

Bhuso āyāso upāyāsa。

‘Bhuso’ means great or it intensifies.

“bhuso”意思是大的，程度深的。

I tell you this because we will find a reference to this later on.

我告诉你们这些，是因为稍后会碰到。

“ ‘There is’ means ‘is generated’.”

“ ‘发生’即生起。”

Beginning with paragraph 51 the characteristic and others are given for each factor.

从第 51 段开始给出了每个缘起支的相等。

“Ignorance has the characteristic of unknowing.

“无明有无明的特相，

Its function is to confuse.

有蒙昧的作用（味），

It is manifested as concealing.

有障蔽的现状（现起），

Its proximate cause is cankers” and so on.

以漏为近因（足处）”等等。

“Formations have the characteristic of forming.

“行有行作的特相，

Their function is to accumulate.

有奋勉的作用，

They are manifested as volition.

思是它的现状，

Their proximate cause is ignorance.”

无明是它的近因。”

Then there is a footnote.

这里有一个脚注。

I think the #7 should not be there.

我想#7 的脚注编号应该在那里。

“Consciousness has the characteristic of cognizing.

“ ‘识’有识知的特相，

Its function is to go before.

有先行的作用，

It manifests itself as rebirth-linking.

结生是它的现状，

Its proximate cause is formations; or its proximate cause is the physical-basis-cum-object.
以行为近因，或以所依及所缘为近因。
Mentality has the characteristic of bending (towards the object).
‘名’有倾向[所缘]的特相，
Its function is to associate.
有（与识）相应的作用，
It is manifested as inseparability of its components, (‘Nāma’ here means vedanā, saññā and saṅkhāra.
不分别是它的现状，（这里的‘名’意思是受、想、行，
They always arise together.).
它们总是一起生起）。
Its proximate cause is consciousness.
以识为近因。
Materiality has the characteristic of being molested.
‘色’有毁坏的特相，
Its function is to be dispersed.
有散布的作用，
It is manifested as [morally] indeterminate.”
[道德上]无记是它的现状。”
The #7 should be there.
脚注#7 的序号应该放在这里。
Now let us look at the footnote.
我们现在来看看脚注。
The footnote is the translation of the Ṭīkā.
脚注是对复注（Ṭīkā）的翻译。
He left out one important sentence.
译者漏掉了很重要的一句话。
I don’t know why.
为不知道他为什么要漏译。
He left out the last sentence.
他漏掉了最后一句话。
Here it is said that it is manifested as morally indeterminate.
这里提到“[道德上]无记是它的现状”。
Its manifestation is mostly indeterminate (abyākata).
它的现行大多数是无记的（abyākata）。
In Abhidhamma there are three terms - kusala, akusala, and abyākata.
在阿毗达摩中，有三个词：善、不善、无记。
‘Kusala’ means kusala consciousness and cetasikas.
“善”指的是善心和心所。
‘Akusala’ means akusala consciousness and cetasikas.
“不善”指的是不善心和心所。
‘Abyākata’ means those that remain including rūpa and Nibbāna.
“无记”意思是剩下的色法和涅槃。
Rūpa (materiality) is one of the indeterminates.
“色法”是无记的一种。

Here its manifestation is ‘indeterminateness’.
这里它的现起是“无记性”。
It is called ‘indeterminate’ to distinguish it from mentality, which is profitable, etc., at different times.”
“它被称为‘无记’，是要和善等的名法在不同时候区分开。”
Nāma is sometimes kusala (profitable) and sometimes akusala (unprofitable).
名法有时候是善，有时候是不善。
Rūpa is always abyākata.
色法总是无记的。
It is never kusala or akusala.
色法从来不会是善或不善，
It is always abyākata.
它总是无记的。
Then the Ṭīkā explains in a different way the word ‘indeterminate’ here.
因此，这里复注以不同的方式来解释“无记”。
‘Indeterminate’ according to Ṭīkā means ‘not cognizing’, ‘not taking an object’.
根据复注的说法，“无记”意思是“不识知”，“不会缘取所缘”。
‘Not taking an object’ is one kind of indeterminateness of rūpa.
“不会缘取所缘”是色法无记性的一种。
I tell you this because when you practice meditation and you concentrate on some rūpa, then sometimes you may see that, oh, it does not cognize.
我之所以跟大家讲这些，是因为当你们禅修的时候，你们专注于某种色法，有时候，你可能会观察到，哦，它不能识知。
Rūpa does not cognize.
色法不能识知。
It has no faculty of cognition.
它没有根，没有认知力。
When you see that way, that means you are seeing rūpa with reference to its manifestation.
当你们这样观察的时候，就意味着你们在观察色法的现状。
It is very common among yogis to see rūpa as that and not just as indeterminate.
禅修者这样去观察色法很普遍，而不是仅仅去观察它的无记。
That is because if you have no knowledge of Abhidhamma, you will not know that rūpa is abyākata.
这是因为如果你没有阿毗达摩的知识，你就不知道色法是无记的。
If you practice meditation, you will see that rūpa or matter has no ability to cognize.
如果你禅修，你就会观察到色法不能识知。
If you see or understand in that way, then you are said to be seeing the manifestation of rūpa or you are seeing rūpa with reference to its manifestation.
如果你这样观察，这样去理解，也就是说你在观察色法的现起，你是在通过现起观察色法。
This is an important sentence in the Ṭīkā.
这是复注里很重要的一个句子。
Paragraph 52 second line “It is twofold as ‘no theory’ and ‘wrong theory’.
第 52 段第二句：“因不行道（no theory）、邪行道（wrong theory）之故为二种。”
‘No theory’ means not understanding and ‘wrong theory’ means wrong understanding.
“不行道”意思是不理解，“邪行道”意思是错误的理解。
Ignorance or avijjā has two meanings - not understanding or wrongly understanding.

“无明”有两个意义——不理解或者错误的理解。
If you do not understand at all, that is ignorance.
如果你完全不理解，那就是无明。
If you understand something in the wrong way, that is also avijjā (ignorance).
如果你错误地理解了某事，那么这也是无明。
If you understand the impermanent as permanent, that is also avijjā
如果你将无常理解成常，这也是
(ignorance).
无明。
You have understanding but your understanding is clouded with moha.
你已经理解了但是你的理解被愚痴（moha）所遮蔽。
That is also avijjā.
这也是无明。
There are two kinds of avijjā - not knowing, not understanding and understanding wrongly.
有两种无明——不理解和错误地理解。
Let us look at paragraph 57, defining of the factors.
我们来看第 57 段，对各个缘起支的定义。
How many factors are there in Dependent Origination?
缘起支一共有多少个？
12.
12 个。
What about sorrow and so on?
“愁”等如何？
They are also mentioned in the formula.
在缘起支里也提到它们。
They are not taken as separate factors because they are not definite.
它们不是被当做单独的缘起支，因为它们是不定的。
That means they may or they may not arise in a certain realm.
意思就是它们可能在某一界生起，也可能不在某一界生起。
For example in the realm of the Brahmās there can be no sorrow, lamentation and so on.
例如，在梵天界，可能就没有“愁、悲”等等。
So it is not an inevitable result of rebirth.
因此，它不是结生必不可少的果报。
When there is rebirth as Brahmās, there can be no sorrow and so on.
如果投生为梵天，就可以没有“愁”等。
That’s why they are not taken as separate factors.
因此它们并没有被当做单独的缘起支。
Now we come to the detailed exposition paragraph 58.
我们现在来看第 58 段详细的解说。
So we have avijjā (ignorance) according to Sutta and according to Abhidhamma.
因此，对于无明，我们可以根据经或者论来解说。
According to the Sutta method it is unknowing about the four instances beginning with suffering, that is ignorance of the Four Noble Truths.
根据经教法，无明就是对于四圣谛的无知。

According to Abhidhamma it is unknowing of the Four Noble Truths plus the past aggregates, the future aggregates, both past and future aggregates and Paṭiccasamuppāda.
根据论教法，无明就是对于四圣谛、过去诸蕴、未来诸蕴和缘起的无知。

Paragraph 60 “Formations are the six mentioned in brief above thus ‘the three, namely, formations of merit, etc., and the three, namely, the bodily formation, etc.’;
第 60 段：“‘行’——即前面曾经略说的福等三种及身行等三种的六种。

but in detail here the [first] three formations are 29 volitions (You know the 29.) that is to say, the formation of merit consisting of 13 volitions, counting the 8 sense-sphere profitable volitions that occur in giving, in virtue, etc., and the 5 fine material profitable volitions that occur in development [of meditation]:
这里再详说，三种行就是 29 种思（大家知道这 29 种），即：（一）福行，有十三种思：即依于进行施戒等所起的八种欲界善思及依于进行修习所起的五种色界善思。

then the formation of demerit consisting of the 12 unprofitable volitions that occur in killing living things, etc.;
（二）非福行，即依于进行杀生等所起的十二种不善思。

then the formation of the imperturbable consisting in the profitable volitions associated with the immaterial sphere, which occur in development [of those meditations].”
（三）不动行，即依于进行修习所起的四种无色界善思。”

You know the kusala and akusala cittas.
大家知道善心和不善心。

There are 12 akusala, 8 kāmāvacara kusala, 5 rūpāvacara kusala and 4 arūpāvacara kusala.
有 12 不善心、8 欲界善心、5 色界善心和 4 无色界善心。

“As regards the other three, the bodily formation is bodily volition, the verbal formation is verbal volition, and the mental formation is mental volition.”
“在其余的三种之中：（四）由于身的思为身行。（五）由于语的思为语行。（六）由于意的思为心行”。

So this is different.
因此这里是不同的。

“This triad is mentioned in order to show that at the moment of the kamma the formations of merit, etc., occur in these [three] doors of kamma (body, speech and mind).
“这三法是为示在造业的刹那，为福等三种转起之门（身、语、意）而说的。

For the 8 sense-sphere profitable and 12 unprofitable volitions, making 20 are the bodily formation when they occur in the body door and produce bodily intimation (kusala and akusala).
因为八种欲界的善思及十二种不善思的正二十思，在身表等起之后而由身门转起的，名为身行。

The same volitions are called verbal formation when they occur in the speech door (through speech) and produce verbal intimation.
彼等（同样的二十思）在语表等起之后而由语门转起的，名为语行。

But volition connected with direct-knowledge is not included here.”
可是在此（二十思之）中，那神通的思因为是属于另一种东西，不能作为（行缘识的结生）识之缘，所以是不包含在内的。”

‘Direct-knowledge’ means abhiññā.
“神通”就是“abhiññā”。

Abhiññā volition does not give any results, any results in the future.
神通的思不能导致任何结果，不能在未来产生任何结果。

And also volition connected with agitation (That means volition connected with uddhacca.), the last of the akusala cittas, does not give any results.
悼举思（最后一个不善心）也不会产生任何结果。

You may remember the fifth chapter of Abhidhamma.
大家可能记得阿毗达摩的第五章。

There it is said that uddhacca volition does not give results at the moment of rebirth.
其中提到掉举思在结生的刹那不会产生结果。

Direct-knowledge also cannot give results.
神通也不会产生结果。

Paragraph 62 “How can it be known that these formations have ignorance as their condition?”
第 62 段：“如何得知此等行是由无明之缘而成？”

The answer I think is not so convincing.
我觉得这里的回答没有什么说服力。

“By the fact that they exist when ignorance exists.”

“因为有无明之时而有行故。”

Why are they caused by ignorance?
为什么是由无明造成的呢？

Because when there is ignorance, there are these formations.
因为有无明的时候，就会有诸行。

And then the explanation of these is not difficult to understand.
然后，对于这些的解释没有什么难理解的。

Ultimately we come to the 24 conditions, the 24 conditions taught in the last book of Abhidhamma.
我们最终来到了 24 缘，这就是阿毗达摩最后一部论书里宣讲的 24 缘。

They are important because we have to understand the Dependent Origination with reference to these conditions.
它们之所以重要，是因为我们需要借助于这些缘来理解缘起。

Only then will we understand Dependent Origination fully.
只有借助于 24 缘，我们才能完全理解缘起。

Otherwise our understanding of Dependent Origination will not be complete.
否则的话，我们对缘起的理解就不完整。

So we have to understand Dependent Origination against the background of these 24 conditions.
因此，我们需要在 24 缘的背景下理解缘起。

This book explains these conditions together with the Dependent Origination.
本书将缘起和 24 缘放在一起进行解释。

So it is very helpful.
这样做非常有好处。

In the Manual of Abhidhamma they are separated.
在《阿毗达摩概要精解》中，它们是被分开的。

Dependent Origination is not explained with reference to Paṭṭhāna.
没有参照发趣法来解释缘起。

Maybe it is too complicated for beginners.
可能是因为对于初学者，它太复杂了。

In order to really understand Paṭiccasamuppāda you have to understand Paṭṭhāna also.
要想真正理解缘起，你们也必须要理解发趣。

These are the 24 conditions.
一共是 24 缘。

The first one is root condition (hetu).
第一个是因缘。

There are 6 roots - lobha, dosa, moha, and then alobha, adosa, amoha.
有六个因——贪、嗔、痴，然后是无贪、无嗔、无痴。
These 6 roots are called ‘root-cause condition’.
这六个因被称为“因缘”。
The word ‘hetu’ is explained in paragraph 67.
67 段对“因”（hetu）这个词进行了解释。
“Herein, ‘cause (hetu)’ is a term for a part of a syllogism.”
“因（hetu）与论式的部分原因根，是一同义语。”
In an Indian syllogism there are 5 parts.
印度三段论逻辑中有五支。
One part is called ‘hetu’.
其中一支被称为“因”。
It is like an example I gave earlier.
这就像我之前举的例子。
There is fire on the mountain.
山上有火。
I am making an inference.
我这是在做一个推论。
We do not really see the fire on the mountain.
我们并没有看到山上的火。
I see smoke on the mountain.
我们看到的是山上的烟。
So I say that there is fire on the mountain.
因此，我就说山上有火。
That is called ‘proposition’.
这被称为“宗”（proposition）。
Then I give you the reason because there is smoke on the mountain.
然后我告诉你原因——因为山上有烟。
‘Because there is smoke on the mountain’ is called ‘hetu’ in Indian syllogism.
“因为山上有烟”在印度三段论逻辑中被称为“因”。
This is just the meanings of the word ‘hetu’.
这里介绍的是“因”的意义。
The first meaning is a part of syllogism.
它的第一个意义就是三段论中的一支。
The second meaning is a reason.
第二个意义是“原因”。
The third meaning is a root.
第二个意义是“根”。
Here ‘root’ is taken to mean hetu.
这里用“根”来解释“因”。
‘Hetu condition’ means root condition or root-cause condition.
“因缘”意义就是根本的缘。
And that really means the 6 mental factors called ‘roots (lobha, dosa, moha, alobha, adosa, amoha)’.
它实际上指的是六个被称为“根”的心所——贪、嗔、痴、无贪、无嗔、无痴。

Then the word ‘paccaya’ is explained.
然后解释了“缘”。
In the explanation I want you to pay attention to the words ‘another state’s presence or arising’.
在解释中，我希望大家注意“另一法的存在或生起”.
When a state is indispensable to another state’s presence or arising, the former is a condition for the latter.
如果一法对于另一法的存在或者生起是不可或缺的话，前者就是后者的缘。
But as to characteristic, a condition has the characteristic of assisting; for any given state that assists the presence or arising.”
至于特相，缘有资助的特相，也就是资助某法的存在与生起。
The Pāḷi word ‘paccaya’ can mean producing cause as well as supporting, so here presence or arising.
巴利语的“缘”（paccaya）的意思可以是“产生之因”，也可以是资助的意思，因此，这里说“存在”或“生起”。
‘Presence’ means supporting and ‘arising’ means producing.
“存在”意思是资助，“生起”意思是产生。
So the word ‘paccaya’ can mean producing cause or just supporting cause.
因此“缘”的意思可以是产生之因，或者说资助之因。
Sometimes both can be taken for one condition.
有时候，同一缘具有这两个意思。
Sometimes only one can be taken.
有时候，只有一个意思。
Paragraph 69 is the intention of some teachers.
第 69 段是一些老师的意见。
We can skip that.
我们跳过去。
Then there is object condition.
接着是所缘缘。
Under object condition everything is included.
所缘缘包含一切。
Everything is the object condition - cittas, cetasikas, rūpa, Nibbāna, all.
一切都是所缘缘——心、心所、色法、涅槃，所有这一切。
There is nothing which is not an object of the mind.
没有什么不能是心的目标。
So everything comes under the heading of object condition.
因此，所缘缘的名目包含一切。
The next one is predominance condition.
下一个是“增上缘”。
In paragraph 72 about a third of the way down “It is the four states called zeal, [purity of] consciousness, energy and inquiry.”
第 72 段大概是三分之一的位置：“称为欲、精进、心、观的四法”。
Abhidhamma students will remember that there are four kinds of predominance) (adhipati).
学习过阿毗达摩的同学就会知道有四种增上。
The first is zeal (chanda).
第一个是欲（chanda）。
The second is consciousness (citta).
第二个是心（citta）。

The third is energy (viriya).
第三个是精进（viriya）。
The fourth is inquiry.
第四个是观。
‘Inquiry’ really means paññā.
“观”实际上就是“慧”（paññā）。
I don’t know where he got the words ‘purity of’ in the brackets.
我不知道为什么译者要在方括号加一个“purity of”。
Do you agree with that?
大家同意这个译法吗？
What about akusala cittas?
这个适用于不善心吗？
There can be predominance of akusala citta.
不善心也有增上。
So they must go.
因此，这个方括号和“purity of”（清净）要去掉。
It is just consciousness, either pure or impure.
它只是一个“心”，跟清净不清净无关。
Sometimes lobha can predominate, right?
有时候，贪也可以是增上，对吧？
Paragraph 73 there are two conditions - proximity condition and contiguity condition.
第 73 段有两个缘——无间缘和等无间缘。
They are the same.
这两个是一样的。
Just the words or letters are different.
只是名称不同，
The meaning is the same.
意思是一样的。
This condition is like giving opportunity to others.
这个缘就像是给其他法机会。
In order for you to sit on this chair I vacate this chair.
为了让你坐在这个椅子上，我要让出这个椅子。
It is something like that.
类似于此。
In order for the next consciousness to arise the previous consciousness must disappear because there can only be one consciousness at a time.
为了让下一个心生起，前一个心必须消失，因为每一个刹那只能有一个心。
Suppose there are a series of consciousness - 1, 2, 3, 4, 5.
假设有一系列的心 1、2、3、4、5。
At one moment there is only one consciousness.
在任何一个刹那，只能有一个心。
When #1 disappears #2 arises.
#1 心消失，#2 心生起。
When #2 disappears #3 arises.
#2 心消失，#3 心生起。

When #3 disappears #4 arises and so on.
#3 心消失，#4 心生起，诸如此类。
#1 is said to be the condition for the arising of #2.
#1 心就是#2 心的缘。
Actually the disappearance of #2 is said to be the condition for the arising of #3 and so on.
实际上#2 心的消失就是#3 心生起的缘，等等。
So this is not producing condition but just supporting condition.
因此，这不是产生的缘，而是资助的缘。
In order for that citta to arise the previous citta must disappear.
为了让某心生起，前一个心必须消失。
It is like giving your seat to another person.
这就像给人让座。
It is something like that.
类似于此。
Some teachers try to find a difference between these two.
有些老师试图找出这两个缘之间的区别。
Paragraph 75 “The opinion of [certain] teachers is that proximity condition refers to proximity of aim (fruit) and contiguity condition refers to proximity of time.”
第 75 段：“诸阿阇梨的意思，则以世（aim, fruit）的无间性为无间缘，以时（time）的无间性为等无间缘。”
‘Aim (fruit)’ is the wrong translation.
这里英译的“aim（fruit）”是错误的翻译。
The Pāḷi word is ‘attha’ ‘Attha’ can mean a substance or a thing.
这里的巴利语是“attha”，“attha”的意思可以指本质或事物。
Here it means a phenomenon or in Pāḷi a dhamma.
这里它的意思是某个现象，或者相当于巴利语的“dhamma”（法）。
So proximity of phenomenon and contiguity of time - that means no interval of dhammas and no interval of time.
因此，就是现象的无间，时间的等无间——意思就是诸法无间断，时间无间断。
When there is no interval of dhamma, it is proximity and when there is no interval of time it is contiguity.
当法没有中断的时候，就是无间，当时间没有中断的时候，就是等无间。
That is what the other teachers say.
这就是其他老师的意见。
“But that is contradicted by such statements as ‘The profitable [consciousness] belonging to the base consisting of neither perception nor non-perception in one who emerges from cessation is a condition, as contiguity condition, for Fruition attainment [consciousness]’.”
“但此说与‘从灭尽（定）出定者的非想非非想处善，对于果定，是由于等无间缘而为缘’等的文句相违。”
So it contradicts this passage from Paṭṭhāna.
这和发趣论矛盾。
You may not understand it.
你们可能不太理解。
An Anāgāmī and an Arahant can enter into what is called ‘the attainment of cessation’.
阿那含和阿罗汉圣者可以进入灭尽定。
In this attainment there is the temporary suspension of mental activity.
在这个境界中，心的活动是可以暂时停止的。
When a person is in that samāpatti (attainment), there is no activity of mind.

当某人处于这样的等至（samāpatti ）之中时，他就没有心理活动。

There is only the physical body.
只有色身的存在。

As soon as the person emerges from that attainment, Fruition consciousness arises.
当此人从此定中出来，就会生起果心。

If the person is a Non-Returner, Non-Returner Fruition consciousness arises.
如果此人是不还果圣者，就会生起不还圣者的果心。

If the person is an Arahant, Arahant Fruit consciousness arises.
如果此人是阿罗汉圣者，就会生起阿罗汉的果心。

It is said in this passage that the fourth arūpāvacara citta that arises before that attainment is a condition for that Fruition consciousness by way of contiguity.
这段里说在此定之前生起的第四个无色界心是这个果心的等无间缘。

But there may be 7 days interval between these 2 because a person can be in that attainment up to 7 days intervening in time.
但是这两个心之间可能会有七天的时间间隔，因为此人最多可以进入此种定 7 天。

So it contradicts with that opinion.
因此，这就与这种观点矛盾。

According to them there should be no intervening of time between the conditioning and the conditioned.
根据他们的说法，在缘法和缘生法之间不能有时间间隔。

In this case there can be a long, long time.
但是在这个例子中，这个时间间隔可以很长。

If it is a brahmā, it maybe years between the fourth arūpāvacara consciousness and the Fruition consciousness.
如果是梵天，在第四个无色界心和果心之间的时间间隔可以是很多年。

This opinion is untenable and contradicted.
这种观点是站不住脚，是自相矛盾的。

Then there are some more arguments.
然后，还有其他一些争论。

They are also rejected.
也被作者破斥了。

Please go over these at home.
请大家在家里自己看这些内容。

In paragraph 80 “But just as great misery is despair, so great support is decisive support.”
第 80 段：“譬如强烈的痛恼为激恼，如是强力的依止为亲依止。”

This you may not understand unless you have the Pāḷi words in mind.
除非大家知道这里的巴利语单词，否则就无法理解。

“Just as great misery is despair.”

“强烈的痛恼为激恼”。

I just told you to make a note of āyāsa and upāyāsa, right?
我之前告诉过大家记住“āyāsa”和“upāyāsa”，对吧？

Great āyāsa is upāyāsa.
大的“āyāsa”（痛恼）就是“upāyāsa”（激恼）。

So here also great support is great support or decisive support.
因此这里说，强力的依止为亲依止。

The Pāḷi word for support is nissaya.

“依止”的巴利语是“nissaya”。
The Pāḷi word for decisive support is upanissaya.
“亲依止”的巴利语是“upanissaya”。
The word ‘upa’ is there like in the word ‘upāyāsa’.
这里的“upa”与“upāyāsa”里的“upa”意思相同。
Āyāsa is intensified by the prefix ‘upa’.
通过前缀“upa”，“āyāsa”的程度被加强。
The word ‘nissaya’ is also intensified by the prefix ‘upa’.
同样地，通过前缀“upa”，“nissaya”也被增强。
That is what he is saying here.
作者在这里就是这个意思。
But if you do not have the Pāḷi words in mind, you may not really understand what he is saying here.
但是如果你不知道这些巴利语单词，你就不能真正明白作者在这里讲什么。
“This is a term for a cogent reason (a very strong reason).
“即与强力的原因是一同义语。
Consequently a state that assists by being a cogent reason should be understood as a decisive condition.”
故知以强有力的原因而助成之法为亲依止缘。”
Then the varieties of decisive support are given - objective decisive support, proximate decisive support and natural decisive support.
然后给出了亲依止缘的不同说法——有所缘亲依止、无间亲依止及本性亲依止。
We have run out of time.
我们超时了。
Please bring these sheets next week or when you study Paṭiccasamuppāda keep them handy so you can look at them.
下个星期请将这些下发资料带来，当学习缘起的时候，大家就可以随时查看了。
Sādhu!
萨度！
Sādhu!
萨度！
Sādhu!
萨度！

37A 说慧地品

第十七 说慧地品 Ps: 101-126

Last week we finished the 24 conditions.
上个星期，我讲完了 24 缘。
So today we begin with paragraph 101, how ignorance is a condition for formations.
今天我们从第 101 段开始，无明怎么成为行的缘。
These paragraphs describe in what way ignorance is related to different formations.
这些段落介绍了无明是以何种方式与不同的行相关。
It is the application of the 24 conditions to the Doctrine of Dependent Origination.
这就是将 24 缘应用到缘起的理论中。
I think you remember that there are different kinds of formations - formations of merit, formations of demerit and formations of the imperturbable.
我想大家记得有不同的行——福行、非福行和不动行。

At least these three you should remember.
大家至少要记得此三者。
If you do not remember, go back to paragraph 60.
如果不记得，请回到第 60 段。
‘Formations of merit’ means cetanā (volition) concomitant with kusala.
“福行”的意思是与善心俱生的思（cetanā）。
‘Formations of demerit’ means cetanā concomitant with akusala.
“非福行”的意思是与不善心俱生的思。
‘Formations of the imperturbable’ means cetanā concomitant with the four formless jhānas (arūpāvacara).
“不动行”的意思是与四无色禅那俱生的思。
So ignorance is a condition for formations of merit in how many ways?
那么，无明以多少种方式成为福行的缘？
Formations of demerit in how many ways?
以多少种方式成为非福行的缘？
Formations of the imperturbable in how many ways?
以多少种方式成为不动行的缘？
“Herein, for those of merit ignorance is a condition in two ways: it is a condition in two ways, namely, as object condition and as decisive support condition (not as support condition).”
“对于福行为二种缘，即依所缘缘及亲依止缘（不是依止缘）为二种缘。”
It is #9, not #8.
是#9，不是#8。
“For ignorance is a condition, as object condition, for formations of merit of the sense-sphere at the time of comprehending [by means of insight] ignorance as liable to destruction and fall; and it is likewise for those of the fine material sphere (arūpāvacara) at the time of knowing a confused mind by means of direct-knowledge consciousness (abhiññā) [through penetrating others’ minds and so on].
“即彼（无明），在（良善凡夫）[通过观智]思惟无明为‘尽灭法，衰灭法’的时候，则对于欲界诸福行，由所缘缘为缘；以神通心（他心智）而知有痴心的时候，对于色界（诸福行由所缘缘为缘）。
But it is a condition, as decisive support condition, in two cases, that is to say, [for the sense-sphere formations] in one who, for the purpose of surmounting ignorance, fulfills the various instances of sense-sphere merit making consisting in giving, etc., and [for the fine material sphere formations] in one who arouses the fine material jhānas [for the same purpose].
其次对于为超越无明而完成施等的欲界的福业之事者及（为超越无明）而生起色界禅者的二种人，则（无明）由亲依止缘为缘；
Likewise in one who effects the merit while aspiring to the delight if sense-sphere becoming and fine material becoming because he is confused by ignorance.”
同样的，对于为无明所痴迷故，希求欲有、色有的幸福而行彼等（欲界色界的）福行者（则无明亦由亲依止缘为缘）。”
Ignorance is unwholesome (akusala).
无明是不善。
So how is it related to kusala, formations of merit?
那它怎么与善、福行起来起来呢？
They cannot arise at the same time.
它们是不能同时生起的。

Ignorance is a condition, as object condition, for the formations of merit.
无明作为福行的缘——所缘缘。
That means when the kusala cittas arise, they take ignorance as an object.
意思就是善心以无明为所缘生起。
It is also a decisive support condition of kusala cittas.
它也是善心的亲依止缘。
The decisive support condition is very wide.
亲依止缘的范围非常广。
If you cannot think of any other condition, you can say that they are related by decisive support condition.
对于二法之间的关系，如果你想不出任何其他缘，你就可以说它们之间的关系是亲依止缘。
You will almost always be right.
你几乎总是对的。
Ignorance is related to formations of merit by two conditions, as an object and as decisive support.
无明以两种缘与福行联系起来——所缘缘和亲依止缘。
The next paragraph concerns the condition for demerit (akusala), how ignorance is related to akusala.
下一段是关于非福行的缘，无明怎么和不善联系起来。
Ignorance itself is akusala.
无明本身就是不善。
So there we have what conditions?
那么这是什么缘呢？
Let’s see.
我们看看。
“As object condition at the time of the arising of greed, etc., contingent upon ignorance” - ignorance can be the object of akusala consciousness.
“若依无明为缘而生起贪等之时”——无明可以成为不善心的所缘。
“As object predominance and object decisive support respectively at the times of giving importance [to ignorance and enjoying it]” - that means taking ignorance firmly and enjoying it.
“则由增上缘（为缘）；若尊重（无明）而欣赏之时，由所缘增上缘及所缘亲依止缘为缘”——意思是牢牢地抓取无明，并且沉浸其中。
“As decisive support in one who, being confused by ignorance and unaware of danger, kills living things, etc.” And then what?
“对于为无明所迷惑不见其过失而行杀生等人，则由亲依止缘为缘”。然后是什么？
“As proximity, contiguity, proximity decisive support, repetition, absence and disappearance, for the second impulsion and those that follow.”
“对于（不善的）第二速行等，则由无间缘、等无间缘、无间亲依止缘、数数习行缘、非有缘、离去缘（为缘）。”
You know that there are seven javana moments in a thought process.
大家知道在心路过程中有七个速行。
Ignorance concomitant with the first javana moment is a condition for the second javana.
伴随着第一个速行刹那生起的无明是第二个速行的缘。
Then that concomitant with the second javana is a condition for the third and so on as proximity, contiguity, proximity decisive support (That is a variety of decisive support.), repetition, absence and disappearance.
然后伴随第二个速行的是第三个速行的无间缘、等无间缘、无间亲依止缘（也就是不同的亲依止）、数数习行缘、非有缘和离去缘，诸如此类。

One javana is related to another javana by proximity, contiguity and so on, and also repetition because they belong to the same genus, akusala here.
一个速行和另一个速行之间的缘是无间缘、等无间缘等等，也是数数习行缘，因为它们属于同一类，在这里都是不善。
“As root cause, conascence, mutuality, support, association, presence, and non-disappearance, in one doing anything unprofitable” - that means that they arise at the same time.
“对于任何等的不善行者，则以因缘、俱生缘、相互缘、依止缘、相应缘、有缘、不离去缘（为缘）”——意思就是说它们同时生起。
Ignorance is related to the cetanā arising together with it by way of conascence, arising together-mutuality, support and so on.
无明与俱生的思以俱生缘、相互缘、依止缘等等相关。
Ignorance is a condition for formations of demerit in many ways.
无明以诸多方式成为非福行的缘。
In this chart they are given.
在这个表中都列出来了。
The first column is the conditioning.
第一列是缘法，
The second column is the conditioned.
第二列是缘生法，
The third column is the conditions.
第三列是它们之间的缘。
If you look at it, you will understand easily.
大家参照它，就很容易理解。
Ignorance is a condition for formations of merit by #2 (ārammaṇa) and #9 (upanissaya).
无明是福行的#2（所缘缘）和#9（亲依止缘）。
You will have to refer to the other sheet to find out what the numbers refer to.
大家需要借助于另外一张表，才能知道这些序号代表的是何种缘。
Then ignorance is a condition for formations of demerit by #2 (ārammaṇa), ārammaṇādhipati (That is a variety of #3, adhipati.), object decisive support (ārammaṇūpanissaya which is a variety #9 upanissaya), then #9 (upanissaya), #4 (anantara), #5 (samanantara) anantarūpanissaya (a variety of upanissaya), #12 (āsevana), #22 (natthi), #23 (vigata).
然后无明是非福行的#2（所缘缘）、所缘增上（它是#3 增上缘的一个变体）、所缘亲依止（它是#9 亲依止缘的一个变体）、然后是#9（亲依止缘）、#4（无间缘）、#5（等无间缘）、无间亲依止缘（是亲依止缘的一个变体）、#12（数数习行缘）、#22（非有缘）、#23（离去缘）。
Ignorance is a condition for formations of the imperturbable by #9 (upanissaya) only.
无明只是不动行的#9（亲依止缘）。
Ignorance is a condition for formations of demerit by #1 (hetu) also.
无明也是非福行的#1（因缘）。
The paragraphs in the Visuddhi Magga are given in brackets on the handout.
《清净道论》的段落序号在下发资料中被放在方括号里。
So you can easily go back to The Path of Purification.
这样，大家就可以很容易地回到《清净道论》，
You read the book.
阅读相关的段落。
Then you read the chart and go back and forth.

这样你可以对照表格来回阅读。

So for the imperturbable there is only the decisive support condition.
对于不动行，只有亲依止缘。

The conditioning factor is ignorance and the conditioned states are the formless jhāna cittas or formless jhāna cetanā (volition).
缘法是无明，缘生法是无色界禅那心或者说无色界禅那的思。

It can only be through decisive support that ignorance conditions the formless jhānas because they do not arise together.
只有通过亲依止缘，无明才能作为无色界禅那的条件，因为它们不能同时生起。

There can be no root cause, conascence, mutuality and others.
不可能是因缘、俱生缘、相互缘，等等。

This is how we apply the 24 conditions to Dependent Origination.
我们就是这样讲 24 缘应用到缘起中。

Only when we apply the 24 conditions to Dependent Origination do we really understand it.
只有我们将 24 缘应用到缘起中，我们才能真正理解缘起。

Otherwise our understanding is not complete.
否则话，我们的理解就不完整。

Here we know how the conditioning factors and the conditioned factors are related by way of any of these 24 conditions.
这里，我们就知道通过 24 缘中的某些缘，缘支怎么和缘生支联系起来。

When we see the conditions, we know whether the conditioning and the conditioned factors arise at the same time or at different times.
当我们了解它们之间所连接的缘时，我们就知道缘支和缘生支是否是同时生起。

If they arise at the same time, there can be conascence condition, mutuality condition and so on.
如果它们是同时生起的，就可能是俱生缘、相互缘等等。

In the links of Dependent Origination the relationship between them is not always one of cause and effect, producer and produced.
在缘起支的联系中，彼此之间的关系并不总是因和果、创造者和被创造者的关系。

Sometimes it is a relationship of helping one another, supporting one another at the same time.
有时候，它们之间是彼此资助的关系，同时资助对方。

Sometimes the conditioning and conditioned factors arise together and sometimes they do not.
有时候，缘支和缘生支是同时生起的，有时候不是同时生起的。

Next paragraph 105 there is no single fruit from a single cause.
下一段，105 段，不是从一因而产生一果。

In the formula it is said depending on avijjā there are formations; depending on formations there is consciousness.
在缘起支中，无明缘行，行缘识。

Only ignorance is mentioned at the beginning.
在开始的时候，只提到了“无明”。

So the question is:
因此有人就问：

Is ignorance the only condition for the formations or are there other conditions?
无明是行的唯一缘，还是有其他缘？

“If it is only one, there follows the assertion of a single cause.”
“这里如果只有（无明）一种（为行的缘），则陷于一因说。”

This is rejected in Buddhism.
佛教是反对一因说的。
Buddhism accepts multiple results from multiple causes.
佛教接受多因对多果。
If one asserts that ignorance is the only condition for formations, then one is asserting that there is only one cause, a single cause.
如果有人说，无明是行的唯一的缘，那么他就是在说只有一个因，单一的因。
That is not accepted.
佛教不接受这种说法。
“If there are others, the description of it as a single cause.. is incorrect.”
“若更有别的缘，则说明‘由无明之缘而有行’的一种原因为不适合了。”
If there are other causes, why did the Buddha just say ‘avijjā’?
如果有其他原因，为什么佛陀说只有“无明”？
The answer it that it is not incorrect.
回答是，这没有不对的。
“Why not?
为什么？
Here is the reason.”
原因如下
“Here there is no single or multiple fruit of any kind from a single cause, nor a single fruit from multiple causes, but only multiple fruit from multiple causes.”
“不是从一因而生一果或多果，亦非从多因而只生一果，而是说多因而生多果。”
This is the Buddhist standpoint.
这就是佛教的观点。
From many causes there are many fruits.
从多因产生多果。
“From multiple causes (I think we can leave out ‘so’.), in other words, from temperature, earth, seed, and moisture, is seen to arise a multiple fruit, in other words, the shoot which has visible form, odor, taste and so on.”
“但是由于多因而成多果（英译的‘so’删掉）。如从气候、土地、种子及水等的种种因，我们看见生起具有色、香、味等而称为芽的果。”
This explains the previous sentence.
这里是解释前面的句子。
So from multiple causes arise multiple results.
从多因产生多果。
“But one representative cause and fruit given in this way ‘With ignorance as conditioning there are formations; with formations as condition consciousness’ have a meaning and a use.”
“然而这里说‘由无明缘而有行，由行缘而有识’的一因一果，是具有意义（meaning）及目的（use）的。”
He always translates ‘attha’ as meaning.
译者总是将“attha”翻译成“意义”（meaning）。
I think we should say here that they have a kind of benefit and a purpose.
我觉得这里应该翻译成“具有利益（benefit）和目的（purpose）”。
Although there are many causes, the Buddha only mentioned one cause.
虽然有很多种因，但是佛陀仅仅提到一种因。

There is some purpose, some benefit to be had from mentioning just one.
只提到一种因，这是具有某种目的，具有某种利益的。

“For the Blessed One employs one representative cause and fruit when it is suitable for the sake of elegance in instruction and to suit the idiosyncrasies of those susceptible of being taught.”
“即世尊的微妙说法为适应其所化的弟子有些依主要故，有些依明了（elegance）故，有些依不（与他）共（ idiosyncrasies）故，所以说一因一果。”

These are the two reasons we always have recourse to when we cannot give any other reason.
当我们找不到其他原因的时候，我们总是借助于这两种原因。

Why did Buddha say depending on avijjā there are saṅkhāras and not depending on avijjā and others there are saṅkhāras?
为什么佛陀说无明缘行，不是说无明和其他法缘行？

Then our answer is that is because of the elegance of instruction, because the Buddha was Lord of the Dhamma and he had many ways of teaching.
这里，我们的回答是：为了教导的优雅（elegance），因为佛陀是法王，他能给予很多种教法。

And also it is to suit the likes and dislikes of the listeners.
这样也是为了适应众生的诸多根器。

These are the two reasons.
就是这两种原因。

Here the susceptibility of beings to be taught is pointed to.
在这里，指出了接受教导的众生的根器（susceptibility）。

Listeners are familiar with different terms and they have different likes and dislikes.
不同的人熟悉不同的词汇，有不同的好恶。

In order to suit them the Buddha sometimes only taught one cause or two causes and so on.
为了适应这些人的根器，佛陀有时候只宣讲一因、二因等等。

What is important is the next sentence.
下一句很重要。

“And he does so in some instances because it is a basic factor.”
“是依（因果的）主要之故。”

Sometimes he gave only one cause although there are many causes because it is a basic factor, a basic cause.
有时候，虽然有很多种原因，但是佛陀还是只给出一种原因，因为这是主要的原因，是基本的原因。

“And in some instances because it is the most obvious (cause), and in some instances because it is not common to all.
“有时候是依明了的一因之故，有时候是依不与他共的一因之故。

(It is peculiar to that only.)”
（是它独有的原因）”

Then the next paragraph explains that in detail, pointing out examples in the Texts, in the Suttas.
接着下一段详细进行了解释，给出了圣典中，经文中的例子。

“In the passage ‘with contact as condition feeling’ he mentions a single cause and fruit because they are basic factors.
“如说‘由触缘而有受’的一因一果，是依（因果的）主要之故，

For contact is the basic cause of feeling since the kinds of feeling are defined according to the kinds of contact [as ‘eye-contact-born feeling’ and so on] and feeling is contact’s basic fruit since contact is defined according to the kinds of feeling [that it produces].”
触是受的主要原因，因为受依于触而确定之故。受是触的主要之果，因为触依于受而确定之故。”

That is one point.
这是其中一点。
“He mentions a single cause in the passage ‘Disease due to phlegm’ because that is the most obvious.”
“如说‘病由痰等起’，是依明了的一因之故。”
There are other causes too like kamma.
还有其他原因，例如业。
“For here what is obvious is the phlegm, not the kamma, etc., [mentioned later in the same Sutta].”
“因为这里明了的是痰，而不是业等（在同一经的稍后处提到）。”
“He mentioned a single cause in the passage ‘Bhikkhus, any states whatever that are unprofitable are all rooted in unwise attention because it is not common to all.”
“如说‘诸比丘，任何诸不善法，都以不如理作意为根本（因）’，是依不（与他）共的一因说；因为不如理作意是不善的不（与其他善等所）共。”
Here unwise attention is given as a cause or as the root of what is unprofitable (akusala).
这里将不如理作意作为不善的根本因。
Unwise attention is given here because it is not common to all.
之所以给出不如理作意，是因为它是不共的。
It is peculiar to akusala only.
它只是不善所独有的。
So the next sentence does not give that meaning.
下一句的英译不太对。
“For unwise attention to unprofitable things is not common to all [states] in the way that, say, physical basis and object are common to all.”
“因为不如理作意是不善的不（与其他善等所）共，而所依及所缘等是（其他善等所）共的。”
Actually what it means is that unwise attention is an uncommon cause for unprofitable states or is a peculiar cause for unprofitable states.
这里的意思是不如理作意是不善心的特殊原因。
When unprofitable states arise, they arise due to unwise attention.
当不善心生起的时候，是因为不如理作意。
They also arise depending upon the objects and depending upon the senses.
不善心的生起还依赖于所缘和诸根。
Objects and the senses are also conditions for akusala to arise.
所缘和诸根也是不善心生起的缘。
However they are not peculiar to akusala only.
但是这不是导致不善心生起的特有原因。
You see something and you have eye consciousness.
你看到某物，生起眼识，
That is not akusala.
这并不是不善心。
Even though you see something, later on at the javana moments you may have kusala.
即使你看到某物之后，后来的速行刹那你可能生起不善心。
So the objects and the senses are not peculiar causes for the eye consciousness or consciousness to arise.
所缘和诸根也不是眼识或者心生起的特有原因。
They are common, but unwise attention is the peculiar cause for akusala to arise.

它们是通用的因，而不如理作意则是不善心生起的特殊原因。

So if we have unwise attention, we will have akusala javanas.
因此，如果我们不如理作意，我们就会有不善的速行。

If we have wise attention, we will have kusala javanas.
如果我们如理作意，我们就有善的速行。

We see something and sometimes we have kusala or akusala.
我们看到某个事物，有时候我们就会生起善心和不善心。

That depends upon whether we have wise attention or unwise attention.
这取决于我们是否能够如理作意。

So here “For unwise attention is the uncommon cause for unprofitable states.”
因此这里，“任何诸不善法，都以不如理作意为根本（因）。”

We should say like that, not ‘unwise attention to unprofitable things’.
这是这里的意思，英译的“unwise attention to unprofitable things”不对。

Buddha said here that all unprofitable are rooted in unwise attention.
佛陀在这里说所有不善的根本原因就是不如理作意。

They are caused by unwise attention although they need other conditions - physical basis and object.
虽然有其他的缘——所依（physical basis）和所缘，但是不善心还是由不如理作意。

Physical basis and object are common causes for both kusala and akusala.
所依和所缘是善和不善共有的因。

Unwise attention is the cause for akusala only.
不如理作意是不善特有的因。

“Consequently although other causes of formations such as physical basis and object, conascent states, etc., are actually existent, still ignorance may be understood as the representative cause of formations [firstly] because it is the basic factor.”
“虽然在行的原因中也有其他的所依、所缘及俱生法等存在，但依‘视为乐者而爱增长’及‘由于无明之集而为漏之集’等语，虽存有其他的爱等的原因，而无明为行的主要原因之故。”

This is the application to the present topic.
这是将其应用到当前的话题。

So ignorance is mentioned alone because “it is the basic factor as the cause of other causes of formations such as craving, etc., as it is said ‘Craving increases in one who dwells seeing enjoyment’ and ‘With the arising of ignorance there is the arising of cankers’, and again because it is the most obvious, ‘Not knowing, bhikkhus, in ignorance, he forms the formation of merit’, and lastly because it is not common to all.
因此，在这里单独提到无明是因为“但依‘视为乐者而爱增长’及‘由于无明之集而为漏之集’等语，虽存有其他的爱等的原因，而无明为行的主要原因之故。

So the use of one representative cause and fruit should in each instance be understood according to this explanation of it.”
则（无明为行的因）甚明了故，且不（与他）共故，所以说此无明为行的因。如是以上面所说明的一因一果（的目的），当知亦是说明（其他）一切（缘起支）的一因一果的目的。”

Ignorance (avijjā) is mentioned alone because it is the representative cause of formations and because it is the most obvious, and because it is uncommon.
单独提到无明，是因为它是诸行具有代表性的因，因为它是最明显的原因，因为它是不共的原因。

You see in the footnote 18 this explanation of it.
大家看脚注 18，对此进行了解释。

The Pāḷi word is ‘parihāra’.
这里的巴利语是“parihāra”（说明）。

The translation of this word given is explanation.
此处对这个词的英译就是“解释”（explanation）。
Actually ‘parihāra’ means literally doing away with the question or avoidance of the question.
实际上，“parihāra”的意思是“从字面上应对问题，或者处理问题”。
It is not running away from it, but doing away with it.
不是逃避问题，是应付问题。
When you give answer, you are getting rid of the question.
当你给出答案的时候，就是在处理问题。
Simply it may mean a reply or an answer, not explanation actually.
简单来说，它的意思可能是“回答”或“答案”，实际上并不是“解释”的意思。
In a debate when someone says something, you have to avoid it or you have to get away from it by giving answer or reply.
在辩论中，如果某人讲了某件事，你想避免它，或者你通过回答来处理它。
So it is this answer or reply.
因此它的意思是“答案”或者“回答”。
“Here it may be asked:
“兹有反问者：
We admit that (what was said above) - But ignorance is reprehensible and has entirely undesirable fruit.
‘如果这样，那一向取不善的果而且有过恶的无明，
How then can it rightly be a condition for the formations of merit and of the imperturbable?
却为福行及不动行之缘，岂能妥当？
Sugar cane does not grow from [bitter] nimba seeds.
决无尼婆（nimba）[苦涩的]的种子
Why should it not be right?”
能生甘蔗之理’？”
Do you know what ‘nimba’ is?
大家知道这个“尼婆”的意思吗？
It is not an English word.
这不是英语单词。
It is a kind of tree.
它是一种树。
I haven’t seen that tree in this country.
我在美国没有见过这种树。
It grows in tropical countries.
它生长在热带国家。
It is small with long leaves.
它很小，但是叶子很长。
Their taste, the leaves as well as the fruit, is bitter.
它的味道，它的叶子和果实都很苦。
Also the branches or wood is bitter.
它的枝干和木头也是苦的。
In the East monks use the branches of that tree as a tooth brush or as a tooth stick.
东方国家的僧人用这种树的枝条作为牙刷或者齿木。
Have you seen the tooth sticks that monks use?
大家有没有见过出家人用的齿木？

Mostly those are made of that tree.
大多数齿木都是取材于这种树。
Since it is bitter and a little hard, it may have some medicinal properties.
因为它是苦的，并且有点坚硬，因此可能具有某些药性。
People use it to protect their teeth from decaying.
人们用它来保护牙齿。
In Hindi it is called ‘neem’.
这在印地语里被称为“neem”。
The Pāḷi word is ‘nimba’ and the Sanskrit word is ‘nimba’, but in Hindi it is ‘neem’ which comes from nimba.
巴利语是“nimba”，梵语也是“nimba”，印地语是“neem”，也是来自“nimba”。
There is some kind of soap made from the essence of that tree.
有某种肥皂也是用这种树木制成的。
Whenever something bitter is to be pointed out, the Commentators use nimba.
只有提到苦的东西的时候，论师就用采用“nimba”。
So sugar cane does not grow from nimba seeds.
甘蔗不会从尼婆种子中生长出来。
The answer is that the conditioning and conditioned or cause and result are sometimes opposed to each other, or they may be unopposed, or they may be like or unlike.
回答是，缘法和缘生法，或者说因和果有时是对立的，有时是不对立的，有时是相似的，有时是不同的。
“Both as opposed and unopposed
“怎么不妥当，即于世间之中：相违、不相违、
A state’s conditions may be found,
似同与不同，
And both as like and unlike too:
都是诸法的缘的成就。
That does not make it their results.”
然而它们不只（only）是异熟（That does not make it their results）。”
Actually it should be “That does not make it their results only.”
实际上，这里要加一个“only”。
That means those that are conditioned are not results only.
意思是缘生法不只是异熟。
In order to understand you must understand the Pāḷi word used for results here.
要想理解这句，大家必须要知道这里“异熟”的巴利语单词。
The Pāḷi word is ‘vipāka’.
它的巴利语是“vipāka”。
‘Vipāka (result)’ means the product of kamma in the form of cittas and cetasikas, not rūpas, just cittas and cetasikas.
“异熟”（vipāka）意思是业的结果，以心和心所的方式呈现，不是色法，只是心和心所。
You know the vipāka cittas (resultant consciousness).
大家知道异熟心（vipāka cittas）。
There are 37 or 52 resultant consciousness in the 89 or 121 types of consciousness.
在 89 或 121 心中有 37 或者 52 个异熟心。
They alone are called ‘vipāka’.
它们单独被称为“异熟”。

So here in the verse in paragraph 109 “That does not make it their results only” or “They are not results only.”
因此，这里在 109 段的偈颂中说：“然而它们不只是异熟。”
That means they are not vipāka only.
意思是它们不只是“异熟”。
Some are vipāka and some are not vipāka, but they are conditioned.
有些是异熟，有些不是异熟，但是它们是缘生法。
“It is established in the world that when states have a condition, it may be opposed or unopposed to them as to presence, individual essence, function, and so on.
“于世间中，诸法由于处所、自性、作用等的相违及不相违的缘而成就，
For a preceding consciousness is a condition, opposed as to presence, for the succeeding consciousness.”
即如前心之对于后心是处所（presence）相违的缘。”
#1 consciousness is a condition for #2 consciousness.
#1 心是#2 心的一个缘。
It is opposed to #2 as to presence.
#1 心对于#2 心是处所相违。
That means when #2 arises, #1 is no longer there.
意思就是当#2 生起的时候，#1 就不在那里。
So one is absent and one is present.
因此，前者消失，后者就会出现。
So they are opposed as to presence.
这个是处所相违。
“And the preceding training is a condition likewise for the plying of crafts, etc., which take place subsequently.”
“以前的工巧等的学习对于后起的工巧等的行为（是处所相违的缘）。”
You learn something now and you get the results later.
你现在学习某个技能，之后获得结果。
“Kamma is a condition, opposed as to individual essence, for materiality.”
“业之对于色是自性相违的缘。”
There are some material properties caused by kamma.
有些色法是由业所导致的。
They are cause and effect or condition and effect, but they are opposed as to individual essence.
它们是因和果的关系，但是它们在自性上是相对立的。
That is because kamma is nāma and materiality is rūpa.
因为业是名法，色是色法。
Their individual essence is different.
它们的自性是不同的。
“And so are milk, etc., for curds and so on.”
“牛乳等对于酪等（是自性相违的缘）。”
“Light is a condition, opposed as to function, for eye consciousness.”
“光明之对于眼识等是作用相违的缘。”
Light is one condition for the arising of eye consciousness or seeing consciousness.
光明是眼识生起的一个缘。

Without light you cannot see.
没有光明，你无法看到。
So light is a condition, but as to function light and eye consciousness are different.
因此，光明是一个缘，但是从作用上讲，光明和眼识是不同的。
Light has the function of dispelling darkness.
光明有遣除黑暗的作用。
Eye consciousness has the function of knowing the object.
眼识有了知所缘的作用。
Their functions are different.
它们的作用是不同的。
“But eye-cum-visible-data, etc., are respectively a condition unopposed as to presence, for eye consciousness and so on.
“其次眼与色等对于眼识等是处所不相违的缘。
And the first impulsion (the first javana), and those that follow, are a condition, unopposed as to individual essence and function, for the impulsions that follow them.”
前面的速行等对于后面的速行等是自性不相违及作用不相违的缘。”
There are conditions and those that are conditioned which are sometimes opposed and sometimes not opposed and which are sometimes like and sometimes unlike.
缘法和缘生法有时候是相对立的，有时候是不对立的，有时候是相似的，有时候是不相似的。
They are not vipākas always.
它们并不必总是“异熟”。
Some are vipākas and some are not.
有些是“异熟”，有些不是“异熟”。
“Materiality - for example temperature and nutriment - is a condition for materiality: the like for the like.
“即所谓时节、食物等的似同之色，为（似同的）色的缘，
And so are paddy seeds, etc., for the paddy crops, and so on.
稻的种子等为稻的果实的缘。
The material is a condition for the immaterial, and so is the immaterial for the material: the unlike for the like.
不同的色亦为非色的缘，及非色亦为色的缘。
“And so are ox hair and ram’s hair, horns, curd, and sesamum flour, etc., respectively for dubba (It should be dubba, not dabba) grass, reeds, bhūtiṇaka grass and so on.”
牛毛、羊毛、角、酪、胡麻、麦粉等为吉祥草、香草等的缘。”这里英译的“dabba”要改成“dubba”。
Then we have footnote 19.
我们来看脚注 19.
At the end of the footnote Venerable Ñāṇamoli said:
在脚注的结尾部分，智髻尊者说：
“Except for the last mentioned, it seems problematical why these things, if rightly interpreted, should be conditions for the things mentioned.”
“除了最后提到的，为什么这些事情应该是所提到的事情的缘，按照正常的解释，这似乎是有问题的。”
Maybe they believed that way then.
可能当时人们就是这样去相信的。
We don’t really know.
我们不知道他们为什么如此相信。
Here ox hair and ram’s hair is one unit.

这里牛毛和羊毛是一个单元。
Horns are the second unit.
角是第二个单元。
Curd and sesamum flour is the third unit.
酪和胡麻是第三个单元。
They are connected respectively with dubba grass and one grass is missing here.
它们与后面的“dubba grass”（吉祥草），这里漏掉了一种草。
So we should say ‘respectively for dubba grass, arrow grass and bhūtiṇaka grass’.
我们应该说，前三个单元相应地与“dubba grass”（吉祥草）、“arrow grass“（箭草）和”bhūtiṇaka grass“（香草）对应。
We don’t need the word ‘reeds’.
英译的“reeds”不需要，
We have to strike it out.
我们把它删掉。
So we should have ‘respectively for dubba grass, arrow grass and bhūtiṇaka’.
我们应该说，“前三者是“吉祥草、箭草和香草的缘。”
Maybe where there is ox hair and ram’s hair the dubba grass grows abundantly.
可能是有牛毛和羊毛的地方，吉祥草就长得很茂盛。
The second one is arrow grass.
第二种是箭草。
I don’t know what ‘arrow grass’ means.
我不知道这里英译的“arrow grass”是什么意思。
All these are difficult to understand.
这些都很难理解。
Bhūtiṇaka grass is translated into Burmese as fragrant grass.
缅甸人将“bhūtiṇaka grass”翻译成“香草”。
It is grass with some good smell.
这是一种味道很清香的草。
Those are conditions for those kinds of grass.
这里提到了这些草的缘。
When there are horns, the arrow grass grows.
如果有“角”，就会长出“箭草”。
When there is sesamum flour, the bhūtiṇaka grass and so on.
如果有麦粉，就会长出香草，等等。
“And those states for which these are the opposed and unopposed, like and unlike, conditions are not the results (not the vipākas) of these states as well.”
“然诸法以彼等相违、不相违、似同、不同的诸（法）为缘，但此等诸法不只是彼等诸法的异熟。”
They are not the vipākas, but they are conditioned by the others.
它们不是异熟，但是它们是以其他诸法为缘。
“So although this ignorance has entirely undesirable fruit for its result and is reprehensible in its individual essence, yet it should be understood as a condition, opposed or unopposed and like or unlike as the case may be, as to presence, function, and individual essence, for all these formations of merit and so on.”
“如是这无明，虽依异熟，一向是取不善的果，并依自性虽是罪恶的，应知对于此等一切福（非福、不动）行等，依适宜的处所、作用及自性的相违与不相违缘及似同与不同缘，则可能为缘。”

Ignorance can be the condition for formations of merit, formations of demerit, and for the formations of the imperturbable.
无明可以成为诸福行、非福行和不动行的缘。

Then paragraph 112 “Moreover there is this way of explanation as well.”
然后 112 段：“其次是另一种的解说。”

The explanation is that if you are ignorant or do not know correctly about death and reappearance (That is paṭisandhi.) or rebirth, and the round of rebirth and Dependent Origination, then you do these formations.
这种解释就是：如果你无明或者不能正确地知道死亡和结生，不知道轮回和缘起，那么就会造作此三行。

Because of ignorance, because of ignorance of death, because of ignorance of reappearance or rebirth, you do at times good formations and at times you do some bad formations.
因为无明，因为对死亡、结生的无知，你有时候就会造作善行，有时候造作不善行。

“Firstly when he is confused about death, instead of taking death thus, ‘Death in every case is break-up of aggregates’, he figures that it is a [lasting] being that dies, that it is a [lasting] being’s transmigration to another incarnation, and so on.
“先说对于死而迷妄者，他常常不以为死——即是诸蕴破坏的意思，却妄计是‘有情死，而此有情转移到另一个身体去’等。

When he is confused about reappearance (paṭisandhi), instead of taking rebirth thus, ‘Birth in every case is manifestation of aggregates, he figures that it is a lasting being’s manifestation in a new body.”
对于生而迷妄者，他不以为生——即是诸蕴现前的意思，却妄计是‘有情生，而有情出现于新的身体’等”

If you have ignorance about death, reappearance, the round of rebirths, the characteristics of formations, dependently arisen states, then you do kusala and akusala formations.
如果你对死亡、计生和轮回无知，对诸行和缘起的特相无知，那么你就会造作善和不善的诸行。

The verse given in paragraph 115 is often quoted when you want to explain what Saṃsāra is.
当人们要解释轮回的时候，经常会引用 115 段的偈颂。

Saṃsāra is:
轮回是：

“The endless chain of aggregates,
“诸蕴和界、

Of elements, of bases too,
处的相续，

That carries on unbrokenly,
不断的进行

Is what is called the round of births.”
名轮回。”

This is the definition of Saṃsāra.
这是轮回的定义。

Saṃsāra is just the endless chain of or the endless arising and disappearing of aggregates, bases, elements and others.
轮回就是诸蕴、处、界和其他诸法的不间断的相续。

Paragraph 116 “When he is confused about the characteristic of formations, instead of apprehending their specific and general characteristics, he figures that formations are self” and so on.
第 116 段：“对于诸行的相而迷妄者，他不以为（色受等）诸行的自性相，即（无常无我等的）同相，却妄计诸行是‘我、我所、常、乐、净’”等。

There are two kinds of characteristics, specific and general.
“特相”分两种——自性相和同相。

An example of specific characteristic would be that matter has the characteristic of being molested or the characteristic of change.
自性相的例子是：色法具有被损害和变易的特相。
That is a specific characteristic.
这是自性相。
Feeling has the characteristic of enjoying the object or experiencing the object fully.
受具有完全受用或者体验所缘的特相。
That is its specific characteristic.
这是自性相。
What are their general characteristics?
它们的共相是什么呢？
Impermanence, suffering and no soul.
无常、苦和无我。
‘General characteristic’ means characteristic common to all phenomena.
“共相”意思是所有现象共有的特相。
Specific characteristic is the individual essence of each phenomenon.
特相指的是每一个现象的自性。
If you are ignorant about the characteristic of formations, you take things to be self, to belong to a self, to be lasting, to be pleasant, to be beautiful.
如果你对诸行的特相无知，你将诸法当做常、我、永恒、乐、净。
“When he is confused about dependently arisen states (That is Dependent Origination.), instead of taking the occurrence of formations to be due to ignorance, etc., he figures that it is a self that knows or does not know, that acts and causes action” and so on.
“对诸缘生法而迷妄者，不以为由无明等而转起行等，却妄计是‘我知或我不知’，‘我作或令作’”等等。
Blinded by ignorance we do different sorts of things, good formations and bad formations.
被无明所遮蔽，我们造作不同的善行和不善行。
Due to formations there is consciousness.
因为诸行，生起了识。
There are 32 kinds of mundane resultant consciousness.
有 32 种世间果报心。
In the chart please look at #2.
大家看表中的#2.
Conditioned by formations consciousness arises.
缘于诸行，识生起。
‘Consciousness’ means the 32 lokiya vipāka cittas (32 mundane resultant consciousness).
“识”意思是 32 种世间果报心。
They are mentioned in paragraph 120.
这在第 120 段有介绍。
There are a lot of numbers here.
此处有很多数字。
The author says “See table 2 for bracketed numbers that follow.”
这里译者说：“对于括号里数字，请参照表 2。”
You may look at table 2 at the end of the book.
大家可以看英译本后面的表 2.
In brief they are just the resultant consciousness belonging to the mundane sphere.

简而言之，它们只是属于世间果报心。
You can look at the chart and figure out what types of consciousness these are.
大家可以查看表格，找出它们对应的是什么心。
Paragraph 121 “Here it may be asked:
第 121 段：“（问）
But how is it to be known that this consciousness of the kind stated actually has formations as its condition?”
如何得知如上所述的识是由于行的缘而生的呢？”
The answer is:
回答是：
“Because there is no kamma-result when there is no stored-up kamma.”
“这可由没有积业则无异熟（之报）去了解。”
It is not very convincing, but it is the way the Commentator tried to explain.
这个回答并没有什么说服力，但是论师还是这样努力去解释。
Paragraph 122 “But which kind of consciousness has which kind of formations as its condition?”
第 122 段：“然而由什么行的缘而起什么识呢？”
There are formations and there are types of consciousness.
存在着诸行和诸种类型的心。
So which kind of formation causes which kind of consciousness?
那么，什么样的行导致什么样的识？
Then the resultant kinds of consciousness are given here.
然后列出了各种异熟心。
“The following 16 kinds arise with the sense-sphere formations of merit as condition” - I think you can find them out on the chart.
“由欲界的福行之缘而生善异熟的眼等五识，意识中的一意界与二无因意识界及八欲界异熟的十六种”——我想大家可以在表格中找出来。
Paragraph 122 is for kāmāvacara.
第 122 段是欲界的。
Paragraph 123 is for rūpāvacara (fine material sphere).
第 123 段是色界的。
Paragraph 124 is for demerit (akusala).
第 124 段是非福（不善）。
And then paragraph 125 is for four arūpāvacara.
然后是第 124 段，是四个无色界。
Then we have the occurrence of resultant consciousness.
然后是异熟识的产生。
“Now this resultant consciousness all occurs in two ways, namely, (a) in the course of an individual existence (or continuity), and (b) at the rebirth-linking [moment].”
“既然这样知道了由行的缘而有此识，其次应知此识有这样的活动：即此一切识是依[自相续，continuity]转起及结生[剎那]二种而活动。”
First is what?
第一个是什么？
In the course of an individual existence or continuity and then ‘b’ is at rebirth-linking.
自相续的转起，第二个是结生。

The very moment of rebirth-linking is taken as rebirth-linking here.
结生的刹那在这里被称为结生。

After that moment the whole life is called ‘continuity’.
结生刹那之后，整个生命被称为“相续”（continuity）。

When kamma gives results, it gives results at the moment of relinking and also during life.
当业产生果报时，它会在结生时产生结果，也会在生命过程中产生结果。

When we examine the results of kamma, we have to understand what kind of result is given at relinking and what kind of result is given during the course of life.
当我们检查业的果报时，我们要明白结生时产生什么样的果报，在生命过程中产生什么样的果报。

There are two kinds of results.
这就是两种异熟。

Do you know what ‘A’ and ‘B’ in this paragraph and later ‘D’-‘H’ represent?
大家知道这段的“A”和“B”，以及后面的“D”到“H”代表什么吗？

Do you remember them?
你们还记得吗？

In paragraph 126 we have ‘A’ and ‘B’ and in paragraph 127 we have ‘D’-‘H’.
在第 126 段，我们有“A”和“B”，在第 127 段，我们有“D”到“H”。

And in paragraph 128 we have ‘I’.
在第 128 段，我们可以找到“I”。

In paragraph 129 we have ‘J’, ‘B’, ‘M’.
在第 129 段，我们可以看到 J，B，M。

What are they?
这些是什么？

Go back to chapter 14 paragraph 110.
回到 14 章 110 段。

What do you find there?
大家看到什么了？

Names of functions corresponding to those letters.
这些字母对应于相应的作用。

He is referring to those.
这些字母指的是它们。

It is very helpful if you know what they mean.
如果大家知道它的意义是很有帮助的。

37B 说慧地品

第十七 说慧地品 Ps: 127-185

It is difficult to know what type of consciousness is referred to.
很难知道它指的是哪种类型的心。

When we study Abhidhamma, we study The Manual of Abhidhamma.
当我们学习阿毗达摩的时候，我们学习的是《阿毗达摩概要精解》。

So we are familiar with terns given in that book.
因此，对于那本书里中名相，我们都很熟悉。

In the Commentary the names are different than what we are familiar with.
在注释书中，名相跟我们所熟悉的不同。

So sometimes we are at a loss to know what type of consciousness is meant by these words.
因此，有时候，我们不知道这些词指的是什么类型的心。

For example something like the profitable resultant mind element may seem difficult.
例如，像“善异熟意界”看起来就很难。

The numbers are given so you may go easily to the chart and find out.
这里给出了序号，大家可以很容易到表格里找出来。

Paragraph 129 “Then next to the profitable resultant mind element, the root-cause-less mind consciousness element accompanied by joy” - here root-cause-less is ahetuka, mind consciousness is manoviññāṇa and element is dhātu.
第 129 段：“其次喜俱无因（异熟的）意识界，于善异熟意界之后”——这里无因就是“ahetuka”，意识就是“manoviññāṇa”，界就是“dhātu”。

What does that mean?
这是什么意思呢？

That means santīraṇa (investigation).
这指的是推度心（santīraṇa）。

In the middle of the paragraph there is a saying.
在这段的中间有一句话。

I think that I have not told you about this even in my Abhidhamma classes.
我想在阿毗达摩课堂上，我都没给你们讲到。

Registration (tadārammaṇa) arises how many times?
彼所缘（tadārammaṇ）心生起多少次？

Two or never.
两次还是不生起。

They arise two times or they do not arise at all.
它们是生起两次，还是完全不生起？

What do you find here?
大家发现了什么？

“By occurring either once or twice as registration.”
“由彼所缘（作用）而转起一回或二回”。

So according to some teachers registration can arise once.
因此，根据有些老师的看法，彼所缘生起一次。

The common opinion is that registration does not arise once.
普遍的看法是彼所缘并不生起一次。

When it arises, it arises twice.
当彼所缘生起的时候，它生起两次。

Here ‘Majjhima Commentary’ does not mean the Commentary we now have.
这里的“中部义疏”并不是我们今天所拥有的中部注释书。

It is an old Sinhalese Commentary, now lost.
它是古代的僧伽罗注释书，已经遗失了。

“But in the Abhidhamma Commentary two turns of consciousness have been handed down with respect to registration.”
“然依阿毗达磨的义疏，则于彼所缘（作用）有二回心转。”

In the Abhidhamma Commentary it is said that registration occurs or arises two times.
根据阿毗达摩的义疏，彼所缘生起两次。

“This consciousness has two names, ‘registration’ (tadārammaṇa - literally having that object that the preceding impulsions had) and ‘aftermath life-continuum’ (piṭṭhi bhavaṅga).”
“此心有彼所缘（tadārammaṇa）及有分顶（piṭṭhi bhavaṅga）的二名。”

‘Piṭṭhi’ means back, so back bhavaṅga.

“piṭṭhi”意思是“后面”，因此是“后有分”（aftermath life-continuum）的意思。

The other paragraphs are like that explaining the consciousness with reference to the functions, that is in the course of an existence (pavatti).
其他段落是依作用来解释心，也就是在转起（pavatti）的过程中解释心。

Now we have at rebirth-linking.
我们现在看结生。

“But what was said above, namely, ‘as to the remaining 19, there is none that does not occur as a rebirth-linking appropriate to it’.”
“其次关于‘其他的十九种的任何一种不能说不适合于自己的结生而活动’的一句”。

There are 19 types of consciousness which have the function of rebirth.
有 19 种类型的心执行结生的作用。

“It is hard to understand since it is too brief.

“未免太简略而难知，

Hence in order to show the details it may be asked” - there are given details of so many things here.
所以再对此语详为指示。”——这里详细介绍了很多内容。

Let me tell you one thing about this chart.
关于这个表格，我想告诉大家一件事。

The second link, formations of merit, cetanā in kāmāvacara kusala 8 are the conditioning.
第二个关系，福行——欲界善心 8 的思是缘法。

The conditioned is in kāmasugati, the mahāvipāka 8, the upekkhā santīraṇa.
缘生法是欲善趣（kāmasugati）大果报（mahāvipāka）8，舍俱推度心（upekkhā santīraṇa）。

Then there are the letters ‘pt’.
然后是“pt”。

I did not explain this on the sheet.
我在下发资料上没有进行解释。

‘Pt’ means at rebirth, at relinking.

“pt”的意思是“结生”。

The letters ‘pv’ on the sheet mean during the course of a life. that means after rebirth.
下发资料上的“pv”指的是在生命期间，也就是结生之后。

Just above paragraph 135 “(4) Briefly rebirth-linking [consciousness] has three kinds of objects, namely, ‘past’, ‘present’, and ‘not-so-classifiable’.”
在 135 段上面：“略说（结生心的所缘），结生心有过去、现在、不可说的三种所缘。”

What is that?
“不可说”是指什么？？

That means concepts (paññatti).
这里指的是“概念法”（paññatti）。

Paññatti are said to be without time, out of time.
概念法不属于世间，是超越世间的。

So they cannot be classified as past, or present, or future.
因为它不能被归为过去、现在、未来。

‘Not-so-classifiable’ means paññatti.

“不可说”指的是“概念法”。

“Non-percipient rebirth-linking has no object.”

“而无想的结生则无所缘。”

‘Non-percipient rebirth-linking’ what does that mean?

“无想的结生”是什么意思？

Saññin, those reborn without mind.

这里指的是“Saññin”，无想有情。

You know there are beings who have only physical bodies, no mind.

大家知道有一类众生只有色身，没有心。

They are Brahmās.

他们属于梵天。

They practiced jhānas.

他们修习禅那。

They are those who hate mind because they think that because there is mind, we suffer.

他们憎恶心，因为他们觉得有心就会有苦。

We know that this is suffering, this is pain.

大家知道，有心就会痛苦。

If there were no mind, we would be very happy or very blissful.

如果没有心，就会非常快乐、幸福。

They practice jhāna and as a result of their jhānas they are reborn as Brahmās without mind or mental activity.

他们就修习禅那，这样作为禅那的果报，他们就投生为没有心理活动的梵天众生。

They are like statues.

他们就是雕像一样。

They stay like statues for say like 500 eons and then they come back.

他们就像雕像一样矗立五百劫，然后再回来。

For their relinking there is no object since there is no relinking consciousness.

他们的结生没有所缘，因为没有结生心。

At the moment of their arising there are only material properties.

在他们诞生的时候，只有色法。

Whenever you see ‘not-so-classifiable’, take it to mean paññatti.

大家看到“不可说”（not-so-classifiable），就把它看成“概念法”。

In paragraph 136 it says ‘for example’.

在第 136 段，英译里有“for example”。

I think ‘for example’ is not correct.

我觉得“for example”是不对的。

‘For example’ means you only state a part, like part of a list or something, not all.

“For example”表示你只提到某一部分，就像一个列表里的某一部分，并介绍全部。

But here the Pāḷi word is ‘seyyathīdaṃ’ means what are they or something like that.

但是这里的巴利语是“seyyathīdaṃ”，它的意思是“即所谓”的意思。

That means I am going to give you all the details.

也就是说，我将向大家介绍所有的细节。

So it should be something like ‘namely’ or ‘that is’.

因此，它应该是“即所谓”（namely 或 that is）的意思。

These paragraphs are to be read slowly, not going fast as we do now because they are a very important part of Abhidhamma showing the process of death and rebirth.
这些段落要慢慢读，不要像我们现在读的那样快，因为它们是阿毗达摩非常重要的部分，介绍了死亡和结生的过程。

From happy to unhappy destiny - that means how a person is reborn from a happy realm an unhappy realm.
从善趣到恶趣——意思是人怎么从善趣投生到恶趣。

That means how a person dies as a human being for example and is reborn in hell or is reborn as an animal and so on.
意思就是在人界死亡的人，例如投生到地狱或者投生为畜生，等等。

They are described here from happy to unhappy destiny.
这里介绍了他从善趣投生到恶趣的情况。

Next unhappy to happy destiny is described.
下一个是从恶趣投生到善趣。

And then from happy destiny to happy destiny is described.
然后是从善趣投生到善趣。

In paragraph 140 next to the 550 in brackets “But in the case of one who has stored up kamma of the exalted spheres.”
第 140 段，在 500 方括号之后：“如果（生前）积有大业（kamma of the exalted spheres）的人”。

‘Exalted spheres’ means mahaggata.
这里的“exalted spheres”指的是上二界。

‘mahaggata’ means rūpāvacara and arūpāvacara.
上二界也就是色界和无色界。

“The sign of kamma comes into focus” and so on.
“则只有业相来现”等等。

Here the three kinds of objects for relinking (paṭisandhi), bhavaṅga and cuti are given.
这里给出了结生、有分和死心的三种所缘。

A sign of a happy destiny, in other words, the appearance of the mother’s womb in the human world” - so sometimes kamma appears to the mind of the person that is about to die.
善趣的相，换言之，也就是“那在人界而称为母胎的形相”——有时候业显现在将死人的心中。

Sometimes the sign of kamma appears and sometimes the sign of destiny appears.
有时候出现的是业相，有时候出现的是趣相。

The sign of destiny is always taken as to be present.
趣相总是现在的。

The sign of kamma may be present or past.
而业相可以是现在的，也可以是过去的。

Kamma is always past.
而业总是过去的。

“His rebirth-linking consciousness arises next to the death consciousness in the order shown for the sign of an unhappy destiny.”
“在他的死心之后，如在恶趣相中所示的程序相同的生起结生心。”

That refers to paragraph 137.
这里指的是 137 段。

“In another’s case, relatives present [objects to him] at the five sense doors, such as a visible datum as object, perhaps flowers, garlands, flags, banners, etc., saying ‘This is being offered to the Blessed One for your sake, dear, set your mind at rest’.”
“另一种人，在临终之时，他的亲属拿一些东西到他的五门之前，如以花环、幢幡等色的所缘，或以闻法及供养的音乐等声的所缘，或以香的烟及薰香等香的所缘，对他说：‘亲爱的，这些供佛的供品，是替你作供养的，你应心生喜乐’”。
“How kamma is a condition.
“业如何作为缘。
Up to this point there has been shown the occurrence of the nineteenfold consciousness as rebirth-linking.
146 段：以上曾以十九种识的结生而说明其活动。
Also all this [is further classified; for]
并且此等识
While it occurs in linking thus,
是这样的：
It has a double class beside
其活动于结生依业有二种，
Through kamma, and as mixed and not,
若依混合等的差别
And is still further classified.”
则有二种与多种。”
Paragraph 146 and 147 show how kamma is a condition.
第 146 和 147 段介绍业如何作为缘。
Then paragraph 148 and the following show the classification of kamma.
第 148 段之后介绍业的分类。
That is double class, mixed and unmixed and other classifications.
二种，混合和非混合，以及其他分类。
“It should be understood that when it occurs thus, its double class, etc., is mixed and not, and it is still further classified.”
148 段：“如是活动，当知由它（异熟）的混合的差别，则有二种与多种。”
“For example: though this [type of consciousness] occurs in one way only as rebirth-linking, still it is twofold as divided into mixed and unmixed with materiality.”
“即此（异熟）由于结生虽只一种，但依与色的混合及不混合的差别，故有二种。”
Rebirth-linking consciousness arises not mixed with materiality when it is an arūpāvacara paṭisandhi.
当它是无色界结生的时候，结生心生起的时候不与色法混合。
“It is threefold as divided according to sense-desire, fine material, and immaterial becoming; it is fourfold as egg-born, womb-born, putrescence-(moisture) born, and of apparitional generation.”
“依欲有、色有、无色有的差别，故有三种；依卵生、胎生、湿生、化生，有四种。”
You have to remember this because it will be mentioned again and again.
大家要记住这些，因为这些将会反复被提到。
There are four kinds paṭisandhi - egg-born, womb-born, moisture-born, and apparitional generation.
有四种结生——卵生、胎生、湿生、化生。
The word ‘generation’ is used here.
这里的化生的英译用的是“apparitional generation”。
‘Generation’ here means birth.

“generation”的意思就是“投生”。
It is not like this generation, next generation.
这里不是“一代人”的意思。
“It is fivefold according to destiny.”
“依（五）趣有五种。”
There are five kinds of destiny.
有五种趣。
They are to be found in Majjhima Nikāya.
这些都可以在中部尼柯耶找到。
“It is sevenfold according to the stations of consciousness, and it is eightfold according to the abodes of beings.”
“依（七）识住有七种；依（八）有情居有八种。”
This is not concerning kamma, but it is about paṭisandhi (relinking).
这里不是关于业的，而是关于结生的。
Relinking can be only one.
结生可能是一种，
It can be two, three, four, five, seven or eight.
也可能是二两、三种、四种、五种、七种或者八种。
At least the fivefold destiny you should understand.
大家至少要理解五趣。
“The mixed is double sexed and not.”
“此中：性的混合有二种。”
‘Double’ means sexed and not sexed.
两种就是有性和无性。
Some are born with masculinity or femininity, but there are other beings are born without masculinity or femininity.
有些众生分男性和女性，但是还有一些众生没有男性或女性之分。
They are without sex, something like a eunuch.
它们没有性，就像是太监。
Student:
学生：
There are also things like amoebas that don’t have sex.
也有像变形虫这样的没有性的众生。
Teacher:
尊者：
Yes.
是的。
“The least decads the first has got, respectively three or two” - here the material properties arising with the rebirth-linking are mentioned as to decads.
“若与初说的相共，至少有二三十法。”——这里与结生心俱生的色法被称为十法（decad）。
You have to understand the sixth chapter of The Manual of Abhidhamma.
大家要去了解《摄阿毗达摩概要精解》第六章的内容。
Paragraph 153 “Herein, how the different kinds of generation come about may be understood according to the kind of destiny.

第 153 段：“于此（结生之）中，当知由于趣的差别而可能有怎样的生的差别；
For as regards these,
于此等（的差别）即是这样：
No first three generations are
地狱与除了地（居天）的诸天
In hell, or with the deities, also (We should insert ‘also’)
没有前面的三生，
Save those of earth; all four are found
（人、畜、饿鬼的）三趣
In the three other destinies.”
则具有四生。”
Once again we will need to insert ‘also’.
这里英译要插入两个“also”。
“Herein, by the words also, with deities also it should be understood.”
“‘与诸天’的‘与’字，即于地狱与除了地（居天）的诸天。”
The Pāḷi particle ‘ca’ is used.
对应的巴利语是“ca”。
Sometimes it means ‘something more’.
有时候，它的意思是“更、也”。
It is like the word ‘also’ in English.
相当于英语里的“also”。
‘Deities also’ means deities and others.
“与诸天”意思是天人等。
By the word ‘also’ we should understand something else other than deities.
这里的“also”的意思是除了“诸天”之外，还有其他的。
“Herein, by the words also with deities also it should be understood that, as in hell and among deities - excepting earth deities -, so also among the ghosts consumed with thirst.”
“‘与诸天’的‘与’字，即于地狱与除了地（居天）的诸天，应知并包摄一种烧渴饿鬼。”
We should take it that ghosts consumed with thirst are represented by the word ‘also’.
我们应该用“与”来表示烧渴的饿鬼。
“The first three kinds of generation are not found; for they are apparitional only.
“都没有前面的（胎、卵、湿）三生；因为他们只有化生的。
But in the remaining three kinds of destiny, in other words, among animals, ghosts and human beings, and among the earth deities excepted above there are all four kinds of generation.”
而于其余名为畜生、饿鬼及人的三趣，并于上面所除去的地居天，则有四种生。”
There are five kinds of destiny.
有五种趣。
How many do we find here?
这里有几个？
Hell is one destiny.
地狱是一趣。
Deities is another destiny.
天人是一趣。
Ghosts consumed with thirst is another destiny.

烧渴的饿鬼是一趣。

What else?

还有什么？

Human world is one destiny.

人类是一趣。

We have to differentiate two kinds of deities, earth deities and other deities.

我们要区分两种天人——地居天和其他天人。

For hell there is only one generation, I mean birth.

对于地狱，只有一种生，

That is apparitional birth.

那就是化生。

The first three kinds of generation are not found in hell, for deities except earth deities, and for ghosts consumed with thirst.

前三种生不会出现在地狱里，也不会出现在除了地居天的天人和烧渴饿鬼。

But in the remaining three kinds of destiny, that is with regard to other kinds of hungry ghosts, human beings, animals, and earth deities excepted above, there are all four kinds of generation.

其他三趣——也就是其他饿鬼、人类、畜生，以及上面除去了的地居天，都有四种生。

There can be egg-born, womb-born, moisture-born and apparitional birth.

他们可以有四种生——卵生、胎生、湿生、化生。

There can be all four kinds of generation.

他们都有四种生。

Next there is the explanation of how many kinds of material properties arise in the fine material gods and so on.

接下来介绍有多少种色法在色界天生起等等。

“Firstly, among the fine material Brahmās of apparitional generation there arise together with rebirth-linking consciousness 30 and also 9 material instances with the 4 groups, namely, the decads of the eye, ear, and physical basis (That is the heart base.), and the ennead of life.”

“先说于化生的有色的诸梵天（色界天），依照眼、耳、（心）所依的十法及命的九法的四聚，则有三十九种色与结生识（英译为结生心 30 和 9 色量[material instances]）共同生起。”

‘Ennead’ is a group of nine - the eight inseparables and jīvita.

“ennead”是九法——八不离色和命根。

Further down “Now the group of material states comprising the ten material instances, namely, color, odor, flavor, nutritive essence, and the four primary elements, with eye sensitivity and life is (not ‘are’) called the ‘eye decad’”, ear decad and so on.

再往下：“此中：色、香、味、食素及（地、水、火、风）四界，加净眼及命的十色量、色聚，名为眼十法”等等。

A group of material states is called the ‘eye decad’.

一组色法被称为眼十法。

The components of that decad are color, odor, flavor, nutritive essence, the four primaries, eye sensitivity and life.

这十法的组成部分是色、声、香、味、食素、四界、眼净色和命。

These ten are the eye decad.

这十法被称为眼十法。

“The remaining [groups of material states] should be understood in the same way.”

“其他的亦应推知。”

That is the ear decad, nose decad and so on.
其他的也就是耳十法、鼻十法等等。
Paragraph 158 the second line of the verse “Under aggregates, object, cause” - we should correct it to ‘root’.
在 158 段第二行偈颂：“以蕴、所缘、趣、因（cause）”——我们要将“cause”改成“root”。
It is not ‘cause’.
这不是“cause”。
You may say ‘root-cause’, not just ‘cause’.
可以说是“根本因”（root-cause），不能仅仅用一个“cause”。
Paragraph 161 - this is very good.
161 段——这非常好。
“A mere state that has got its conditions
“只是得缘之法
Ushers in the ensuing existence;
而起他有，
While it does not migrate from the past,
这不是从过去有的转生，
With no cause in the past it is not.”
亦非从彼而无因。”
Nothing from this life migrates to the other life, but it is reborn there not without the cause here.
今生没有任何东西会迁移到下一生，但也并不是没有任何原因投生到彼处的。
This is how we understand rebirth.
这就是我们对投生的理解。
Buddhists accept anattā.
佛教徒接受“无我”（anattā）
There is no attā.
没有“我”（attā）。
There is no permanent entity.
没有永恒的实体。
They accept rebirth.
佛教徒接受投生。
Sometimes it seems incompatible.
这两者似乎是不相容的。
You do not believe in anything which is permanent or in any soul or whatever.
佛教徒不相信任何永恒的存在，不相信灵魂之类的。
Then you are saying there is rebirth in another state.
然后又说投生到另外一个趣。
The answer is:
回答是：
“A mere state that has got its conditions ushers in the ensuing existence.”
“只是得缘之而起他有。”
It arises there conditioned by something here, something in the past.
之所以投生到彼处，是因为此处的缘。

“While it does not migrate from the past” - it does not go from the past to the present or from the present to the future.
“这不是从过去有的转生”——不是说从过去直接前往现在，也不是说从现在前往未来。
“With no cause in the past it is not.”
“亦非从彼而无因。”
That is the cause of it.
这就是其中的原因。
“So it is a mere material and immaterial state arising when it has obtained its conditions, that is spoken of, saying that it comes into the next becoming; it is not a lasting being, not a soul.
“即此只是获得了缘的色与非色之法的生起，名为’生起他有’。不是有情、亦非是命。
And it has neither transmigrated from the past becoming nor yet is it manifested here without cause from that.”
然亦不是从过去有而转生于此，亦非从彼（过去有）无因而显现于此的。”
“We shall explain this by the normal process of human death and rebirth-linking.”
“这种意思，我们将以明显的人类的死与结生的次第来说明。”
That means the obvious process of human death, relinking and so on.
这里指的是人类死亡、结生等等的明显过程。
On the next page illustrations are given such as the echo, a light and so on.
下一页介绍的是回声、灯光等等。
An echo, a light, a seal impression, a looking-glass image are given to explain rebirth.
论师用回声、灯光、印章、影来解释结生。
“And here let the illustration of this consciousness be such things as an echo, a light, a seal impression, a looking-glass image, for the fact of its not coming here from the previous becoming and for the fact that it arises owing to causes that are included in past becomings.
“此识不是从前有而来于此，却由属于过去有的诸因而生起。正如回声、灯光、印章、映像等法的譬喻。
For just as an echo, a light, a seal impression, and a shadow, have respectively sound etc., as their cause and come into being without going elsewhere, so also this consciousness.”
即如回声、灯光、印章、影等是由于声等之音，不移于他处，此心亦然。”
“And with a stream of continuity there is neither identity nor otherness.
“所以这里说：‘因为相续连接，不一亦不异’。
For if there were absolute identity in a stream of continuity, there would be no forming of curd from milk.
即于相续连接中，若决定是一，则不能从牛乳而成为酪，
And yet if there were absolute otherness, the curd would not be derived from the milk.
若决定是异，则无酪是依于牛乳的了。
And so too with all causally arisen things.
一切因与生起的关系都是这样。
And if that were so there would be an end to all wordly usage, which is hardly desirable.
如果那样（决定是一是异），则一切世间的语言都将割断，那是不成的。
So neither absolute identity nor absolute otherness should be assumed here.”
所以这里当取不决定是一或是异。”
“If no transmigration is manifested, then after the cessation of the aggregates in this human person, that fruit could be another person’s or due to other [kamma], since the kamma that is the condition for the fruit does not pass on there [to where the fruit is]?

“这里或有人（问）道：’如果（从前生至今生）这样无转生而现前，那么属于那人身体的蕴即已灭亡，而为果之缘的业又不转移至果，难道这是别人的果？及能另从他因而有此果？

And whose is the fruit since there is no experiencer?
并无（业果的）受用者，此果给与谁？

Therefore this formulation seems to be unsatisfactory.”
所以此说不妥’！”

So it is like one person does the kamma and the other person gets the result.
因此这就像是此人造业，彼人受报。

The answer is that it is through continuity, like seeds and so on.
回答是，这是通过相续，就像种子一样，等等。

What we call an ‘experiencer’ is just the arising of results.
我们所称的“体验者”（experiencer），不过是果报的生起。

Actually there is no experiencer.
实际上，并没有体验者。

In paragraph 174 about the middle “For just as in the world when someone becomes an agent with the aim of completing some business or other, and he buys goods, say, or obtains a loan, it is simply the fact of his performing the transaction that is the condition for completing that business,” and so on.
174 段中间位置：“即如在世间，为了达到某种目的（completing some business）而作保证者（agent）。他买东西、或借钱，他的事业推行是为达到目的之缘，并非事业的存在或不存在”等等。

Now it is not simply an agent.
这里英译的“中介”（agent）并不恰当。

It is someone who promises to pay debt, something like a guarantor.
这是保证偿还债务的人，有点像是保人。

You guarantee something.
你保证某事。

And also ‘completing some business’ is very vague.
同样地“completing some business”也非常模糊。

The Pāḷi word used here is ‘niyyātana’.
这里使用的巴利语是“niyyātana”。

Although Pāḷi language is a religious language, some words are taken from Sanskrit which have to do with worldly things.
虽然巴利语言是宗教语言，有一些单词是来自梵语，也与世俗的事情有关。

So niyyātana is a business Pāḷi word.
因此，巴利语的“niyyātana”指的是英文中的“business”。

‘Niyyātana’ means ‘paying back’, not transacting business.
“niyyātana”的意思是“偿还”，而不是交易业务。

So we get ‘the aim of paying back what has been promised’ or ‘the aim of discharging the obligation’.
所以我们翻译成“偿还我们所承诺的目的”或“履行义务的目的”。

Paragraph 175 and so on explain the relationship according to Paṭṭhāna.
第 175 段等等根据发趣法解释关系。

You have to read this with reference to the chart.
你们需要借助图表来理解它。

With the chart you understand easily.
借助于图表，就很容易理解。

There is one thing worthy of note at the bottom of paragraph 180.

在第 180 段结尾的地方有一点值得大家注意。

“Then it is a condition for [Brahmās] seeing undesirable visible data and hearing undesirable sounds that are in the sense-sphere: there are no undesirable visible data, etc., in the Brahmā World itself.”

“而此（非福行）亦于欲界，由于见不喜之色及闻不喜之声为缘。于梵天界，则无不喜的色等。于欲界中的天界也是同样。”

In the Brahmā Worlds there are no undesirable sights or sounds.

在梵天界，没有不可喜的色和声。

But they can see undesirable sights and hear undesirable sounds from the sense-sphere.

但是他们可以从欲界看到不可喜的色，听到不可喜的声音。

When they look down to the sense-sphere, they may see undesirable objects.

当他们往下看欲界的时候，他们可能会看到不可喜的所缘。

In the Brahmā World itself there are no undesirable visible sights nor undesirable sounds.

在梵天界，则没有不可喜的色和声。

“And likewise in the divine world of the sense-sphere” - in the Devaloka also there are no undesirable objects (no aniṭṭyārammaṇa) because everything there is beautiful.

“于欲界中的天界也是同样。”——在欲界天也没有不可喜的所缘（aniṭṭyārammaṇa），因为那里的一切都是美丽的。

But when they look down at the human world, they may see a lot of undesirable objects.

但是，当他们往下看人界的时候，他们可能会看到很多不可喜的所缘。

OK.

好。

I think this is the end of the second link, the second link between formations and consciousness.

我想，我们讲完了第二个缘起关系——行和识之间的关系。

This is the longest explanation of links given in the Visuddhi Magga.

这就是《清净道论》中解释最详细的缘起关系。

There is a lot of information about paṭisandhi, death and rebirth, and also kamma and its results.

这里给出了很多关于结生、死亡、投生，业和业果的信息。

So read it slowly.

大家慢慢去阅读它。

And maybe reading The Manual of Abhidhamma can help you here.

借助于《阿毗达摩概要精解》可能有所帮助。

It goes both ways.

这是互相助益的。

Those who have studied Abhidhamma may note that here are the explanations for The Manual of Abhidhamma.

学习过阿毗达摩的同学可能会发现这些都是对《阿毗达摩概要精解》的解释。

Student:

学生：

What chapter should we read?

我们应该阅读哪一章？

Teacher:

尊者：

For kamma and results you need to read the fifth chapter.

对于业和业果，大家需要阅读第五章。

Also death and rebirth are in the fifth chapter.
死亡和结生也是在第五章。
Sādhu!
萨度！
Sādhu!
萨度！
Sādhu!
萨度！

38A 说慧地品

第十七 说慧地品 Ps: 186-227

It is almost a month since we had our last class.
离我们上最后一次课已经快一个月了。
I think that we are on paragraph 186.
我想我们已经讲到了 186 段。
The word ‘nāma’ generally means cittas, cetasikas and sometimes also Nibbāna.
“名”（nāma）这个词意思通常指心、心所，有时候也指涅槃。
But here in this formula depending upon consciousness, nāma-rūpa arises.
但是这里在缘起支里，缘于识，名色生起。
‘Nāma’ means what?
“名”的意思是什么？
The three aggregates, that is feeling, perception and formations aggregate.
它指的是三蕴，即：受、想、行三蕴。
Here ‘nāma’ means only the cetasikas.
这里的“名”仅仅指心所。
Feeling is one cetasika.
受是一个心所，
Perception is another cetasika.
想是另一个心所。
Formations are the remaining 50 cetasikas.
行蕴指的是剩下的 50 心所。
So all 52 cetasikas are covered by nāma here.
因此，这里的“名”指的是 52 心所。
They are called ‘nāma’ because of their bending on to the object.
它们被称为“名”，因为它们趣向所缘。
The root is ‘nam’.
“nāma”的词根是“nam”。
‘Nam’ means to incline towards or to bend towards.
“nam”的意思是趣向或者倾向。
So that which inclines towards the object is called ‘nāma’.
因此，倾向所缘的就被称为“名”（nāma）。
These three are called ‘nāma’ here.
这三者在这里被称为“名”。

In other places, mostly in the Suttas, when the Buddha said nāma and rūpa, he meant citta and cetasikas together.
在其他地方，大多数是在经藏中，当佛陀提到“名色”的时候，“名”指的是心和心所。
So here consciousness or citta is the conditioning factor and nāma and rūpa are the conditioned factors.
在这里，识是缘支，名色是缘生支。
Here ‘nāma’ means only the three aggregates, the three immaterial or mental aggregates (feeling, perception and formations).
这里的“名”只是指三蕴，三个非色蕴（受、想、行）。
“Matter is the four great elements and the materiality derived [by clinging] from the four great primaries.”
187 段：“‘色’，即四大种及四大种所造色。”
It is not by clinging.
这里英译的“by clinging”不对。
There is no occasion for clinging here.
这里不存在“clinging”。
The Pāḷi word used is upādāyarūpaṃ.
这里使用的巴利语是“upādāyarūpaṃ”。
That means ‘depending upon’.
意思就是“依赖于”。
So it should be “the materiality dependent upon the four great primaries”.
应该是“依赖于四大种的色法”（所造色）。
There are 28 material properties.
有 28 色法。
Four are called the ‘great primaries’ and 24 are called the ‘dependent ones’.
其中四个被称为“大种”，二十四个被称为“所造色”。
That is because these 24 depend upon the four great primaries for their arising.
因为这 24 个依赖于四大种才得以生起。
The four great primaries are the elements of earth, water, fire and air.
四大种是地界、水界、火界、风界。
Their analysis is given in the Description of Aggregates in chapter 14.
在第十四章对诸蕴的介绍中对它们进行了分析。
“By occurrence in becoming etc.: excepting one abode of beings, [that is, the non-percipient], mentality occurs in all the kinds of becoming, generation, destiny and station of consciousness, and in the remaining abodes of beings.”
“‘以于有等的转起’：此中，‘名’则转起于一切有、生、趣、识住及除去（无想有情）一有情居的其余的（八）有情居中。”
You can find mind everywhere, except in the realm of mindless beings.
除了在无想有情天之外，大家可以在任何地方发现名。
‘Non-percipient’ means the realm of mindless beings.
“non-percipient”指的是无想有情天。
There is one realm among the 31 planes of existence where there are beings without minds.
在 31 生存地之中，有一个生存地，那里的众生是没有心的。
They are just like statues.
他们就是雕像一样。
Mind can be found in all realms except the realm of mindless beings.

除了无想有情天之外，其他的生存地都有心。

“Materiality occurs in two kinds of becoming, four kinds of generation, five destinies, the first four stations of consciousness, and the first five abodes of beings.”

“‘色’则转起于二有、四生、五趣、前四识住及（前）五有情居中。”

So materiality can be found I think everywhere except for the four arūpāvacara realms.

因此，除了四个无色界，在其他任何地方都有色法。

“Now when this mentality-materiality occurs thus, then in the case of sexless embryos and the egg-born, at the moment of their rebirth-linking there are manifested as materiality two organic continuities, that is, the two decads of physical basis and body, and also the three immaterial aggregates.”

“此名色在如是转起之时，因为（１）无性（无男女性）的胎生者及卵生者在结生的刹那，而所依及身十法的二色相续要目与三种非色蕴现前。”

At the moment of rebirth-linking if a person is a sexless person, then there arise at the moment of relinking two decads, the decad of physical basis and the decad of body and the three immaterial aggregates.

在结生的刹那，如果某人是无性的众生，那么在结生时就会生起两个十法，所依十法、身十法和三种非色蕴。

That means the aggregates of feeling, perception, and mental formations.

非色蕴指的是受、想、行蕴。

Actually four immaterial aggregates arise there, but consciousness is taken as the cause here.

实际上，生起的是四个非色蕴，但是识蕴在这里被当成因。

So only three mental aggregates are taken here.

因此，这里只是提到受、想、行三蕴。

“So in their case there are in detail these 23 states, namely, 20 states as concrete matter and three immaterial aggregates, which should be understood as ‘mentality-materiality with consciousness as condition’.

“所以详言之，即色色（这里指所依十法及身十法）的二十法及三种非色蕴的此等二十三法，当知是以识为缘（而生起）的‘名色’。

But omitting repetitions, and so canceling nine material instances from one of the organic continuities, 14 states remain.”

如果除去重复的一相续要目的九种色法则为十四法。”

Do you know what these are?

大家知道这些是什么意思吗？

I will explain only this passage.

我只解释这一段。

For the others I will refer you to The Manual of Abhidhamma.

对于其他段落，请大家参照《阿毗达摩概要精解》。

The material properties are treated in groups.

色法是别分成组了的。

There are different groups.

它们被分成不同的组。

Sometimes a group of eight material properties, sometimes nine, sometimes ten and so on.

有时候是八个色法一组，有时候是九个，有时候是十个，等等。

There are eight material properties which are inseparable.

有八不离色。

Wherever there is matter we find these eight.

只要有色法，我们都能找出这八个。

There are four great primaries, color, smell, taste and nutrition.

它们是四大种，色、香、味、食素。
These eight are called ‘inseparables’.
这八个被称为八不离色。
They are the basis for the groups.
它们是这些色法分组的基础。
If we add life faculty to it, we get nine material properties.
我们加上命根，就获得九个色法。
If we add eye sensitivity, we get the eye decad.
如果加上眼净色，就有眼十法。
If instead of eye sensitivity we add ear sensitivity, we get the ear decad and so on.
如果把眼净色换成耳净色，我们就有耳十法。
Here two decads are mentioned.
这里提到二种十法。
The ‘heart base decad’ means the eight inseparables, life principle and heart base.
“心所依十法”意思是八不离色、命根和心所依处。
There are ten.
一共是十个。
I think if you write them down, you can see more clearly.
我想如果大家写下来，会看得更清楚。
They are the eight inseparables, life faculty, and heart base.
它们是八不离色、命根和心所依处。
And then there is the body decad.
然后是身十法。
It is the same thing, eight inseparables, life faculty and body sensitivity.
它是相同的，八不离色、命根和身净色。
And then we have three mental aggregates.
然后是三种非色蕴。
How many do you get all together?
大家算算一共是多少？
Ten plus ten plus three, so 23.
十加十加三，一共是二十三。
Therefore it says “There are in detail these 23 states, namely 20 states as concrete matter (That means the two decads.) and three immaterial aggregates, which should be understood as ‘mentality-materiality with consciousness as condition’.
因此这里说：“所以详言之，即色色（这里指所依十法及身十法）的二十法及三种非色蕴的此等二十三法，当知是以识为缘（而生起）的‘名色’。”
But omitting repetitions” - that means taking only what has not been taken before.
“但是除去重复的”——也就是不算重复计算过的。
Then we get how many?
一共是多少？
14.
十四。
That means from the second decad we have to omit the eight inseparables and life faculty because they are repeated.
意思就是从第二个十法开始，扣除八不离色、命根，因为它们是重复的。

So we get 14.
这样，就是 14。

“Omitting repetitions and so canceling nine material instances from one of the organic continuities, 14 states remain.”

“如果除去重复的一相续要目的九种色法则为十四法。”

The others are to be understood according to the forming of decads.
其他的也是通过十法的建立进行理解。

To understand the other paragraphs first you must read The Manual of Abhidhamma on the groups of matter.
要想理解其他的段落，首先你必须阅读《阿毗达摩概要精解》中色法组成的部分。

At relinking if the being is a sexless being there are these two decads.
在结生的时候，如果众生是无性别的，就有两个十法。

But if the being is with sex, we have to add one more decad.
但是，如果众生是有性别的，我们还要加一个十法。

So there are 33, but omitting repetitions there are 15.
因此，就有 33 法，扣除重复的，就是 15。

Although one decad is added, we add only one more, masculine sex or feminine sex.
虽然增加了一个十法，但是实际上只是增加了一法——男性根或者女性根。

“At the moment of rebirth-linking of those Brahma’s Retinue among apparitionally born beings (That means those who don’t have to stay in the womb of the mother.), four organic continuities are manifested as materiality, that is, the decads of eye (10), ear (10), physical basis (10), and the ennead of the life faculty (9 - 8 inseparables and life principle or life faculty), and three immateriality aggregates.

“因为在化生的有情中，于梵众天等的结生的刹那，而眼、耳、所依的十法及命根的九法的四色相续要目与三非色蕴现前，

So in their case in detail these 42 states, namely, 39 as concrete materiality and 3 immaterial aggregates, should be understood as ‘mentality-materiality with consciousness as condition’.
所以详言之，即色色的三十九法及三非色蕴的此等四十二法，当知是以识为缘（而生起）的名色。

But omitting repetitions and so canceling 27 instances of materiality, [9 each], from 3 of the organic continuities, 15 states remain.”
如果除去重复的三相续要目的二十七法，则为十五法。”

This is how they arise in a certain realm or in a certain life.
这就是它们在某个生存地或者某期生命中生起的方式。

That is at relinking.
这是在结生的时候。

And also in the course of an existence (That means life after relinking.) also mentality and materiality are manifested.
同样地在生命期间（意思就是结生之后），也会名法和色法也会呈现出来。

One thing to note is that rebirth-linking consciousness does not originate materiality.
需要注意的一件事是结生心不会导致色法的产生。

There are 4 causes of matter - kamma, consciousness, temperature and food.
色法的产生有四种因——业、心、时节和食。

Generally speaking mind produces material properties.
一般说来，心也能产生色法。

Not every type of consciousness however can originate materiality.
但是并不是每一种心都能产生色法。

Here in paragraph 193 “Rebirth-linking consciousness does not originate materiality.
在第 193 段：“但结生心不能等起色，
For, just as a man who is falling into a chasm cannot support another, so it, too, is unable to originate materiality because of its weakness, which is due to the weakness of the physical basis.”
因为由所依的柔弱而彼（结生心自）柔弱故不能令色等起，譬如跌落悬崖之人不能为（助）他人之缘一样。”
It has just arisen in a new existence, so it is still weak.
它刚刚从新生命中产生，因此还非常微弱。
At that time there is only the physical heart base and that heart base is also very weak at that very moment.
在那时候只是有心所依处，这个心所依处在这个时候也是非常微弱的。
So the mind or that consciousness which depends on that weak physical basis cannot produce matter.
因此，这时候的心，或者说这时候依赖于微弱心所依处的识也非常微弱，无法产生色法。
Rebirth-linking consciousness does not originate materiality.
因此，结生心无法产生色法。
Paragraph 197 “By inclusion: now there is the simple mentality with consciousness as condition in both the course of an existence and rebirth-linking in the immaterial sphere, and in the course of an existence in the five-constituent becoming.”
第 197 段：“’以摄‘，于无色（有）的转起、结生，并于五蕴有（欲界及色界）的转起，只是以识为缘而有名。”
There are five-constituent becoming, four-constituent becoming and one-constituent becoming.
有五蕴有、四蕴有、一蕴有。
They will be explained in this chapter in paragraph 254.
本章第 254 段将对它们进行介绍。
Actually ‘five-constituent becoming’ means a realm where there are 5 khandhas.
实际上，“五蕴有”意思就是具有五蕴的生存地。
There are 5 aggregate beings, 4 aggregate beings and 1 aggregate beings.
有五蕴的众生、四蕴的众生和一蕴的众生。
Human beings are 5 aggregate beings.
人类属于五蕴众生。
Mindless beings are 1 aggregate beings.
无想天众生属于一蕴众生。
Formless sphere beings are 4 aggregate beings because they have only 4 immaterial aggregates (feeling, perception, formations and consciousness).
无色界众生属于四蕴众生，因为它们只有四蕴（受、想、行和识）。
“The simple materiality with consciousness as condition in both cases among the non-percipient (That means mindless beings.), and in the course of an existence in the five-constituent becoming, and the [combined] mentality-materiality with consciousness as condition in both cases in the five-constituent becoming.
“于无想（有）的一切处及于五蕴有的转起，只是以识为缘而有色。于五蕴有的一切处，则是以识为缘而（生起）名色。
All that mentality and materiality and mentality-materiality should be understood as ‘mentality-materiality with consciousness as condition’ including them under mentality-materiality according to the method that allows any one part to represent any remaining one of its kind.”
这一切的名、色、名色，如是由各自特质的一分，统摄为’名色‘一语，而说‘识缘名色’应知。”
This is explaining the word ‘nāma-rūpa’ to mean more than it apparently stands for.
这里就是解释“名色”并不只是它表面所指的意义。

‘Nāma-rūpa’ can mean just mentality-materiality.
“名色”可以仅仅指名法和色法。
But sometimes there is only nāma or sometimes there is only rūpa.
但是，有时候，只有名，或者有时候只有色。
And sometimes there is both nāma and rūpa.
有时候，既有名，又有色。
So actually it is depending on consciousness nāma arises, rūpa arises, nāma-rūpa arises.
因此，缘于识，名生起，色生起，名色生起。
The Buddha just said that nāma-rūpa arises, but we must understand that the word ‘nāma-rūpa’ stands for nāma, rūpa and nāma-rūpa.
当佛陀说名色生起的时候，我们要知道，“名色”这个词表示名、色和名色。
Some of the words are elided or are not mentioned.
有些单词被去掉，或者没有被提及。
It is just like we say ‘fathers’ in Pāḷi.
这有点像巴利语的“父辈”（fathers）。
When we say ‘fathers’, we mean parents, not fathers only, but both fathers and mothers.
当我们提到父辈（fathers）的时候，我们指的是“父母”，不仅仅是“父亲”，指的是父亲和母亲。
In Pāḷi it is called ‘ekasesa’.
巴利语称为“ekasesa”（一余）。
‘Eka’ means one.
“eka”意思是“一”。
‘Sesa’ means remaining.
“sesa”意思是“剩下的”。
That means remaining one word representing both the remaining word and other elided ones.
这里的意思是，剩下的一个单词代表这个单词本身以及被省略掉的单词。
Let us say instead of saying fathers and mothers, we just say ‘fathers’.
我们不说父亲和母亲，而是用“父”来代替。
That means we elide the word ‘mothers’.
也就是说我们省略掉了“母”。
The word ‘fathers’ represents both fathers and mothers.
“父辈”这个词代表了父亲和母亲。
That is called ‘ekasesa’ in Pāḷi.
这在巴利语里被称为“ekasesa”。
Footnote 38 the expression ‘ekadesasarūpekasesa’ is a grammatical term.
脚注 38 里面的“ekadesasarūpekasesa”是个语法用词。
‘Ekadesa’ means part, not whole, part.
“ekadesa”意思是“部分，不是全部”。
‘Sarūpa’ means some form.
“Sarūpa”意思是“同形”。
‘Ekasesa’ means one remaining.
“ekasesa”意思是“剩下一个”。
So nāma-rūpa has the same form.
因此“名色”（nāma-rūpa）具有相同的形式。

The remaining is just a part remaining, not a whole.
就是指剩下一部分的意义，不是全部的意义。
The resemblance is just in part, not in whole.
就是它代表的是部分意义，不是整个意义。
One word is nāma, the other word is rūpa, and the third is nāma-rūpa.
一个词名，另一个词是色，第三个词是名色。
In the realms of arūpāvacara there are only nāma aggregates.
在无色界，只有名法之蕴。
So in that case depending on consciousness, nāma arises, no rūpa.
因此，在这种情况下，缘于识，只生起名法，没有色法。
At the relinking moment of mindless beings, only rūpa arises, no nāma.
在无想众生结生的时候，只有色法生起，没有名法。
So in the case we say depending on consciousness, rūpa arises.
因此，在这种情况下，我们说缘于识，生起色法。
For 5 aggregate beings both nāma and rūpa arise at the moment of relinking.
对于五蕴众生，在结生的时候既生起名法，又生起色法。
For them we say depending on consciousness, nāma and rūpa arise.
对于他们而言，我们说缘于识，名色生起。
We have to take it in that way.
我们要这样去理解。
That is what the Commentator is explaining here.
这就是论师在这里要解释的意思。
In the formula depending on consciousness as a condition, there is nāma-rūpa.
在缘起支里：缘于识，生起名色。
That means there is nāma, there is rūpa, there is nāma-rūpa.
它的意思是生起名，生起色，生起名色。
If you look at the notes on page 2 in small print you will see viññāṇa paccaya nāma-rūpa.
如果大家看下发资料第二页小字体的部分，就会看到：viññāṇa paccaya nāma-rūpa。
Conditioned by consciousness nāma, rūpa, and nāma-rūpa arise.
缘于识，生起名、色和名色。
The Pāḷi word is only nāma-rūpa, but we have to take it to mean sometimes nāma, sometimes rūpa and sometimes both nāma and rūpa.
巴利语只是“nāma-rūpa”，但是我们要将其解读成：有时候是名，有时候是色，有时候是名和色。
So as I said with regard to relinking in formless beings, there is only nāma.
因此，就像我所说的，对于无色界众生的结生，只有名。
So depending on consciousness, nāma arises.
缘于识，名生起。
For mindless beings only rūpa arises.
对于无想众生，只生起色。
For 5 aggregate beings both nāma and rūpa arise.
对于五蕴众生，既生起名法，又生起色法。
Then paragraph 200 by manner of condition - that means how they are related.
接着看 200 段，“以缘的方法”，意思是它们之间是如何关联的。
Paragraph 201 “Rebirth-relinking or some other kind of resultant consciousness is a condition in 9 ways, as conascence, mutuality, support, association, kamma-result, nutriment, faculty, presence and

non-disappearance conditions, either at rebirth-linking or in the course of an existence, for that mentality called resultant, whether mixed with materiality or not."
第 201 段："结生或其他的异熟识，对于那些在结生或于转起而称为异熟的名无论是与色混合或不混合的由俱生、相互、依止、相应、异熟、食、根、有、不离去缘的九种为缘。"
Now the notes I think I have explained before.
下发资料上的注解，我想我已经解释过了。
I followed the explanations here and gave them in diagram form.
我在这里根据解释以表格的形式列出来。
The conditioning ones are vipāka consciousness.
缘法是异熟识，
That means resultant consciousness.
也就是果报心。
The conditioned are vipāka nāma, resultant nāma.
缘生法是异熟名。
That means the resultant mental aggregates.
也就是异熟名法之蕴。
The 'pt' means at relinking and 'pv' means during the course of life.
"pt"意思是结生，"pv"意思是在生命过程中，
That means after relinking.
也就是在结生之后。
The numbers 6, 7, 8 and so on refer to this list of the 24 conditions.
序号 6、7、8 等等，指的是 24 缘列表上的序号。
What is #6?
#6 是什么？
Conascence.
俱生缘。
What is #7?
#7 是什么？
Mutuality.
相互缘。
#8 is support.
#8 是依止缘。
#14 is kamma-result.
#14 是果报缘。
#15 is nutriment.
#15 是食缘。
#16 is faculty.
#16 是根缘。
#19 is association.
#19 相应缘。
#21 is presence.
#21 有缘。
#24 is non-disappearance.
#24 是不离去缘。
They are related in this way.

它们之间的关系是这样的。

Vipāka consciousness, this is citta and vipāka nāma, this is cetasikas.
异熟识，这是心，异熟名法，这是心所。

Vipāka consciousness and vipāka nāma arise together or at the same time.
异熟识和异熟名法同时生起。

They arise together at the same time and they support each other actually.
它们同时生起，实际上是彼此资助的。

That is why we have #6, #7, #8 and so on.
这就是为什么我们有#6、#7 的缘。

From this we understand that not all the links are to be interpreted as cause and result.
从这里，我们知道，并不是所有的关系都是因和果的关系。

They are just conditioning and conditioned.
它们只是缘法和缘生法。

They arise together and they support each other.
它们同时生起，彼此资助。

Sometimes they belong to different times.
有时候它们属于不同的时间。

Sometimes they arise at the same time.
有时候，它们是同时的。

We have to understand this according to the explanations given in the Commentary.
我们要根据注释书里的解释来理解它。

Here vipāka consciousness (That means some kind of relinking consciousness.) is related to vipāka nāma (That means cetasikas arising together with it.).
这里异熟识（意思就是某些类型的结生心）是与异熟名法（也就是与它俱生的心所）相关。

They are related by way of conascence and so on.
它们通过俱生缘等相关。

They arise together, they disappear together and so on.
它们同时生起，同时消失，等等。

Then there is relation of vipāka consciousness to heart base.
然后是异熟识和心所依处的关系。

At the moment of relinking the heart base and vipāka consciousness arise together.
在结生的刹那，心所依处和异熟识是同时生起的。

They can be related by way of conascence, mutuality and so on.
它们可以通过相互缘等相关。

The numbers of the conditions are given and the paragraph numbers in the Visuddhi Magga are given in the square brackets.
在下发资料中，我给出了诸缘的序号，也在方括号里给出了对应于《清净道论》中的段落符号。

This is how Paṭṭhāna is applied to Paṭicca Samuppāda.
这就是将发趣法引用到缘起中。

This is how we should understand Dependent Origination with reference to the 24 modes of causality or causal relationships.
这也就是借助于 24 缘来理解缘起的方法。

Only then do we really understand the relationship between the different links.
只有这样，我们才能真正理解了这些缘起支之间的关系。

Ordinarily people may think these are very simple links, one causing the other.

一般人可能觉得这些都是非常简单的关系，由此及彼。

Actually it is not that way.
实际上并非如此。

It would be very easy, but it is not that way.
这样的话，就非常简单了，但是并不是如此。

We have to understand with reference to Paṭṭhāna so that we understand clearly and correctly.
我们要根据发趣法来进行理解，才能正确明了地理解。

Then sometimes the Commentary explains also why it is said that conditioned by consciousness nāma, rūpa and nāma-rūpa arises.
有时候，论书也解释了为什么说缘于识，名、色和名色生起。

Some of them may not be very convincing.
有些解释可能并不那么令人信服。

Still this is the reason given by the Commentaries.
但是论书还是给出了这种理由。

How do we know that nāma, rūpa, and nāma-rūpa are conditioned by consciousness.
我们是如何知道名、色、名色是缘于识的呢。

Then the answer given here is according to the Sutta passages and also according to logic.
这里给出的回答是根据经文内容和逻辑推理。

Student:
学生：

What conditions consciousness?
什么是识的缘？

Teacher:
尊者：

Saṅkhāra.
行。

There the relationship between formations and consciousness is cause and effect.
诸行和识之间的关系是因和果的关系。

Most other links are not real cause and effect.
其他缘起支之间的关系大多数不是真正的因果关系。

Supporting each other is also called condition, like here consciousness and mental factors.
彼此资助也被称为缘，就像这里的心和心所。

They arise at the same time.
它们同时生起。

So we cannot say that consciousness causes the mental factors.
因此我们不能说心导致心所的生起。

They arise at the same time and they support each other.
它们同时生起，彼此资助。

One is called conditioning and the others are called conditioned.
其中一个被称为缘法，另外一个被称为缘生法。

The next link is nāma-rūpa to the six sense bases.
下一个关系是名色和六处之间的关系。

Here ‘nāma’ means what?
这里的“名”指的是什么？

Cetasikas.

心所。
‘Rūpa’ means the four great primaries (here in paragraph 204) six physical bases (That means eye sensitivity, ear sensitivity and so on.) and mentality (That means the three aggregates beginning with feeling.).
大家看 204 段，“色”的意思是四大种、六处（也就是眼净色、耳净色等等）……以及“名”，也就是受等三蕴。
Here ‘nāma’ means the three mental aggregates and ‘rūpa’ means the four primaries, six bases and one more jīvita (life faculty).
这里的“名”意思是三名法之蕴，“色”意思是四大种、六处，还有一个命根（jīvita）。
Here we also must understand nāma-rūpa as meaning nāma, rūpa, and nāma-rūpa.
这里，我们也要将“名色”理解成名、色和名色。
The same method is used here.
这里使用的是相同的方法。
The word ‘saḷāyatana’ means six bases.
“saḷāyatana”这个词的意思是“六处”。
Here we must understand that sometimes it means sixth base and sometimes six bases.
这里，我们要明白，有时候，它的意思是第六处，有时候是六处。
We have only the word ‘saḷāyatana’, but we must understand that sometimes it means sixth base, sometimes six bases or one of the six bases.
我们看到“saḷāyatana”这个词的时候，要知道，有时候它的意思是六处中的第六处，有时候指的是六处。
In the notes nāma is given as the 52 cetasikas.
在注解中，“名”被解释成 52 心所。
Rūpa is given as four primaries, six base matters (That means eye sensitivity and so on.), jīvita and āhāra.
“色”的意思被解释成四大种、六处色（意思是眼净色等等），命根（jīvita）和食（āhāra）。
The six bases are eye base, ear base, nose base, tongue base, body base, and mind base.
六处是眼处、耳处、鼻处、舌处、身处和意处。
That means eye sensitivity, ear sensitivity and so on.
意思就是眼净色、耳净色等等。
Paragraph 207 how they are conditioned at relinking and later during the course of life is given.
第 207 段介绍了在结生和生命期间，它们的缘有哪些。
“Here at rebirth-linking mentality is a condition in seven ways at the minimum, as conascence, mutuality, support, association, kamma-result, presence and non-disappearance, conditions, for the sixth base.”
“先说于（无色有的）结生，此名对于第六处，至少由俱生、相互、依止、相应、异熟、有、不离去缘的七种为缘。”
Sixth base - what is the sixth base?
第六处——什么是第六处？
It is mind base.
指的是意处。
Here ‘mentality’ means the three mental aggregates (That means cetasikas.).
这里的“名”意思是三名法之蕴（也就是心所）。
So cetasikas concomitant with first arūpāvacara are a condition for the sixth base which is mind by #6, #7, #8 and so on.
因此与第一个无色界心俱生的心所是第六处的#6、#7、#8 等缘。
Here also they arise together.
这里它们是同时生起的。

The relationship is cetasikas to citta here.
这里心所是心的缘。
In the third link above it is citta to cetasikas.
上面的第三种关系中，心是心所的缘。
Here it is cetasikas to citta.
在这里，心所是心的缘。
‘Nāma’ here means cetasikas.
这里的“名”意思是心所。
Among the six bases the sixth base is mind.
在六处之中，第六处是意。
You know there are six internal bases and six external bases.
大家知道，有六内处和六外处。
All together there are 12 bases - visible object, audible object, odorous object, sapid object, tangible object, and the other objects (dhamma objects).
一共是 12 处——色所缘、声所缘、香所缘、味所缘、触所缘以及其他所缘（法所缘）。
Those are the external objects.
这些是外在的所缘。
They are called ‘external bases’.
它们被称为“外处”。
The internal bases are eye, ear, nose, tongue, body and mind.
内处是眼、耳、鼻、舌、身、意。
Here ‘nāma’ means cetasikas.
这里的“名”意思是心所。
So in the arūpāvacara realms nāma relates to sixth base only because there is no other base in the immaterial or formless beings.
因此，在无色界，名法只是以第六处为缘，是因为在无色界没有其他“处”。
They have only mind and no physical body.
那里只有“意”，没有色身。
For them the cetasikas concomitant with arūpāvacara relinking is the condition for the relinking consciousness itself, manāyatana, the sixth base by way of conascence, mutuality, and so on.
对于他们来说，与无色界结生心俱生的心所就是结生识本身的缘，也就是说意处（第六处）通过俱生缘等成为结生识的缘。
Here also we have to take nāma-rūpa to mean nāma, rūpa, and nāma-rūpa.
这里，我们也要将“名色”理解成名、色和名色。
And the six bases may mean the sixth base only and sometimes six bases.
“六处”可能指的是第六处，有时候指的是六个处。
Their relationship is given in detail in the Visuddhi Magga.
《清净道论》详细地给出了它们之间的关系。
There are three kinds of conditions - mentality as condition, materiality as condition, and mentality-materiality as condition and then how they are related to the bases.
这里有三种缘——名法作为缘，色法作为缘，名色作为缘，以及它们如何与诸处发生关联。
You have to read the passages with the help of these notes.
大家可以借助下发的注释阅读这些段落。
The first relationship is easy, cetasikas to citta.
第一个关系很简单，心所是心的缘。

The second one vipāka nāma is the same relationship to manāyatana during the life.
第二个是异熟名法，在生命期间，对于意处，关系是一样的。

‘Pv’ means during the course of life.

“pv”指的是在生命期间。

On the handout I said ‘same as above all’ because they arise at the same time and support each other.
在下发资料中，我注明“与上述相同”，因为它们是同时生起，彼此资助。

The relationship between nāma-rūpa and the six bases is not as cause and result, or cause and fruit, but just as supporting each other.
名色和六处之间的关系不是因果关系，只是相互资助的关系。

We have to go quickly now.
我们现在要讲快点。

Then contact - depending on six bases, there is contact.
触——六处缘触。

There are six kinds of contacts given as eye contact, ear contact and so on.
六触是眼触、耳触等等。

When you see something, there is seeing consciousness.
当我们看东西的时候，就会生起眼识。

With seeing consciousness there is contact.
当眼识生起的时候，就有触。

That contact is called ‘eye contact’.
这种触被称为“眼触”。

Student:
学生：

Does that consciousness have mental factors with it?
这个识有相应的心所吗？

Teacher:
尊者：

Yes.
有。

When you see something, there is seeing consciousness.
当我们看东西的时候，就会生起眼识。

With seeing consciousness those mental factors there is what is called ‘contact’.
眼识具有相应的心所，其中就有“触”。

That contact when it is associated with seeing is called ‘eye contact’.
这个“触”当它与“见”相关的时候就被称为“眼触”。

If it is associated with hearing, it is called ‘ear contact’ and so on.
当它与“听”相关的时候，它就被称为“耳触”等等。

Contact is not just the coming together of the object and eye sensitivity.
触不仅仅是所缘和眼净色的会集。

It is something which arises when the three conditions come together.
当三种缘会集的时候，它就会生起。

The three conditions are the visible object, the eye and eye consciousness.
这三种缘是色所缘、眼、眼识。

That Pāḷi word is very much misunderstood because as it stands in the Sutta it may be interpreted as the coming together of the three is contact.

这里使用的巴利语非常具有误导性，因为在经文中语境中，似乎可以解读成此三者的会集就是“触”。
In the Commentaries it is explained that we are not to take it in that sense.
注释书解释说，我们不能这样去理解它。
We are to take it that because of the coming together of the three is contact.
我们要将它理解成：因为此三者的会集，就会有“触”。
Sometimes language is very misleading.
语言有时候具有误导性。
With the fluidity of language you can interpret this way or that way.
因为语言具有灵活性，大家可以这样解释，也可以那样解释。
In that passage it means because of the coming together of the three there is contact.
在那段经文里，它的意思是：因为此三者的会集，就会有“触”。
Contact is not just the meeting together of the three, but because of the coming together of the three there arises something and that is contact.
触不仅仅是此三者的会集，而是因为此三者的会集，某种法生起，它被称为“触”。
It is something like when you strike a match.
这有点像划火柴。
Because of the stick and the match coming together there is fire.
因为火柴棍和火柴盒的会集，就会产生火。
It is something like that.
类似于此。
There are six kinds of contact - eye, ear, nose, tongue, body, and mind contact.
有六种触——眼、耳、鼻、舌、身、意触。
In detail there are said to be 32.
详细说，是 32 种。
That means the 32 types of resultant consciousness.
意思就是 32 种果报心。
Contact concomitant with these 32 is taken as 32 types of contact.
与这 32 种识俱生的触被称为 32 触。
In brief there are six kinds of contact and in detail there are 32.
简略地说就是 6 种触，详细地说是 32 种。
Those 32 are those concomitant with resultant consciousness.
这 32 种就是与果报心俱生的触心所。
How many resultant consciousness are there excluding the supramundane?
除了出世间心之外，有多少果报心？
32.
32 种。
Let us see how they are related.
我们来看看它们是如何关联的。
Eye base, etc. (5) are related to eye contact, etc. (5) by way of #8, #10 and so on.
眼处等（5）与眼触等以#8 和 10#缘等相关。
‘Eye base’ means eye sensitivity.
“眼处”意思是眼净色。
‘Eye contact’ means contact concomitant with seeing consciousness.
“眼触”就是与眼识俱生的触心所。

They are related by way of #8, #10 and so on.
它们通过#8 和 10#等缘相关。

What is 38?
#8 缘是什么？

Support.
依止缘。

We do not get conascence here because they do not arise together although they may arise at the same time.
这里没有俱生缘，因为它们不是俱生的，虽然它们可能是同时存在的。

What we see has already arisen when we see it actually.
我们所见的东西在我们看到的时候实际已经生起了。

They are present at the moment, but they do not arise at the same time or they do not arise together, but they exist at the same time.
在那个刹那，它们已经呈现了，但是它们不是同时生起的，它们只是同时存在于某个时间。

Let us suppose that we see something.
假设我们看见某物。

Before coming to the moment of seeing, there are some moments past.
在我们“见”的刹那，已经过去了若干刹那。

Matter is said to have a life of 17 thought moments.
色法有 17 个心识刹那的寿命。

When some visible object strikes at our mind, then the life continuum (bhavaṅga) is disturbed and it vibrates.
当某个色所缘撞击我们的心时，有分就会被中断，并开始波动。

One moment is past.
这样就过去了一个刹那。

Then the bhavaṅga vibrates for two moments.
有分波动是两个刹那。

So there are three moments before we are aware of seeing the visible object.
因此，在我们意识到我们看见色所缘的时候，已经过去了三个刹那。

The fourth moment is just the mind turning to that object.
第四个刹那只是心转向于那个所缘。

The fifth moment is the moment that we see.
第五个刹那就是我们“见”的刹那。

So there are four moments past.
因此，已经过去了四个刹那。

So with regard to seeing consciousness and visible object we cannot say that they arise at the same time.
因此，对于眼识和色所缘来说，我们不能说它们是同时生起的。

38B 说慧地品

第十七 说慧地品 Ps: 228-314

So with regard to seeing consciousness and visible object we cannot say that they arise at the same time.
因此，对于眼识和色所缘来说，我们不能说它们是同时生起的。

We cannot say they arise together.
我们不能说它们是同时生起的。

The visible object may be outside of ourselves.

色所缘可能在我们身体之外。
It may be our hands, our feet or anything.
它可能是我们的手，我们的脚等等。
So they do not arise at the same time and they do not arise together.
因此，它们不是同时生起。
They are present at the moment that they are related to each other.
它们在某个时刻同时出现，它们彼此相关。
This is why we cannot have conascence, and when there is no conascence, there can be no mutuality.
因此，我们不能说它们是俱生缘，因为不是俱生的，就不是相互缘。
There is support.
这里是依止缘。
What is #10?
#10 是什么？
Prenascence.
前生缘。
‘Prenascence’ means the visible object arises just before the seeing consciousness arises.
前生缘的意思是色所缘在眼识之前生起。
When seeing consciousness arises, the object has already existed.
当眼识生起的时候，所缘已经存在了。
Vipāka manāyatana (That means vipāka consciousness.) relates to vipāka mind contact (That means contact.).
异熟的意处（果报心）与异熟的意触（触）相关。
They arise together.
它们是同时生起的。
Therefore there can be conascence, mutuality and so on.
因此，它们可以是俱生缘、相互缘，等等，
It is like that.
诸如此类。
Let’s go to the next one.
我们看下一个。
That is feeling, right?
受，对吧？
There are six kind of feeling.
有六种受？
What are they?
它们是什么？
Feeling born of eye contact.
眼触所生受。
That really means feeling concomitant with eye contact.
这实际上指的是与眼触俱生的受心所。
You see something and there is seeing consciousness.
你看到某物，生起眼识。
Along with seeing consciousness there is feeling.
伴随着眼识，就会生起受。
That feeling is called ‘feeling born of eye contact’.

这种受被称为“眼触所生受”。
Then there is feeling born of ear contact, born of nose contact and so on.
这样，还有耳触所生受、鼻触所生受等等。
There are six kinds of feeling here.
这里有六种受。
Paragraph 230 in the verse it is said:
230 段的偈颂说：
“But from the nine and eighty feelings
“在这八十九受里面，
Thirty-two, no more, appear
这里是说
Associated with result.
与异熟心相应
And only those are mentioned here.”
的三十二受的意思。”
By feeling is meant here the mental factor feeling which is concomitant with 32 types of resultant consciousness only.
这里的“受”意思只是指与 32 种类型的果报心俱生的受心所。
Feeling accompanies every type of consciousness.
受伴随着所有的心。
There are 89 types of consciousness.
心有 89 种。
So we can say there are 89 feelings, but only those feelings concomitant with the 32 resultant consciousness are meant here.
因此，我们可以说有 89 受，但是这里指的知识与三十二果报心俱生的受心所。
We have to take only those 32.
这里我们只算其中的三十二个。
Please look at the handout.
请看下发资料。
Conditioned by contact, feeling arises.
缘于触，受生起。
So feeling is feeling born of eye contact, etc. Feeling here is feeling concomitant with 32 resultant consciousness.
因此，受就是眼触等等所生的受。这里的受就是与 32 果报心俱生的受。
That is to be taken.
应该这样去理解。
Eye contact is related to feeling (vedanā) dependent on eye base by way of #6, #7, #8 and so on.
眼触通过#6、#7、#8 等缘与依赖于眼处的受（vedanā）相关。
When you see something, there is seeing consciousness.
当我们看东西的时候，就会生起眼识。
With seeing consciousness there is contact and there is feeling.
伴随着眼识，就会有触和受。
They arise at the same time.
它们同时生起。
Therefore contact conditions feeling by way of conascence, mutuality and so on.

因此，触通过俱生缘、相互缘等成为受的缘。
That is because they arise at the same time and they support each other.
这是因为它们同时生起，彼此资助。
This we have to understand.
这是我们要了解的。
Mind contact relates to feeling concomitant with tadārammaṇa kāmāvacara vipāka.
232 段：意触与伴随彼所缘欲界异熟（tadārammaṇa kāmāvacara vipāka）的受关联。
It is technical here.
这里有一个专有名词。
If you look at the list of conditions, you see #6, #7 and so on.
如果大家看缘的列表，就可以看到#6 和#7 等等。
When you see #6, #7, you can safely say that they arise at the same time.
当你看到#6 和#7 的时候，你就可以有把握地说它们是同时生起的。
They are not real cause and effect.
它们之间的关系不是因和果。
The next one is craving.
下一个是“爱”。
How many kinds of craving are there?
有几种“爱”？
First there are six kinds of craving - craving for visible objects, for sound, for smell and so on.
首先是六种爱——色爱、声爱、香爱、味爱、触爱、法爱。
There are six kinds of craving.
这是六种受。
That is by way of objects.
这是根据所缘进行分类。
The cravings are for visible data, for sound, for odor, for flavor, for tangible data and for dhamma data.
对于色所缘、声、香、味、触、法所缘的爱。
In paragraph 235 we have the explanation of three kinds of craving - sense-desire craving, and then it is commonly translated as craving for existence and craving for annihilation.
在第 235 段，我们有对三种爱的解释——欲爱、有爱和无有爱。
We must understand according to this explanation.
我们需要根据解释进行理解。
It is very important because these three words appear in the first sermon also.
这很重要，因为在初转法轮的时候也出现了这些词。
When Buddha defines the Second Noble Truth he said:
当佛陀对第二圣谛进行定义的时候，他说：
It is just this craving which causes rebirth and which takes delight in this life, in that life and so on.
是这种“爱”导致了结生，导致了对此生和彼生的享受等等。
The first one is in Pāḷi kāmataṇhā.
第一个就是巴利语的“欲爱”（kāmataṇhā）。
It is craving for sense desires.
欲爱是对感官欲望的贪求。
The second one is called ‘vibhavataṇhā’.
第二个是“有爱”（vibhavataṇhā）。
It is craving for becoming.

这是对存在的贪爱。

In fact ‘craving for becoming’ means craving that is concomitant with the wrong view that things are eternal.

实际上，“有爱”意思是与“诸法是常”的邪见俱生的贪爱。

That is craving for becoming.

这就是“有爱”。

It is not simply craving for becoming in reality.

这并不是简单地对现实的存在的渴爱。

It is craving for becoming that is accompanied by the view that things are eternal.

它是与“诸法是常”的邪见俱生的贪爱。

The next one is craving for annihilation.

下一个是“无有爱”。

That means craving accompanies by the view that everything is annihilated at death.

也就是伴随着“人死如灯灭”邪见的“贪爱”。

There is no other being.

没有其他众生。

There is no arising as rebirth.

不会重新结生。

This is another division of craving.

这是另外一种贪爱。

The first is craving for six objects.

第一种对六种所缘的“爱”。

Then each of these six can be divided into three, craving for sense desire, craving concomitant with eternalist view, craving concomitant with annihilationist view.

然后这六个每一个都可以分成三个——欲爱、有爱、无有爱。

These are the three kinds of craving and these are mentioned in the first sermon.

佛陀在初转法轮的时候，提到过这三种“爱”。

Six multiplied by three is 18.

三乘以六等于 18.

Then these 18 can be multiplied by two, internal and external.

18 再乘以内外两处。

So we get 36.

这样，就是 36。

Then these 36 can belong to the past, to the future, to the present.

36 又属于过去、未来、现在。

So 36 plus 36 plus 36, we get 108 kinds of craving.

因此，36 乘以 3，我们就有 108 种爱。

You should be familiar with this because in some Suttas the 108 kinds of craving are mentioned.

大家应该熟悉它，因为在有些经文中会提到 108 种“爱”。

How are feeling and craving related?

“受”和“爱”是怎么联系起来的呢？

“In one way: it is a condition as decisive support condition only.”

“‘一种’即是只由亲依止为缘。”

They are related by condition as decisive support only.

它们只是以亲依止缘为缘。

Decisive support condition is the widest of the 24 conditions.
在 24 缘中亲依止缘有着最广泛的应用。
If you cannot explain by way of any other condition, you can say they are related by way of decisive support condition.
对于二法之间的关系，如果你想不出任何其他缘，你就可以说它们之间的关系是亲依止缘。
Feeling is a condition for craving by way of decisive support.
受通过亲依止成为爱的缘。
Decisive support means that they do not arise at the same time.
亲依止缘说明它们不是同时生起的。
Then there is another way of explaining.
这里进行了另外一种解释。
“Or alternatively,
“或因：
A man in pain for pleasure longs,
苦者求乐、
And finding pleasure, longs for more;
乐者求更多的乐，
The peace of equanimity
舍则寂静，
Is counted pleasure too; therefore
所以说是乐。
The Greatest Sage announced the law
因为三受是渴爱的缘，
‘With feeling as condition, craving’
大仙便说受缘爱。
Since all three feelings thus can be
受缘爱，
Conditions for all kinds of craving.
若无随眠
Though feeling is condition, still
则不成，
Without Inherent-tendency
是故此爱
No craving can arise, and so
不存于梵行
From this the perfect saint is free.”
已立的婆罗门。”
Another way of explaining is that when you are in pain, you long for pleasure.
另外一种解释的方法是，当你处在痛苦之中的时候，你渴望快乐。
You long for pleasant feeling.
你渴望快乐的感受。
So feeling can be a condition for craving.
因此，受可以成为爱的一个缘。
You have pain here, and you are attached to pleasant feeling.

你此时有痛苦，因此你就执着于快乐的感受。
So pain can cause craving for pleasant feeling.
因此，痛苦可以导致对快乐感受的渴爱。
A man finding pleasure, longs for more.
寻求快乐的人，渴求更多的快乐。
If you have a pleasant feeling, you want to keep it.
如果你现在拥有快乐的感受，你希望维持它。
You don’t want it to disappear.
你不希望这种快乐的感受消失。
There also craving is conditioned by feeling.
这种贪爱也是以受为缘。
Then what about neutral feeling?
那么对于自然的感受呢？
“The peace of equanimity is counted pleasure too.”
“舍则寂静，所以说是乐。”
So it is included in pleasurable feeling if we divide feeling into pleasurable and displeasurable.
所以，如果我们将感受分成乐和不乐，“舍”也被包括在乐受里面。
Since equanimity is included in pleasurable feeling, you may be attached to it.
因为“舍”被包括在乐受里面，你也可能执着于它。
So again feeling is a condition for craving.
因此，受又可以成为爱的一个缘。
All these kinds of feelings may be a condition for craving.
所有这些类型的感受都可能成为爱的一个缘。
This is another way of explaining.
这是另外一种解释方法。
Here feeling is a condition for craving means when there is inherent tendency.
此处，意思是当存在着这样一种固有的趋势时，受就是爱的一个缘，。
That means if you do not have inherent tendencies in your mind, even though you have feeling, you do not have craving.
意思就是说，如果你心中没有一种固有的趋势，即使有受，也不会有爱。
For example in the minds of Buddhas and Arahants there is feeling, but they do not have craving.
例如，在佛陀和阿罗汉的心中存在着受，但是他们没有爱。
There are no anusaya (inherent tendencies).
他们心中没有固有的趋势（随眠，anusaya）。
They have eradicated the liability to get craving.
他们已经断除了产生“爱”的固有倾向。
Here we have to understand the meaning of this link, this phrase.
此处，我们要能够理解这个关系的意义。
Depending on feeling, there is craving.
缘于受，生起爱。
It does not mean that there is always craving when there is feeling.
这并不是说只要有受，就必然会有爱。
When there is feeling, there may or there may not be craving.
当受存在的时候，可能有爱，也可能没有爱。

In footnote 40 “Or alternatively, it may be recognized that this condition is accompanied by inherent tendency because it follows upon the words ‘With ignorance as condition’.
大家看脚注 40：“或者，我们也可以认识到，这种缘是伴随着一种内在的倾向（随眠），因为它是在’无明为缘‘这句话之后。
And with words ‘With feeling as condition, craving’, and not ‘with feeling as condition there is always (not ‘only’) craving’.”
用‘受缘爱’而不是‘缘于受，总是有（英译有问题，不是‘只有’)爱’。”
We are not to understand that with feeling as condition, there is always craving.
我们不要将其理解成只要有受，就必然会有爱。
There may not be craving.
也可能没有爱。
What about us?
我们这些普通人呢？
We are not Arahants.
我们不是阿罗汉。
With mindfulness meditation we can avoid having craving for feelings.
如果我们能够进行正念禅修，可以避免对受产生爱。
Even though we have painful feeling or pleasant feeling, we are mindful of it, and so we do not have craving.
即使我们有痛苦的受，或者快乐的受，如果我们能保持正念，我们就可以没有爱。
This is the only place where we can cut the round of Dependent Origination.
这是我们唯一能够斩断缘起之链条的地方。
The other links we cannot do anything about them.
其他地方，我们是没有办法断的。
When there is ignorance, there will always be kamma formations.
无明存在的时候，就必然总是会有业行。
Where there are kamma formations, there will always be consciousness and so on.
当有业行的时候，就总是会有识，等等。
Here although there is feeling, we can avoid having craving.
但是虽然有受，我们可以避免爱的产生。
When this is broken, the other links are also broken.
当这里断裂之后，其他缘起链接也会断裂。
When we practice meditation, we are cutting this wheel of existence at this place.
我们通过禅修，将轮回从此处斩断。
Student:
学生：
So craving does not arise?
这样就不会生起“爱”了吗？
Teacher:
尊者：
Right.
对。
We are mindful.
我们保持正念。
We are saying “pain, pain, pain” or “pleasant, pleasant, pleasant”.

我们标记：“痛、痛、痛”或者“乐、乐、乐”。

But we need strong mindfulness, not just superficial awareness.
但是，我们需要强大的正念，并不是肤浅的觉知。

Next is clinging.
下一个是“取”。

There are four kinds of clinging - sense desire clinging, false view clinging, rite and ritual clinging, and self doctrine clinging.
有四种取——欲取、见取、戒禁取、我语取。

The first one is just sense desire.
第一个就是感官欲望。

It is called clinging.
它被称为“取”。

The second one is wrong view.
第二种是邪见。

The third one is also wrong view, taking rites and rituals as leading to attainment of enlightenment.
第三种也是邪见，将仪式作为导致涅槃的方法。

The self doctrine is the view that there is a self that there is something which lasts forever.
“我语取”就是认为有一个永恒自我的存在。

With regard to rite and ritual clinging what is mentioned in our books is in paragraph 241 “for ox asceticism, ox vows, etc., are themselves kinds of clinging, too.”
关于戒禁取，在我们的书中 241 段提到：“因为执着为净，故牛戒、牛禁等的自身即是取。”

The Pāḷi word here is sīlabbata.
这里使用的巴利语是”sīlabbata“。

It is translated as rites and rituals.
它被翻译成“戒禁”（rites and rituals）。

The real meaning in the Suttas and in the explanations given in the Commentaries is not just rites and rituals, but it is called here ‘ox asceticism’.
在经文和注释书的解释中，它的实际意义并不是英译的“ rites and rituals”，而是这里所说的“牛戒苦行”（ox asceticism）。

That means behaving like an ox or it may be behaving like a dog.
仪式就是行动像牛或者行动像狗。

By behaving like an ox, these people believed that they could get rid of craving; they could get rid of attachment and so on.
通过模仿牛的行为，这些人相信他们可以灭除贪爱，可以灭除执着，等等。

Or behaving like a dog they could get rid of desires and wants.
或者认为通过模仿狗的行为，可以灭除欲望。

So they adopted such behavior.
因此，他们就采取了这样的行为。

There were two persons during the time of the Buddha who practiced like this.
在佛陀时代，有两个人是这样修行的。

One was a follower of ox asceticism.
有一个是模仿牛的行为修苦行。

The other followed dog asceticism.
另外一个是模仿狗的行为修苦行。

They went to the Buddha and asked whether their practice was right or wrong.

他们去问佛陀，想知道自己的行为是对还是错。
Buddha said “Don’t ask me.”
佛陀说：“不要问我。”
They persisted.
他们坚持问。
In the end the Buddha said that now that you have asked me, so I have to answer.
最后，佛陀说，既然你们坚持要问，我就告诉你们。
Those who follow dog asceticism will be reborn as dogs.
模仿狗修苦行的人，来生会投生为狗。
Taking just those as a means to emancipation is what is called ‘rite and ritual clinging’.
想通过这种方法获得解脱是“戒禁取”。
We can extend that to mean other things.
我们可以将这些行为进行扩展。
We do chanting, right?
我们会诵经，对吧？
All Buddhists do chanting.
所有的佛教徒都会诵经。
If we take chanting to be the real way to emancipation, it may be a rite and ritual wrong view.
如果我们认为诵经是导致解脱的真正方法，这可能就成为了戒禁取的邪见。
We do chanting.
我们诵经。
That is for our calmness of mind.
这是为了获得心的平静。
But we do not take it to be the only way for emancipation.
但是我们不将之作为获得解脱的唯一方法。
We bow down before the Buddha.
我们礼拜佛像。
We chant.
我们诵经。
We even keep precepts.
我们甚至去守戒。
These are something like basic practices for emancipation.
这些似乎是解脱的基本修行方法。
But they cannot directly lead us to enlightenment.
但是他们不能直接引领我们获得觉悟。
For enlightenment we have to practice meditation.
想要获得觉悟，我们必须要禅修。
Satipaṭṭhāna meditation is said by the Buddha to be the only way to enlightenment.
佛陀说念住禅修是导向觉悟的唯一方法。
If we take bowing down before the Buddha as the way to enlightenment without practicing meditation, then we may be having this kind of clinging to wrong view.
如果我们将礼拜佛陀作为觉悟的唯一方法，不去禅修，那么我们就可能具有这样的戒禁取邪见。
Doing these rites and rituals if they are not carried too far is all right because they make us calm.
进行这些仪式，如果不是太过量的话，那还没什么问题，因为它们能够让我们获得安宁。
Our minds can be tranquil so that we can practice meditation.

我们的心安宁下来之后，就可以去禅修了。

But if we do not practice meditation and just do chanting, and just keep sīla and so on, then it may be a wrong view.

但是如果我们不去禅修，只是诵经，只是持戒，等等，我们就可能具有邪见。

There are these four kinds of craving.

这就是四种爱。

Student:

学生：

Would you say this is some sort of critique of Confucianism?

你是不是觉得这些是对儒家的批评呢？

Teacher:

尊者：

I don’t know what they practice.

我不知道儒家信徒是怎么修行的。

The correct view according to the Buddha or the interpretation of the Commentators is that the only way to Nibbāna is satipaṭṭhāna.

根据佛陀的说法，或者根据注释书的解释，导向涅槃的唯一方法就是四念处，这才是正见。

It is expressly said at the beginning of the Sutta that this is the only way for the purification of beings and so on.

在《大念处经》的开头，很清楚地表明“为众生之清净……为证涅槃，唯一趣向道，即四念处”等等。

This is the real, correct way to the attainment of enlightenment.

这是导向觉悟获得的真实、正确之道。

If we take others to be the way to the attainment of enlightenment, then we have that wrong view.

如果我们认为还有其他获得觉悟的方法，这就是邪见。

That is the view that they alone can lead us to enlightenment.

只有这条道才能引领我们获得觉悟。

For example if we believe sīla alone can lead us to enlightenment and we do not have to do any meditation, that is a wrong view according to this interpretation.

根据这种说法，假如我们相信只需要戒就可以引领我们获得觉悟，我们不需要禅修，这就是邪见。

Let’s go to becoming.

我们现在来看“有”。

There are two kinds of becoming to understand here.

根据这里的说法，“有”分两种。

In Pāḷi they are called kamma-becoming and bhava-becoming.

它们分别是业有及生有。

Paragraph 250 “It becomes, thus it is becoming.

第 250 段：“有故为有，

That is twofold as kamma-process becoming and rebirth-process becoming.”

此（有）分为业有及生有二种。”

In this phrase ‘depending upon clinging, birth arises’, here we must understand that becoming means two things.

在“缘于取，有生起”这个表达中，我们要知道“有”分两种。

One is kamma-process becoming and the other is rebirth-process becoming.

一个是业有，一个是生有。

‘Kamma-process becoming’ simply means kamma.

“业有”就是业。
So it is the same as saṅkhāra (mental formations).
因此，它是“行”（mental formations）是一个意思。
‘Rebirth-process becoming’ means rebirth.
“生有”就是结生。
Because of clinging both can arise.
缘于“取”，此二者都可以生起。
It is explained in detail in this book.
书中进行了详细的解释。
Because of clinging sometimes we do good kamma, sometimes we do bad kamma.
因为“取”，有时候我们作善业，有时候作恶业。
We want to be reborn in a better world.
我们希望投生到善趣。
We think that it is good to be reborn in a better world.
我们认为投生到善趣很好。
So we do meritorious deeds.
因此我们做好事。
Or sometimes we may be misdirected.
有时候，我们可能会误入歧途。
We may kill an animal as a t sacrifice with the belief that we will be reborn in a better existence.
我们可能会用动物祭祀，相信这样就会投生到善趣。
Clinging can be a condition for our good or bad actions, our good or bad deeds.
“取”可以称为我们善行或者恶行的一个缘。
That is kamma.
这就是业。
As a result of clinging and also as a result of kamma we will be reborn in a better existence or in a worse existence.
作为“取”的结果，也就是说，作为“业”的果报，我们投生到善趣或者恶趣。
That is in another becoming.
成为另外一种众生。
In this link between clinging and becoming we can take it that both kinds of becoming are meant here.
在这种“取”和“有”的链条之中，我们可以说包含了两种“有”。
Because of clinging there is kamma-becoming and there is also rebirth-becoming.
因为“取”，就存在业有，当然，也有生有。
Mental formations and kamma-becoming are the same.
“行”（mental formation）和“业有”是一回事。
They are mental volition (cetanā).
它们都是“思”（cetanā）。
But the mental formations (saṅkhāra) belong to the past time and here the kamma-process or kamma-becoming belongs to the present time.
但是“行”属于过去，这里的“业有”属于现在。
The time is different.
时间是不同的。
There is a slight difference mentioned in the Visuddhi Magga too.
《清净道论》也提到了这个细微的区别。

There are nine kamma becomings given in paragraph #253, #254.
在第 253 段、254 段中给出了九种业有。
In paragraph #261 there is a saying.
第 261 段，有如下的话：
“For the ordinary man is like a madman.”
“那凡夫如狂人。”
That is a very famous phrase used in our country.
这句话在我们缅甸非常有名。
‘Ordinary man’ means a puthujjana.
“凡夫”就是补特伽罗（puthujjana）。
A puthujjana is like a madman.
凡夫就像是一个疯子。
This phrase is quoted by people very often.
缅甸人经常引用这句话。
If you want to say something about people doing some crazy things, you say “Oh, a puthujjana is like a madman.”
有时候，如果你想形容某人在做一些疯狂的事情，你就说：“那凡夫如狂人”。
Next is the link between becoming and rebirth.
接下来是“有”和“生”之间的关系。
There becoming means just what?
这里的“有”指的是什么？
Kamma-process becoming.
业有。
We cannot take becoming to mean rebirth there because it is a condition for rebirth.
此处的“有”不是“结生”的意思，因为它是结生的一个缘。
In the link between clinging and becoming we must take becoming to mean both, kamma-becoming and rebirth-becoming.
在“取”和“有”的关系中，我们要将“有”当成业有和生有。
In the link between becoming and rebirth, becoming is the same as rebirth.
在“有”和“生”的关系中，“有”与“生”是同一个意思。
That is the difference.
这就是它们的不同。
Depending upon rebirth, sorrow, lamentation and so on also arise.
缘于生，愁、悲等也会生起。
They are not explained here because they have been explained in the chapter on the Noble Truths.
这里对它们没有进行解释，因为在四圣谛的章节对它们进行了解释。
Next comes the wheel of becoming.
接下来是“有轮”（280 段）。
So it is explained as a wheel.
这里，“有”被解释成“轮”。
Ignorance is put at the beginning of this teaching.
无明被置于这种教法的开始。
It is not the beginning of the round of rebirth.
它不是轮回的开始。
It is just the beginning of the teaching.

无明是此种教法的开始。

Old age and death are put at the end of this teaching.
老和死被放在这种教法的结尾。

That does not mean that it is the end of the round of rebirth.
这并不是说“老、死”就是轮回的终点。

That is because when there is old age and death and also sorrow and lamentation and so on, there is also ignorance.
这是因为如果有老、死，并且有愁、悲等等，也就会有无明。

If there is no ignorance, there can be no sorrow, lamentation and so on.
如果没有无明，也就不会有愁、悲等等。

When we are sorry and we lament for something and are experiencing mental anguish, there is also ignorance.
当我们难过，为某事哀伤，或者体验到痛苦的时候，也会有无明。

And when there is ignorance, there are mental formations and so on.
有无明的时候，就会有诸行等等。

This wheel of rebirth goes on and on like this.
这样，轮回就会不断进行下去。

That is why this teaching is called the wheel of rebirth, the wheel of becoming.
因此这种教法就被称为“有轮”。

There are some things to be understood with regard to this teaching.
关于这个教法，我们需要理解几点。

They are given on another sheet.
我在另外一张下发资料上都列了出来。

I don’t know whether you brought those sheets with you.
我不知道大家有没有将这些资料带来。

With regard to these twelve links we have to understand the three times or periods, the 12 factors, 20 modes, 3 connections, 4 divisions, 3 rounds, 2 roots.
对于这十二个缘起支，我们需要理解 3 时、12 支、20 行相、3 连接、4 摄类、3 轮转、2 根本。

Some of the English words may be different from The Path of Purification.
智髻尊者《清净道论》英译本中的翻译可能和我的翻译不同。

Please write down the paragraphs.
请大家记下段落序号。

For 3 periods it is paragraph #287, for 20 modes it is #293, for 3 connections it is #289, for 4 divisions it is #290, for 3 rounds #298, and for 2 roots it is #285.
3 时对应于 287 段，20 行相对应于 293 段，3 连接对应于 289 段，4 摄类对应于 290 段，3 轮转对应于 298 段，2 根本对应于 285 段。

And then there are four kinds of profundity and four methods with regard to which Dependent Origination is to be understood.
然后是理解缘起的“四甚深”和“四理法”。

These four methods are more important than the four profundities.
四理法比四甚深更加重要。

The Dependent Origination is profound in its meaning, in its teaching and so on.
缘起之义甚深、说法甚深，等等。

In the kinds of profundity in paragraph #304 profundity of meaning is profundity as to fruit.
第 304 段的“义甚深”就是果的甚深。

‘Meaning’ does not mean the meaning of words, but here the fruit or the results.
这里的“义”并不是指词语的意义，而是指果报。
‘Profundity of law’ means profundity of causes.
“法甚深”就是因的甚深。
Profundity of teaching and profundity of penetration are the same.
“说法甚深”和“通达甚深”是一样的。
Paṭicca Samuppāda is profound as to fruit, as to causes, as to teaching, and also as to penetration.
缘起从果、因、说法、通达上来讲，都是非常深奥的。
It is very important to penetrate into the essence of each factor in this teaching.
通达这种教法的每个缘起支的本质是非常重要的。
There are four methods of treating the meaning here.
处理它的意义有四种方法。
That is very good.
这非常好。
We have to understand with reference to these four methods.
我们需要借助于这四种方法来理解。
The first is the method of identity.
第一个是同一之理。
The second is the method of diversity.
第二个是差别之理。
The third is the method of uninterest.
第三个是不作为之理。
The fourth is the method of ineluctable regularity.
第四个是如是法性之理。
These are the four methods by which we must understand the Dependent Origination.
这是我们了解缘起必须的四个理法。
The method of identity means there is something like a continuity going on.
同一之理意思就是有一种相续不断的东西存在。
It is not just disconnected bits.
中间并没有中断。
They are connected bits.
它们是相互连接在一起的。
There is some kind of continuity.
是某种形式的连续。
Then there is the method of diversity.
然后是差别之理。
Although they are a continuity, each one is different from the other.
虽然它们是相续不断的，但是彼此之间还是不同的。
They are actually diverse from one another.
它们彼此之间实际上是有差别的。
The ‘method of uninterest’ means unconcern.
“不作为之理”意思就是不关心（unconcern）。
Avijjā has no concern that it must condition mental formations.
无明并不关心它必须成为行的缘。

And mental formations have no concern that they must produce consciousness and so on.
行并不关心它必须产生识等等。
That is called the method of uninterest.
这个被称为不作为之理。
The method of ineluctable regularity means that mental formations are only conditioned by ignorance, not by other factors, not by other things.
“如是法性之理”（method of ineluctable regularity ）意思是诸行之缘只是无明，并不是义其他支，不是以其他法为缘。
I have had difficulty with this word ‘ineluctable regularity’.
对于这里的英译“ineluctable regularity ”，我觉得很难理解。
I gave talks on Paṭicca Samuppāda at my retreats and there was not a single dictionary at that place.
我在指导禅修的时候作了关于缘起的开示，但是那个地方没有英语字典。
There were a lot of books, religious books, but no dictionary.
那里有很多书，有许多宗教书籍，但是没有字典。
So I asked the yogis to tell me the meaning of this.
因此，我让那里的禅修者告诉我这个词的意义。
Three people offered me meanings they thought were correct, but they did not have dictionaries either.
三个人向我提供了他们认为正确的解释，但是他们也没有字典。
All of them gave me the wrong meaning.
但是，他们都给我提供了错误的解释。
They thought ‘ineluctable’ was unknowable or something like that.
他们认为“ineluctable”是“无法了解”的意思。
In the dictionary it is said ‘not to be avoided or overcome or inevitable’, so inevitable regularity.
在字典里，它的意思是“无法避免的”，因此“inevitable regularity”（如是法性）的意思就是“不可避免的规律”。
That means mental formations can be conditioned by avijjā only and so on.
也就是说“行”的缘只能是“无明”等等。
These are the four methods.
就是这四种理法。
Actually the first two methods are the most important because we must understand how to explain things.
实际上，前两种理法是最重要的，因为我们必须知道如何解释诸法。
Although we say a being is reborn there, we do not mean that it is identical or that something from one life goes to another life.
虽然我们说某个有情投生到彼处，我们并不是说有某法从此生到达彼生。
We have to understand Dependent Origination with at least reference to these two methods, the methods of identity and diversity.
我们至少要通过此二种理法来理解缘起——同一之理、差别之理。
So we have to combine these two and understand them.
因此，我们要结合此二者来理解它们。
If we take only one, we will fall into one kind of wrong view.
如果我们只采用一种方法，我们就会陷入某种邪见。
These four methods are very important.
这四种理法非常重要。
So we have come to the end of Dependent Origination.
我们已经讲完了缘起。

39A 说见清净品

第十八 说见清净品 Ps: 001-013

This book, The Visuddhi Magga, is a handbook for meditating monks written by a monk for the use of monks in the practice of meditation.
《清净道论》这本书是由出家人所著，针对禅修僧人的指导手册。

This book was written with a scheme of three steps of spiritual development.
这本书的框架就是修行的三个步骤。

The first step is morality.
第一个就是戒。

The second step is concentration.
第二个是定。

The third step is wisdom.
第三个是慧。

We have gone through the chapters on morality, concentration and some chapters on wisdom as well.
我们已经讲完了戒、定，也讲了关于慧的一些章节。

The first and second chapters deal with morality.
第一章和第二章是介绍戒的。

The other chapters through the thirteenth chapter deal with what is called concentration.
接下来一直到第十三章是介绍定的。

In these chapters the forty subjects of samatha or tranquility meditation are treated.
这些章节介绍了止禅的四十业处。

With the fourteenth chapter we come to the realm of understanding or wisdom.
从第十四章开始，我们就进入了慧的领域。

These chapters 14-17 are in preparation for vipassanā meditation.
从 14 章到第 17 章是观禅的准备。

Before we practice vipassanā meditation according to this book, we should understand something about the aggregates, sense bases, faculties, Noble Truths, and Dependent Origination.
在根据此书修观之前，我们要明白蕴、处、界、根、谛和缘起的一些知识。

In order to go further we will have to be familiar with chapters 14-17.
要想进一步学习，我们就必须熟悉第 14 章到 17 章的内容。

The subjects treated in those chapters will be brought to bear upon what will be said in these chapters.
在这些章节中讨论的主题将与接下来这些章节中将要讲述的内容有关。

With the eighteenth chapter begins the real vipassanā meditation.
从第 18 章开始，我们就开始介绍真正的观禅。

The preceding chapters are just for preparation like giving you information on the aggregates and so on which you will contemplate on or which you will see through the practice of vipassanā meditation.
前面的章节是准备阶段，给大家提供一些关于诸蕴等的信息，在修习观禅的时候，这些都是大家观照的对象。

Vipassanā meditation is described with reference to what is called ‘purities’, different stages of purity.
观禅是对照“清净”——不同阶段的清净来进行介绍的。

There are seven stages of purity described here.
这里介绍了七种清净的阶段。

If you look at paragraph 1, you see references to earlier chapters.

大家看第 1 段，提到了之前的一些章节。

There are two purities, purity of morals and purity of mind.
这里有两种清净——戒清净和心清净。

‘Purification of virtue’ means keeping precepts, not breaking them.
“戒清净”意思就是持戒，不犯戒。

‘Purification of consciousness’ means the practice of samatha meditation until one gets neighborhood concentration and also absorption concentration.
“心清净”意思就是修习止禅，直到获得近行定和等至定。

That is called ‘purification of consciousness’.
这被称为“心清净”。

Here ‘consciousness’ really means samādhi (concentration).
这里的“心”实际上指的是“三摩地”。

These two purifications are called the ‘root purifications’ because they are like roots.
这两个清净被称为“根本清净”，因为它们就像树根。

On these two roots the other purifications will be built.
其他的清净都是建立在这两个清净的基础上的。

The other purifications are what?
其他的清净都有哪些？

Paragraph 2 “Purification of View, Purification by Overcoming Doubt, Purification by Knowledge and Vision of What is the Path and What is not the Path, Purification by Knowledge and Vision of the Way, Purification by Knowledge and Vision.”
第 2 段：“见清净、度疑清净、道非道智见清净、行道智见清净、智见清净”。

These are called the ‘trunk purifications’.
它们被称为“体清净”（trunk purifications）。

All together there are seven purifications.
一共是七个清净。

The first two purifications are dealt with in chapters 1-13.
第 1 章到第 13 章介绍的是前两个清净。

Chapters 14-17 are for preparation for vipassanā meditation.
14 章到第 17 章介绍的观禅的准备。

Now this chapter deals with Purification of View.
从这一章开始就介绍见清净。

This chapter is a description of Purification of View.
此章介绍见清净。

‘Purification of View’ really means having right view with regard to aggregates, bases and so on.
“见清净”的意思实际上就是具有关于诸蕴、诸处的正见。

Let us say a person practices vipassanā meditation.
假设某人在修观禅。

If you follow the order in this book, first you will practice samatha meditation and get jhāna.
如果按照本书的次第，首先要修止禅获得禅那。

Or you may not practice samatha meditation at all and go direct to vipassanā.
或者你完全不修止禅，直接修观禅。

Here first we have defining of mentality and materiality.
这里，我们首先要分别名和色。

The defining of mentality and materiality is explained in this chapter.
此章介绍的就是分别名色。

‘Defining of mentality and materiality’ really means seeing during meditation mind and matter clearly.
“分别名色”实际上指的就是在禅修的过程中，清晰地观察名法和色法。

That is seeing mind not mixed with matter and matter not mixed with mind, seeing mind and matter clearly.
也就是说观察名法的时候不混杂色法，观察色法的时候不混杂名法，清清楚楚地观察名法和色法。

That is called here ‘defining of mentality and materiality’.
这被称为“分别名色”。

In order to understand or in order to define mentality and materiality, we need to understand what mind and matter is according to Buddha’s teachings.
要想理解名色，或者说要想分别名色，我们需要知道根据佛陀的教法，什么是名法，什么是色法。

That has been described in the preceding chapters.
前面的章节已经对此进行介绍了。

What is our mind?
名法是什么？

Consciousness and mental states or mental factors.
心和心所。

Matter is as you know the physical properties in our bodies as well as in outside things like in tables, chairs, trees, and so on.
大家都知道，色法就是我们身体和外部事物的物质属性，外部事物包括桌子、椅子、树木等等。

Paragraph 3 and the following describe how a person whose vehicle is serenity or who practices samatha meditation first defines mentality and materiality or mind and matter.
从第 3 段开始，介绍了奢摩他行者首先分别名色。

“One who wants to accomplish this, if, firstly, his vehicle is serenity (That means he practices samatha meditation first and gets jhānas,), should emerge from any fine material or immaterial jhāna (You know there are eight jhānas, four material and four immaterial jhānas.) except the base consisting of neither perception nor non-perception.”
“先说为欲完成（见清净）的奢摩他（止）行者，当从除了非想非非想处之外的其余的色及无色界禅的任何一种禅出定。”

That is the highest of the immaterial jhānas.
“非想非非想”是无色界的最高禅那。

It is so subtle that it is very difficult for one who defines mind and matter to define them clearly.
这种境界非常微细，行者很难清晰地分别名色。

So it is excepted.
因此，它要除外。

Therefore we have here all together seven jhānas.
因此，这里我们一共有七个禅那。

“And he should discern according to characteristic, function, etc., the jhāna factors consisting of applied thought” and so on.
行者应该“以相、味（作用）等而把握寻等诸禅支及与它相应的诸法。”

First he enters into the jhānas that he has attained.
首先，他进入他证得的禅那。

Then he emerges from the jhāna.
然后，他从禅那中出来。

He takes the factors of jhāna like initial application, sustained application and so on as the object of vipassanā meditation.
他以寻、伺等禅支作为观禅的所缘。
Or he may take the other mental factors that accompany the jhānas as the object of vipassanā meditation.
他也可以伴随禅那生起的其他心所作为内观的所缘。
He tries to see their characteristic, function, manifestation and so on.
他尽量去观察它们的相、味、现起等等。
Whenever we study things in Abhidhamma, we are to understand them with reference to four or three aspects.
我们学习阿毗达摩中的诸法，都要参考它们的四个或者三个特征来学。
The first is the characteristic.
第一个是“相”，
The second is function.
第二个是“味”，
The third is manifestation or the mode of manifestation.
第三个是“现起”，
The fourth is the proximate cause.
第四个是“足处”。
So the meditator should contemplate on the factors of jhāna or the other mental factors accompanying the factors of jhāna with reference to their characteristic, function and mode of manifestation.
因此，禅修者应该审察禅支或者俱生的其他心所，审察它们的相、味、现起和足处。
“When he has done so, all that should be defined as mentality in the sense of bending because of its bending onto the object.”
“有了把握之后，则应确定它们以倾向之义而为‘名’，因为面向于一切所缘之故。”
He contemplates on or he makes himself aware of the jhāna factors and the other mental states.
行者审察或者让自己觉知禅支和俱生的心所。
He takes them maybe one by one trying to understand the characteristic and so on of these mental states.
他一个个缘取它们，理解这些心所的“相”等特征。
Then he finds that this is mentality.
然后，它找出，此是名法，
This belongs to mind.
此属于心。
Then later on he will go to matter.
然后在前往色法。
So first he defines them as mental or as nāma in Pāḷi.
因此，他首先分别名法（nāma）。
The Pāḷi word ‘nāma’ means literally bending or bending toward.
巴利语的“nāma”字面意思是“倾向”。
Nāma is that which bends towards the object.
“名”就是倾向于所缘的法。
When you pay close attention to the object during meditation, you may come to be aware that the mind is like hitting the object or going toward the object.
当你在禅修的时候紧密地注意所缘的时候，你可能会觉知到心正在撞击所缘，或者正在倾向所缘。
Let us say there is a noise outside.
我们假设外面有噪音。

You take the noise as an object.
你以噪音为所缘。
Then you have some other thoughts.
然后你又生起了其他的念头。
So your mind is going to that object, and then another object and to another object and so on.
然后，你的心又缘取另外一个所缘，然后又换一个所缘，然后再换一个所缘，诸如此类。
So mind is that which bends towards the object.
因此，“名”就是倾向于所缘的法。
That is why it is called ‘nāma’ in Pāḷi.
所以巴利语就称之为“nāma”。
After defining mentality the meditator defines materiality or matter.
分别名法之后，行者再分别色法。
The fourth paragraph describes that.
第 4 段说：
“Just as a man, by following a snake that he has seen in his house, finds its abode, so too this meditator scrutinizes that mentality, he seeks to find out what its occurrence is supported by and he sees that it is supported by the matter of the heart.”
“譬如有人看见了蛇在屋中，便追逐它而发现它的洞，如是此瑜伽行者，遍观此名而作遍求：‘此名是依止什么而起的呢’？便见其所依的心色（心的所依处）。”
According to the teachings of Abhidhamma almost every type of consciousness must have a physical basis.
根据阿毗达摩的教法，几乎每一种心都必须有其所依处。
Seeing consciousness has the eye as a physical basis.
眼识以眼为所依处。
Hearing consciousness has the ear as a physical basis.
耳识以耳为所依处。
First the meditator dwells on the mind.
首先，行者让心安住。
Then following the mind he discovers or seeks to find out by what the mind is supported.
他遍求此心（mind）发现心的所依止处。
Then he comes to realize that the heart is the support of the factors of jhāna and those factors concomitant with the factors of jhāna.
然后，他意识到心脏（heart）是禅支和其俱生之法的所依之处。
“After that, he discerns as materiality the primary elements, which are the heart’s support, and the remaining, derived, kinds of materiality that have the elements as their support.”
“自此他便把握了心色的所依的大种及以大种为依的其他的所造色的色。”
There is heart base.
这就是心所依处。
Heart base is a dependent kind of matter.
心所依处是所造色。
Heart base depends upon the other great primaries.
心所依处依赖于其他的大种。
There are four great primaries or four great elements - earth element, water element, fire element and air element.
四大种是地界、水界、火界、风界。

The heart base, a very small particle of matter, depends upon the great elements.
心所依处是非常微小的色法，依赖于四大种。

So he discovers these four great elements also.
因此，他也观察到这四大种。

He defines all of that as materiality because it is molested by cold, etc. That means it is changed by heat, by cold, by hunger, by thirst, by bites of insects and so on.
他对这些色法进行分别，因为它们被冷等所侵扰，也就是说色法会随着热、冷、饥、渴、虫咬等而产生变化。

You see rūpa in paragraph 4.
大家看第 4 段的色法。

Rūpa is so called because it is molested or it changes with climate.
之所以被称为“色”，是因为它会被侵扰，会随着时节而变化。

It changes with hunger.
它会随着饥饿而变易。

It changes with thirst and so on.
它会随着渴等而变易。

So the meditator defines the base of that consciousness as rūpa, as matter.
因此，行者将心识的这个依处分别为色法。

A person whose vehicle is samatha or serenity or tranquility meditation defines first the mental things, the factors of jhāna and its concomitants.
奢摩他的行者首先分别名法，分别禅支和俱生的心所。

Then he tries to find the base of these mental states.
然后他遍求这些名法的所依之处。

Then he defines the matter which is the base of these mental states.
他分别这些名法的依处之色是什么。

He defines it as rūpa.
这样他就对色法进行分别。

During meditation he first dwells on mental things.
在禅修中，他首先安住于名法。

Then from those mental things he goes to the material things.
接着，他从名法到色法。

He defines nāma and then he defines rūpa.
先分别名法，然后分别色法。

That is for the person who has serenity meditation as a vehicle.
这是奢摩他行者的修行方法。

That is for the person who practices serenity meditation and gets jhāna.
这是修习奢摩他，并获得禅那的行者的做法。

There are people who do not practice samatha meditation but just practice vipassanā meditation.
还有人不修习奢摩他，他们只是修习观禅。

Since they have no jhānas to dwell upon, there is another method.
这样他们就没有禅那可以安住，这里有另外一种方法。

Paragraph 5 and the following describe this way of contemplating or defining mentality and materiality.
第 5 段开始介绍此种分别名色的方法。

Also a person whose vehicle is serenity can follow this method too.
奢摩他行者也可以遵循这种方法。

It is up to him whether he takes up mentality first and then materiality or materiality first and then mentality.

是先分别名法，再分别色法，还是先分别色法，再分别名法，这完全取决于个人。

For the person whose vehicle is vipassanā, he must begin with materiality first and then go to mentality.
对于毗婆舍那行者，他必须先从色法开始，然后再分别名法。

That is because materiality is easier for him to see than the mental states or types of consciousness.
这是因为对于他来说，色法比名法更容易观察。

“But one whose vehicle is pure insight, or that same aforesaid one whose vehicle is serenity, discerns the four elements in brief or in detail in one of the various ways given in the chapter on the Definition of the Four Elements.”
“其次那纯毗钵舍那（观）的行者或奢摩他的行者，即以在四界差别（的解释）中所说的诸界的把握门中的任何一门而简略或详细的把握四界。”

You have to go back to chapter 11.
大家要回到第 11 章。

The method of defining mentality and materiality is described by way of four elements, by way of 18 elements, by way of 12 bases, by way of aggregates and then by way of very brief defining.
这里介绍的分别名法和色法的方法是通过 4 界、18 界、12 处，通过诸蕴进行非常简略的分别。

Different ways are given here.
这里给出了不同的方法。

The first way is by way of the four great elements.
第一个是通过 4 界进行分别。

Actually the heading that we have above paragraph 3 ‘Definition Based on the Four Primaries’ should be here below paragraph 4.
实际上，前面英译的第 3 段名目“基于四界进行分别”的标题应该放在第 4 段后面。

Only there does the definition of the four primaries begin.
从这里，才开始讲四界分别。

Here he dwells on materiality and not on mind first.
在这里，行者先安住于色法，而不是名法。

“When the elements have become clear in their correct essential characteristics, firstly, in the case of head hair originated by kamma there become plain ten instances of materiality with the body decad thus: the four elements, color, odor, flavor, nutritive essence, and life, and body sensitivity.”
“此时，当他在由于如实的自作用（味）及自相上而明了的诸界之中，先于业等起的发，而知有（地水火风）四界、色、香、味、食素、命、身净的身十法的十色。”

You need to be acquainted with the preceding chapters to fully understand this.
大家需要熟悉前面的几章，才能理解这段。

The material properties are described as being caused by kamma, caused by consciousness, caused by temperature, caused by nutrition.
色法的产生原因有：业、心、时节和食素。

These material properties are treated in groups - a group of eight, a group of nine, a group of ten and so on.
这些色法被归为组——八个一组、九个一组、十个一组，等等。

These groups are not actually found in the Texts, but in the Commentaries we find these and also in The Manual of Abhidhamma we find the material properties treated in groups.
这些分组的方法实际上在经藏中找不到，但是我们可以在注释书中可以找到，也可以在《阿毗达摩概要精解》中找到这些被分成组的色法。

The author is here explaining these groups.
论师在这里就是在解释这些色法的分组。

If you are not familiar with those groups, these passages may be difficult to understand or may be confusing.
如果你们不熟悉这些分组，这些段落可能就很难理解，或者给你们造成困扰。

Although it is said that it is according to the four great elements, we must understand that when the author is describing the defining of the four great elements, the author's description is with reference to the 32 parts of the body.
虽然它是根据四大种来分别，但是，我们必须知道，论师在解释四界差别的时候，是参照三十二身分进行的。

So we have to go back to the 32 parts of the body and remember which part is caused by which.
因此，我们要回到对三十二身分的介绍，要记住哪一个身分对应于哪一界。

There are 32 parts of the body - head hairs, body hairs, nails, teeth, skin and so on until urine which is water element.
身体被分成三十二个部分——发、毛、爪、齿、皮等等，一直到尿，尿是属于水界。

In the book it says head hair originated by kamma.
书上的说法是，头发是业生的。

Now head hair is originated by kamma, and also originated by consciousness, originated by temperature, and originated by nutrition.
头发是业所生，也是由心所生，由时节和食素所生。

It is caused by all four causes.
头发产生的原因包含所有这四种。

"Firstly, in the case of head hair originated by kamma there become plain ten instances of materiality with the body decad thus: the four elements, color, odor, flavor, nutritive essence, and life, and body sensitivity.
"先于业等起的发，而知有（地水火风）四界、色、香、味、食素、命、身净的身十法的十色。

And because the sex decad is present there too, there are another ten, [that is the same nine with sex instead of body sensitivity].
于同样的（发）中，因有性的存在，亦有性十法的十色（也就是将性根色代替身净色）。

And since the octad with nutritive essence as eighth, [that is the four elements, and color, odor, flavor, and nutritive essence], originated by nutriment, and that originated by temperature, and that originated by consciousness are present there too, there are another 24.
又于发中，亦有由食等起的而以食素为第八（的八法），及由时节等起的和心等起的（以食素为第八的各八法）共二十四色（和前面的身十法及性十法合为四十四色）。

So there is a total of 44 instances of materiality in the case of each of the 24 bodily parts of the fourfold origination."
如是于（三十二身分之中由业、食、时节、心的）四等起的二十四部分，各各（部分）有四十四色。"

If you look at the causes at the bottom of the paragraph (gorge, pus, dung, urine), they are caused by temperature.
如果你们查看这段下面的原因（胃物、粪、脓、尿），它们是由时节所生。

Sweat, tears, spittle and snot are caused by temperature and consciousness.
汗、泪、唾、涕是由时节和心所生。

There are two causes for them.
它们的产生有四个原因。

There are four kinds of fire element.
这就是四种火界。

The last one is the fire that digests what we eat, drink and so on.
最后一个就是能够消化我们饮食等等的火。

That fire is kamma-originated.
这种火是由业所生。

If you have a good stomach, that means you have good kamma.
如果你的胃口很好，说明你有善业。
In-breaths and out-breaths are consciousness-originated.
出入息是由心所生。
Breathing only occurs in those beings that have consciousness.
呼吸只是存在于有心识的众生之中。
The remaining are of fourfold origination.
剩下的是四种等起，
They are caused by four causes.
它们是由四种原因所导致的。
Then we take head hair.
我们来看头发。
Since head hair is not in the above four groups, it is caused by four causes.
因为头发不属于以上四组，它是由四种原因所产生。
For head hair caused by kamma there are a number of material properties.
因为头发是由业所产生，因此具有若干种色法。
And for head hair caused by nutriment and temperature there are a number of material properties.
因为头发是由食素和时节所产生，因此具有若干种色法。
All together there are how many?
一共是多少种？
What does it say in the book?
书上是怎么写的？
“So there is a total of 44 instances of materiality in the case of each of the 24 bodily parts of fourfold origination.”
“如是于（三十二身分之中由业、食、时节、心的）四等起的二十四部分，各各（部分）有四十四色。”
So there are all together 44.
因此，一共是 44 种色法。
“But in the case of the four, namely, sweat, tears, spittle, and snot, which are originated by temperature and by consciousness, there are 16 instances of materiality with the two octads with nutritive essence as eight in each.”
“其次在由于时节及心等起的汗、泪、唾、涕的此等四种之中，各各有二种以食素为第八的十六色。”
There are what is called ‘inseparables’.
这些被称为“不离”。
You may remember that word ‘inseparables’.
大家记得“不离”这个词吧？
They are those material properties which cannot be physically separated.
这些色法不能从物理上进行分离，
There are always these eight.
总是这八种。
Even in the smallest particle of an atom according to Abhidhamma, there are these eight material properties - earth element, water element, fire element, air element (the four great primaries), and then color, odor, flavor, and nutritive essence.
根据阿毗达摩，即使在最小的原子颗粒之中，也有这八种色法——地界、水界、火界、风界（四大种）和色、声、香、味、食素。
These eight are called ‘octad with nutritive essence as eighth’.

这八种被称为“以食素为第八的八法”（octad with nutritive essence as eighth）。
It is not so long in Pāḷi, but if you translate it into English, it becomes a long name, ‘octad with nutritive essence as eighth’.
对应的巴利语没有这么长，但是如果翻译成英文，就变得很长：“octad with nutritive essence as eighth”。
In Pāḷi it is suddhaṭṭhaka.
它的巴利语是 suddhaṭṭhaka（纯八法）。
“In the case of the four, namely, gorge, dung, pus, and urine, which are originated by temperature, eight instances of materiality (Since they are caused by temperature there are only eight.) become plain in each with the octad with nutritive essence as eighth (the same eight inseparables).
“在由于时节等起的胃物、粪、脓、尿的此等四种之中，则各各只有由时节等起而以食素为第八的八色（因此它们是由时节等起的，因此只有八种）。
This in the first place is the method in the case of the 32 bodily aspects.”
这是先于三十二行相中（把握色法）的方法。”
“But there are ten more aspects that become clear when these 32 aspects have become clear.
“其次明白了这三十二行相之时，则亦明了其他的十种行相。
And as regards these, firstly, nine instances of materiality, that is, the octad with nutritive essence as eighth plus life, become plain in the case of the kamma-born part of heat that digests what is eaten, etc.” That is the fourth of the four fire elements.
此中，先说明了在食物等的消化中由业生的火的部分，有以食素为第八（的八法）及命的九色。”
There are the eight inseparables and the life principle.
八不离色和命。
There are nine there.
一共是九个。
“And likewise nine [instances of materiality], that is, the octad with nutritive essence as eighth plus sound, in the case of the consciousness-born part [of air consisting] of in-breaths and out-breaths.”
“同样的，在由心生的出息入息的（风界的）部分，亦有以食素为第八（的八法）及声的九色。”
In the in-breaths and out-breaths there are nine material properties, the eight inseparables plus sound.
在出入息中，也有九色——八不离色加上声。
“And 33 instances of materiality, that is, the [kamma-born] life ennead and the three octads with nutritive essence as eighth, in the case of each of the remaining eight [parts] that are of fourfold origination.”
“再明了在四处起的其他的八（部分）中，各各有命九法及三种以食素为第八的三十三色。”
There we have eight inseparables plus life principle.
我们有八不离色，加上命。
That is called ‘life ennead’.
这被称为“命九法”。
And the three octads with nutritive essence, that is the eight inseparables.
三个含有食素的八法，也就是三组八不离色。
So one life ennead and three groups of eight inseparables is 9 plus 24 becomes 33.
因此一个命九法，三组八不离色，也就是九加二十四等于 33。
If you cannot count them don’t worry.
如果大家算不清楚，也不要着急。
In actual practice you need not see them like they are mentioned here.
在实际的修行中，大家并不需要这样去观察。
It is very difficult even for those who have studied Abhidhamma.

即使学习过阿毗达摩的行者，如果要这样去观察，也很困难。

It is not so easy to see them clearly when we practice meditation.
我们在禅修的时候，很难这样清晰地去观察它们。

We may just see a few of them, not all of them.
我们可能会观察到其中的若干种，但是看不到全部。

Here everything is mentioned in detail, but it does not mean that when you practice vipassanā meditation that you must see all that is mentioned here.
这里详细地介绍了所有细节，但这并不是说，在内观禅修的时候，你必须观察到这里讲到的所有细节。

What is important in real practice is to be able to see in your mind clearly what you observe.
在真正的禅修中，重要的是能够在头脑中清楚地看到你所观察到的东西。

Let us say you are making notes or you are observing sometimes mental things and sometimes material things.
我们假设你们在进行标记，或者你们观察名法或者色法。

For example when you are concentrating on the breath, then you are concentrating on matter.
例如当你专注于呼吸的时候，你就是在专注于色法。

Breath is air and air is matter.
呼吸是风界，属于色法。

When you are concentrating on your thoughts, then you are dwelling on the mind.
当你专注于你的心念时，你就是安住于心法。

You pay attention to them and you try to see them clearly - the breath as breath and your thoughts or mental states as mental states.
你注意它们，然后尽量清晰地观察它们——如实地观察呼吸，如实地观察心所。

When you can see them clearly without being mixed with other things, you are said to have got the knowledge of discerning mind and matter.
当你可以不夹杂地、清晰地观察它们的时候，就可以说获得了名色差别智。

So you need not go through all of these like taking head hair and trying to find out how many material properties there are in connection with the head hair and so on.
所以你不需要遍历所有这些细节，比如观察头发，想找出有多少色法与头发丝有关，等等。

If you can, it will be good for you to dwell on these and see them clearly.
如果你能够做到，能够安住于这些细节进行清晰的观察，这当然很好。

As I said the most important thing is to see them clearly and to know that mind is the one that goes to the object and that matter (rūpa) is the one that does not cognize.
我刚才讲过，最重要的是清楚地观察它们，知道心是导向所缘的，色法是不具有觉知功能的。

If you see just that, you are said to have got the knowledge of discerning or knowledge of discriminating mind and matter.
如果大家观察到这点，也就是说具有了名色差别智。

This knowledge of discerning mind and matter does not come at the beginning of your practice.
名色差别智并不出现在你修行的开始。

Before you get to that stage, you have to get enough concentration.
在获得这种智慧之前，你需要具有足够的定力。

At the beginning what you are doing is trying to get concentration.
在开始的时候，你要做的就是获得定力。

After you get concentration, after your mind can be on the object without being disturbed by mental hindrances, then you begin to see things clearly.
获得定力之后，你的心可以不受诸盖干扰，专注于所缘之后，你就可以清晰地观察诸法。

Sometimes meditators think that they can see clearly.

有时候，禅修者认为自己可以清晰地进行观察。

They think that the moment they sit and watch they can see clearly.
他们觉得他们在打坐的时候进行观察，可以清晰地观察到。

But later when they really come to see clearly they say “What I said I saw clearly was nothing.
但是，后来等到他们真的可以清楚地观察的时候，他们会说：“我之前说我能清楚地观察，其实是什么也没看到。

In reality it is only now that I see clearly.”
实际上，我只有现在才能清楚地观察到。”

So if you cannot follow all of these don’t worry.
因此，如果你不能按照上述的所有细节进行观察，也不要着急。

First the meditator dwells on material things in different ways.
首先禅修者会用不同的方法安住于诸色法。

After defining rūpa (matter), he tries to define mind or mentality.
分别色法之后，他再试着去分别名法。

Paragraph 8 describes that.
第 8 段对此进行了介绍。

“Taking all these together under the characteristic of ‘being molested’, he sees them as ‘materiality’.
“他这样以其‘被损坏’的特相把握了色，

When he has discerned materiality thus, the immaterial states become plain to him in accordance with the sense doors, that is to say, the 81 kinds of mundane consciousness” and so on.
再由（认识之）门而明了非色法。即二种（前）五识。三意界及六十八意识界的八十一世间心”等等。

Here the different types of consciousness are mentioned.
这里他们提到了各种不同类型的心。

If you remember the chapters on consciousness, you will easily understand this.
如果大家记得关于心的章节，就很容易理解。

If you don’t remember, then don’t worry.
如果大家不记得，也不要着急。

In practice sometimes you see something and you are aware of that seeing consciousness.
在修行中，有时候，你们观察到某法，你们觉知到眼识。

Sometimes you hear something and you are aware of that hearing consciousness.
有时候，你们听到某法，你们觉知到耳识。

When you are mindful of seeing consciousness, hearing consciousness, you are seeing mentality.
当你们觉知到眼识、耳识的时候，你们就观察到了名法。

Also you will not fail to see that consciousness is that which bends toward the object.
这样，你也就能观察到识具有倾向于所缘的特征。

That is what is called ‘nāma’ in Pāḷi.
这就是巴利语称之为“nāma”的原因。

When watching or dwelling upon types of consciousness, you do not dwell upon the supramundane types of consciousness.
当你观察或者安住于不同种类的心识时，你不会安住于出世间心。

Supramundane consciousness and the mental factors that accompany such types of consciousness are not the domain of vipassanā.
出世间心和心所不属于内观的范围。

In vipassanā you take only the mundane things as object.
在内观中，你只能以世间诸法为所缘。

That is simply because you have not yourself experienced the supramundane states.
那仅仅是因为你自己没有经历过出世间状态。

If you have not experienced, you cannot see clearly.
如果你没有体验过，你就不能清除地观察到。

In vipassanā meditation we are concerned only with what is mundane and not the supramundane.
在内观禅修中，我们只关心世间法，不关心出世间法。

So the supramundane types of consciousness are excluded from the types of consciousness which are the objects of vipassanā meditation.
因此，出世间类型的心就被排除在内观禅修的所缘之外。

All these types of consciousness and mental states are defined as mentality.
所有这些心和心所都以“名法”被分别。

You define materiality first and then you define mentality.
首先，你分别色法，然后你分别名法。

You define materiality by way of the four great elements, actually with reference to the 42 kinds of elements.
你通过四大种来分别色法，实际上是借助于 42 界来分别色法。

Next we have in paragraph 9 the definition based on the 18 elements.
接下来，我们看第 9 段，“18 界的观察法”。

First you have to understand the 18 elements from the previous chapters.
首先，你们要了解前面章节介绍的 18 界。

They are element of the eye, element of the ear and so on.
它们是眼界、耳界等等。

When we say the eye element, we do not mean the eyeball.
比如，当我们说“眼界”的时候，并不是指眼球。

What we mean is the sensitive part in the eye, the part of the eye where the image strikes.
我们指的是眼睛里的净色部分，也就是眼睛中接受影像撞击的部分。

That sensitive area or sensitive part of the eye is what is called the ‘eye’ here.
眼睛中的净色区域或者净色部分在此处被称为“眼”。

The eyeball is not the eye element here.
眼球不是这里的“眼界”。

“Instead of taking the piece of flesh variegated with white and black circles, having length and breath, and fastened in the eye socket with a string of sinew, which the world terms ‘an eye’, he defines as ‘eye element’ the eye sensitivity of the kind described among the kinds of derived materiality in the Description of Aggregates (chapter 14, paragraph 47).”
“而他不取世人所想念饰以黑白球而在眼窝之中结以腱筋及有广长的肉团为眼，却依蕴的解释（第 14 章 47 段）的所造色中所说的眼净而确知为眼界。”

He defines that as eye element, not the whole eyeball, but something in the eye, perhaps the retina, where the image strikes and through which we see things.
行者将眼净色（而不是眼球）作为眼界进行分别，眼净色可能是视网膜，是接受影像撞击的部分，通过它，我们可以看到事物。

“He does not define as ‘eye element’ the remaining instances of materiality, which total 53” and so on.
“亦不确定（眼净）以外的其他的五十三色为眼界”等等。

I will not burden with finding out the 53, or 43, or 45.
我这里不想具体找出什么是 53，或者 43，45 之类的。

Next is the definition based on the twelve bases.

下一个是“十二处的观察法”。

There are twelve sense bases.

处有十二种。

If you understand the 18 elements, the twelve bases you will also understand.

如果大家理解 18 界，也会理解 12 处。

It is another way of describing the realities.

这是描述现世界的另外一种方法。

Whenever the Buddha taught, he taught in different ways.

佛陀总是以不同的方式说法。

Sometimes he taught nāma and rūpa in the 18 elements and sometimes in twelve bases, and sometimes in five aggregates and so on.

有时候他用十八界的形式教授名和色，有时候用十二处的形式教授名和色，有时候用五蕴的形式教授名和色，诸如此类。

Following these different ways of treating what we call ‘the ultimate realities, we have different methods here.

遵照这些不同的方法，对我们所称的“究竟法”进行处理，在这里，我们就有不同的方法。

We can use any of these methods to contemplate on mind and matter.

我们可以采用这些方法中的任何一种来观察名法和色法。

Paragraph 12 is a definition based on the twelve bases.

第 12 段是“十二处的观察法”。

Here also there are eye base, ear base and so on.

这里也有眼处、耳处等等。

Eye base is the same as eye element.

眼处跟眼界是一回事。

The eye sensitivity only is the eye base and not the eyeball and others.

只有眼净色才是眼处，眼处不是眼球之类的。

“He defines as ‘eye base’ the sensitivity only, leaving out the 53 remaining instances of materiality” and so on.

“即如在眼界所说的方法，除了五十三色，他只以眼净而确定为眼处”，等等。

The next paragraph is the definition based on the aggregates.

下一段是“五蕴的观察法”。

It is a little brief.

这里有点简单。

We only have to deal with five aggregates instead of twelve bases or 18 elements described earlier.

我们只需要处理五蕴，不需要处理前述的十二处或者十八界。

“Another defines it more briefly than that by means of the aggregates.”

“另一种人以更简单的蕴而确定（名色）。”

You know the five aggregates.

大家知道五蕴。

What is the first of the five aggregates?

五蕴的第一个是什么？

Rūpa (corporeality).

色蕴。

That rūpa is divided into 27 or 28 material properties, the four primary elements and the 24 depending upon them.

色法被分成 27 或者 28 种，4 大种和 24 所造色。
The dependent ones are color, odor and so on.
所造色包括色、声、香等等。
There are 28 material properties.
色法有 28 种。
Among them only the first 18 or here 17 are suitable for comprehension, that is suitable for meditating on.
其中只有前 18 种（或者这里的 17 种）适合在禅修中进行观察。
Among the 28 material properties the last ten are not suitable for comprehension, not suitable for meditation simply because they are just the modes or some aspects of the first 18.
在 28 色法之中，最后的 10 种不适合被观察，不适合进行禅修，因为它们只是前 18 种色法的某种行相。
The first 18 are the real material properties.
前 18 中色法是真正的色法。
That is why they are called ‘rūpa-rūpa’, the real rūpa.
因此，它们被称为“色色”——真正的色法。
In this book only 17 are mentioned.
这本书里只提到了 17 种。
That is because it leaves out the heart base.
这是因为它省掉了心所依处。
The others are not suitable for contemplation.
其他的色法不适合被观察。
They are bodily intimation, verbal intimation, space element, lightness, malleability, wieldiness, growth, continuity, aging, and impermanence of materiality.
它们是：身表、语表、虚空界、色轻快性、柔软性、适业性、积集、相续、老性、无常性。
They are mentioned in the chapter on aggregates.
在关于诸蕴的章节中对它们进行了介绍。
So if we take material properties as 27, then the first 17 and if 28 then the first 18 are suitable for comprehension and the last ten are not.
如果我们将色法分成 27 种，那么适合进行观察的就是前 17 种，如果我们将色法分成 28 种，那么就是前 18 种，最后 10 种不合适。

39B 说见清净品/说度疑清净品

第十八 说见清净品 Ps: 014-037

第十九 说度疑清净品 Ps: 001-008

In paragraph 14 rūpa is defined on the basis of the four primaries.
第 14 段，以四大种为基础对色法进行分别。
Here a meditator does not go one by one at a time, but by taking them all as one.
这里，行者不是一次观察一个，而是将它们作为一个整体。
“Any kind of materiality whatever all consists of the four primary elements and the materiality derived from the four primary elements, and he likewise discerns the mind base and a part of the mental data base as ‘mental’.
“他以为一切色，即是四大种及四大种所造色，如是简略地于此身体而把握于‘色’，同样的，他把握意处及法处的一部分为‘名’。
Then he defines mentality-materiality in brief thus:
然后他简单地观察名色：

‘This is mentality and this is materiality are called “mentality-materiality”’.”
即此是名，此是色，是为名色。”
In this method all material properties are matter and then mind base and dhamma base are called ‘nāma’.
这种方法中，所有的色法都是色，然后名法之处和法处被称为“名”。
So the meditator notes this is nāma, this is rūpa.
然后行者标记此是名，此是色。
Next is if the immaterial fails to become evident.
下一个是如果“非色不能现起”。
This is important.
这非常重要。
Sometimes when you practice vipassanā, you see the material things clearly.
有时候，当你修习观禅的时候，你可以清楚地观察到色法。
I mean in your mind, not with your eyes.
我的意思是用心观察，不是用眼睛观察。
You see the material things clearly, but you don’t see yet mentality or the mental states clearly.
你可以清楚地观察到色法，但是你不能清楚地看到名法或心所。
If you do not see the mental states clearly, don’t try to see them clearly.
如果你不能清楚地看到名法，不要努力去清楚地观察它们。
Try to see the material states more clearly.
你要尽量去将色法观察得更清楚。
As your seeing of matter gets better and better, then your seeing of mental states will become clearer and clearer.
当你对色法的观察越来越清晰的时候，你对名法的观察也会越来越清晰。
This is explained in paragraph 15.
这在第 15 段有解释。
In this paragraph is one passage which was quoted by Mahāsi Sayādaw in his book, The Progress of Insight.
马哈希尊者在他的著作《内观进阶》（Progress of Insight）中引用了此段。
“For in proportion as materiality becomes quite definite, disentangled and quite clear to him, so the immaterial states that have that [materiality] as their object become plain of themselves too.”
“当他对于色次第澄清、去结、而极清净之时，则以彼（色）为所缘的非色法亦自明了。”
If you cannot see the mental factors clearly, don’t try to see them clearly.
如果你不能清楚地看到名法，不要试图努力地去清晰地观察它们。
Go back to matter and try to see matter clearly.
回到色法，努力将色法观察清晰。
If you see matter clearly, then the mental states will become clear to you.
如果你清楚地观察到色法，那么名法将会对你清晰地显现出来。
There is a simile given here.
这里给出了一个譬喻。
“Just as, when a man with eyes looks for the reflection of his face in a dirty looking-glass and sees no reflection he does not throw the looking-glass away because the reflection does not appear; on the contrary he polishes it again and again, and then the reflection becomes plain of itself when the looking-glass is clean.”
“譬如有眼的人，对不净的镜而看他的面相，然不见相，但他并不以为“不能见相”而丢了镜，却数数摩擦，当他把镜擦得非常干净之时，而他的相亦自明了。”

So you try to see matter clearly, more and more clearly.
因此，要努力地把色法观察得更加清晰。
“And just as, when a man needing oil puts sesamum flour in a basin and wets it with water and no oil comes out with only one or two pressings he does not throw sesamum flour away” and so on.
“又如需要油的人、把胡麻粉放到桶内，洒了水，经一二次的压榨，然不出油，但他并不丢掉胡麻粉。”
Now in the Commentary to the Visuddhi Magga it also says it is sesamum flour or sesamum powder.
《清净道论》的注释书也说这里是“胡麻粉”。
Actually when you want to get oil, you do not crush sesamum seeds into flour and get oil from that.
实际上，当你想获得油的时候，你不是将胡麻籽碾成粉从而获得油。
You just put the sesamum seeds into a bowl and press them with something.
你是将胡麻籽放进钵里进行压榨。
You put some hot water and grind with a pestle and squeeze out the oil.
你放一些热水，用杵研磨，挤出油。
It is strange that sesamum flour is mentioned.
这里提到“胡麻粉”，让人觉得很奇怪。
“But on the contrary he wets it again and again with hot water and squeezes and presses it, and as he does so clear sesamum oil comes out - or just as, when a man wanting to clarify water has taken a katuka (It should be kataka, not katuka.) nut and puts his hand inside the pot and rubbed it once or twice the water does not come clear, he does not throw the kataka nut away; on the contrary he rubs it again and again, and as he does so the fine mud subsides and the water becomes transparent and clear.”
“却加以热水数数压榨，这样，他便压出清明的油来。亦如想把水澄清的人，拿了迦答迦（Kataka）的子，把手伸入水缸之内，经一二次的摩擦，水仍不能澄清，但他并不丢掉迦答迦的子，却数数摩擦，这样则污泥沉落而水自清。”
Kataka cannot be translated into English.
“迦答迦”无法翻译成英语。
It is explained in one Pāḷi dictionary, not PTS, as a nut plant, the seed of which is used to clarify water.
在某本巴利语字典（不是 PTS 巴利语字典）中有解释，它是一种结坚果的植物，它的籽可以令水澄清。
It is a kind of nut.
它是某种坚果。
We use it to clarify water.
人们用它来澄清水。
Its botanical name is given in that book.
那本字典里给出了它的生物学名称。
It is strychnos potatorum.
叫做“马钱子”（strychnos potatorum）。
In a Sanskrit-
在一本
English dictionary also the same Latin name is given, the clearing nut plant, its seeds wrapped around the insides of water jars precipitate the earthy particles in the water.
梵英词典中，也给出了相同的拉丁语生物学名称，将它的种子包着放在水罐里，可以让水中的泥土颗粒沉淀下来。
It is a kind of nut.
它是某种坚果。
“For in proportion as materiality becomes quite definite, disentangled, and quite clear to him, so the defilements that are opposing him subside, his consciousness becomes clear like the water above the

[precipitated] mud, and the immaterial states that have that [materiality] as their object become plain of themselves too."
“当他对于色次第澄清、去结、而极清净之时，则他的障碍的烦恼沉落，如无浊泥之水，心得清净，对于以彼（色）为缘的非色法亦自得明了。”
You deal with matter again and again until you see matter very clearly.
你不断地观察色法，直到非常清晰地观察到它们。
As it becomes clearer and clearer, your seeing of mental states will also become clearer and clearer.
当对色法的观察越来越清晰之后，你对名法的观察也变得越来越清晰。
When these mental states become clear to you, they become evident to you in three ways, that is through contact, through feeling, and through consciousness.
当这些名法越来越清晰之后，它们以三种行相向你清晰地显现，也就是通过触、通过受、通过识。
In fact it is difficult to see these during meditation.
实际上，在禅修中是很难观察到这些的。
Let us look at seeing the object through contact.
我们来看看通过触观察所缘。
Let us say you dwell upon the earth element.
加入你安住于地界。
When you concentrate on the earth element, it is the object and there is consciousness.
当你专注于地界的时候，它就是你所缘，同时也会生起心。
When you take earth element as object, your mind comes into contact with that earth element.
当你以地界为所缘的时候，你的心和地界相接触。
That contact becomes evident to you as the first conjunction, with the first meeting with the object.
这种接触对你来说是很明显的，作为第一次结合（conjunction），与物体的第一次相遇。
Sometimes you may see that during meditation something striking the object, something going together with the object.
有时候在禅修中，你可能观察到有某法撞击所缘，有某法与所缘相会。
“Then feeling associated with that as the feeling aggregate” - there is feeling with whatever object that you take.
“与彼相应的受为受蕴”——不管你缘取什么所缘，都有受的产生。
There is the awareness of the object and there is always feeling as well, sometimes pleasurable, sometimes painful, sometimes neutral.
只要有对所缘的觉知，就永远会有受，有时候是乐受，有时候是苦受，有时候是舍受。
This also you will see.
你也会观察到这一点。
“The associated perception as the perception aggregate” - sometimes you may see perception.
“与彼相应的想为想蕴”——有时候，你可能会观察到“想”。
“The associated volition together with the aforesaid contact as the formations aggregate, and the associated consciousness as the consciousness aggregate” - sometimes consciousness or awareness of the object is more evident to you.
“与触俱的思为行蕴，与触相应的心为识蕴。”——有时候，你会发现心或者对所缘的觉知会更明显。
Sometimes perception is evident to you.
有时候，你发现“想”更明显。
Sometimes feeling, sometimes contact with the object becomes evident to you.
有时候，你发现对所缘的“受”，有时候是“触”对你更明显。
That you see through meditation.

这就是你在禅修中观察到的。

In this way through contact, through feeling, through consciousness the mental states become evident to the meditator.

通过触、受、识，行者会明显地观察到名法。

Paragraph 23 is important.

第 23 段很重要。

“Now it is only when he has become quite sure about discerning materiality in this way that immaterial states become quite evident to him in the three aspects.

“因为对于如是把握了极清净的色的人，由三种行相而得明了于非色法，

Therefore he should only undertake the task of discerning the immaterial states after he has completed that , not otherwise.

所以只有由把握清净之色者而能作把握非色的努力，实无其他之人。

If he leaves off discerning materiality when, say one or two material states have become evident in order to begin discerning the immaterial, then he falls from his meditation subject like the mountain cow already described under the Development of the Earth Kasiṇa.

如果现起一色法或二色法之时，便舍色而取非色，则将退失业处，如于地遍修习的解释中所说的山顶之牝牛相似；

But if he undertakes the task of discerning materiality thus, then his meditation subject comes to growth, increase and perfection.”

若以把握极清净的色而作把握非色的努力者，则得使业处增长广大。”

For those who practice vipassanā meditation alone it is imperative that they discern matter clearly first and then later on mentality.

对于那些独自修习内观的人来说，他们必须先清楚地分别色法，然后在分别名法。

Otherwise as it is said here he will fall from his meditation.

否则的话，如前所述，他的禅修就会失败。

After seeing mind and matter clearly or after defining mentality and materiality clearly, then one comes to see there are only mentality and materiality at any given moment.

清楚地分别名法和色法之后，在任何特定的一个刹那，他就只能观察到名法和色法。

There is nothing over and above these two, mind and matter.

除此之外，不会观察到别的。

This is the correct view of things.

这就是对诸法的正见。

This correct view is described in the following paragraphs.

在接下来的段落里，对这个正见进行了解释。

There is no being apart from mere mentality-materiality.

在名色法之外，不存在一个“我”。

There is only mentality-materiality, at any moment.

在任何时候，都只有名色。

When you take the breath as an object and you see the breath clearly, you also see the awareness of the breath clearly.

当你将呼吸作为所缘的时候，你清晰地观察呼吸，你也能清晰地观察到对呼吸的觉知。

You see that there are only these two things going on at that moment, the objects which is the breath and the mind which is aware of this object.

你观察到在那个刹那只有这两个法——所缘是呼吸，对所缘进行觉知的心。

There are only these two going on.

只有这两法存在。

There is no thing which we can call ‘a person’, ‘a being’, ‘a self’, or whatever.
并不存在别我们称作“我”的东西。

This view or this understanding comes only after you see mind and matter clearly or after you have defined mentality-materiality through meditation practice.
只有在禅修中清晰地观察到名法和色法的时候，或者只有分别名色之后，你才有这样的见解或者理解。

The rest of this chapter is not difficult to understand actually.
本章剩下的部分很容易理解。

The similes are very easy to understand.
这些譬喻都很容易理解。

“As with the assembly of parts

“譬如部分的结集

The word ‘chariot’ is countenanced,
说为车，

So, when the aggregates are present,
有了诸蕴

“A being’ is said in common usage.”

而成有情的假名。”

What we call ‘a being, ‘a person’, ‘a man’ or ‘a woman’ is just a common usage, just a convenience for the usage in communication.
我们所说的“有情”、“人”、“男人”或“女人”都只是假名，只是为了交流的方便而进行的安立。

If we analyze it, all we will find is mind and matter.
如果我们进行分析，我们所能观察到的只有名法和色法。

Mind and matter put together we call ‘a man’ or ‘a woman’ and so on.
名法和色法的集合，我们称之为“男人”或“女人”等等。

It is just like when we put together various parts, we may call something a chariot, or a house, or a fist, a lute, an army, a city, a tree.
这就像我们将不同的部分组合起来，我们称之为“车”、“房子”、“拳头”、“琵琶”、“军队”、“城市”、“树木”。

These are described in paragraphs 25-28.
这在第 25-28 段有解释。

A chariot is nothing but a combination of parts.
“马车”什么都不是，不过是各个部件的组合。

I always use the example of a car instead of a chariot.
我经常用“汽车”举例，而不是用“马车”举例。

If you take the car apart, you lose the designation of car.
如果你将汽车进行拆分，你就会消解“汽车”这个假名。

There is no car at all apart from the parts.
没有了这些部件，就根本不存在汽车。

If we put these parts back again in their correct places, then it becomes a car.
如果我们将这些部件重新组装起来，它又成为一辆汽车。

So in the ultimate analysis there is no car at all.
因此，究竟而言，并不存在汽车。

There are just the different parts that are put together.

它只不过是不同的部件拼凑在一起而已。
In the same way there is no house.
同样地，房子也不存在。
There are only walls, floors, roof and so on.
不过是一些墙壁、地板、屋顶等等。
If these are taken away one by one, we lose the designation house.
如果将它们一个个拿走，也不存在房子的假名。
Also the fist, when you bend your fingers a certain way, there is a fist.
同样地，拳头也是如此，当你以某种方式弯曲你的手指，就有了拳头。
Actually they are just fingers and not a fist.
实际上，它不过是一些手指而已，不存在拳头。
Then there is a lute with body and strings.
琵琶具有琴身和琴弦。
Let us say a lute or a harp.
我们以琵琶为例。
There are strings and the body.
它有琴弦和琴身。
If we take the strings and body, there is no lute, no guitar, no harp or whatever.
如果我们将琴弦和琴身拿走，就不存在琵琶之类的。
Then we have an army.
然后是军队。
In the olden days an army was said to consist of four parts.
在古代，军队是由四部分组成的。
Those parts were the elephants, the horses, the infantry and the chariots.
这是个部分是象、马、步兵和战车。
These are called the four component parts of an army.
它们是军队的四个组成部分。
If it is an army there must be these four things.
军队必须包含这是个部分。
These four things are called ‘an army’.
这是个部分被称为“军队”。
There is no army apart from elephants, horses and so on.
如果没有象、马等，就不能叫军队。
Also we have a city.
同样地，城市也是如此。
A city is surrounding walls, houses, streets.
城市有城墙、房舍和街道。
We call this a city.
我们称之为城市。
There is no city apart from these houses, streets and so on.
如果没有房舍和街道等等，就不能叫城市。
Then there is a tree.
然后是树。
A tree consists of roots, branches, trunk, leaves.
树包括树根、树枝、树干和树叶。

All of these put together we call ‘a tree’.
它们集合在一起，我们就称之为“树”。
If they are taken apart one by one, we lose the designation tree.
如果将它们一个个拿走，也不存在树的假名。
Also what we think to be a person, a human being, or an animal, or a man, or a woman is just the combination of mind and matter.
我们所称的人、动物、男人、女人也不过是名法和色法的组合。
Mind depends upon matter and matter depends upon mind.
名法依赖于色法，色法依赖于名法。
That will be described later.
稍后会进行解释。
They depend upon each other and then function as a being, as a man or a woman and so on.
它们彼此资助，共同发挥“有情”、“男人”或“女人”等的作用。
This is the correct vision.
这就是正确的知见。
“But when a man rejects this correct vision and assumes that a [permanent] being exists, he has to conclude either that it comes to be annihilated or that it does not.”
“其次如果舍此如实之见而执有‘有情’者，则认为（自己）有灭或不灭。”
When we take there to be a being, or a permanent entity, or a self, or a soul, then we have to conclude that it is permanent or that it is annihilated at death.
如果他认为存在一个“有情”，或者一个永恒的实体，或者一个“我”，那么就会认为时候永恒存在或者死后断灭。
There are these two conclusions and we cannot avoid one of these two conclusions if we do not have correct vision.
如果我们没有正见，就无法避免这两个结论。
“If he concludes that it does not come to be annihilated, he falls into the eternity [view] (because according to him it continues to exist).
“认为不灭者则堕常见（因为他会觉得死后继续存在），
If he concludes that it does come to be annihilated, he falls into the annihilation [view].
认为灭者，则堕断见。
Why?
何以故？
Because [the assumption] precludes any gradual change like that of milk into curd.”
因为没有为彼（有情）出生的其他之法象从乳出酪那样的”。
He is paraphrasing the Pāḷi sentence.
这里译者对巴利句子进行了意译。
The direct translation of the Pāḷi sentence is something like this:
直译应该像如下这样：
“Because of the non-existence of some other thing which follows it or which is its result unlike curd which exists following the milk.”
“因为随着它之后的不存在其他的法，或者它不会带来结果，不同于牛奶之中会产生奶酪。”
Curd is made from milk.
奶酪是由牛奶制成。
When it becomes curd, there is no milk.
当牛奶变成奶酪之后，牛奶就不存在了。

The milk disappears and the result of milk exists as curd.
牛奶消失，牛奶带来奶酪的结果。
If you take the being to be annihilated at death, then it is not correct.
如果你认为死后断灭，那么这就不对。
A being is a combination of mind and matter.
有情是名法和色法的组合。
In the mind there are mental factors, especially kamma.
名法包括心所，特别是包括业。
So long as there is kamma, the results of kamma will appear in the future.
只要业存在，业的果报就会来未来出现。
So there will always be rebirth unless or until the mental defilements are eradicated.
因此，除非断尽了烦恼，否则永远会不断地投生。
If we take the being to be annihilated at death, then it is not in accordance with this.
如果你认为死后断灭，那么就不会有这样的结论。
It is difficult to explain the gradual change, like that of milk into curd.
这就很难解释从牛奶变成奶酪的渐变过程。
It can be explained against the view of permanency too.
这也可以用来破斥常见。
If you take things to be permanent, then milk will not become curd.
如果你认为一切都是常，那么牛奶也不会变成奶酪。
It will remain milk all the time because you take things to be permanent.
牛奶永远是牛奶，因为你认为一切都是常。
Then if you take things to be annihilated at death or whatever, with the disappearance of milk there will be nothing, no curd coming out of milk, as a result of milk.
如果你认为诸法死后断灭，那么牛奶消失之后，就会什么都没有，从牛奶不会产生奶酪的结果。
You may fall into either one of these extremes.
这样，这两种极端的看法都不对。
“So he either holds back, concluding that the assumed being is eternal, or he overreaches, concluding that it comes to be annihilated.”
“所以那执‘有情为常’者名为滞着（holds back），执‘有情为断’者名曰过度（overreaches）。”
‘Holding back’ and ‘overreaching’ are the words used in the Sutta.
“滞着”和“过度”是经藏中的用词。
If you take things to be permanent, it is like holding back.
如果你认为诸法是常，这就像是“滞后”，
If you take things to be annihilated, it is overreaching.
如果你认为诸法是断灭，这就像是“过度”。
That means going beyond the view that so long as there are mental defilements and kamma there will always be results in the future or there will always be rebirths in the future.
这意味着要超越以下的观点：只要有心理上的染污和业，在未来就总会有结果，或者在未来总会投生。
If you don’t accept that, then you are going beyond that view, and so it is stated here as overreaching.
如果你不接受这种观点，那么你就是超越了这个观点，这里称为“过度”。
Then the Commentator quotes the Sutta.
然后，论师引用了经文。
It is from the Itivuttaka.
它出自《如是语》。

There is holding back and overreaching and there is neither holding back nor overreaching.
有滞着，过度，以及不滞着也不过度。
Then the end of the Sutta is quoted.
然后大家看经文结尾的部分。
“And how do those with eyes see?
“诸比丘，如何为具（正）眼者而见？
Here a bhikkhu sees what is become as become.”
诸比丘，兹有比丘，见五蕴（what is become）如实。”
‘Become’ here means those that have become.
这里英译的“beome”意思是“存在之法”。
That means the five aggregates.
它指的是五蕴。
The monk sees the five aggregates as the five aggregates.
此比丘如实观察五蕴。
That means he sees their individual essence and their common essence.
也就是说，既观察它们的自性，也观察它们的共性。
‘Individual essence’ means taking things one by one and trying to see their characteristics.
“自性”意思是逐个观察诸法，观察它们的特相。
The common characteristics are common to all phenomena.
“共相”就是所有现象所共有的。
For example we are all assembled here.
例如，我们集合在此地。
Each one of us is different.
我们每个人都不同。
I am Burmese.
我是缅甸人。
You are an American.
你们是美国人。
Others may be Vietnamese.
其他人可能是越南人。
We are different individually, but as human beings, we are the same.
我们是不同的个体，但是都是人类，这是一致的。
All of us are human beings.
我们所有人都是人类。
So being human beings is the common characteristic of all of us here.
因此作为人类就是我们所有人的共相。
I being Burmese, you being American is the individual essence.
我是缅甸人，你是美国人，这就是个性。
‘A bhikkhu sees what is become as become’ means a bhikkhu sees the five aggregates according to reality, their characteristic or nature and their common characteristics, which are actually impermanency, suffering, and soullessness.
“比丘如实观察存在”（A bhikkhu sees what is become as become）意思就是根据究竟法，如实观察五蕴，观察它们的特相和共相，知道它们是无常、苦。无我。

When he sees this, he sees that with the fading away or with the eradication of mental defilements there will be no more rebirth.
当他这样如实地观察之后，他就观察到随着烦恼的断除，他不再有结生。
But so long as there are mental defilements and there is kamma, there is rebirth.
但是，只要还有烦恼，就有业，就会结生。
This is the correct view.
这就是正确的知见。
Paragraph 32 and so on deal with the interdependence of mentality and materiality.
第 32 段等处理的是名法和色法之间的相互依赖关系。
Mind depends on matter and matter depends on mind.
名法依赖于色法，色法依赖于名法。
They are not independent of each other.
它们不是彼此独立的。
One depends upon the other for its existence.
彼此依赖于对方而存在。
This is described in different ways with different similes.
论师通过不同的比喻，用不同的方法对此进行了解释。
These are very good observations of mind and matter being dependent upon each other.
这些都是对名法和色法相互依存关系的很好的观察。
One is the simile of a blind man and a cripple.
其中一个比喻提到盲人和跛子。
That is in paragraph 35.
大家看第 35 段。
“But for the purpose of explaining this meaning they gave this simile as an example: a man born blind and a stool-crawling cripple wanted to go somewhere.”
“其次再引用这譬喻而说明此义：譬如生盲者和跛子（ stool-crawling cripple），欲去他方。”
‘Stool-crawling’ is the direct translation of the Pāḷi word.
这里英译的“ stool-crawling cripple”是对巴利语的直接翻译。
In Pāḷi a cripple is called ‘a stool-crawling man or woman’.
在巴利语中，跛子被称为“ stool-crawling cripple”。
Since the person is a cripple, he has to walk with the aid of a chair or a bench or whatever.
因为人跛了，就需要借助于椅子或者凳子等而行走。
“The blind man said to the cripple ‘Look, I can do what should be done by legs, but I have no eyes with which to see what is rough and smooth’.
“生盲者对跛子说：‘我能以两足行其所行，但无眼睛以见高低’。
The cripple said ‘Look, I can do what should be done by eyes, but I have no legs with which to go and come’.
跛子对生盲者说：‘我能以眼睛见其所见，但无足以向前向后’。
The blind man was delighted, and he made the cripple climb up on his shoulder.
生盲者非常满意，即负跛子于自己的背上。
Sitting on the blind man’s shoulder the cripple spoke thus ‘Leave the left, take the right; leave the right, take the left’.”
跛者乘于盲者的背上指导他说‘离左边走右边，离右边走左边’。”
This is the balance of mind and matter.
这就是名法和色法之间的平衡。

Mind alone cannot exist in human beings and in lower celestial beings.
在人界和低级的天界，名法不能单独存在。
Mind needs a material basis for its existence.
名法需要色法的资助才能存在。
Material base alone cannot function.
色法也不能单独发挥租用。
It has no cognition.
色法没有认知能力。
It has no desires and so on.
色法没有欲望之类的。
When these two come together, then they can function together as a whole.
当名法和色法相聚的时候，它们可以以整体发挥作用。
There are other similes like a marionette or like two sheaves of reeds put together and so on.
书上还给出了其他的比喻，例如就像木偶或两束芦苇放在一起，等等。
“And just as men depend upon
“譬如人在海洋
A boat for traversing the sea,
依于船，
So does the mental body need
如是名身转起
The matter-body for occurrence
依于色。
And as the boat depends upon
譬如船行海中
The men for traversing the sea,
依于人，
So does the matter-body need
如是色身转起
The mental body for occurrence.
依于名。
Depending each upon the other
人船相依
The boat and men go on the sea
行海中，
And so do mind and matter both
如是名色
Depend the one upon the other.”
共相依。”
First we see mind and matter clearly.
你首先清晰地观察名色。
Then we see that there are only mind and matter and nothing else.
然后观察到只有名色，没有别的法。
This mind and matter depend upon each other to function and to support each other.
名法和色法相互资助，发挥作用，彼此支持。

When we see this, we are said to have gained the defining of mentality-materiality or the delimitation of formations, or just the purification of the right or correct view.
当我们这样观察之后，就可以说获得了名色分别的能力，或者说获得正见清净。

Student:
学生：

For the Arahant somebody described it as like blowing out a candle.
有人将阿罗汉描述成就像吹灭了蜡烛。

Is that what it is?
是不是这样？

It is where he no longer needs matter?
这样就永远地不再需要色法了？

Teacher:
尊者：

No. That is different.
不是。不是那样的。

Here it is just a meditator seeing mind and matter as they really are through the practice of vipassanā meditation.
在这里，禅修者通过观禅的修习，如实地观察名法和色法。

You can read a book and you can sit and think about this.
大家可以通过阅读书籍，坐下来进行思维这些义理。

You can tell other people that there is only mind and matter.
大家可以告诉其他人只有名法和色法。

Mind has the characteristic of bending towards the object.
名法具有倾向所缘的特相，

Matter is that which does not cognize and so on.
而色法不具有认知等的能力。

Here what is meant is not knowledge gained from reading or listening to others, but knowledge gained from your own experience, your own practice of vipassanā meditation.
这里所讲的并不是从阅读书籍或者听闻别人所说而获得知识，而是通过修习观禅，从亲身的体验中获得的知识。

We try to get stillness of mind.
我们努力让心宁静下来。

We try to clear our minds of hindrances.
我们努力地断除心中的诸盖。

As the hindrances subside, our minds become still or tranquil and concentrated.
诸盖消退，我们的心变得宁静、安详、专一。

When mind becomes concentrated, we will not fail to see what is going on at the present moment.
当我们的心获得定之后，我们就可以观察到当下的刹那发生了什么。

When we see that there is only mind and matter and we cannot find any other thing through experience, then we are said to have defined mind and matter clearly.
当我们通过亲身的体验观察到只有名法和色法的存在，我们观察不到其他法，才能说我们清晰地分别了名法和色法。

We see that there is nothing over and above mind and matter, no being, no man or woman, no self and so on.
我们观察到除了名法和色法之外，没有别的，没有有情，没有男人和女人，没有“自我”等等。

We see that mind and matter depend upon each other.
我们观察到名法和色法彼此依赖。
Mind cannot exist by itself and be functional.
名法不能独立存在，不能独立地发挥作用。
Matter also cannot exist by itself and function.
色法也不能独立地存在，不能独立地发挥作用。
Mind depends upon matter and matter depends upon mind.
名法依赖于色法，色法依赖于名法。
When we have this view, we are said to have the purification of view or we are said to have reached this stage of this purification.
当我们具有这样的知见，就可以说获得了见清净，或者说我们达到了这种清净的阶段。
第 19 章
The next chapter is on overcoming doubt.
下一个章节是关于克服疑的。
Overcoming doubt comes after the meditator sees cause and effect, the cause-effect relationship between things.
行者在观察到诸法之间的因果后，就要克服疑惑。
“Knowledge established by overcoming doubt about the three divisions of time (That is past, present and future.) by means of discerning the conditions of that same mentality-materiality is called ‘Purification by Overcoming Doubt’.”
“以把握名色之缘，而越度了关于（过去、现在、未来）三世的疑惑所建立的智，名为度疑清净。”
In order to get to this stage we must first see mentality-materiality clearly.
要想到达这个阶段，我们首先必须清楚地观察到名色。
Then we will see or we must find out the conditions for mind and for matter.
这样我们必须找出名法和色法的诸缘。
When we can see the conditions or the causes for mind and matter, then we will be able to overcome doubts about whether we have been in the past, or what we have been in the past, things like that.
当我们观察到名法和色法的诸缘之后，我们就能够克服如下的疑惑：我们是不是在过去，或者我们过去是什么之类的疑惑。
We will come to that later.
我们稍后会对此进行解释。
This chapter deals with the Purification by Overcoming Doubt.
这一章介绍的是度疑清净。
That means trying to find the causes or the conditions for mind and matter.
意思就是找出名法和色法的诸缘。
I think you will need a little knowledge of Abhidhamma to understand this.
我想，大家需要拥有一些阿毗达摩的知识，才能理解它。
“To begin wit, he considers thus:
“他最初这样观察：
‘Firstly, this mentality-materiality is not causeless, because if that were so, it would follow that, [having no causes to differentiate it], it would be identical everywhere always and for all.”
‘因为于一切处、一切时、一切人，这（名色）都是一如的状态，故此名色不是无因的’。”
If mentality and materiality have no cause, it would be identical everywhere.
如果名法是色法是无因的，那么一切都应该是相同的状态。
They would always be the same.

诸法将总是一样的。
For all beings would be the same.
所有有情都会是一样的。
“It has no Overlord, etc., because of the non-existence of any Overlord, etc., over and above mentality-materiality.
“也不是以自在天等为因，因为没有名色之外的自在天等之故。
And because, if people then argue that mentality-materiality itself is its Overlord, etc., then it follows that their mentality-materiality, which they call the Overlord, etc., would itself be causeless.”
有些人说自在天等即是名色，据他们，则称为名色的自在天等便成为无因的状态。”
If they say that mentality-materiality itself is Overlord, then mentality-materiality should be without cause, but mentality-materiality are found to be with causes.
如果他们说名色本身就是自在天，那么名色就应该是无因的，但是名色是有因的。
So it is not correct to take it that mentality-materiality itself is Overlord.
因此，说名色本身就是自在天就是错误的。
“Consequently, there must be a cause and a condition for it.
“于是这名色必有他的因缘的。
What are they?”
然而什么是它的因缘呢？”
“Having thus directed his attention to mentality-materiality’s cause and condition, he first discerns the cause and condition for the material body in this way:
“他如是忆念名色的因缘，而先这样的把握色身的因缘：
‘When this body is born, it is not born inside a blue, red or white lotus or water-lily, etc., or inside a store of jewels or pearls, etc.; on the contrary, like a worm in a rotting fish, in a rotting corpse, in rotting dough, in a drain, in a cesspool, etc., it is born in between the receptacle for undigested food and the receptacle for the digested food (This is for human beings.), behind the belly lining, in front of the backbone.”
‘此身生时，不是生于青莲、红莲、白莲、睡莲之间，亦非生于宝石及珍珠等之间，但生于生脏（胃）及熟脏（直肠）之间，在腹膜之后，背椎之前’。”
Do you know what that means?
大家知道这段文字讲的是什么吗？
The real meaning is that the fetus lies in the womb with its back to the belly lining of the mother and facing the backbone.
它的意思实际上是说胎儿躺在子宫里，背对着母亲的腹部，面向脊柱。
That is what is described here.
这段文字就是解释这件事。
I don’t know if that is really true.
我不知道这对不对。
Does the fetus in the mother face the back of the mother?
在母胎的婴儿是否面向母亲的背部?
We need a doctor.
我们需要咨询一名医生。
I think instead of saying ‘behind the belly lining’, we should say ‘with its back to the belly lining’.
这里英语的“behind the belly”应该改成“with its back to the belly”。
Instead of saying ‘in front’, we should say ‘keeping the backbone in front of itself’.
这里的“in front”应该改成“keeping the backbone in front of itself”。

“(The fetus is) surrounded by the bowel and the entrails, in a place that is stinking, disgusting, repulsive, and extremely cramped, being itself stinking, disgusting and repulsive.
“[胎儿被]围着肠与肠间膜，自己亦觉厌恶臭秽而极狭窄之处，正如蛆虫生于腐鱼、烂尸、腐乳、污池、泥塘等相似。
When it is born thus, its causes (root-causes) are the four things, namely, ignorance, craving, clinging and kamma.”
对于这样而生的色身，那无明、爱、取、业等的四法，因为是生它的故为因（root-causes）。”
Please do not confuse ‘root-causes’ with the causes in Paṭṭhāna.
这里的“root-causes”不是发趣论中的“因缘”。
You may remember the causal relations described in the chapter on Dependent Origination.
大家可能还记得缘起章中介绍的诸缘。
Among the 24 conditions the first one of them is root-cause.
在 24 缘之中，第一个就是因缘。
There root-cause is the six roots (lobha, dosa, moha, alobha, adosa, and amoha).
那里的因缘就是六因——贪、嗔、痴、无贪、无嗔、无痴。
Here the Pāḷi word ‘hetu’ is used, but it is not the hetu of Paṭṭhāna.
这里使用的是巴利语的“hetu”，但是不是发趣法中的“hetu”。
We can dispense with root-causes’ here.
我们可以在这里删掉英译的“root-cause”。
“Its causes are the four things, namely, ignorance, craving, clinging, and kamma.”
对于这样而生的色身，它的因是如下四法：无明、爱、取、业。”
Ignorance is one of the roots.
无明是其中的一个因。
Craving is one of the roots.
爱是其中的一个因。
Clinging because it is craving is one of the roots.
取，因为是爱，是其中的一个因。
But kamma is different.
但是业是不同的。
These four things are the causes of the arising of the material body.
这四法是色身生起的因。
“Since it is they that bring about its birth; and nutriment is its condition, since it is that that consolidates it.”
“因为是生它的故为因，那食物因为是支持它的故为缘。”
So all together we get how many causes?
因此，一共是多少银？
Four causes (ignorance, craving, clinging, kamma) and one condition (nutriment).
是个因（无明、爱、取、业）和一个缘（食物）。
There are four causes and one condition.
一共是四个因和一个缘。
“So five things constitute its cause and condition.
“这五法便是色身的因缘。

And of these, the three beginning with ignorance are the decisive support for this body, as the mother is for her infant, and kamma begets it, as the father does the child; and nutriment sustains it as the wet-nurse does the infant."
在它们之中，无明等三之对于此身，是亲依止缘，故如儿子的母亲，业是生缘，如儿子的父亲，食物是支持者，如儿子的乳母。"
So kamma produces the physical body.
因此因业产生了色身。
It produces it with the help of, with the support of ignorance and clinging.
业在无明和取的资助下产生了色身。
After producing it, nutriment sustains it.
色身生起之后，食素维持它的存在。
"After discerning the material body's conditions in this way, he again discerns the mental body in the way beginning:
"如是把握了色身之缘，
'Due to eye and to visible object eye consciousness arises'."
更以'由眼与色的缘而生起眼识'等的方法把握名色之缘。"
When seeing consciousness arises, it is not without cause or condition.
观察识的生起不是没有因或缘的。
Due to the eye and to visible object eye consciousness arises.
因为眼睛和色所缘，眼识生起。
When we see something, there is seeing consciousness in us.
当我们看东西的时候，就会生起眼识。
But if we do not have the eye, we will not see.
但是如果我们没有眼睛，就无法观看。
And if there is nothing to be seen, there will be no seeing consciousness.
但是如果没有东西可看，也不会生起眼识。
Seeing consciousness depends upon the eye and the visible object for its arising.
眼识依赖于眼睛和色所缘得以生起。
Actually there are not only these two but some more.
实际上，并不只是这两法，还需要更多的法。
What are they?
还需要什么？
Light.
光明。
If it is dark, we do not see anything.
如果漆黑一团，我们也什么都看不见。
And then there must be attention.
然后还需要作意。
Even though sometimes something passes in front of us, still we don't see.
有时候，即使有东西从我们眼前经过，我们也看不见。
We don't pay attention.
因为我们没有作意。
Attention is also a condition for the arising of seeing consciousness, hearing consciousness and so on.
作意也是眼识、耳识等等生起的一个缘。

“When he has thus seen that the occurrence of mentality-materiality is due to conditions, then he sees that, as now, so in the past too its occurrence was due to conditions, and in the future too its occurrence will be due to conditions.”

“他以如是之缘而见名色的转起之后，亦如于现在，而观察于过去世由缘而转起，于未来世亦将由缘而转起。”

The conditions of the present, he sees directly, but the conditions of the past and for the future, he uses inference.

行者能够清晰地观察现在的缘，但是过去和未来的缘，他就用推理。

He does not see directly, but by inference he concludes that the past and the future must have conditions also.

他没有直接观察到，但通过推理，他得出结论，过去和未来一定也有诸缘。

“When he sees in this way, all his uncertainty is abandoned.”

“他如是地观察，断此一切的疑。”

There are 16 kinds of doubt or uncertainty described in the Discourses in many places.

在经文中的许多地方，介绍了 16 种疑。

They are given here - five with regard to the past, five with regard to the future and six with regard to the present.

这里都列出来了——和过去相关的五种，和未来相关的五种，和现在相关的六种。

They are the following:

如下就是这些疑：

“1. Was I in the past?

我于过去世存在吗？

2. Was I not in the past?

我于过去世不存在吗？

3. What was I in the past?

我于过去世是什么？

4. How was I in the past?”

我于过去世是怎样（的状态）”？

‘How was I in the past’ means was I a king, or a Brahmin, or an ordinary person or something like that.

“我于过去世是怎样（的状态）”意思是过去世是国王，还是普通人，还是普通人，诸如此类。

‘What was I in the past’ means was I tall, was I short, was I black, was I fair or something like that.

“我于过去世是什么？”意思是我过去世是高还是矮，皮肤是黑还是白，诸如此类。

“ 5. Having been what, what was I in the past?”

我于过去世从什么至什么”？

These are the five doubts with regard to past lives or past aggregates.

这就是关于过去世或者过去诸蕴的五个疑问。

He is just doubting.

行者对此发生疑问。

He does not come to any conclusion.

这里他没有获得任何结论。

If he says ‘I was I was in the past’, there is no doubt.

如果他说：“我在过去是我”，这就没任何疑问。

But here he is not sure - was he in the past or was he not in the past and so on.

但是，这里，他不确定他在过去世存在还是不存在，等等。

It is similar for the future.

这和未来的很类似。

“ 1. Shall I be in the future?

我于未来世存在吗？

2. Shall I not be in the future?

我于未来世不存在吗？

3. What shall I be in the future?

我于未来世将是什么？

4. How shall I be in the future?

我于未来世将是怎样（的状态）？

5. Having been what shall I be in the future?”

我于未来世将从什么至什么”？

And also the six kinds of uncertainty about the present are stated thus:

还有关于现在的六种疑问：

“ 1. Am I?

我是存在的吗？

2. Am I not?

我是不存在的吗？

3. What am I?

我是什么？

4. How am I?”

我是怎样（的状态）”？

How am I is strange.

“我是怎样”的说法很奇怪。

Am I black/ Am I white?

我是黑皮肤还是白皮肤？

Am I tall?

我是高个子

Am I short?

还是矮个子？

Do you have any thoughts about your height or your color?

大家对自己的身高和肤色会起什么想法吗？

No. The Sub-Commentary explains that it is with reference to attā that he doubts.

不会。复注解释说这里指的是他对“自我”（attā）产生了疑惑。

Do I identify attā with myself?

我跟“自我”是同一的吗？

How is that attā?

“自我”是怎样的？

Is that attā tall or short, or black or white?

这个“自我”是高是矮，是黑是白？

It is not about one’s own height, or color, or whatever, but about one’s attā.

这不是指他自己的身高或肤色等等，而是关于“自我”（attā）状态。

“ 5. Whence will this being have come?

而此有情（我）从何处而来？

6. Whither will it be bound?”

他将至何处去”？

From where did I come?

我从何处而来？

Where will I be born and where am I going?

我将要投生到哪里，我将去哪里？

These are doubts about the present.

这些都是关于现在的疑惑。

There are 16 kinds of doubt.

一共是 16 种疑惑。

These are mentioned again and again in the Suttas.

经藏里反复地提到这些。

When the meditator sees there is mind and matter only and that mind and matter have their own conditions for their arising, then doubts are abandoned or given up.

当行者观察到只有名法和色法，名法和色法的生起都有各自的缘之后，这些疑惑就会被舍断。

“Another sees the condition for mentality as twofold, according to what is common to all and to what is not common to all, and that for materiality as fourfold, according to kamma and so on.”

“以共、不共而观二种名的缘，以业等而观四种色的缘。”

“The condition for mentality is twofold, as that which is common to all and that which is not common to all.

“（名的缘）即名的缘有共与不共二种。

Herein, the six doors beginning with the eye and the six objects beginning with visible data are a condition common to all.”

此中：眼等的六门及色等的六所缘为名的‘共缘’。”

That mean they are common to all wholesome and unwholesome consciousness.

意思就是它们与所有善和不善心共有。

Whether you have a wholesome or an unwholesome consciousness, they are always there.

不管你生起善心还是不善心，它们总是在哪里。

So they are common to all.

因此它们是共缘。

“But attention, etc., are not common to all; for wise attention, hearing the Good Dhamma, etc., are a condition only for the profitable (That is wholesome.), while the opposite kinds are a condition for the unprofitable.”

“作意等为（名的）‘不共缘’，因为如理作意及听闻正法等只是善的（缘），相反的为不善的（缘）。”

Now you find wise attention and unwise attention as a condition for wholesome and unwholesome cittas.

这里大家可以看到如理作意和不如理作意分别是善心和不善心的缘。

“Kamma, etc., are a condition for the resultant mentality; and the life-continuum, etc., are a condition for the functional.”

“业等为异熟的（缘），有分等为唯作的（缘）”

In order to understand this you must understand-TAPE ENDS

要想理解这点，大家需要了解——磁带中断。

Sādhu!

萨度！

Sādhu!

萨度！

Sādhu!

萨度!

40A 说度疑清净品/说道非道智见清净品

第十九 说度疑清净品 Ps: 001-015

Last week, we we just started into chapter 19.
上星期，我们刚开始进入 19 章。

So we start from the beginning of chapter 19 again.
我们从第 19 章重新开始。

So chapter 19 is on purification by overcoming doubt.
第 19 章的内容是度疑清净。

So after the meditator has seen nāma and rūpa, mind and matter clearly and knows that there is only mind and matter and nothing else to be called person or self or whatever, he must try to see the causes and conditions of mind and matter.
行者清晰地观察到名法和色法，知道一切都是名法和色法，并不存在一个被人称为“自我”的法之后，他就要去观察名法和色法的因缘。

So this chapter deals with seeing causes and conditions of mind and matter.
因此，此章的内容就是观察名法和色法的因缘。

So it is described in a detailed manner.
这是以非常详细的方式进行的。

Now, the scheme of this chapter is better stated on this sheet.
我在下发资料中更好地介绍了本章的纲骨。

So if you look at this sheet first, and then that this chapter I think it will be easier to understand, easier to follow the sequence.
因此，如果你先阅读我你们下发的资料，再来阅读此章，那么就可能更容易理解，更能厘清其中的脉络。

So first the yogi seeks to see the causes and conditions of nāma and rūpa. paragraph 1, 2 and 3.
首先，行者希望观察名法和色法的因缘，这是第 1、第 2、第 3 段的内容。

And then he seeks to see the causes and conditions of rūpa, paragraph 4 and then seeks to see the conditions of nāma, paragraph 5.
然后他想观察色法的因缘，这是第 4 段的内容，然后他想观察名法的因缘，这是第 5 段的内容。

And after seeing the causes and conditions of nāma and rūpa, there is what is called induction or inference.
这样观察了名法和色法的因缘之后，就进行一个被称为“推理”的过程。

And then after inference, comes the abandonment of doubt, or say overcoming doubt.
推理之后，行者就舍弃了疑惑。

One, two, three, four, five ways of seeing the condition, the causes and conditions of nāma and rūpa are described in this chapter.
此章介绍了观察名色之缘的五种方法。

So they're given in Roman numbers.
它们都以罗马序号标了出来。

The second is to see conditions of nāma in two ways, by general conditions and by particular conditions.
第二种就是用两种方法观察名法——共缘和不共缘。

And then he seeks to see conditions of rūpa which are karma, consciousness, temperature, and nutriment.
然后行者观察色法之缘——业、心、时节、食。

There are four causes of matter or rūpa: karma, consciousness, temperature and nutriment.

色法的产生有四种因——业、心、时节和食。

And then there is induction, and then abandonment of doubt.
然后进行推理，然后是舍弃疑惑。

And then the 3rd one sees conditions of nāma and rūpa by reverse order of dependent origination.
然后第三种方法，就是逆向缘起的方式观察名色之缘。

Now, when we talk about the direct order or reverse order, there are two kinds of direct order or reverse order.
当我们谈到正序或逆序缘起的时候，有两种正序、逆序缘起。

Normally, we would think that the reverse order means the starting from the end and going backward to the beginning.
通常情况下，我们认为逆序的意思是从最后一个开始，一直到第一个。

And here it is what is meant the reverse order.
这里指的就是这种顺序。

Normally the reverse order of dependent origination means the cessation of the mental formations and so on.
通常情况下，逆序缘起意思就是名法诸行的断灭，等等。

That is called reverse order in other respect.
这是其他层面的逆序。

But here in this chapter, reverse order means beginning with the end of or the last link or a member of dependent origination and then going backward.
但是本章的逆序意思是从最后一个缘起支开始，逆向进行。

So by by going backward the reverse order of dependent origination, the Yogi sees or tries to see the conditions of nāma and rūpa and then there is induction and then abandonment of doubt.
因此，通过逆着缘起的顺序，行者观察名法和色法的诸缘，然后进行推理，然后舍弃疑惑。

The induction and abandonment of doubt may not be stated again in the succeeding paragraph.
接着就不会再出现推理和舍弃疑惑的文字。

But since it is the order to be taken, I put them here also induction and abandonment of doubt.
但是，因为这是要采取的顺序，我在这里也加上了推理和舍弃疑惑的文字。

And then the next one sees conditions of nāma and rūpa by direct order.
然后是下一种方法，就是顺向缘起的方式观察名色之缘。

That means starting from the beginning and going to the end.
也就是说从第一个开始直到最后一个。

And then induction and abandonment of doubt.
然后进行推理，然后是舍弃疑惑。

And the fifth one sees conditions of nāma and rūpa by round of kamma and round of kamma result.
第五个就是通过业轮转和异熟轮转观察名法和色法的诸缘。

Do you remember that, round of kamma and round of kamma result?
大家记得业的轮转和异熟的轮转吗？

In the chapter on dependent origination?
就是在介绍缘起的那一章中。

See that there are mentioned these three rounds there, on page 672.
大家看在第 672 页提到三个轮转。

Beginning with paragraph 298, just 298, round of kamma, round of defilement and round of results.
从第 298 段开始，业的轮转、烦恼的轮转和异熟的轮转。

There are three rounds mentioned there.

这里提到三个轮转。

So here the yogi takes two rounds, round of karma that means, the kamma and round of kamma result that means result.

这里，行者采用的是两个轮转——业的轮转（业）和异熟的轮转（异熟）。

And then there is induction I mean In connection with that, there are classifications of kamma which are important for the students of abhidhamma or for the students of buddhism.

然后就是推理，与此相关的是对业的分类，对于学习阿毗达摩的学生，这个很重要。

So the different kinds of kamma, or classifications of kamma are mentioned in that section.

这一节提到业的不同分类。

And then there is induction and abandonment of doubt.

然后进行推理，然后是舍弃疑惑。

And after this comes what is the right view.

接下来就是正见。

So right view is seeing just the cause and effect.

正见就是观察因果。

And there is no cause in effect and there is no effect in cause and so on.

果中无因，因中无果，等等。

And then that means purification by overcoming of doubt.

然后就是通过克服疑惑获得清净。

And the last is lesser stream enterer.

最后一个是“小须陀洹”。

That means if one possesses this knowledge, if one has overcome doubt, by having the right view through discerning causes and conditions of nāma and rūpa one is called a lesser stream enterer.

也就是如果通过分辨名法和色法的因缘获得了此种智，如果能够克服疑惑，具有正见，这样的人就被称为小须陀洹。

Not real stream enterer but a lesser stream enterer because he is like but he resembled that the stream enterer.

这不是真正的须陀洹，而是小须陀洹，因为他只是类似须陀洹。

So this is the gist of this chapter.

这就是这章的内容要点。

Now, I think we just finished up to chapter 10, right? last week.

我想我们上周讲完了第 10 章，对吧？

So now the discerning of conditions of nāma and rūpa by reverse order of dependent origination.

因此，现在就是用逆序缘起的方法来分别名法和色法的诸缘。

So that is paragraph 11.

大家看第 11 段。

"Another, when he has seen that the formations called mentality-materiality arrive at aging and that those that have aged dissolve, discerns mentality-materiality’s conditions by means of dependent origination in reverse order in this way."

“其他的（瑜伽者），既见此等称为名色的诸行而老，老而衰，衰而坏，便以这样的逆的缘起而把握名色之缘。”

So here he sees the aging and death of formations, formations and conditions things.

这里，他观察到诸行的老死，诸法的老死。

So from that he goes backward until he reached at the beginning of this chain of dependent origination.

他从这里逆序进行，最后到达缘起的开端。

So there we should make some changes.
这里，我们要将英译改一改，
We will make some changes there.
修改一下。
So this is called the aging and death of formations.
这里英文的“This is called aging-and-death of formations”（即此诸行的老死）。
So, we will change "this" to "what".
这里，我们要将“this”改成“what”。
What is called aging-and-death of formations; And then we will rub out the the semicolon and the word "it".
然后我们将这句的分号和“it”去掉。
So the reading should be:
这样就改意思才通顺：
"what is called the aging and death of formations comes to be when there is birth"---so when there is birth, what is called aging and death comes to be.
“即此诸行的老死是由于有生之时而有”——因此，有生，就有老死。
"And birth come to be when there is becoming, and becoming comes to be when there is clinging" and so on.
“生是由于有有之时，有是由于有取之时”，等等。
If he goes backward.
这就是逆序。
And consciousness when there are formations and formations when when there is ignorance.”
“识是由于有行之时，行是由于有无明之时。”
Then his uncertainty is abandoned.
然后他舍弃了疑惑。
Also, the induction must come.
这里也有推理。
Just as this dependent origination is caused by conditions.
正如此种缘起是因为诸缘产生，
So was the links in the past and so will be the links in the future.
过去和未来的缘起也是如此。
So he induces like this and then he abandons uncertainly or doubt with regard to mind and matter.
因此行者这样推理，然后舍弃了关于名法和色法的疑惑。
Now let 's go back to the footnote on page 622.
我们来看第 622 页的脚注 1。
Did you read that footnote?
大家阅读过这条脚注吗？
I'm sure you did.
我想大家都阅读过。
But it's a very very strange sentence.
但是这里的英译是非常奇怪的句子。
So I read it all:
我来给大家读一下：
"If the fruit were to arise from present kamma, the fruit would have arisen in the
“如果异熟是从现在的业而生起，那么这个异熟也就是在业积累的同时而生起；

same moment in which the kamma was being accumulated; and that is not seen, nor
而这是观察不到的，
is it desirable.
也是不合适的。
For in the world (i.e. among non-Buddhists)"---So kamma and fruit are different things.
因为世间（即：外道[among non-Buddhists]）”——因此，业和异熟是不同之法。
So if the fruit were to arise from present kamma, then fruit and kamma would arise at the same time.
如果异熟是从现在的业中而生起，那么这个异熟和业也就是同时而生起的。
And it is not seen or it is not desirable, for in the world that is among non-buddhists.
但是这是观察不到的，也是不合适的，“世间的外道”
\
——
Now we we shall strike out all these words that is among non-buddhists.
我们要将“non-buddhists”（外道）给删掉。
Now the word loka in pali can mean anything I mean its meaning is the world.
“世间”这个词在巴利语里是“loka”，它具有很多意义。
And the word sometimes means outside buddhists, outside buddhism.
有时候，这个词指的是佛教之外的世间。
But not here.
但是，这里不是这个意思。
Yeah, just in the world.
这里它的意思就是“世间”。
So in the world kamma has never been seen not shown, never been seen to give fruit while it is actually being affected.
因此“在这个世间，从来没看到业发生作用的时候即产生异熟。”
So here, loka means just the world in general.
因此，这里的“loka”指的就是一般意义上的“世间”。
So "For in the world kamma has never been shown to give fruit while it is actually being effected; nor is there any text to that effect" So there are no text no words of the buddha to support it.
“在这个世间，从来没看到业发生作用的时候即产生异熟；也没有看到经文的证据”——因此，没有经文支持，佛陀没这样讲过。
Then the other person ask:
有其他人会问：
“But is it not also the fact that no fruit has ever been shown to come from a vanished cause either?
“如果因消失了，果也不会出现，这难道不也是事实吗？
Or even a cock to crow because of that?”
或者公鸡不是因此而啼叫吗？”
Do you understand that sentence?
大家能看懂这个句了吗？
Student: no.
学生：看不懂。
Teacher:
尊者：
What's that?
是什么意思？

Even a cock to crow because of the fact?
或者公鸡不是因此而啼叫吗?
Student:
学生:
From a vanished cause? and the cock crows?
从消失的因，公鸡啼叫？
Teacher:
尊者:
Yeah, the author misunderstood.
这里译者误会了巴利语的意思。
He didn't get the correct reading there.
这里他翻译错了。
And in the Burmese edition of the subcommentary, the commentary to this commentary, subcommentary to...
在缅甸语的复注版本中，这里的复注……
I don't think that is a correct reading.
我觉得译者在此翻译错了。
So what I think to be correct reading is a little different. and I think it is supported by the later statement about the simile.
我认为的正确译文与此不同，我想后面的譬喻也支持我的理解。
Now what we should understand from this is no fruit has ever been shown to come from a vanished cause.
如果因消失了，果也不会出现，
That is there... is it not the fact that if fruit arising from the vanished cause, like a dead cock crowing, is not seen.
事实上，如果因消失了，异熟才产生，这不就像一个死去的公鸡还能啼叫吗？
So "even a cock to crow because of that" should be changed to something like "the dead cock crowing".
“公鸡不是因此而啼叫”要改成“死去的公鸡还能啼叫”。
So that cock doesn't crow.
死去的公鸡无法啼叫。
So if the result to come from the vanished cause then a dead cock can crow something like that.
如果结果能从消失的因中产生，也就是说，死去的公鸡也能啼叫，诸如此类。
This is the argument of the other person.
这就是其他人的争论。
"But it is not also the fact that no food has ever been shown to come from a vanished cause either, like a dead cock crowing."
“如果因消失了，果也不会出现，这难道不也是事实吗?就像死去的公鸡难道可以啼叫吗？”
Then the answer is:
回答是:
"Certainly it has not been shown where the connectedness of material things is broken off.
“当然，色法的关联是从哪里断去，这是无法看到的。
But the simile does not apply"--If there is to be a simile there must be a simile.
但是这个譬喻在此处不适用。”——如果是譬喻，必须存在这样的譬喻。
So the dead cock there be no dead cock crowing as a simile.
但是，这里不存在死亡公鸡的譬喻。
So this simile does not apply here.

这个譬喻在这里不适用。
"because there is connectedness of immaterial things here."--- because there is connectedness of immaterial things here.
“因为这里是非色法的关系”——
That means because this is mentality, this is...
意思就是因为这是名法，它是……
He's talking about kamma.
这里指的是业。
So kamma is not matter.
因此，业不是色法。
Kamma is mental.
业是名法。
And there is a connectedness or continuity of consciousness going on, even from one life to another.
一直存在心识的相续，即使从此生到下一生也存在这种相续。
So the simile does not apply here.
因此，这个譬喻在这里不适用。
This simile is to be applied only when there is disconnectedness of something.
只有当某法中断的情况下，这个譬喻才适用。
That means when the cock died, then the material things or material particles are disrupted.
意思就是公鸡死去，色法被中断了。
So we are now talking about mind and not matter.
但是我们在这里讨论的是名法，也不是色法。
And so mind has the continuity from one life to another.
名法能够从此生相续到下一生。
I mean, one type of consciousness arising after another type of consciousness, that is going on and on and on.
我的意思是，某种心相继另外一个心而生起，这样不断进行下去。
"For when the fruit arises from kamma that is actually past it does so because of kamma having been performed and because of storage.
“因为，当异熟从业中生起的时候，业已经过去了，异熟生起，因为业已经被执行，因为已经储存（because of kamma having been performed and because of storage）。"
Something like so.
诸如此类。
And then let's see what Buddha is saying:
我们来看看佛陀怎么说的。
For this is said:
即如此等说：
"Because profitable sensesphere kamma has been performed, stored up, there comes to be eye-consciousness" and so on.
“因为欲界善业已经被执行，被储存，因此产生眼识”等等。
“Since consciousness has efficient power only at the instant of its arising, with the acquisition of a proximity condition, etc., it therefore only gives rise to materiality while it is arising.”
“因为心识只能在它生起的刹那，在无间缘等的作用下，才具有有效的能力，因此，在它生起的时候，才能产生色法。”
Now, this is this explanation is for the kamma consciousness, temperature, and nutriment.

这里是对业、心、时节和食的解释。
The mention in the paragraph 9.
第 9 段提到了。
So kamma consciousness temperature and nutriment constitute this fourfold condition from materiality beginning with kamma.
“其次色的缘为业、心、时节及食的四种。
Here it is only when it is past that kamma is a condition for kamma originated materiality.
此中：过去的‘业’为业等起色的缘。”
So we're going backward.
我们回到前面去。
But this is important.
但是，这个很重要。
Now kamma produces results, right?
业产生果报，对吧？
And then citta is also condition for some results, temperature also, and nutriment also.
心、时节、食也是某些果报的缘。
But when they produce results, they produce at different moment.
但是，当它们产生果报的时候，产生的时间不同。
And it is important to understand that.
理解这点很重要。
Now kamma.
先来看业。
It is only when it is past that kamma is conditioned for kamma originated materiality.
“过去的‘业’为业等起色的缘。”
So, there is kamma born materiality.
这里业等起色法。
And this is caused by the kamma in the past.
这是由过去的业造成的。
So, when we say this materiality is caused by kamma we mean their kamma was done in the past.
因此，当我们说此色法是业等起色法的时候，我们的意思是这是过去的业造成的。
And then consciousness is the condition when it is arising for consciousness originated materiality.
“生起的‘心’为心等起色之缘。”
Now consciousness causes matter.
现在是心等起色法。
There are material properties caused by or originated by consciousness.
有一些色法是由心所产生的。
And consciousness originate matter.
心产生色法。
When it is arising, there are three moments, three or or three submoments in one moment, right?
当心生起的时候，一个刹那中有三个小刹那，对吧？
Arising, continuing and disappearing.
生、住、灭。
So here consciousness is powerful or strong at the moment of arising, the first moment.
心在刚生起的时候，也就是第一个小刹那是强有力的。
So it originates rūpa.

因此，它就产生了色法。

It originates materiality at the moment of arising, not at the moment of continuation or here it uses present.

心是在生起的时候产生色法的，不是在住的时候产生色法。

Not at the moment of present and not at the moment of dissolution.

不是在住的时候，也不是在灭的时候。

And temperature and nutriment are conditions at the instant of their presence.

而时节和食作为缘是在住的阶段，

For temperature originated and nutriment originated materiality.

才有时节等起和食等起。

Now temperature also originates matter.

时节也会等起色法。

And it originates matter only at the instant of its presence.

它只是在住的阶段才等起色法。

That means matter is said to be strong at the moment of present or the continuation, the second submoment.

这也就是说，在住（存续）的小刹那，色法才是强有力的。

So only when matter reaches the second submoment, can it produce results.

因此，只有色法到达了第二个小刹那，才能产生结果，

I mean can it originate the other kind of matter.

也就是才能产生其他的色法。

Because nutriment is also matter.

因为食也是一种色法。

So nutriment also originates material property only when it reaches the state of presence or the second set moment.

因此，食也是在它抵达第二个小刹那，也就是住的阶段，才等起色法。

So this should be understood.

大家要理解这点。

Kamma is the past, right?

业是过去的，对吧？

And then consciousness, consciousness produces at the moment of what?

解释心、心是在哪一个刹那等起色法的？

Arising, the first moment.

生的刹那，第一个刹那。

And temperature, it's moment of presence.

时节是在住立的刹那。

That means second moment.

也就是第二个刹那。

And nutriment also the second moment, right?

食也是在第二个刹那，对吧？

We will come to that later also.

我们稍后再探讨它。

So this this should be understood clearly.

我们需要很清楚地了解这点。

Ok.

好。

Now we go to dependent origination.

现在我们来看缘起。

So dependent origination reverse order and then there is induction and then abandonment of doubt.

逆序缘起，然后是推理，然后是舍弃疑惑。

The next is the dependent origination in direct order that means from the beginning to the end.

接着是正序缘起，也就是从开始到结尾。

12.

12.

"Another discerns mentality-materiality's conditions by means of dependent origination in direct order as already shown in detail, doing so in this way:

“其他的（瑜伽者），已如前述的顺的缘起而把握名色之缘。他亦断了如上所说的疑惑：

So, with ignorance as condition there are formations"and so on.

‘由无明之缘而有行’”等。

And then there is induction and then there is abandonment of uncertainty.

然后进行推理，然后是舍弃疑惑。

So this these steps must go for every person here.

因此每一个人都要进行这样的步骤。

And then the next one is to discern mentality-materiality conditions by means of round of kamma and round of kamma results.

接下来是通过业的轮转和异熟轮转来分别名色诸缘。

So round of kamma and round of kamma results.

业的轮转和异熟的轮转。

If you go back to the chapter on dependent origination, round of kamma means what?

如果大家回到缘起的章节，业的轮转是什么意思？

Formations and becoming are round of kamma, right?

行和有是业的轮转，对吧？

Ignorance, craving and clinging are round of defilement.

无明、爱、取是烦恼的轮转。

Consciousness, mentality, materiality, sixfold bases, contact and feeling are the round of result.

识，名色，六入，触与受为异熟轮转。

So here, he takes round of kamma and round of kamma results.

这里，我们采纳的是业的轮转和异熟的轮转。

And then try to find the causes and conditions of mind and matter.

然后，我们就要找出名法和色法的诸缘。

13. “In the previous kamma-process becoming there is delusion, which is ignorance; there is accumulation, which is formations; there is attachment, which is craving; there is embracing, which is clinging; there is volition, which is becoming; thus these five things in the previous kamma-process becoming are conditions for rebirth-linking here [in the present becoming].”and so on.

“于过去的业有，痴为无明，造作为行，欲求为渴爱，接近为取，思为有。此等于过去业有的五法，为此世的结生之缘”等等。

So with reference to round of kamma and round of kamma result, he tries to see the conditions of mind and matter or mentality and materiality.

参照业的轮转和异熟的轮转，行者去观察名法和色法的诸缘。

So with... in connection with kamma and kamma results, the author gives different classifications of kamma.

结合业和异熟，论师对业给出了不同的分类。
So we go from this chapter to chapter 14.
我们来看第 14 章。
14. Herein, kamma is fourfold: to be experienced here and now, to be experienced on rebirth, to be experienced in some subsequent becoming, and lapsed kamma."
“此中有现法受（业）、次生受（业）、后后受（业）及既有业（无机会受果的业）的四种业。”
So in this classification, there are four kinds of kamma.
按照这种分类，业有四种。
One is whose results are to be experienced in this very life.
第一种就是在此生就能体验到果报的业。
And the second is whose results are to be experienced in the next life.
第二种就是在一下生能体验到果报的业。
And the third is whose results are to be experienced later, say, following life.
第三种就是在更后生能体验到果报的业。
And the last one is just lapsed karma that means defunct.
最后一种就是既有业，也就是无效业。
So there are four kinds of kamma.
这是四种业。
Now one:
第一种：
"of these the volition either profitable or unprofitable of the first of the seven impulsion consciousness as in the single cognitive series of impulsion is called kamma to be experienced here and now.
“于一速行的过程中的七（速行）心，善或不善的第一速行思名为现法受业。
It gives its results in this self, in this same selfhood", that means in this life.
此业是即于此身（selfhood）给与异熟的”。“此身”的意思就是“现世”。
Sometimes the author wants to be very literal.
有时候，译者希望忠实原文。
So the pali word attabhāva, atta means self and bhāva means being or nature.
这里的巴利语是“attabhāva”，“atta”的意思是“自我”，“bhāva”的意思是“存在”。
So he translated it as hood, self-hood.
因此译者将它翻译成“selfhood”。
I don't understand what selfhood is.
我不知道英文的 selfhood 是什么意思。
So that means that the kamma which gives results in this very life.
这里的意思就是说业在此生产生果报。
And you know kamma is volition, right?
大家知道业就是思，对吧？
And in in one cognitive series or one thought process there are seven javana moments, right?
在一个心路过程中，有七个速行刹那，对吧？
So at the first javana moment is what is called the kamma which gives results in this very life.
因此，第一个速行刹那就被称为“现法受业”。
Now we'll divide the seven javanas into three groups.
我们将七个速行分成三组。
First, the seventh and then middle five.
第一、第七和中间五个。

So the first... the volition concomitant with the first javana moment is kamma to be experienced here and now, kamma which gives results in this life.
第一个……与第一个速行心俱生的思心所就是现法受业，在此生产生果报的业。
So it gives its results in this life.
它会在此生产生果报。
But if it cannot do so, it is called lapsed kamma.
如果在此生不能产生果报，就被称为无效业。
According to the triad, described thus and so on.
根据这里介绍的此三种，等等，
So if it does not give result in this life, then it becomes defunct.
如果它不能在此生产生果报，那么就会失效，
It doesn't give results at all.
就完全不会产生结果。
Because if it must give results, it must give in this life.
因为它必须产生结果，必须在此生产生结果。
But if it does not or cannot give results in this life because of some obstacles.
如果它因为某些障碍，不能在此生产生果报，
Then it becomes defunct.
那么就会失效，
It cannot give results.
就无法产生结果。
And also it is called lapsed kamma.
因此它也被称为既有业。
That means the kamma has been but no results.
意思就是曾经有的业，但是没有产生结果。
So it just arose and then there is no result.
这种业生起，但是没有结果。
Another the second one:
接着看第二种：
"The volition of the seventh impulsion that accomplishes its purpose is called kamma to be experienced on rebirth" ---that means kamma which give results in the next life.
“其次达到目的的第七速行思名为次生受业。”——意思就是在下一世产生结果的。
And that kamma is volition concomitant with the 7th javana moment.
此种业就是与第七个速行刹那俱生的思心所。
"it gives its result in the next selfhood.
“因为此业是于（现世）以后之身而给与异熟的。
If it cannot do so, it is called (iv) lapsed kamma in the way already described."
如果它不能这样，则依上面所说的名为既有业。”
The third:"The volition of the five impulsions between these two is called kamma to be experienced in some subsequent becoming: it gives its result in the future when it gets the opportunity, and however long the round of rebirths continues it never becomes lapsed kamma."
第三种：“于（第一及第七速行思）两者之间的五速行思名为后后受业；因为此业是于（次生以后的）未来之身得有机会之时才给与异熟的。直至有轮回转起之时，这（五速行思）是没有既有业的。”
So the third kamma is the volition concomitant with the middle five javanas, from the second to the sixth.
第三种业是与中间五个速行俱生的思心所，从第二个速行到第六个速行。

So volition concomitant with these five moments of these five types of consciousness is called the kamma to be experienced in some subsequent becoming.
因此与这五种心俱生的思被称为后后受业。

Now with regard to some subsequent becoming, we must be very precise because many people thought that this means beginning with next life.
对于后后受业，我们必须十分精确，因为许多人认为它指从下一生开始。

But if we take it to include next life, then there will be mixture of the two kammas.
但是，如果我们认为它包括下一世，那么在两种业之间就会发生重叠。

Now the first kamma gives results in this life, and the second kamma in the next life, and the third kamma if it gives result in the life beginning with next life and there is the mixture of these kammas.
第一种业在此生产生果报，第二种业在下一生产生果报，如果第三种业也包括下一生，那么这两种业就会发生重叠。

So here in some subsequent becoming means in future life, beginning with the life after next.
因此，这里的后后受业是从下下世开始的未来世。

So let us call this life the first life.
我们姑且称此生为第一生。

The next life is second life.
下一生是第二生。

So the other lives begin with third life.
其他的生就是从第三生开始。

So the third kamma gives results in life beginning with the third life.
因此，第三种业产生的果报是从第三生开始。

And that is clearly explained in the footnote.
脚注清楚地对此进行了解释。

I mean the footnote is actually the translation of commentary.
脚注实际上就是对注释书的翻译。

On page 624, It will be experienced in some subsequent existence means kamma whose fruit is to be experienced in some successive selfhood other than either that here and now that means other than this life or next to death here and now.
第 624 页，脚注 2：“后后受业意思是业产生的果报是在现世和下世之后的世”。

So other than this life or next life, that means beginning with one from next, one after next.
在现世和下世之后，意思就是从下下世开始。

It gives its result in the future when it gives the opportunity.
在未来遇到机会就会产生果报。

So whenever it gives opportunity, this kamma will give results.
因此，只有碰到合适的时机，这个业就会产生果报。

And however long the round of rebirth continues it never becomes lapsed kamma.
不管轮回在持续，它就不会变成既有业。

So long as there is the continuity of samsara, we can expect to get the results of this type of kamma.
只要轮回在继续，这种类型的业就会产生果报。

It will become lapsed kamma only when one becomes an Arahat.
只有当行者成为阿罗汉后，它才变成既有业。

And there's no more rebirth for one, then it will become lapsed kamma.
只有行者不受后有，它才变成既有业。

Now with regard to death, the footnote following is very unsatisfactory.

关于死亡，这个脚注的翻译非常不理想。
And then I prepared it new footnote which is still or maybe awkward.
我重新翻译了一下，我的译文可能也还是很奇怪。
But I cannot help it.
但是我也没办法。
You have to make it more readable.
大家可以自己把它调整得更具有可读性。
But I want to be accurate.
但是我的译文是力求更准确。
So with regard to the first one, the kamma giving result in this very life.
关于第一个，也就是在此生产生果报的业。
What do you think?
大家觉得如何？
Is it wonderful or is it a stunning that kamma gives result in this life?
业在此生就产生果报是不是很棒呢？
But in our books it is said...Oh, it is not much.
但是书中说……哦，这并么有什么，
Giving results in this life.
在此生产生果报。
Now there are stories say a very poor man offered maybe a handful of food to the Buddha.
这里有穷人的故事，他给佛陀供养了一些食物。
And then as a result of that kamma, he became rich in that life.
由于此业的果报，他现世变得非常富有。
So that is do you think that is great result?
大家认为这是很好的果报吗？
What if he is reborn as a deva?
如果他投生为天人呢？
Compared with that, becoming rich in this life is not much, right?
较之于投生为天人，此生变得富有并不算什么，对吧？
So actually the kamma that gives results in future life is better or more powerful than the kamma that gives results in this life.
因此在未来世产生果报的业比在今生产生果报的业更好，更有力量。
And the kamma that give results in this life must have fulfilled some conditions.
而在此生产生果报的业必须满足某些缘。
So here the volition at the first javana giving its results in this very life. being powerful because of not being overpowered by opposition, only when it is not overpowered by the opposite conditions or obstacles and having acquired distinction by particular conditions, and only when it gets favorable conditions, it is powerful.
因此，在此生产生果报的第一个速行心，它之所以有力量，是因为它没有被障碍所克服，也就是只有它获得了某些特定的缘，只有它获得了合适的缘，它才具有力量。
And only then can it give results and being intense by prior instigation.
只有这样，只有事先被怂恿，它才能产生果报，
Say,instigating oneself or instigated by other people or other circumstances.
也就是说，在自己的怂恿，或者被其他情形怂恿下。
It is called kamma whose results are to be experienced in this life.

这就被称为现法受业。

So if it is overpowered by some opposition, it cannot give results.
因此，如果它被障碍所克服，它就不能产生果报。

And if it does not get some conditions, it cannot give results and so on.
如果它不能获得某些缘，也不能产生果报，等等。

So the first kamma which give results in this life needs some very precise conditions or favorable conditions to give results.
因此，第一种现法受业需要一些非常精确的缘，或者合适的缘，才能产生果报。

And this volition at the first javana occurring in the powerful continuity of javanas in the way stated is not like the other, the kamma that looks beyond the lapse of the continuity that has arisen.
“在已上所述的，在一系列强大速行中第一个速行的思不同于其他的业，其他的业超越了此生的连续。”

That means that does not go beyond this life.
意思就是这种业没有超越此生。

And that looks to obtain an opportunity in life after the immediate future life.
“在下一世寻求获得机会。”

That means because it occurs by way of doing favor or wrong to person who possess distinguished qualities and because it gives little fruit owing to not getting repetition conditions.
意思就是“因为现世受业需要对具有特殊品质的人产为善或作恶，因为它因为没有重复缘，而不能产生强烈的结果（gives little fruit）。”

The first javana has no repetition condition because it is the first.
第一个速行没有重复缘，因为它是第一个。

But the second, third, fourth and so on has the repetition condition, because they are repeated.
但是第二个、第三个、第四个等等具有重复缘，因为它们是重复的。

So the first one is, that is why the first one is not strong as second not strong as third and so on.
因此第一个，也就没有第二个、第三个等等强烈。

So it gives little fruit owing to not getting repetition condition.
因为它没有重复缘，也就产生不了强烈的果报。

Therefore it gives only here in this life its fruit which are a mere result in the course of life not at rebirth, like a tender tree does mere flowers and not fruit.
因此，它就只能在现世产生结果，也就是只能在此生期间产生结果，而不是在结生时产生结果，就如同一棵弱小的数目只开花，不结果。

So giving a flower and giving a fruit is different.
因此开花和结果是不同的。

So it is so immature or so weak that it cannot give results as...
因此它非常稚嫩、弱小，无法产生结果。

I mean it cannot give fruit as the result, just the flower, and then the flower dies.
我的意思是它无法结果，只是开花，然后花就凋谢了。

Now, because it occurs by way of doing favor or wrong to persons who possess distinguished qualities.
“因为现法受业需要对具有特殊品质的人产为善或作恶。”

That means in order for the kamma to give results in this life, that kamma must be done to persons who possess distinguished qualities, like offering to the Buddha himself or like offering to a Arahant who has just emerged from the attainment or from Jhanas, something like that.
这句的意思就是，要想让业在此生产生果报，这种业必须施于具有特殊品质的人，例如给佛陀本人做供养，或者供养刚刚从禅定中出定的阿罗汉，诸如此类。

And also doing wrong to a person a a very virtuous person, like attempting to kill the Buddha.

此外，还有伤害非常有德行的人，例如试图杀害佛陀。
His cousin Devadatta was swallowed by the earth because he attempted to kill the Buddha.
佛陀的堂弟因为试图杀害佛陀，在现世就被大地吞没。
So Something like that.
诸如此类。
Otherwise it is not so strong, but not so great as the other two kinds of kamma.
其他情况，就不会有这么强烈了，没有另外两种业这么强烈。
So that is what is meant by the footnote there.
这就是这里脚注的意思。
This new footnote is also... not easy to understand.
我重新给出的译文也不是很好理解。
And then with regard to kamma giving results. When I explain or talk about kamma.
然后，关于业产生果报的问题。当我解释业的时候，
I always say that kamma gives results when it gets favorable conditions.
我总是说当业遇到合适的缘时，就会产生果报。
If it doesn't get favorable conditions, it will not give results.
如果没有遇到合适的缘，它就不会产生结果。
And these favorable conditions are mentioned here.
这里就提到了合适的缘。
The essentials of becoming and means, etc like that.
脚注 2：“存有的本质和方式，等等”（The essentials of becoming and means, etc like that）。
But it's also difficult to understand.
这里也很难理解。
Now essentials of becoming really means the appearance of the person,
“存有的本质”实际上指的就是人的外貌，
and then a good effort. and also in which existence he was reborn and also a favorable time.
好的精进力（good effort？），还有投生在哪个趣，以及合适的时间。
So only when the time is favorable, they can give results.
因此，只有时机合适，它们才能产生结果。
A good time for a good kamma and a bad time for bad kamma.
善业就是生于好的时机，不善业就是生于不好的时机。
So when kamma gives results, it needs these favorable conditions also.
因此，当业产生果报的时候，也是需要这些合适的缘的。
Suppose there's a famine in the country.
假设这个国家闹饥荒。
How about good kamma you had in the past?
那么你过去的善业会怎样？
Because it is a time of famine?
因为你现在碰到了饥荒。
You cannot get much.
你的善业就产生不了多少果报。
So you have past kamma good kamma cannot give results.
因此，你过去即使有善业，也无法产生果报。
Here at this particular time because it is time of general famine in the country, something like that.
在这个特定的时间，因为这个国家普遍陷入饥荒，诸如此类。

And then there are stories of some people who are born to kings and queens.
然后是一些故事，有些人投生为国王和王后。

But there some people are born without the finger or whatever.
但是，有些人天生就没有手指，等等。

And so they could not become kings and so on.
这样，他们就不能成为国王，等等。

So that is because of their appearance their essential of existence.
这就是因为他们的外貌——存在的本质（essential of existence）。

So even though there are good kamma and bad karma in the past, ready to give results.
所以，即使过去有善业或者恶业，可以随时产生果报。

We need some favorable conditions for them.
但是，需要一些合适的缘。

Say, favorable condition for bad kamma means bad conditions and favorable conditions for good kamma means good conditions.
例如，对于恶业来说，合适的缘就是坏的条件，对于善业来说，合适的缘就是好的条件。

So these kammas need these conditions also to produce results.
因此，这些业也需要这些缘来产生结果。

Okay.
好。

Now these are the four kinds of... four kinds of kammas.
这些就是四种业。

Now another fourfold classification of kamma is this: weighty kamma, habitual kamma, death-threshold kamma, and kamma stored up by being performed.
另外一种对业的四种分类就是——重业、惯行业、近死业、已作业。

So another classification of kamma into four kinds.
这是另外一种将业分成四种的方式。

So the first one is called weighty.
第一个是重业。

"When there is weighty and un-weighty kamma, the weightier, whether profitable or unprofitable whether kamma consisting in matricide" et cetera.
“此中：无论是善或不善，在重与轻之中，如弑母”等。

Please add et cetera there.
英译在“弑母”后面漏掉了“等”（etc）。

That means killing one's mother killing one's father, killing an Arahant, wounding an Buddha and causing schism in the Sangha.
意思就是杀母、杀父、杀阿罗汉、出佛身血、破和合僧。

So matricide etc.
因此是“弑母等”。

"Or kamma of the exalted spheres", that means Mahagata. like rupavacara and arupavacara kamma. takes precedence in ripening.
“或大（exalted spheres）业的重业”——这里“大”的意思是“上二界”，色界和无色界的业最先成熟。

Now weighty kamma and and unweighty kamma.
重业和轻业。

What is weighty kamma?
什么是重业？

If you look at the footnote, weighty kamma is very reprehensible unprofitable kamma.
如果大家看脚注 3，重业是非常可恶的不善业，
That means very bad akusala kamma.
也就是非常恶劣的不善业，
And very powerful profitable kamma, very powerful, kusala or wholesome.
以及非常强大的善业。
And here weighty akusala kamma means killing one's own mother and so on.
这里的不善重业指的是杀母等等。
And weighty kusala kamma means the rupavacara and arupavacara kusala.
善的重业意思是色界和无色界的善，
Kusala pertaining to form sphere and formless sphere.
属于色界和无色界的善业。
So they are called weighty kamma.
它们被称为重业。
So when there is weighty and unweighty, then weighty kamma takes the precedent in ripening.
因此，如果有重业和轻业，重业先成熟。
So weighty kamma gives results.
因此重业会产生果报。
"Likewise, when there is habitual and unhabitual kamma."
“同样地，当出现惯行业和非惯行业的时候”。
You know habitual kamma, that is done habitually.
大家知道惯行业吧，就是习惯做的事情。
The more habitual whether consisting in good or bad conduct take precedence in ripening.
习惯性的善或者恶的行为最先成熟。
So that is why we have to do the wholesome kamma as often as we can so that it becomes habitual.
因此，我们要经常行善，多多行善，让行善称为习惯。
So habitual kamma takes precedence in ripening over non-habitual kamma.
因此，较之于非惯行业，惯行业先成熟。
"And then the the third is death-threshold kamma is that remembered at the time of death; for when a man near death can remember [kamma], he is born according to that.
“于临终之时所忆念的业名为近死业；即近于死者能去忆念并以此业而生的。
"
”
That means just before the moment of death, a person may remember his old past kamma or he may do some kamma at that moment.
意思就是说，在死亡的前一个刹那，此人可能会忆念其过去的业，或者他在那个刹那造作某业。
And that kamma is called death threshold kamma.
此业就会被称为近死业。
That means kamma done immediately before death or remembered immediately before death.
也就是死亡前一个刹那造作的业，或者死亡前一个刹那忆念的业。
That is called death threshold kamma.
此业就会被称为近死业。
And this is also a very powerful kamma in that it gives results in the next life.
这也是非常强大的业，会在下一生产生果报。

And the fourth kamma is not included in the foregoing three kinds that has been often repeated is called kamma [stored up] by being performed.
“其次除了此等三种业之外而得数数行作的业为已作业。
This brings about rebirth-linking if other kinds fail.
是在没有那三种业之时而引起结生的。”
So among these four, if there is weighty kamma, then weighty kamma gives results.
因此，在此四种业之中，如果有重业，重业会产生果报。
If there is no weighty kamma, then the habitual kamma gives results.
如果没有重业，惯行业会产生果报。
If there is no habitual and weighty kamma, then death threshold kamma gives results.
如果没有惯行业和重业，近死业会产生果报。
If there are no three kammas, then the last kamma will gives results.
如果没有这三种业，已作业会产生果报。
Now, those who have studied the Manual of Abhidhamma, Do you see any .....
好，学习过阿毗达摩的学生，有没有人……
Anything inconsistent with that?
有没有发现不一致的地方？
Abhidhamma students.
学习过阿毗达摩的学生知道吗？
Now, in the Manual of Ahbidhamma, the order is not like this, right?
在《阿毗达摩概要精解》里，顺序不是这样的，对吧？
Habitual, death threshold, I mean weighty, death threshold, habitual, and then stored up, right?
惯行业、近死业，哦，不对。重业、近死业、惯行业和已作业，对吧？
So many teachers believe that death threshold kamma give precedence in giving results over the habitual kamma.
很多老师认为较之于惯行业，近死业要先产生果报。
You may have done kusala kamma habitually in your life, but at the moment of death, if you had akusala kamma, then that akusala kamma will give results in the next life, immediate next life.
你可能在此生习惯性地行善业，但是在死亡的刹那，如果你有不善业现前，这个不善业就会立刻在下一世产生果报。
There is the story of a man who was a hunter all through his life and later in his old age, he was ordained as a monk, and he had a son who was an Arahant. So when he was about to die, he saw signs of hell.
有一个故事提到一位猎人，他终生狩猎，年纪大了之后他就出家了，他的儿子是位阿罗汉。在他临死的时候，他见到地狱之相。
So he screamed and his son knew about that.
因此他就大声尖叫，他的儿子知道后，
So his son took him to a pagoda, to a shrine, and then give him flowers to offer to the Buddha.
将他带到佛塔，让他向佛陀供花。
So he offered flowers to the Buddha and when he did that kamma, his vision changes to seeing celestial nymphs and so on.
这位老比丘给佛陀供花之后，因为这样的善业，他就看到了天人，等等。
And so he died with that kusala kamma and so he was reborn as a celestial being.
他以此善业而死亡，投生到天界。
So according to the commentators, the death threshold kamma is very important.
因此，根据论师的说法，近死业是非常重要的。

And that is why we tried to create ...
所以，我们就要在……

40B 说度疑清净品

第十九 说度疑清净品 Ps: 016-027

第二十 说道非道智见清净品 Ps: 001-019

Mostly what we do is they go to his death bed and then do some chanting. talking to him about dhamma, something like that or sometimes ask him to do some dana some giving, like offering a flower to the Buddha, or offering some food or something to the monk or something like that.
大多数时候，他们就走到临终者的床前，然后诵经，给他们讲佛法之类的，有时候让临终者做一些布施，例如给佛陀献花，或者向僧团供养食物等等。

So these are another set of four kinds of kamma.
这是另外一套四种业的分类。

16. "Another fourfold classification of kamma is this: productive, consolidating, frustrating, and supplanting."
“更有令生业、支持业、妨害业、破坏业（的四种）。”

Four kinds of kamma.
四种业。

"what is called productive is both profitable and unprofitable."
“此中：令生业是善与不善”——

So kusala and akusala both.
因此这里包括善业和不善业。

"It produces the material and [resultant] immaterial aggregates." please insert "resultant" there.
“并于结生及转起令生色与异熟的非色蕴之业。”——英译漏了一个“异熟”（resultant）。

"Resultant immaterial aggregates".
“异熟非色蕴”。

"both at rebirth-linking and during the course of an existence."
“并于结生及转起”——

Both at the moment of rebirth and then in the later life.
在结生和后续的生命期间。

"Consolidating kamma cannot produce result, but when result has already been produced in the provision of rebirthlinking by other kamma, it consolidates the pleasure or pain that arises and makes it last."
“而支持业是不能生异熟，但支持、持续由于其他的业给与结生之时而生的异熟中所生起的苦乐。”

So it is supporting kamma.
因此，它是资助性的业。

"And when result has already been produced in the provision of rebirth-linking by other kamma, frustrating kamma frustrates and obstructs the pleasure or pain that arises and does not allow it to last."
“妨害业是妨害障碍及不予持续由于其他的业给与结生之时而生的异熟中所生起的苦乐。”

So, it is... what it is called?
这个是什么业？

Obstructing?
阻碍业？

Frustrating kamma.

妨碍业。

...opposed to each other, the second and the third.
第二和第三种业是相反的。

The last one is supplanting kamma.
最后一个是“破坏业”。

"Supplanting kamma is itself both profitable and unprofitable; and it supplants other, weaker kamma, prevents its resulting and usurps that kamma's opportunity in order to cause its own result."
“破坏业自己虽亦是善或不善，但破坏其他力弱的业及排斥它的异熟，而作为自己的异熟生起的机会。”

But when the opportunity has thus been furnished by the [other] kamma, (strike out "other") ---furnished by the kamma means by 'its' result is said to have arisen."
“但当[其他]业提供了这样的机会时，才能说[破坏业]的异熟已经生起。”——将英译中的“其他”去掉。

So, we should change to "its result is said to have arisen."
然后将后面的[破坏业]改成“its”，“its result is said to have arisen”。

That means when it has furnished the opportunity to the other kamma to give result.
意思是破坏业给其他业提供机会，让它得以产生异熟。

Then it is said to have arisen.
这样才能说异熟已经生起。

So these are the other four kinds of kamma.
这是另外一套四种业的分类：

Production, consolidat or supporting, frustrating, supplanting.
令生业、支持业、妨害业、破坏业。

Now, in actual practice of meditation, one may not see these kammas.
但是，在实际的修行中，行者可能观察不到这些业。

So that is why in the tika in the commentary to this, it is said because it is a speciality of the Buddha, because it is the province of the knowledge that is not shared by disciples.
因此，这部论的复注说，观察这些是佛陀的能力，这样的能力佛陀的弟子们是不具备的。

It is called not shared by disciples.
这被称为“不与声闻所共”。

So this kind of understanding exactly understanding or seeing the kamma and its results is not shared by disciples.
因此这种智慧，也就是观察业和异熟的智慧是不与声闻所共的。

So disciples cannot know all the working of the kamma, only the Buddhas know.
因此，声闻不能了知所有业的运作原理，只有佛陀才能了知。

So we have three sets of kamma, right?
我们对业有三套分类，对吧？

So it it important to understand this.
如果你想理解佛教中的业，

If you want to know about kamma in Buddhism.
理解这点很重要。

17. "The succession of kamma and its result in the twelve classes of kamma is clear in its true nature only to the Buddhas' knowledge of kamma and its result which knowledge is not shared by disciples.
“于此十二种业中的业及异熟的差别，唯有不与诸声闻所共的诸佛所具的业及异熟之智而得明了其如实的自性。

But the succession of kamma and its result can be known in part by one practicing insight."
其次毗钵舍那的行者能知业与异熟的差别的一部分。”

So not all of them will be known by a meditator but some of them may be.
因此，行者不能知道所有一切，只是部分地了知。

"That is why this explanation of difference in kamma shows only the mere headings.
“是故略示这（十二业之）门以说明业的差别。

This is how one man discerns mentality-materiality by means of the round of kamma and the round of kamma-result, applying this twelve-fold kamma classification to the round of kamma."
如是这十二种业是包含于业轮转之中，有人即以这业轮转及异熟轮转而把握名色之缘。”

So this is how a Yogi sees the mind and matter by means of round of kamma and kamma result.
这就是行者如何通过业的轮转和异熟的轮转来观察心法和色法。"

18. When he has thus seen by means of the round of kamma and the round of kamma-result how mentality-materiality’s occurrence is due to a condition, he sees that as now, so in the past."
他既这样依业轮转及异熟轮转而见名色是由于缘而转起的，犹如现在，亦以业轮转及异熟轮转而观于过去世由缘而起。”

That is the induction.
这是推理。

So he infers from what he sees, the conditionality of what he does not see, that is the formation in the past and also the formation in the future.
因此行者从他观察到的，推出他没观察到的，也就是推出过去和未来的诸行。

"its occurrence was due to a condition by means of the round of kamma and the round of kamma-result, and that in the future its occurrence will be due to a condition by means of the round of kamma and the round of kamma-result."
“亦以业轮转及异熟轮转而观于过去世由缘而起，并以业轮转及异熟轮转而观于未来世由缘而起。“

Now "this is kamma and kamma result."
接下来，“如是业与业的异熟”（this is kamma and kamma result）。

I think we should say "there is kamma..."
我觉得应该把“this is”改成“there is”。

It is how he discerns.
行者这样进行分别。

“there kamma and kamma result, the round of kamma and the round of kamma-result, the occurrence of kamma and the occurrence of kamma-result, the continuity of kamma and the continuity of kamma-result, action and the fruit of action.
“业轮转与异熟轮转，业转起与异熟转起，业相续与异熟相续，所作与所作的果，

Kamma-result proceeds from kamma, Result has kamma for its source, Future becoming springs from kamma, And this is how the world goes round.
他这样的观察：从业起异熟，异熟业为因，从业而再有，世间起如是。”

19. When he sees thus, he abandons all his uncertainty, that is to say, the sixteen kinds described in the way beginning, Was I in the past?”
“如是观察的人，则完全断除关于前际的所谓‘我于过去世存在的吗’的此等的一切十六种疑惑。”

It's from paragraph 6.
这里指的是第 6 段。

So when he sees kamma and kamma result clearly, then he abandons all uncertainty or doubt with regard to whether he has been in the past or in the future and so on.
因此当他清楚地观察到业和业的果报，他就舍断了关于过去和未来是否存在的疑惑。

So the sixteen kinds of doubts can be overcome by discerning conditionality of mentality and materiality.
这样就通过分别名色之缘，断除了十六种疑惑。

This is the correct view.

这就是正确的知见。

So there is no doer apart from kamma and its result.
这样离开业和异熟之外，没有“作者”。

So these passages and these passages are often quoted by many authors when they wrote about the kamma and its result.
因此当要介绍业和异熟的时候，这几段经常被人提及。

20. "There is no doer of a deed Or one who reaps the deed’s result; Phenomena alone flow on—No other view than this is right."
“没有业的作者，也无异熟的受者，只是诸法的转起；这是正确的见解。”

So in ultimate analysis, there is no doer of a deed.
因此，究竟地去分析，没有业的作者。

Just the deed.
只有业。

And no one who reaps the result of the deed or result of the kamma.
也没有人承受业的异熟。

Just pure phenomena flow on, no other view than this is right.
只是纯粹的现象在转起，这才是正确的知见。

"And so, while kamma and result Thus causally maintain their round, As seed and tree succeed in turn, No first beginning can be shown."
“这样的业和异熟有因而转起，犹如种子和树等，不知其前际。”

That's very good.
这讲得非常好。

So we can not say this is the first kamma or the first cause.
因此，我们不能说这是第一个业，这是第一个因。

Because like a seed of the tree, there can be no beginning.
因为就像树木的种子，没有一个开始。

"Nor in the future round of births Can they be shown not to occur:
“于未来的轮回亦不知他们的不起，

Sectarians, not knowing this, Have failed to gain self-mastery.
不知此意而诸外道的见解不自在。

They assume a being, see it as Eternal or annihilated.
他们执着有情之想而有常见与断见，

Adopt the sixty-two wrong views."
执诸六十二见而使他们的意见自相违。”

These sixty two wrong views are mentioned in the first discourse of DN, I mean collection of long discourses.
长部第一经提到了这六十二种邪见。

So that sutta, the sixty two kinds of wrong views are mentioned.
因此，这六十二种邪见在长部第一经被提及到。

"Adopt the sixty-two wrong views, Each contradicting one another.
“执诸六十二见而使他们的意见自相违。

The stream of craving bears them on Caught in the meshes of their views:
他们为自己的见缚所缚，被爱流冲去了，

And as the stream thus bears them on They are not freed from suffering.
被渴爱之流冲去了，自己的痛苦不解脱。

A monk, disciple of the Buddha, With direct knowledge of this fact Can penetrate this deep and subtle Void conditionality.
佛的弟子比丘而以自己的通智知此义，通达甚深微妙的空与缘。

There is no kamma in result, Nor does result exist in kamma; Though they are void of one another, There is no fruit without the kamma.
异熟之中无有业，业中亦不存异熟，两者互相都是空，可是离了业无果。

As fire does not exist inside The sun, a gem, cow-dung, nor yet Outside them, but is brought to be By means of its component parts, So neither can result be found Within the kamma, nor without; Nor does the kamma still persist [In the result it has produced].
譬如太阳、宝珠、牛粪之中无有火，亦非从彼等之外而有，但以此等资料而生火。如是异熟不在于业中，亦非在于业之外，业亦不是存于异熟中；

The kamma of its fruit is void; No fruit exists yet in the kamma; And still the fruit is born from it, Wholly depending on the kamma.
果中无有业，业中亦无果，但因由于取业而生果。

For here there is no Brahmá God, Creator of the round of births, Phenomena alone flow on—Cause and component their condition."
没有天与梵天为轮回的作者，但由因、缘而诸法的转起。”

So the correct view about kamma and its result is that they are two different things and the fruit is not existent in kamma and it is not that the kamma gradually ripens into fruit.
因此对于业和异熟的正确知见就是：它们是不同的二法，果不存在于业中，业也不是逐渐成熟变成果。

Kamma is one thing and the result is another.
业是一法，果是另外一法。

They are connected just as kamma and result.
它们以业和异熟的形式相关。

And then the full understanding of the known, that means if a person understands this way, then he has got the full understanding of the known.
接着是“遍知之智”，意思就是如果行者这样地去认知，那么他就获得了“遍知之智”。

There are three kinds of full understanding, they will be explained in the next chapter.
有三种“遍知之智”，这在下一章将会进行介绍。

And then explanation of kamma and its result.
然后解释业和它的异熟。

One not identical with the other.
这两者彼此不同，

And in the similes,
用譬喻进行说明。

22. "Furthermore, just as, while the recitation from the teacher’s mouth does not enter into the pupil’s mouth, yet recitation does not because of that fail to take place in the pupil’s mouth— and while the potion drunk by the proxy does not enter the sick man’s stomach, yet the sickness does not because of that fail to be cured—"
“譬如讽诵，不是从阿闍梨之口而入于弟子之口，但不能说不是由于他的讽诵之缘，而于弟子之口起了讽诵。又如（病者的）使者所饮的咒水并未入于病者的腹中，但不能说不是由于此缘而得治病。”

That is strange. the portion drunk by the proxy, does not enter the sick man’s stomach, yet the sickness does not because of that fail to be cured.
这里很奇怪，病者的使者喝下咒水，咒水并没有进入病人的肚子里，但是却说病人是因为这个原因而被治愈。

You take the medicine, I get free from disease, right?
你吃药，我病愈，对吧？

But here in the Visuddhimagga itself, it has something to do with witchcraft, something.
这里《清净道论》本身就跟巫术有一些关联。

Say, you recite the mantra, and then you take the portions, and then other person get cured, something like that.
假设你念诵咒语，然后喝下咒水，别人的病就因此好，诸如此类。

I think there was belief like that in olden days, maybe even in the present time, some people believe in that.
我想，古代人们会有这样的信仰，可能即使在现代，有些人还是会这样相信。

So "while the potion drunk by the proxy does not enter the sick man's stomach, yet the sickness does not because of that fail to be cured— and while the arrangement of the ornaments on the face does not pass over to the reflection of the face in the looking glass, yet the arrangement of the ornaments does not because of that fail to appear—"
“又如（病者的）使者所饮的咒水并未入于病者的腹中，但不能说不是由于此缘而得治病。亦如对镜化妆（arrangement of the ornaments）他的面，并未施于镜中的面像，但不能说不是由于此缘而得知其化妆。”

Here arrangement of the ornaments the pali word is maṇḍanavedhana.
这里“化妆”的巴利语是“maṇḍanavedhana”。

It does not necessarily mean ornament.
这里的英译的意思是“饰品的整理”，不太对。

Can I say applying makeup, is that suppose to be an ornament?
“化妆”算不算整理饰品呢？

Student:
学生：

....think of something attached?
……给脸上涂粉？

Teacher:
尊者：

But I think here what is meant here is not necessarily the ornaments like earings but say you apply powder or something to your face.
我想这里的意思并不是整理耳环之类的饰品，是类似于在脸上涂粉之类的。

And then you look at the glass, they appear in the glass.
然后照镜子，可以在镜子里看到。

"And while the flame of a lamp does not move over from one wick to another, yet the flame does not because of that fail to be produced—so too" and so on.
“并非从这一盏灯芯上的灯焰跑走另一盏的灯芯上面去，但不能说不是由于此缘而生那一灯芯的灯焰”等等。

And then the verses:
然后是偈颂：

"Just as eye-consciousness comes next Following on mind element".
“譬如意界之后的眼识”——

That means before the eye consciousness there is what is called, what's that before eye consciousness? before seeing consciousness.
也就是说在眼识之前的那个心，眼识之间的心叫什么？

Student: pañcadvārāvajjana.
学生：五门转向？

Teacher: five sense door adverting consciousness. and that is called here mind element.
尊者：五门转向心，这里被称为意界。

So that means there is mind element, when disappears then eye consciousness arises.

因此，它的意思是意界消失之后，眼识生起。
"Which, though it does not come from that", though it is not the continuation of the mind element.
“不自彼处来”——虽然它不是意界的延续。
“Yet fails not next to be produced.”
“但在彼后生”——
"To be produced" means to arise or to take place.
这里英译的“be produced”意思就是“生起”。
"So too, in rebirth-linking, conscious Continuity takes place."
“同样的，结生之时是由心相续而起”。
So when there is rebirth, this is the continuity of consciousness.
因此，当存在结生的时候，就有心的相续。
Death consciousness is one consciousness and rebirth consciousness is another consciousness.
死心是一个心，结生心是另外一个心。
Rebirth consciousnss immediately follows death consciousness.
结生心是紧随死心之后的。
So there is no interval.
它们中间没有间隔。
"The prior consciousness breaks up".
“前心破坏了”_
That means death consciousness.
这里指的是死心。
"The subsequent is born from that."
“后心继之生（born from that）。”
Do you like the word "from"?
大喜欢这里的英译用词“from”吗？
On the previous page, (P.23) "which though it does not come from that", right?
在前一页（第 23 段）有一句：“不自彼处来”，对吧？
So here, "from" should be corrected to "after".
因此这里的“from”应该改成“after”。
That is clearly stated in the subcommentary.
注释书明确地讲明了此点。
That "after that" means immediately after death consciousness.
“After that”的意思是紧随死心之后。
So, we should say "The subsequent is born after that".
因此，我们应该说“后心继之生”（The subsequent is born after that）。
That means it arises after the breaking up of death consciousness.
意思就是，死心破坏之后，它就在其后生起。
"They have no interval between".
“他们没有中间者”。
So there is no interval of time between death consciousness and rebirth consciousness.
因此，在死心和结生心之间没有时间间隔。
A person may be reborn miles away, so with regard to distance there may be a great gap, a hundred miles away or a thousand miles away.
某人可能投生到千里之外，在距离上随缘可能很遥远，可能相聚一百里或者一千里。
So a man who dies in Burma may be reborn in America.

一个在缅甸死去的人可能会投生到美国。
But in time there is no intervals.
但是之间没有间隔，
So there is no interval between.
它们中间没有间隔。
"Nor gap [that separates the two]; While naught whatever passes over, Still rebirth-linking comes about.
“也无有间断，没有一物是从死心来，但生于结生。"
Once King Milinda asked about that.
有一次弥兰王问道：
How come?
“这怎么可能呢？
A person who was born say about a hundred miles from here, or a thousand miles from here, and you say there is no time gap between death consciousness and rebirth consciousness.
某个人在这里死亡，投生到千里之外，你说在死心和结生心之间没有时间间隔？”
Then the venerable Nagasena said, "Oh, great king, think about one city."
那先比丘说：“大王，我们设想某个城市。”
Let me say think about San Francisco.
我们假设这个城市是旧金山。
Then he said, yes, I thought about San Francisco.
然后，他说，好，我想象旧金山。
And said, think about Los Angles.
然后再想洛杉矶。
Which takes longer?
哪一个城市花的时间更长？
To think about Los Angles or to think about San Francisco?
是想象旧金山，还是想象洛杉矶？
No difference in time, right?
实际上没有区别，对吧？
So with that simile, Ven.
因此，借助于这个譬喻，
Nagasena convinced King Milinda.
那先比丘让弥兰王信服。
So there is no gap between the death in one life and then rebirth in another in following life.
因此，在此生的死亡和下一生的结生之间是没有间隔的。
"They have no interval between, Nor gap [that separates the two]; While naught whatever passes over, Still rebirth-linking comes about."
“也无有间断，没有一物是从死心来，但生于结生。”
I think you remember the simile given in the chapter on dependent origination.
我想大家记得在缘起章里给出的譬喻。
Do you remember the similes?
大家还记得吗？
The echo, the seal and the lamp.
回声、印章和灯光。
The simile of the lamp is given here too.
这里也给出了灯光的譬喻。

Nothing goes from this life to next life.
没有一法从此生前往下一生。
But next life is not all together disconnected, have nothing to do with this life.
但是，下一生并不是与此生毫无关系的。
So, that is how we understand connection between present and then future life or past life and present life.
因此，我们应该这样理解现世和下一世之间的关系。
Ok, the last paragraph.
好，最后一段。
27. "When a man practicing insight has become possessed of this knowledge."
“由此智而具观者”——
This knowledge of conditionality of things.
“此智”就是诸法之缘的智慧。
"he has found comfort in the Buddhas' Dispensation, he has found a foothold, he is certain of his destiny, he is called a lesser stream-enterer."
“于佛教中名为得入息者（圣果）、得建立者（圣道）、决定至者及小须陀洹”
So in Pali it is called "cullasotapanna".
巴利语称为“cullasotapanna”。
"Culla" means smaller or lesser.
“culla”的意思就是“小”。
He is not a real sotapanna, real stream-enterer, but he is like a stream-enterer, because he has found a foothold, he has found comfort in Buddha's dispensation, he is certain of his destiny.
他不是真正的预流圣者，但是他类似于预流圣者，因为他“于佛教中得建立”，他是“决定至者”。
That means he will not be reborn in four woeful states.
也就是说他不会投生到恶道。
Certain of destiny means that.
“决定至”就是这个意思。
He will not be reborn in four woeful states.
也就是说他不会投生到恶趣。
So he is called a “lesser stream-enterer.”
因此他被称为“小须陀洹”。
Now, one thing to understand this is: he will not be reborn in hell or he is certain of his destiny, only if he does not fall away from this knowledge.
现在，要知道的一点就是：他不会投生到地狱，或者说他确定自己的趣向，前提是他不会退失他的智慧。
Sometimes a person may reach this stage of knowledge.
有时候，行者可能获得了这种智慧。
And later on he gave up meditation and he falls away from it.
但是后来，他放弃了禅修，从这种智慧之中退失了。
Such a person is not certain of his destiny.
这样的人不是“决定至者”。
So, to be certain of his destiny, he must have this knowledge intact with him, especially when he dies.
因此，决定至者必须具有这样的智慧，特别是他临死的时候。
So, a man possessing this kind of knowledge is certain of destiny means possessing, he must really possess say all the time until the moment of death.
因此，具有这种智慧的人对自己的趣向很确定，也就是他必须始终具有这样的智慧，直到他死亡的那一个刹那。

So if he loses this knowledge, because he no longer meditates or he follows it into bad things, that actions.
因此，如果他不再禅修或者造了其他的恶业，他就会失去了这样的智慧。
Then, he cannot be certain of his destiny.
这样，他就不确定他的趣向。
So we always say to meditator or to people, if you cannot become a real sotapanna, just try to become a lesser sotapanna I mean a lesser stream enterer.
因此，我们总是告诉行者，如果你不能成为一个真正的须陀洹，那么努力做一个小须陀洹。
Ok, then, next.
好，下一章。
Next is the chapter on what is the path and what is not the path.
接着是道非道智见清净。
“The knowledge established by getting to know the path and the not-path thus ‘This is the path, this is not the path’ is called ‘Purification by knowledge and vision of what is the path and what is not the path’.”
“这是道，这是非道，象这样知道了道与非道所建立的智为道非道智见清净”。
When a person practices meditation and he advances, there are different stages of development.
当行者禅修，不断进展，就会有不同的修行阶段。
He reaches a certain stage where there arises a certain kind of illumination, or he feels elation.
当他到达某个阶段，生起某种光明，或者他感受到某种愉悦（he feels elation）。
His practice of meditation is very good.
他的禅修就进展得很好。
This will be explained later.
这个稍后会进行解释。
When these states arise, the meditator takes them to be enlightenment.
当出现这些状态时，行者觉得自己觉悟了。
If he takes them to be enlightenment, he will not practice anymore.
如果他觉得自己觉悟了，就不会再修行。
And so he will not gain enlightenment at all.
当然，他绝对也不会获得觉悟。
These are called ‘impediments’.
这些被称为“障碍”。
These impediments are a block to the meditator’s progress or to his enlightenment.
这些障碍会妨碍行者不断进步，获得觉悟。
If he takes them to be the way, to be the path to enlightenment, then he is wrong.
如果他们这样想的话，觉得这就是觉悟之道，那么他就错了。
He will not get enlightenment at all.
他就绝对也不会获得觉悟。
He must understand these are not the path to enlightenment.
他必须知道，这些并不是觉悟之道。
The path to enlightenment is to go further and to see the impermanency, suffering and soulless nature of things.
觉悟之道是进一步前进，观察到诸法无常、苦和无我的性质。
A yogi must be able to see ‘This is correct and this is incorrect’ or ‘This is the path to enlightenment and this is not the path to enlightenment’.
行者必须观察到“这是正确的，这是错误的”，或者“这是觉悟之道，这不是觉悟之道”。
This chapter deals with this.

本章介绍的就是这个内容。

Before coming to these impediments he must do some contemplation.
在遇到这些障碍之前，行者必须进行一些观照。

Different kinds of contemplation are mentioned in this chapter.
本章提到不同类型的观照。

“One who desires to accomplish this should first of all apply himself to the inductive insight called ‘comprehension by groups’.”
“欲求完成那（道非道智见清净）的人，先应以称为聚的思惟（comprehension by groups）的方法观（inductive insight）而行瑜伽。”

That means comprehending not in detail one by one, but taking as a group, for example taking materiality as a group and contemplating on it.
这里的意思不是一个个思维，而是作为一组进行思维，例如，将色法作为一组，对其进行观照。

It is called ‘inductive insight’ or ‘comprehension by groups’.
这被称为“归纳的观智”（inductive insight）或者“聚的思维”。

These two names are used in India and in Sri Lanka.
在印度和斯里兰卡，都会用跟着两个名词。

That is what is said in the Commentary.
这也是注释书里所提到的。

You have the footnote down there.
大家可以看下面的脚注 1：

“This, it seems is the term used by the inhabitants of Jambudīpa (India).”
“这个词是被阎浮提（印度）居民所使用的。”

Comprehension by groups seems to be the term used by Indian teachers.
“聚的思维”似乎是印度诸师所使用的名相。

“However, insight into states by means of the method beginning ‘Any materiality whatever’ is ‘Inductive Insight’.
“但是，通过‘任何一切色法’而对诸法的洞见是‘归纳的观智’，

This, it seems, is the term used by the inhabitants of Tambapaṇṇidīpa (Sri Lanka).”
这似乎是赤铜鍱州（斯里兰卡）居民所使用的名相。”

Inductive insight and comprehension by groups mean the same thing.
归纳的观智和聚的思维意思是相同的。

Different teachers have different names for the same thing.
对于同一法，不同的老师会起不同的名字。

Why does he have to do comprehension by groups or inductive insight?
为什么他必须要进行聚的思维或归纳的观智呢？

“Because knowledge of what is the path and what is not the path appears in connection with the appearance of illumination, etc. (That will be explained later.), in one who has begun insight.
“因为初观者于光明等(稍后会介绍）的发生之时而发生道非道智之故。

For it is after illumination, etc., have appeared in one who has already begun insight that there comes to be knowledge of what is the path and what is not the path.”
因为于光明等发生之时而有道非道智。”

He must be able to decide that these are not the path and these will not lead to enlightenment.
他必须能够抉择此等不是道，此等是道。

“Comprehension of groups is the beginning of insight.”

“而聚的思惟是初步的观”——

This is the first knowledge in the list of the vipassanā knowledges.
这是观智列表中的第一个观智。

Before that we are not in vipassanā proper.
在此之前，我们还没有处在真正的观智。

At first we try to be mindful of whatever is at the present moment.
首先，我们努力对当下的诸法保持正念。

Later on we will come to see mind and matter clearly.
稍后，我们就能清楚地观察名法和色法。

Then we see the caues and conditions of mind and matter.
然后，我们就要找出名法和色法的诸因缘。

While we are doing this we are not in the domain of vipassanā proper.
当我们这样做的时候，我们还没有处于真正的观智。

We have not yet gone into vipassanā proper.
我们还不再真正的观智之中。

Only when we come to the comprehension by groups do we enter into the real vipassanā.
只有当我们以聚进行思维的时候，我们才进入真正的观智。

“Comprehension by groups is the beginning of insight.

“而聚的思惟是初步的观。

That is why it is set forth next to the Overcoming of Doubt.
所以这（道非道智）在度疑（清净）之后来显示。

Besides, knowledge of what is the path, and what is not the path arises when Full Understanding as Investigation is occurring, and Full Understanding as Investigation comes next to Full Understanding as the Known.
更因于审察遍知进行之时而生起道非道智，及审察遍知是在知遍知之后。

So this is also a reason why one who desires to accomplish this purification by knowledge and vision of what is the path and what is not the path should first of all apply himself to comprehension by groups.”
是故欲求完成这道非道智见清净的人，先应以聚的思惟而行瑜伽。”

He is explaining why a yogi has to do this inductive insight or comprehension by groups.
他在这里解释为什么行者要进行归纳的观智或者说聚的思维。

There are three kinds of full understanding.
有三种遍知。

In paragraph 3 they are full understanding as the known, full understanding as investigating, and full understanding as abandoning.
第 3 段有知遍知、审察遍知、断遍知。

These are the three kinds of full understanding.
这是三种遍知。

“Herein, the understanding that occurs by observing the specific characteristic of such and such states thus, ‘materiality (rūpa) has the characteristic of being molested’, ‘feeling has the characteristic of being felt’, is called ‘full understanding as the known’.”
“此中：‘色以恼坏为相，受以所受为相’，以这样的观察彼等诸法的各别自相而起的慧，名为‘知遍知’。”

Full understanding as the known is understanding the specific characteristics of things we observe.
知遍知就是理解我们观察到的特相的智慧。

There are two kinds of characteristics, the common or general characteristics and the specific characteristics of everything we observe.

相分两种，一种是共相，一种是自相。

When we see the specific characteristics of the things we observe, then we are said to have this understanding of the known.

当我们观察到诸法各别的自相时，我们就具有知遍知。

NĀma has the characteristic of bending toward the object.

名法具有倾向所缘的特相，

Rūpa has the characteristic of being molested and so on.

色法具有被恼坏的特相，等等

This is their specific characteristic.

这是它们的自相。

They do not share this characteristic with others.

这些相不与其他法共。

Since rūpa does not share the characteristic of being molested with nāma and nāma does not share the characteristic of bending towards the object with rūpa, these are considered their specific characteristics.

色法被恼坏的自相不与名法共，名法倾向所缘的自相也不与色法共，这些被认为是它们的自相。

However all conditioned things in the world do have common characteristics.

但是，世间的一切有为法都具有共相。

They are impermanency, suffering and soullessness.

它们是无常、苦、无我的。

When we see the specific characteristic of things, then we have the full understanding of the known.

当我们观察到诸法各别的自相时，我们就具有知遍知。

“The understanding consisting in insight with the general characteristics as its object that occurs in attributing a general characteristic to those same states in the way beginning ‘Materiality is impermanent, feeling is impermanent’ is called ‘full understanding as investigating’.”

“‘色是无常，受是无常’，以此等方法来处置彼等诸法的共相而转起以相为所缘的观慧，名为审察遍知”。

When we see the general characteristics of things, when we see impermanency, suffering and soulless nature of things, we are said to have ‘full understanding as investigating’.

当我们观察到诸法的共相，当我们观察到诸法无常、苦、无我的性质，我们就具有审察遍知。

The next one is:

下一个。

“The understanding consisting in insight with the characteristics as its object that occurs as the abandoning of the perception of permanence, etc., in those same states is called ‘full understanding as abandoning’.”

“其次对于彼等（色受等）的诸法，以舍断常想等而转起以相为所缘的观慧，名为断遍知。”

When we see, when we understand that something is impermanent, we abandon the notion of permanence.

当我们观察到，了知某法无常，我们就舍弃了“常”的观念。

When we see something as dukkha (suffering), then we abandon the notion of sukha and so on.

当我们观察到某法的苦，我们就舍弃了“乐”的观念，等等。

That is full understanding as abandoning.

这就是断遍知。

They have different aspects.

它们是不同的层面。

“Herein, the plane of full understanding as the known extends from the Delimitation of Formations (That means discriminating mind and matter or seeing mind and matter clearly.) up to the Discernment of

conditions (Chapter 19); for in this interval the penetration of the specific characteristics of states predominates."
“此中：自诸行的辨别（意思就是清楚地分别名法和色法）而至于缘的把握（第 19 章）为知遍知的范围（plane），因为此间是以通达诸法的各别自相为主。”
‘Plane’ here means domain, so it should be ‘the domain of full understanding as known’.
这里英译的“plane”意思是“范围”，应该翻译成“domain”。
“The domain of full understanding as investigation extends from Comprehension by Groups up to Contemplation of Rise and Fall (Chapter 21); for in this interval the penetration of the general characteristics predominates."
“其次从聚的思惟而至于生灭随观（第 21 章）为审查遍知的范围；因为此间是以通达诸法的共相为主。”
During these stages a yogi sees the general characteristics of things, that they are impermanent and so on.
在这个阶段，行者观察到诸法的共相，知道它们是无常的，等等。
“The domain of full understanding as abandoning extends from Contemplation of Dissolution onwards."
“从坏随观开始，此后为断遍知的范围。”
After seeing rising and falling the yogi will see the dissolution.
观察到生灭之后，行者将观察到坏灭。
“For from there onwards the Seven Contemplations that effect the abandoning of the perception of permanence, etc., predominate thus."
“因为自此以后，于无常随观者则断常想……”
These are the seven kinds of contemplation:
以下是七种随观：
1. Contemplating [formations] as impermanent, a man abandons the perception of permanence and so on.
于无常随观者则断常想……等等。
These three kinds of full understanding we should know.
我们应该知道这三种遍知。
Up to the last chapter a yogi has achieved the full understanding as the known.
从这里直到最后一章，行者已经获得完全的知遍知。
After the full understanding as known there must come full understanding as investigating.
获得知遍知之后，就会获得审察遍知。
For that purpose the yogi has to do inductive insight or the comprehension as groups.
为了获得此种遍知，行者需要进行归纳的观智，或者说进行聚的思维。
Now we have comprehension by groups paragraph 6.
我们看第 6 段聚的思维。
“How is it that understanding of defining past, future and present states by summarization is knowledge of comprehension?"
“如何节略过去未来及现在的诸法而确定的慧为思惟之智？”
This is a quotation taken from the Paṭisambhidāmagga.
这段是引自《无碍解道》。
Whenever matter and the mental things are described the Buddha described them as belonging to past, present, future, as being internal and external, as being subtle and gross, as being far and near and so on.
只要介绍色法和名法的时候，佛陀就会用过去、现在、未来，以及内、外，细、粗、远、近等等，对它们进行介绍。
By taking all materiality whether past, present or future and so on and then contemplating on that materiality as impermanent, this is one kind of comprehension.

通过观察过去、现在、未来等等一切色法，观照色法的无常，这是一种思维。

“He defines it as painful.”

“确定它是苦。”

That is another kind of comprehension.
这是另外一种思维。

“He defines it as not self.”

“确定它是无我。”

That is another kind of comprehension.
这又是另外一种思维。

Paragraph 9 “Herein, the abbreviation ‘the eye..(etc.).. is aging and death’ should be understood to represent the following sets of things elided” and so on.
第 9 段：“以‘眼……乃至老死’的省略之文，当知包括此等法聚”等等。

In the previous quotation we see mentality-materiality, feelings, perceptions and so on.
在前一个引用中，我们看到名色、受、想等等。

What is not directly included in this quotation is given in paragraph 9.
这个引用中没有包括的诸法出现在第 9 段。

Herein, the abbreviation should be understood to represent the following sets of things elided.
省略之文，当知包括此等法聚。

They are not mentioned in the quotation, but they should be understood as being included.
它们没有被包括在引文中，但是我们应该知道，它们应该被包括在内。

These are the states that occur in the doors and so on.
这些是出现在诸门等中的法。

One thing important is in paragraph 12, the second part.
第 12 段的第二部分有一点很重要。

“And as regards those that are amenable to comprehension a beginning should be made by comprehending those among them that are obvious to and easily discernible by the individual [meditator].”
“即于拿来思惟的法，对他是明了的，容易把握的，他应于此等法开始思惟。”

That is very important.
这非常重要。

When we meditate, we must comprehend or we must be mindful of what is obvious, what is prominent and what is easy to see.
当我们禅修的时候，我们必须思维，或者对明显的法，对容易观察的法保持正念。

We don’t have to look for what is difficult to see.
我们不要去观察那些难以观察的法。

Simply we cannot do that.
我们也无法做到。

This statement is very important.
这个说明很重要。

When we practice vipassanā meditation, we take the object that is easy to see at that moment, what is obvious, what is prominent at that moment.
当我们修习观禅的时候，我们以某个刹那容易观察、明显的目标为所缘。

That is why although we are concentrating on the breath, if there is a noise that is loud enough, we pay attention to that too.
因此，虽然我们专注于呼吸，如果出现了足够大的噪声，我们也会将注意力转向这个声音。

That is because at that moment it is more obvious than the breath.

因为，在那个刹那，这个声音比呼吸更加明显。
So we have to be mindful of that.
因此，我们就要对它保持正念。
It is following the advice given in the Visuddhi Magga.
这也是在遵照《清净道论》中给出的建议。
Then we have comprehension by groups.
接着我们要进行聚的思维。
I hope you have read all this.
我希望你们都读完了这些段落，
Even one materiality can be comprehended in different ways.
即使是一个色法，也能用不同的方法进行思维。
It is impermanent in the sense of destruction.
从灭尽的角度看，它是无常的。
It is painful in the sense of terror.
从畏怖的角度看，它是苦的。
It is not self in the sense of having no core.
从不实的角度看，它是无我的。
This is how we contemplate the impermanent nature, suffering nature, and soulless nature of things.
我们应该这样去思维诸法无常、苦、无我的性质。
You may take any materiality - past, present, future, internal, external and so on.
大家可以思维任何色法——过去的、现在的、未来的、内的、外的，等等。
Then you define or try to see that this is impermanent in the sense of destruction.
然后从灭去的角度去分别，或者去观察它是无常。
That means it is destroyed, it is dissolved after coming into existence and so it is impermanent and so on.
意思就是它在存在滞后被毁坏，消失，等等，因此它就是无常的，诸如此类。
It is impermanent in the sense of destruction.
从毁坏的角度看，它是无常的。
It is painful (dukkha) in the sense of terror because it is fearful.
从畏怖的角度看，它是苦的（dukkha）。
When it is painful, it is fearful.
如果它是苦的，它就是令人畏怖的。
And it is not self in the sense of having no core, having no inner core.
从不实的角度看，它是无我的。
When you contemplate that rūpa is impermanent in the sense of destruction, this is one kind of comprehension.
当你从毁坏的角度思维色法是无常，这是其中一种思维。
If you take rūpa in different aspects, such as rūpa in the past was impermanent in the sense of destruction, rūpa in the present is impermanent in the sense of destruction, rūpa in the future is impermanent in the sense of destruction and so on, in that way you can contemplate in eleven ways on one rūpa.
如果你从不同角度思维色法，例如过去之色从毁坏的角度是无常，现在之色从毁坏的角度是无常，未来之色从毁坏的角度是无常，等等，这样的话，你可以用十一种方法思维色法。
You may contemplate past, present, future, internal, external, subtle, gross, inferior, superior, far, near.
你可以思维过去、现在、未来、内、外、细、粗、劣、胜、远、近。
In this way you may contemplate in one way or in eleven ways.
你可以用一种方法，或者十一种方法这样去思维。

You may contemplate in the same way painful in the sense of terror and not self in the sense of having no core in the same way.
你可以用畏怖的角度来思维苦，用不实的角度来思维无我。

In paragraph 16 we have to make some changes in about the middle of the paragraph.
在第 16 段，我们在中间的位置需要进行一些改动。

“For what is impermanent is painful, and it is impossible to escape the impermanence or the rise and fall and oppression, of self, so how could it have the state of a doer and so on?”
“因为无常的便是苦，及不能避免自己的无常性或生灭的逼恼，那里还有他的作者等之性呢？”

Here he misunderstood two words.
这里英译者误解了两个词。

The correct translation should be “For that which is impermanent and painful is incapable of preventing even its own impermanence, or oppression by rise and fall.”
正确的翻译应该是：“因为无常、苦之法连自身的无常和生灭的逼恼都无法避免。”

So when you contemplate on the no self nature of things, then you say that there is no self, no doer, no experiencer and so on.
因此，当你思维诸法的无我时，你就说没有自我，没有作者，没有体验者，等等。

Also you contemplate like this:
你还要这样思维：

What is impermanent is painful.
无常之法是苦。

Right?
对吧？

Whatever is impermanent is painful.
无常之法是苦。

And whatever is impermanent and painful is no self.
无常、苦之法是无我的。

It is incapable of preventing its own impermanence and being oppressed by rising and falling.
它连自己的无常和生灭逼恼都无法避免。

That is the meaning here.
这里就是这个意思。

He misunderstood the Pāḷi word ‘udayabbhayapīḷana’.
英译者理解错了巴利语“udayabbhayapīḷana”。

He takes udaya to mean one thing, bhaya to mean one thing and pīḷana to mean one thing.
它将“udaya”（生）理解成一个词，“bhaya”（灭）理解成一个词，“pīḷana”（损害）理解成一个词。

But here the meaning is that first you see the arising and disappearing of things.
但是这里的意思是，你首先观察诸法的生灭。

Something arises and disappears.
某法生起，然后又灭去。

When you see the arising and disappearing of things, you see the impermanence of things.
当你观察到诸法的生灭时，你就观察到诸法的无常。

When it is impermanent, it is oppressed by rising and falling.
当它是无常的时候，就是被生灭所逼恼。

So you see that it is suffering or that it is unsatisfactory.
因此，你就观察到它是苦。

That is the explanation of it being dukkha.

这就是解释它是苦。

It is dukkha because it is oppressed.
它是苦，因为它受到逼恼。

Oppressed by what?
被什么所逼恼？

Oppressed by rising and falling.
被生灭所逼恼。

When you practice meditation and just see things coming and going, coming and going, you clearly see the dukkha nature of things.
当你禅修的时候，只是观察诸法的来和去，来和去，你清楚地观察到诸法苦的性质。

So it is not ‘rise’, ‘fall’ and ‘oppression’, but oppression by rise and fall.
因此，它不是“生”、“灭”和“逼恼”，而是“被生灭所逼恼”。

That means being oppressed by rising and falling.
也就是被生灭所逼恼。

When you see things arising and disappearing, arising and disappearing, you see this nature of suffering or being painful.
昂你观察到诸法的生灭，你就观察到苦的性质。

“For that which is impermanent and painful is incapable of preventing even its own impermanence or oppression by rise and fall.”
“因为无常、苦之法连自身的无常和生灭的逼恼都无法避免。”

And so it is no self.
因此它是无我的。

The word ‘anattā’ has different meanings.
“anattā”这个词有不同的意义。

The direct meaning is no self.
它的字面意义是“无我”。

Right?
对吧？

It implies that it cannot exercise any authority over things.
它暗示无法主导诸法。

Insusceptibility to the exercise of authority over things is also included in the meaning of the word ‘anattā’.
对诸法不具有主导性也包括在“anattā”这个词的意义里。

When you want to see the anattā nature of things, you do this way:
当你希望观察诸法的无我性时，你这样做：

This is impermanent.
这是无常。

This is painful.
这是苦。

That which is painful and impermanent is no self.
苦、无常之法是无我的。

That means it cannot prevent itself from being impermanent.
也就是说，它不能避免自己无常。

There is no way of exercising authority.
它没有主导权。

Don’t become impermanent, don’t become painful - there is incapability of exercising authority over these things.
不要变无常，不要变成苦——无法对诸法进行这样的主导。
It is incapable of preventing its own impermanence and its own oppression.
它连自己的无常和逼恼都无法避免。
That is contemplation of not self.
这是对无我的思维。
The same contemplation used for rūpa is applied to feeling and so on.
对色所进行的此种思维也应用到受等。
Then there is the explanation of strengthening of comprehension of impermanence etc.
接着第 18 段是对无常等进行进一步思维。
In forty ways you try to see the mental and physical phenomena as impermanent, painful, as a boil, a dart, a calamity and so on.
用四十种方法观察名法和色法的无常、苦、病、痈、箭、恶等等。
In paragraph 18 the list is given and in paragraph 19 the meaning of the word is given, one by one.
在第 18 段给出了列表，第 19 段对这些词语逐个进行解释。
In paragraph 19 about a third of the way down “As a disaster because of bringing unforeseen and plentiful adversity, and because of” - instead of ‘and’ there should be ‘as terror’.
第 19 段大概往下三分之一的位置：“是一切灾祸的基础，（12）是怖畏”（As a disaster because of bringing unforeseen and plentiful adversity, and because of）。这里是两个，应该断开，
It should be “As terror because of being the basis for all kinds of terror.”
并且要将“and”改成“As terror”（是怖畏），“因为是一切怖畏的矿藏”（As terror because of being the basis for all kinds of terror）。
Otherwise you do not get forty.
否则的话，就没有四十个。

41A 说道非道智见清净品

第二十 说道非道智见清净品 Ps: 020-040

When we practice vipassanā meditation, we try to be mindful of whatever is at the present moment.
但是当你修观禅的时候，你需要对当下呈现的一切事物保持正念。
That ‘whatever’ is sometimes matter or rūpa ad sometimes mind or nāma.
这个“一切”，有时候是色法，有时候是名法。
Sometimes we are mindful of the breath or the movements.
有时候，我们对呼吸或者动作保持正念。
At that time we are taking matter as an object and when we are mindful of our thoughts or emotions, then we are mindful of the mind or the mental properties.
此时，我们以色法为所缘，当我们对我们的念头或情绪保持正念的时候，我们就是对名法保持正念。
In the beginning we just try to be mindful of mind or matter, whatever is at the present moment.
首先，我们努力对当下的诸法，不管是名法还是色法，保持正念。
After some time as the concentration gets better, we are able to see the individual characteristics of what we observe.
过了一段时间，随着定力的增强，我们就可以看到所观察之法的个别自相。
So there are two kinds of characteristics we have to understand with regard to vipassanā meditation.

与观禅有关的“相”分两种，我们要了解。

The first thing we will see is the individual characteristics of things.
首先，我们要观察的是诸法的自相。

So when we concentrate on the mind, we will come to see that mind is that which inclines towards the object.
当我们置心一处的时候，我们就会观察到心倾向于所缘。

So when we watch our mind or our consciousness, it seems to go to the object.
因此，当我们观察我们的心时，我们就看到它倾向所缘。

It seems to incline towards the object.
心似乎会倾向于所缘。

That inclination towards the object is the characteristic of mind.
这种对所缘的倾向性就是名法的特相。

When we concentrate on matter, then we will come to see that matter has no cognizing power.
当我们置心于色法的时候，我们就会观察到色法不具有认知的能力。

It doesn’t cognize.
色法无法认知。

That also we will come to see and that is a kind of characteristic of matter.
这也是我们要观察的，这是色法的特相。

During the stages that we have just studied, during the stages of discerning mind and matter and during the stage of discerning the causes of mind and matter, a yogi sees the specific or the individual characteristics of things.
在我们之前学习的这个阶段，在名色分别的阶段，在分别名色之缘的阶段，行者观察诸法的自相。

From that stage in order to go to the next stage, a yogi needs to see the general characteristics or common characteristics of things.
如果要从这个阶段前进到下一个阶段，行者需要观察诸法的共相。

‘Common characteristic’ means the impermanence, suffering and soulless nature of things.
“共相”意思就是诸法的无常、苦、无我的性质。

Impermanence and the others are common to all phenomena that is all mind and matter or formations.
无常等性质是名法、色法、诸行所有现象所共有的。

Actually during the stage of seeing the causes, a yogi comes to see the arising and disappearing of what he observes.
实际上，在观察诸缘的阶段，行者要观察到所缘的生灭。

When he observes let us say anger, then he knows that it has arisen and also when it has disappeared, he knows that it has disappeared.
例如，当他观察嗔的时候，他就知道嗔的生起，当嗔消失的时候，他就知道嗔的消失。

So he sees arising and falling.
这样，他就观察到生灭。

That is direct seeing.
这是直接的观察。

From that direct seeing he infers the impermanence and so on of those that he does not observe.
从这样直接的观察中，他就推理出无法直接观察到的无常等等，

That is those of the past and those of the future.
也就是过去、未来诸法的无常。

Chapter 20 deals with that kind of vipassanā, that kind of meditation.
第 20 章讨论的就是此种观禅。

In the beginning of that chapter it says “One who desires to accomplish this should first of all apply himself to the inductive insight.”
在此章的开头说：“欲求完成那（道非道智见清净）的人，先应以称为聚的思惟的方法观（inductive insight）而行瑜伽。”

So it is called ‘inductive insight’.
“方法观”就是“归纳的观智”。

Actually it is inferential.
实际上它就是推理。

It is not direct insight.
它不是直接的观智。

Inferential insight can come only after direct insight.
推理的观智只能在直接的观智之后生起。

So if we do not have direct insight, there can be no inferential insight.
因此，如果我们没有直接的观智，就没有推理的观智。

First we must see the present thing as impermanent.
首先，我们必须观察到当下之法的无常。

Then we infer that just as this present matter is impermanent, so the past matter must be impermanent and also the future matter will be impermanent.
因此我们就可以推理：就像当下的色法是无常的，过去的色法也必定是无常的，未来的色法也必须是无常的。

From what we have seen directly, we infer what we do not see to be impermanent, suffering and so on.
从我们可以直接观察到的，我们可以推理出我们没有观察到的，知道它们是无常、苦，等等。

In order to develop that insight here, it is said that we must apply the inductive insight, what is called ‘comprehension by group’.
为了培养这里的观智，书上说我们必须应用方法观（归纳的观智），也被称为“聚的思维”。

The beginning part of this chapter deals with this insight, ‘comprehension by group’ or ‘inductive insight’.
此章的开始部分探讨的是“聚的思维”或者“推理的观智”。

With regard to this insight the author mentions the three kinds of full understanding - full understanding as the known, full understanding as investigating, and full understanding as abandoning.
与观智相关，作者提到三种遍知——知遍知、审察遍知、断遍知。

Actually we have gone through these parts.
实际上，当我们已经讲过了这些内容。

So the full understanding as the known is when we see the individual characteristics of things.
因此，知遍知就是我们观察到诸法的自相。

Now a yogi is to go to the second stage which is full understanding as investigating.
现在，行者进入第二个阶段就是审察遍知。

How does a yogi practice insight comprehension by group?
行者是怎么通过聚的思维修习观智的呢？

Whenever matter or something is mentioned, the Buddha mentioned or described it as past, future, present, internal, external, gross and so on.
只要讲到色法，佛陀就会用过去、未来、现在、内、外、粗等进行描述。

There are eleven of these things.
一共是十一项。

The aspects of whatever kind of materiality may be seen as past, future, present (3), internal, external (5), gross, subtle (7), inferior, superior (9), far, near(11).
任何色法都可以从这些角度观察：过去、未来、现在、内、外、粗、细、劣、胜、远、近。

With regard to these eleven aspects the different kinds of materiality are described.
通过这十一种角度描述不同类型的色法。

When a yogi does comprehension by group, he does not take each one of the material properties separately but just the materiality as a group as one.
当行者进行聚的思维时，他并没有将每一个色法单独分开，而是将它们作为一组。

Then he sees materiality which belongs to the past as impermanent and materiality which belongs to the future as impermanent and so on.
然后，他观察到过去的色法是无常，未来的色法是无常，等等。

When he takes matter as a whole, not taking earth element, water element and so on separately, then he is said to be doing comprehension by groups.
当他将色法作为一个整体，不将它依照地界、水界、火界等分开，他就是在进行聚的思维。

Actually 'a group' means just taking rūpa, I mean if it is rūpa, taking rūpa as a whole.
实际上，“聚”的意思就是，如果针对的是色法，就是将色法看成一个整体。

So a person can practice meditation on rūpa as all rūpa is impermanent.
这样，行者就可以以色法为所缘禅修，观察色法是无常。

That is one comprehension.
这是一种思维。

Or he can take rūpa with reference to the eleven aspects.
行者也可以参照十一个角度思维色法。

So rūpa in the past is impermanent, rūpa in the present is impermanent, and rūpa in the future is impermanent, and then internal rūpa is impermanent, external rūpa is impermanent and so on.
过去的色法是无常，未来的色法是无常，内色是无常，外色是无常，等等。

If he does that way, then he said to be doing in eleven different ways.
如果他这样做，就是以十一种方法进行。

So there can be one comprehension or there can be eleven comprehensions.
因此可以是一种思维，也可以是十一种思维。

They are described in the following paragraphs.
这在以下的段落里有介绍。

If you look at paragraph 13, it says there:
大家阅读第 13 段：

“Here is the application of the directions dealing with the aggregates:

“此中，这是以蕴开始修行的规定：

'Any materiality whatever, whether past, future or present, internal or external, gross or subtle, inferior or superior, far or near - he defines all materiality as impermanent: this is one kind of comprehension."
'任何色……乃至确定一切色是无常，为一思惟，确定是苦是无我，为一思惟'。”

One word is missing there or it is stated in brief or in an elliptical way.
这里少了一个词，或者他是用省略句的方式陈述。

You see only two there.
大家只看到两个。

Right?
对吧？

Impermanent and not-self.
无常和无我。

What is missing?
少了什么？

Dukkha or suffering is missing.
少了一个“苦”。
So there must be something like painful.
因此应该有“苦”。
He defines as painful and then dots, and he defines as not-self.
乃至确定一切色是苦，
This is one kind of comprehension.
为一思惟。
So this is taking rūpa as a whole.
因此，这是将色法作为一个整体。
Then taking rūpa as a whole but with reference to past and so on, we get eleven kinds of contemplation.
将色法作为一个整体，参照过去等等，我们获得了十一种思维。
Towards the end of paragraph 14 it says:
在 14 段结尾的部分有：
“And all this is impermanent in the sense of destruction.
“象这样的思惟一切‘以灭尽之义为无常’是一思惟，
Accordingly there is one kind of comprehension in this way; but it is effected in eleven ways.”
而区别有十一种。”
So it can be one kind of contemplation or eleven kinds of contemplation.
因此，它可以是一种思维，或者十一种思维。
If we take rūpa as a whole, then it is one kind of contemplation.
如果将色法作为一个整体，就是一种思维。
If we take rūpa with reference to past, future, present and so on, then we get eleven ways of contemplating on matter or materiality.
如果我们将色法参照过去、未来、现在等等角度，我们就获得了十一种对色法的思维。
Just as there is one or eleven contemplations with regard to impermanence, there is one or eleven with regard to suffering or painfulness in paragraph 15.
对于无常，我们也有一种或者十一种思维，对于苦也是一种或者十一种思维，大家看 15 段。
The same is true with anatta (no self) in paragraph 16.
对于无我，也是同样的，大家看第 16 段。
So there is one contemplation or eleven contemplations.
因此这是一种或者十一种思维。
We have one meaning of the word ‘anatta’ in paragraph 16.
在 16 段，我们有关于“无我”的一种含义。
That is what?
这种含义是什么？
“In the sense of having no core.”
“从不实的角度看，它是无我的。”
This is one meaning of anatta.
这是无我的一种含义。
The word ‘anatta’ has different meanings.
“anattā”这个词有不同的意义。
So one meaning is that there is no core.
其中一种意义就是“不实”。
That is why it is called ‘anatta’.

因此，它被称为“anattā”。

When we say rūpa is anatta, we mean rūpa has no inner core, or substance, or whatever.
当我们说色法是无我的时候，我们的意思是色法没有内在的核心或者本质等等。

This is one meaning or interpretation of the word ‘anatta’.
这是对“无我”的一种解释。

We will meet another interpretation later.
我们稍后会碰到另外一种解释。

After doing this also with regard to the other aggregates such as feeling and so on, the yogi is instructed to view mind and matter in forty different ways.
之后，同样地，对于其他诸蕴例如受等等，行者以四十种方式观察名法和色法。

That is discussed in paragraph 18 and so on, ‘Strengthening of Comprehension of Impermanence, etc., in Forty Ways.’
这是第 18 段等的讨论，“以无常等四十行相思惟五蕴”。

They are given in brief and also each term is defined later in paragraph 19.
简短地进行介绍之后，在 19 段对每一个名词进行了解释。

These end with the sound ‘to’ in Pāḷi and so we have aniccato, dukkhato, rogato, gandato, and so on.
这些单词在巴利语里都是以“to”结尾，因此我们有 aniccato（是无常），dukkhato（是苦）， rogato（是病）, gandato（是痈）等等。

In Myanmar these are called ‘forty tos’.
在缅甸语里，这些被称为“四十 to”。

You know the word ‘to’ means ‘forest’ in Burmese.
大家知道“to”在缅甸语里的意思是“森林”。

It is something like a play on words.
这有点像文字游戏。

The word ‘to’ really is the Pāḷi particle and it is a suffix which means ‘as’, or ‘from’, or ‘because of’.
“to”这个词在巴利语里是词缀，它的意思是“作为”或“从”、“由于”。

Here it means ‘as’.
它在这里的意思是“作为”。

The Pāḷi word ‘to’ is taken to mean something like a forest here.
这里将巴利语“to”的意思当成“森林”。

So we have forty ‘tos’.
我们有四十个“to”。

There are forty ways of looking at mind and matter.
观察名法和色法有四十种方式。

These forty are later divided into meaning ‘impermanent’, ‘painful’ and ‘no self’.
这四十种稍后被分成无常、苦、无我的意思。

As I said last week, we have to add or we have to make changes somewhere in paragraph 19.
我上星期说过，在第 19 段的某个地方，我们要增加或者做一些改变。

At the bottom of paragraph 19 if you come up two or three lines, you will see ‘adversity and because of being’.
在 19 段的结尾，从下往上三四行，你们会看到“ ‘adversity and because of being”。

The word ‘and’ should be rubbed out and then ‘as terror’ should be put there.
大家要将“and”删掉，加上“as terror”。

So it is ‘as terror because of being the basis for all kinds of terror’.
改成“As terror”（是怖畏），“因为是一切怖畏的矿藏”（because of being the basis for all kinds of terror）。

And on page 712, about 15 lines down (in the fourth edition), the word ‘vain’ should be in italics.
第 712 页，大概往下数 15 行（第四版），“vain”应该是斜体。
That is not so important, but it should be in italics.
这个不是很重要，但是应该是斜体。
So we get all together forty different ways of contemplating on nāma and rūpa actually.
这样，我们就一共有四十种思维名法和色法的方式。
Paragraph 20: these are grouped with regard to impermanence, suffering and not self.
第 20 段：将这些按照无常、苦和无我分成组。
“Now there are fifty kinds of Contemplation of Impermanence here by taking the following ten in the case of each aggregate: as impermanent, as disintegrating, as fickle” and so on.
“此中，是无常、毁、动、坏、不恒、变易法、不实、不利、有为、死法，于一一蕴，各有这十种思惟，成为五十‘无常随观’。”
There are twenty-five kinds of Contemplation of Not-Self, and there are one hundred twenty-five kinds of Contemplation of Pain by taking the rest beginning with ‘as painful, as a disease’ and so on.
无我随观是二十五种，剩下的以“是苦、是病”等等开始的苦随观是一百二十五种。
These forty are divided into three groups - impermanence, pain and not-self.
四十行相被分成三组——无常、苦和无我。
After viewing mind and matter in this way, the yogi is instructed to sharpen his faculties.
这样审察心法和色法之后，行者就让诸根变得锐利。
That is if he cannot bring this contemplation to success.
如果他不能成功地这样进行方法观，
If he does not succeed in contemplating in this way, then he should sharpen his faculties by the way stated in paragraph 21.
那么，他就应该像 21 段这样让诸根变得锐利。
That is:
也就是：
“(1) He sees the destruction of arisen formations; (2) and in that [occupation] he makes sure of working carefully” and so on.
“1.以恭专的（修习）工作而成就之（He sees the destruction of arisen formations），2.以时常的工作而成就之（and in that [occupation] he makes sure of working carefully）”等等。
So he has to sharpen his faculties by these methods.
他应该以这些方法来让诸根锐利。
And then #8 says “wherein he overcomes pain by renunciation.”
然后第八个是：“于此中以出离克服（苦痛）”。
What does ‘overcome pain by renunciation’ mean?
这里的“以出离克服苦痛”是什么意思？
Here ‘renunciation’ simply means ‘effort’.
这里“出离”的意思就是“精进”。
The Pāḷi word ‘nekkhamma’ is sometimes misleading.
巴利语是“nekkhamma”，有时候具有误导性。
‘Nekkhamma’ means ‘to get out of’.
“nekkhamma”的意思是“出离”。
So here it means ‘to get out of laziness’, which means viriya or effort.
这里的意思是“出离懒惰”，也就是“精进”。

So ‘to overcome pain by renunciation’ really means ‘to overcome pain by effort, by making effort’.
因此“以出离克服苦痛”的真正意思就是通过精进克服苦痛。

“He should avoid the seven unsuitable things in the way stated in the Description of the Earth Kasiṇa (They are explained before.), and cultivate the seven suitable things and he should comprehend the material at one time and the immaterial at another.”
“当依地遍的解释中所说的方法，避去七种不适当的，习行七种适当的，有时思惟于色，有时思惟于非色。”

At one time he should contemplate on rūpa (matter) and at another time on nāma or immaterial things.
有时候，他应该思维色法，在另外的时候，他应该思维非色法。

Now we have ‘Contemplation of the Material’.
现在看思维色法。

“While comprehending materiality he should see how materiality is generated.”
“思惟于色，当观色的生起。”

So he should see how it arises or its arising, its generation.
因此，他应该观察色法如何生起或者如何产生。

That should be the object of his meditation at that time, “that is to say how this materiality is generated by four causes beginning with kamma.”
在这个时候，这个应该成为他禅修的所缘：“即此色是由业等的四行相而生起。”

There are four causes of matter.
色法有四个原因。

I think you have met them before in chapter 19, paragraph 9.
我想大家已经在第 19 章第 9 段学习过这些。

Those are what?
它们是哪些？

Kamma, consciousness, temperature, and nutriment.
业、心、时节和食。

“When materiality is being generated in any being, it is first generated from kamma.”
“一切有情的色的生起之时，最初是从业生起的。”

So the first matter that arises at the beginning of a given life is generated by kamma or is the result of kamma.
因此在某期生命中最开始生起的第一个色法是由业所生，是业的果报。

“For at the actual moment of rebirth-linking of a child in the womb, the first thirty instances of materiality (That means thirty material properties.) are generated in the triple continuity, in other words the decad of physical [heart] basis, body and sex.”
“先说胎生的有情于结生的刹那，那称为[心]所依、身、性十法的三十色，是由三相续生起的。”

So there are the decads of physical heart basis, the decad of body and the decad of sex.
心所依十法、身十法和性十法。

“Those are generated at the actual instance of rebirth-linking consciousness’ arising.
“而彼等（三十色）是在结生心的生的刹那，

And as at the instant of its arising, so too at the instant of its presence and at the instant of its dissolution.”
如在生的刹那，亦在住的刹那及灭的刹那。”

There are material properties generated by kamma and these material properties generated by kamma arise at the very first moment in one’s life.
这些业生色法在生命的第一个刹那就会生起。

And each moment has three sub-moments.

每个刹那有三个小刹那。

At every sub-moment also the matter generated by kamma arises.
在每个小刹那，也会生起业生色法。

So at every moment the kamma-born-matter arises all through the life until very, very close to the moment of death.
因此，在每个刹那都会生起业生色法，贯穿到生命的始终，直到临死前的刹那。

At all three sub-moments the kamma-born-matter is generated.
所有三个小刹那都会生起业生色法。

So at the first moment, at the arising moment, there are thirty.
因此，在第一个刹那，在生的刹那，是三十色。

These thirty will exist for seventeen thought moments.
这三十色会持续十七个心识刹那。

At the sub-moment of presence, static moment, another thirty are produced.
在住的刹那，另外三十色又会生起。

So at that moment there are sixty - the first thirty and the new thirty, so there are sixty.
因此，在住的刹那，就是六十色——开始的三十，加新产生的三十，就是六十。

At the dissolution moment of relinking consciousness another thirty are produced.
在结生心灭的刹那，又有另外三十色生起。

So at that moment there are ninety.
因此，在这个刹那，就有九十色。

And then at the next moment there are one hundred-twenty and so on through seventeen thought moments.
再过一个刹那，就有一百二十色，等等，一直到十七个刹那。

After seventeen thought moments the number will be constant because thirty are produced and thirty disappear.
在十七个刹那之后，数目就会恒定，因为三十色生起，也有三十色灭去。

“Herein the cessation of materiality is slow and its transformation ponderous.”
“此（名色）中，而色则迟钝的灭及沉重的转起。”

We should note this.
我们应该注意这点。

This means that materiality or matter is slow in dissolution.
这里的意思是色法的灭比较迟缓。

That means the life of matter is longer than the life of consciousness.
也就是色法的寿命比心的寿命长。

Matter exists seventeen times longer than a thought moment exists.
色法的存续时间是心法的十七倍。

When matter arises, it will exist for, it will last for, seventeen thought moments before it disappears.
当色法生起的时候，它会持续十七个心识刹那，然后灭去。

So cessation of materiality is slow.
因此，色法的灭去比较迟缓。

That means materiality has a longer life than a thought moment.
意思就是说色法的寿命比心识刹那更长。

“And its transformation ponderous, while the cessation of consciousness is swift and its transformation quick.”
“而心则迅速的灭及轻快的转起。”

The arising and disappearing of thought moments are quick, just one moment or say just one big moment or three small moments.
心识刹那的生起和灭去快，只有一个刹那，或者说三个小刹那。
It is said:
所以说：
“Bhikkhus, I see no other thing that is so quickly transformed as the mind.
“诸比丘，我不见有其他的一法象这样轻快的转起的，诸比丘，此即是心”。
(That is the words of the Buddha.)
这是佛陀的话。
For the life-continuum consciousness arises and ceases sixteen times while one material instance endures.”
“色的（一回）存续之间，是有分心的十六回生灭。”
Those that are produced at the first moment of relinking will last until the seventeen thought moments.
在结生心第一个刹那产生的色法会持续十七个刹那。
While sixteen thought moments come and go, they exist.
在十六个刹那生起又灭去后，它还存在。
“With consciousness the instant of arising, instant of presence (That means static stage.) and instant of dissolution are equal (They are the same.).”
“而心的生的刹那和住的刹那及灭的刹那是一样（长）的。”
I said that the life of a material property is seventeen thought moments.
我说过色法的寿命是十七个心识刹那。
Right?
对吧？
So how many small moments are there?
那么，一共是多少个小刹那。
Fifty-one small moments.
51 个小刹那，对吧。
Right?
对吧？
In seventeen big moments there are fifty-one small moments.
在 17 个大刹那里，有 51 个小刹那。
There is the instant of arising, the instant of presence and the instant of dissolution.
小刹那包括生、住、灭。
With regard to consciousness these three instances are of equal duration.
对于心法来说，这三个小刹那是一样长的。
They are equal.
它们是相等的，
They are the same.
都是一样的。
But with regard to a material property the instant of arising is one small moment or one sub-moment.
但是对于色法来说，生的刹那只是一个小刹那。
The instant of dissolution is one sub-moment.
灭的刹那也是一个小刹那。
The forty-nine sub-moments between (arising and dissolution) are one instant of presence for a material property.

在生和灭之间的 49 个小刹那，是色法住立的时间。

Do you follow me?
大家懂我的意思吗？

Matter lasts for fifty-one small moments of consciousness.
色法持续的时间是 51 个心识小刹那。

So the arising, the presence and the dissolution of matter is different from the arising, the presence and the dissolution of consciousness.
因此，色法的生、住、灭和心法的生、住、灭是不同的。

Right?
对吧？

The arising and the dissolution (moments) of both mind and matter are equal, just one sub-moment.
色法和心法的生、灭是相同的，各是一个小刹那。

The presence of consciousness is only one sub-moment, but the presence of matter is forty-nine sub-moments.
心法的住立时间只是一个小刹那，而色法的住立时间是 49 个小刹那。

“With consciousness the instant of arising, instant of presence, and instant of dissolution are equal; but with materiality only the instants of arising and dissolution are quick like those [of consciousness], while the instant of its presence is long and lasts while sixteen consciousnesses arise and cease.”
“而心的生的刹那和住的刹那及灭的刹那是一样（长）的。然而色的生与灭的刹那是轻快的，和彼等（心的生灭的刹那）一样，可是住的刹那则较大，要存续到十六心的生灭。”

That means after its arising there are sixteen consciousnesses.
意思是，它生起之后，有十六个心识。

Now paragraph 25, that is important.
现在看第 25 段，这很重要。

It says ‘the second life-continuum’, but the author has not mentioned the first life-continuum.
这里说：“第二有分”，但是这里论师没有提到第一个有分。

Right?
对吧？

If you read it before you came to the class, I was wondering what you would understand by that.
如果大家课前预习过，我猜你们看不懂这句话。

The actual meaning here is the life-continuum as a second consciousness arises.
实际上，这里的意思是有分心作为第二个心生起。

Relinking consciousness is the first consciousness and then life-continuum is the second consciousness.
结生心是第一个心，然后有分心是第二个心。

Here the translation should not be ‘second life-continuum’, but ‘life-continuum as a second consciousness arises’.
这里不能翻译成“第二有分”，应该是“有分心作为第二个心生起”。

The Pāḷi words that you are familiar with are ‘dutiyampi’, ‘tatiyampi’.
这里的巴利语大家都熟悉，是“dutiyampi”。

Right?
对吧？

When you take refuge, you say “Dutiyampi BuddhaṬ saranaṬ gacchāmi” and so on.
大家在皈依的时候，都会念到这个词，我“再次”（dutiyampi）皈依佛，等等。

From the word ‘dutiyampi’ if you take of ‘pi’, you get ‘dutiyam’.
“dutiyampi”这个词去掉“pi”，就是“dutiyam”。

That word can be an adjective or an adverb.
这个词可以是形容词，也可以是副词。
Here it is an adverb, not an adjective.
这里是副词，不是形容词。
So in the Pāḷi it is ‘dutiyaṬ bhava~gaṬ’.
因此这里的巴利语是“dutiyaṃ bhavaṅgaṃ”
‘Bhava~ga’ means life-continuum.
“bhavaṅga”的意思是“有分”。
‘DutiyaṬ bhava~gaṬ’ does not mean ‘the second bhava~ga’, but it means ‘as a second consciousness, bhava~ga arises’.
“dutiyaṃ bhavaṅgaṃ”的意思不是第二个有分心，而是“作为第二个心的有分心”。
“The life-continuum as second consciousness arises with the prenascent physical [heart] basis as its support, which has already reached presence and arose at the rebirth-linking consciousness’ instant of arising.”
“第二有分的生起，是依止于结生心的生的刹那所生而到达住位及成为前生（缘）的（心）所依”。
That is also not accurate.
这里的英译也不准确。
What is to be at the end he put in front.
他将后面的放到前面了。
Here the translation should run like this:
这里，应该是这样翻译：
“The life-continuum as a second consciousness arises with the prenascent physical [heart] basis as its support, which arose at the rebirth-linking consciousness’ instant of arising and has already reached presence.”
“作为第二个心的有分心，它的生起是以作为前生缘的[心]所依处为资助，这个心所依处是在结生心生起的小刹那生起，而它在此时处于住立的阶段。”
The sequence should be like that.
应该是这个顺序。
We cannot change that sequence here because it must first arise and then it must reach the instant of presence.
我们不能调换这个顺序，因为它必须先生起，然后达到住立的阶段。
That means when life-continuum arises, the heart basis which arose at the moment of relinking has reached the instance of presence.
也就是说，当有分生起的时候，在结生心的刹那生起的心所依处处于住立的阶段。
Now here relinking consciousness is the first citta in the thought process and the second citta in the thought process is the life-continuum consciousness.
在这个心路过程中，结生心是第一个心，第二个心是有分心。
The heart basis arose with relinking consciousness.
心所依处是随着结生心生起的。
At the moment of the first moment it is arising.
它是在第一个刹那生起。
But later on it has reached presence or the static stage.
后来，它就处于住立的阶段。
When it is in the static stage, the second consciousness or bhava~ga arises.
当它处于住立的阶段时，有分心作为第二个心生起。

That bhava~ga arises depending upon the heart basis.
这个有分心的生起是依赖于心所依处。

That is what the author is talking about here.
这就是论师在这里的意思。

The life-continuum arises with the prenascent physical heart basis as its support.
有分心的生起，依赖的前生缘是心所依处。

That heart basis has already arisen and now it has reached the stage of presence and at that moment the life-continuum arises.
心所依处已经生起，此时处于住位，而有分心也是在这个刹那生起。

So it arises taking the heart basis as its support.
因此有分心的生起就是以心所依处为资助。

The life-continuum has the prenascent physical heart basis as its support which arose at the rebirth-linking consciousness' instant of arising and has already reached presence.
有分心依赖的前生缘是心所依处，这个心所依处是在结生心生起的时候生起，此时处于住立的阶段。

Now the third life-continuum is the same.
第三分心也是相同的。

The life-continuum as a third consciousness arises.
作为第三个心的有分心生起。

Now for your information, after relinking consciousness there are how many arisings of life-continuum?
在结生心之后，有多少个有分的生起？

Sixteen.
十六个。

So there are sixteen life-continuum consciousnesses arising after relinking consciousness.
因此在结生心之后，有十六个有分心的生起。

Here 'the third' means not the third life-continuum because it is really the second life-continuum.
此处的“第三”不是第三个有分心，实际上它是第二个有分心。

So the life-continuum as the third consciousness arises with prenascent physical heart basis as its support and so on.
因此这里是，作为第三个心的有分心依赖于前生缘心所依处的资助而生起。

So it goes that way .
应该是这样理解。

With the arising moment of first life-continuum, there arises heart basis.
在第一个有分心生起的小刹那，心所依处生起。

When the second life-continuum arises that heart has reached its present stage.
当第二个有分心生起的时候，心所依处处于住立的阶段。

And then it forms the basis for the second life-continuum.
这样它就成为第二个有分心的依处。

It is like this.
诸如此类。

The later consciousness takes support from the heart basis which arose at least one big moment before its arising.
后一个心以心所依处为资助，这个心所依处至少要提前一个刹那生起。

If you put #1, #2, #3, #4, let us say #2 consciousness arises taking heart basis which arose with #1 consciousness as its support.
如果大家标上#1, #2, #3, #4 的序号，假如#2 心以与伴随#1 心生起的心所依处为资助而生起。

And then #3 consciousness arises taking heart basis which arose with #2 consciousness as its support and so on.
那么#3 的生起就是以与伴随#2 生起的心所依处为资助。
It can go all through our life.
这样一直持续下去，
It happens in this way throughout life.
贯穿终生。
“But in one who is facing death sixteen consciousnesses arise with a single prenascent physical [heart] basis as their support, which has already reached presence.”
“其次于临终的人，则只依于到达住位及成为前生（缘）的一（心）所依而生起十六心。”
When a person is about to die, all kamma-born matter ceases to arise with the seventeenth consciousness reckoned backward from the death consciousness.
当某个人要死去的时候，从死亡心开始回溯到第十七心，所有的业生色法都停止生起。
Suppose there is death consciousness.
假设一个死心。
We reckon backward taking death consciousness as #1, then #2 and so on through #17.
我们将这个死心称为#1 心，然后是#2，等等，一直到#17 心。
With the dissolution of that consciousness, no more kamma-born matter is produced in that life.
这个心灭去之后，在此生不会再生起业生色法。
But what is produced at that moment will last until the moment of death.
但是，在这个刹那生起的色法会持续到死亡的刹那。
So there is only one heart basis at that time for these sixteen thought moments.
因此，在这十六个心识刹那中，只有一个心所依处。
“But in one who is facing death sixteen consciousnesses arise with a single prenascent physical heart basis as their support, which has already reached presence.”
“其次于临终的人，则只依于到达住位及成为前生（缘）的一（心）所依而生起十六心。”
This is all Abhidhamma.
这都是阿毗达摩的知识。
“The materiality that arose at the instant of arising of the rebirth-linking consciousness ceases along with the sixteenth consciousness after the rebirth-linking consciousness” and so on.
“在结生心的生的刹那所生的色，则与结生心以后的第十六心共同而灭”等等。
If you understand that materials last for seventeen thought moments, then you can understand this.
如果大家知道色法持续十七个刹那，那么就能理解这段。
The next is kamma-born materiality.
下一个是业生色法。
This is all Abhidhamma.
这都是阿毗达摩的知识。
With regard to kamma-born materiality we are to understand how many?
关于业生色，我们要理解多少种？
Six - “(1) kamma, (2) what is originated by kamma, (3) what has kamma as its condition, (4) what is originated by consciousness that has kamma as its condition, (5) what is originated by nutriment that has kamma as its condition, (6) what is originated by temperature that has kamma as its condition.”
六种——“业、业等起、业缘、业缘心等起、业缘食等起、业缘时节等起。”
There are six kinds to be understood with regard to kamma-born matter.
关于业生色，我们要理解六种。

Here kamma is profitable and unprofitable volition.
这里的业是善和不善的思。
That is very important.
这非常重要。
If we talk about kamma, we often say kamma is deeds or actions.
当我们谈到业的时候，我们通常会说业是行为。
Actions are called ‘kamma’.
行为被称为“业”。
But technically speaking ‘kamma’ means volitions, profitable and unprofitable, or wholesome and unwholesome volitions, kusala and akusala, cetanā in Pāḷi.
但是严格来说，“业”的意思是善和不善的“思”，巴利语是“cetanā”。
“What is originated by kamma is the kamma-resultant aggregates and the seventy instances of materiality beginning with the eye decad” and so on.
“业等起——是异熟蕴及眼十法等的正七十色”等等。
You have to take it from Abhidhamma.
大家需要参照阿毗达摩。
“What has kamma as its condition is the same [as the last] since kamma is the condition that upholds what is originated by kamma.”
“业缘——与前面的（业等起）相同，因为业是业等起的支持之缘。”
“ What is originated by consciousness that has kamma as its condition is materiality originated by kamma-resultant consciousness.”
“业缘心等起——是从异熟心等起的色。”
Consciousness produces matter.
心会产生色法，
Right?
对吧？
So the matter produced by resultant consciousness is called ‘what is originated by consciousness that has kamma as its condition’.
被异熟心产生的色法被称为“业缘心等起”。
“What is originated by nutriment that has kamma as its condition is so called since the nutritive-essence that has reached presence in the instances of materiality originated by kamma originates a further octad-with-nutritive-essence-as-eighth (That means the inseparable eight.), and the nutritive-essence there that has reached presence also originates a further one, and so it links up four or five occurrences of octads.
“业缘食等起——是于业等起中到达了住位的食素而等起其他的以食素为第八（的色）。而此（其他）的食素到达了住位，又等起其他（以食素为第八的色），如是有四或五结合而转起。
What is originated by temperature that has kamma as its condition is so called since the kamma-born fire element that has reached presence originates an octad-with-nutritive-essence-as-eighth” and so on.
“业缘时节等起——是业生的火界到达了住位而等起时节等起的以食素为第八（的色），而此时节（火界到达了住位又等起）其他以食素为第八（的色）”等等。
With regard to kamma-born materiality we have to understand six things.
关于业生色，我们要理解六种。
And with regard to consciousness-born materiality how many?
心生色是多少种？

Five - “(1) consciousness, (2) what is originated by consciousness, (3) what has consciousness as its condition, (4) what is originated by nutriment that has consciousness as its condition, (5) what is originated by temperature that has consciousness as its condition.”
五种——“心、心等起、心缘、心缘食等起、心缘时节等起。”

“Herein, Consciousness is the 89 kinds of consciousness.”

“心——是八十九心。”

You take them from the chart at the end of the book or from The Manual of Abhidhamma.
大家可以在《清净道论》的后面查看图表，或者参考《阿毗达摩概要精解》的图表。

“Consciousnesses thirty two,

“三十二、

And twenty six, and nineteen too,” and so on.
二十六、十九”等等。

Among them there are some consciousnesses which produce not only matter but postures and intimation, some just postures and so on.
其中，有一些不仅产生色，还产生威仪、表，有些只是产生威仪，等等。

Some types of consciousness can help us maintain a posture for a long time.
有些心可以帮助我们长时间维持某种威仪。

That is why when you have good concentration, you can sit for two, three hours without feeling any discomfort, without feeling any weakness, or without feeling sleepy, or whatever.
当你具有好的定力的时候，你就可以坐两个小时，三个小时，不会觉得有任何不舒服，不会感到虚弱、困倦等等。

That happens to yogis when they reach to the higher stages of vipassanā meditation.
当行者达到观禅的较高阶段时，就会出现这种情况。

Their meditation is very good and their concentration is strong.
他们的禅修状态非常好，他们的定力非常强。

So they can sit for a long time.
这样，他们就可以坐很长时间。

Sometimes they don’t sleep at all for one or two days, but they don’t feel any ill effects from lack of sleep.
有时候，他们可以一两天都不用睡觉，但是他们也不会觉得有什么不舒服，不会觉得缺少睡眠。

That is because some types of consciousness have the ability to maintain the postures or to keep our body in one posture for a long time.
这是因为有某些种类的心具有维持威仪的能力，能够将我们的心长时间保持某种状态。

That is why when a person is in trance, we call it ‘samĀpatti’ or ‘jhāna’, he can sit for seven days without changing his posture.
这就是为什么当一个人处于入定状态，我们称之为“三摩鉢底”或“禅那”，他可以连续七天不改变禅坐的姿势。

So there are some types of consciousness which help to maintain postures.
因此有一些心是可以帮助维持威仪的。

I think there are two groups.
我想这里有两组。

“Thirty two consciousnesses, namely, the eight profitable consciousnesses, the twelve unprofitable, the ten functional, excluding the mind element and the two direct knowledge consciousnesses as profitable and functional, give rise to materiality, to postures and to intimation (three kinds).”
“即是欲界的八善，十二不善，除去意界的十（欲界的）唯作，从善及唯作的二神通心，共三十二心，是生起色、（四）威仪及（身语二）表的。”

The next twenty six are javana moments of rūpĀvacara, arūpĀvacara, and lokuttara.
接下来的二十六个是色界、无色界和出世间的速行刹那。
They give rise to materiality, to postures but not to intimation and so on.
它们是生起色与威仪，但不生表。
Paragraph 32 “What is originated by consciousness is the three other immaterial aggregates (That is feeling, perception, and mental formations.) and the seventeenfold materiality, namely, the sound ennead, bodily intimation, verbal intimation” and so on.
第 32 段：“心等起——是三种（受想行）非色蕴及声九法、身表、语表、虚空界、（色）轻快性、柔软性、适业性、积集、相续等的十七种色”等等。
Now students of Abhidhamma do you find any discrepancy here with The Manual of Abhidhamma?
学习阿毗达摩的同学，大家有没有发现这里和《阿毗达摩概要精解》不一致的地方？
In the Manual of Abhidhamma only fifteen are said to be born of consciousness.
在《阿毗达摩概要精解》中，只提到十五种心等起。
Right?
对吧？
Here they are given as seventeen.
这里给出了十七种。
So growth and continuity are not included in those originated by consciousness in The Manual of Abhidhamma.
在《阿毗达摩概要精解》中，没有包括积集、相续。
But here they are also taken to be originated by consciousness.
但是，在这里，它们也被包括在心等起之中。
These two will be added to other groups too.
这两种也被添加到其他组中去了。
“What has consciousness as its condition is the materiality of fourfold origination stated thus:
“心缘——是由（业、心、食、时节的）四等起色，
‘Postnascent states of consciousness and consciousness-concomitants are a condition, as postnascence condition, for this prenascent body’ (Ptn 1.5).”
如说：‘后生的心、心所法是前生的此身的缘’。”
This is from Paṭṭhāna.
这是出自《发趣论》的。
“What is originated by nutriment that has consciousness as its condition: the nutritive essence that has reached presence in consciousness-originated material instances originates a further octad-with-nutritive-essence-as-eighth, and thus links up two or three occurrences of octads.”
“心缘食等起——是于心等起的色中而到达了住位的食素等起其他以食素为第八的（色），如是有二或三结合而转起。”
These are all Abhidhamma.
这些都是阿毗达摩的知识。
If you want to understand them, please read chapter 6 of The Manual of Abhidhamma.
大家可以去参看《摄阿毗达摩概要精解》第六章的内容。
After reading chapter 6 when you come back here, then you will understand.
阅读第六章之后，再回过来看这些，就会理解了。
Nutriment-born materiality is the same - (1) nutriment, (2) what is originated by nutriment and so on.
食生色是一样的——食、食等起，等等。

Here also in paragraph 36 what is originated by nutriment is stated as there are fourteen nutriment-born kinds of materiality, but in The Manual of Abhidhamma only twelve are mentioned.
这里，在第 36 段里介绍，食等起的色法是十四种，而《阿毗达摩概要精解》中只提到十二种，

Growth and continuity are omitted.
省略了积集、相续。

And then in paragraph 37 one thing is worthy of notice.
接着看第 37 段，有一点值得注意。

That is nutriment smeared on the body originates materiality.
即涂于身上的食物亦得等起于色。

Normally we think that only food eaten through the mouth can originate materiality.
通常我们认为只有通过口中吃下去的食物才能等起色。

But here it is said that also nutriment smeared on the body originates materiality.
但是这里说涂在身上的食物也能等起色。

So sometimes it may be possible to smear some food on our body and the it will cause the nutriment-born-matter to arise.
因此，有时候，将某种食物涂在我们的身体上，它可能也能导致食生色的生起。

Temperature-born-materiality is the same.
时节生色是一样的。

In paragraph 40 what is originated by temperature?
第 40 段，什么是时节生色？

41B 说道非道智见清净品

第二十 说道非道智见清净品 Ps: 041-075

It is said that materiality is fifteenfold.
这种色是十五种。

In The Manual of Abhidhamma only thirteen are mentioned as growth and continuity are omitted.
在《阿毗达摩概要精解》中只有十三种，积集和相续也被省略了。

And then “What is originated by nutriment that has temperature as its condition: the temperature-originated nutritive essence that has reached presence originates future octad-with-nutritive-essence-as-eighth” and so on.
“时节缘食等起——即时节等起的食素到达了住位而等起其他的、以食素为第八的（色）”等等。

Did you wonder why that the words ‘that has reached presence’ are mentioned again and again?
大家可能会奇怪，为什么反复提到“到达了住位”这些词？

When consciousness or mind produces matter, it produces at the arising moment because it is said to be strong at the arising moment.
心是在生起的刹那产生色法，因为在生起的刹那它很强烈。

But matter is strong only at the presence moment.
但是色法只有在住立的时候才强烈。

That is why it is repeatedly said ‘that has reached presence, that has reached presence’.
因此就反复提到“到达了住位”。

So matter can produce matter only when it reaches the stage of presence, not at the arising moment, nor at the dissolution moment, but only when it is present.
因为色法只能在住位的时候才能产生色法，不能在生起的刹那，也不能在灭去的刹那，只能是在住立的阶段。

Now we have Comprehension of the Immaterial.

现在看思维非色法。

So after comprehending or contemplating on rūpa, a yogi must contemplate on nāma or what is immaterial.

因此，思维了色法之后，行者必须思维名法或者思维非色。

“Just as one who is comprehending the material should see the generation of the material (or the arising of the material) so too one who is comprehending the immaterial should see the generation of the immaterial and that is through the eighty one mundane arisings of consciousness, that is to say, it is kamma accumulated in a previous becoming that this immaterial [mentality] is generated” and so on.

“正如思惟于色（而观）色的（生起），同样的，思惟非色亦应观非色的生起。而此（非色）只依八十一世间心的生起说。即：（于结生）此非色的生起”等等。

When the arising of mentality is observed, then it should be observed by way of eighty one mundane types of consciousness.

当观察名法的生起时，必须按照八十一世间心的生起而观察。

There are eighty nine types of consciousness and eight belong to supramundane.

心有八十九种，其中八种属于出世间。

And supramundane consciousnesses are not the object of vipassanā meditation.

而出世间心不是观禅的所缘。

So only the mundane consciousnesses are given here.

因此，这里只是给出世间心。

“The modes in which it is generated should be understood according to the method given in the Description of the Dependent Origination.”

“其生起之相，当知如‘缘起的解释’中所说。”

So in that chapter how the mind arises is given.

因此，在那一章中，列出了心法是如何生起的。

“That same [nineteenfold arising of consciousness is generated] as life-continuum as well” and so on.

“这（非色）自结生心之后则以有分（而转起）”等等。

Among the eighty nine types of consciousness there are nineteen types of consciousness which arise as relinking, life-continuum, and death consciousness.

在 89 心之中，有 19 心作为结生、有分和死心生起。

So these nineteen are mentioned here.

这里提到了这 19 心。

“In the course of existence, eye consciousness, together with its associated states, supported by light and caused by attention is generated because the eye is intact and because visible data have come into focus.”

“其次于转起（进行），因为眼不损坏，诸色来现于视线之前，故眼识依止于光明及因作意与诸相应的法共同生起。”

In paragraph 44 we get the four conditions for the seeing consciousness to arise.

第 44 段介绍了眼识生起的四个条件。

“In the course of existence (That is after relinking), eye consciousness together with its associated states (That means together with mental factors.) supported by light (So there must be light.) and caused by attention (There must be attention.) is generated because the eye is intact (There must be the eye.) and because visible data have come into focus (There must be visible data.).”

“其次于转起（结生之后），因为眼不损坏（必须有眼睛），诸色（必须有色所缘）来现于视线之前，故眼识依止于光明（要有光明）及因作意（要进行作意）与诸相应的法（与诸心所一起）共同生起。”

Only when these four conditions are fulfilled, can seeing consciousness arise.

只有满足了这是个条件，眼识才会生起。
So we must have the eye, there must be something to see, there must be light, and there must be attention.
因此，我们必须有眼睛，必须有可见之物，必须有光明，必须作意。
And there is an explanation of something like a thought process.
这里就像是在解释心路过程。
“Next to arise is the functional mind element with that same object accomplishing the function of adverting.”
“自此即于彼同样的（色）所缘生起唯作意界而完成转向的作用。”
This is the explanation of a thought process.
这是在解释心路过程。
At the bottom of the page we have some corrections to make.
在这一页的结尾我们要进行一些修订。
“Kinds of consciousness belonging to the sense sphere, either as consciousness accompanied by equanimity and without root-cause or as five or seven impulsions” - even the text in the Visuddhi Magga is misleading, a little misleading, difficult to understand.
“此后便于欲界的善、不善、唯作诸心中之一或舍俱无因心，生起五或七（剎那）的速行。”即使是《清净道论》的文字也具有一些误导性，让人难以理解。
What is meant is :
这里的意思是：
“Next it is generated either as one from among the profitable, unprofitable, or functional kinds of consciousness belonging to the sense sphere as five or seven impulsions.”
“接着生起的是作为五或七个速行中的欲界善、不善或者唯作心中的一个。”
We should put ‘five or seven impulsions’ there.
“五或七个速行”的位置应该变动一下。
After the word ‘sphere’ we should say ‘as five or seven impulsions’.
应该是“to the sense sphere as five or seven impulsions”。
And then the word ‘either should be deleted.
应该将“either”删掉。
Instead of it we should say ‘or’.
我们应该说“or”。
“Or as consciousness accompanied by equanimity and without root-cause”, just that.
“或者作为舍俱无因心”，要这样改。
The other words to be deleted are ‘or as five or seven impulsions’.
接着把相应的“or as five or seven impulsions”删掉。
You know five or seven impulsions.
大家知道五或七个速行。
Normally seven javanas arise.
一般来讲，生起七个速行。
But in some cases when a person has fainted or something, there are five moments of javana.
但是，在有些情况下，某人如果很虚弱等，只有五个速行剎那。
So there are sometimes five javanas, but most of the time there are seven javana (seven impulsions).
因此有时候只有五个速行，但是大多数时候是七个速行。
Sometimes the object is so weak that it cannot be a condition for javanas to arise.

有时候所缘很微弱，无法成为速行生起的缘。

That is also called a thought process.
这也被称为心路过程。

So there are thought processes without the arising of javanas.
因此，还有一些心路过程没有速行。

When it says ‘consciousness accompanied by equanimity and without root-cause’, the author means that.
这里“舍俱的无因心”指的就是这个意思。

That is why in the footnote it is said that ‘This refers to determining’.
因此脚注说：“这里指的是确定”。

In a thought process there is accepting, receiving, investigating, determining, and javanas.
在心路过程之中，有领受、推度、确定和速行，

Right?
对吧？

The author is referring to that when he says ‘consciousness accompanied by equanimity and without root-cause’.
当作者说“无因舍俱心”的时候，他指的就是这个。

That means manodvĀrĀvajjana and votthapana (determining).
也就是意门转向和确定。

So not all, not every thought process contains javanas.
因此，并不是所有的心路过程都有速行。

There can be thought processes without javanas.
有的心路过程没有速行。

Paragraph 45 “This is how one meditator accomplishes the development of understanding, progressing gradually by comprehending at one time the material and at another time the immaterial, by attributing the three characteristics to them.”
第 45 段：“如是有的（瑜伽者），于有时思惟于色，于有时思惟非色而提起三相，于次第行道而完成修慧。”

So he should always attribute the three characteristics (impermanence, painfulness and not self) to what he observes.
因此，他应该经常多他所观察的法提起三相（无常、苦、无我）。

“Another comprehends formations by attributing the three characteristics to them through the medium of the Material Septad and the Immaterial Septad.”
“其他的（瑜伽者），则以色的七法及非色的七法而提起三相思惟诸行。”

That is viewing matter in seven different ways and viewing mind in seven different ways.
这就是以七种不同方式思维色法，以七种不同方式思维非色。

Viewing matter in seven ways is given in paragraph 46:
第 46 段介绍了以七种方式思维色法：

“(1) Taking up and putting down, (2) as disappearance of what grows old in each stage, (3) as arising from nutriment, (4) as arising from temperature, (5) as kamma-born, (6) as consciousness-originated, and (7) as natural materiality.
“1. 以取舍，2. 以年龄的增长而消灭，3. 以食所成，4. 以时节所成，5. 以业生，6. 以心等起，7. 以法性色。

Hence the Ancients said:
所以古师说……”

(1) ‘Taking up is rebirth-linking.
“这里的‘取’是结生。

Putting down is death'."
‘舍’是死。”
So ‘as taking up and putting down’ means the beginning and the end of one’s life, taking one life as a unit.
因此“取舍”的意思就是一期生灭的开始和结束，以一期生命为一个单元。
When he comprehends according to this method, he comprehends all formations in a life, all nāma and rūpa between relinking and death.
当按照这样的方法进行思维时，他就是在思维一期生命的诸行——结生到死亡之间的所有名法和色法。
So he contemplates on nāma and rūpa from the moment of relinking to death as impermanent.
因此他思维从结生到死亡刹那之间名法和色法的无常。
Why?
为什么呢？
“Because of occurrence of rise and fall, because of change, because of temporariness, and because of preclusion of permanence."
“为是生灭转起、变易、暂时及与常相反之故。”
Please note these explanations.
请注意这些解释。
These are the reasons for taking something as impermanent.
这些就是将其视为无常的原因。
These rūpas are impermanent because of the occurrence of rise and fall, because they have arising and disappearing, because of change, because they change, because of temporariness, so they are just temporary, they don’t last long, and because of preclusion of permanence, that means rejection of permanence, they are not permanent.
因为生灭的发生，因为变化，因为暂时性，这些色法是无常，因为它们只是暂时的，它们无法持续，因为与常相反，它们就不是常。
“But since arisen formations have arrived at presence and when present are afflicted by aging, and on arriving at aging are bound to dissolve, they therefore are painful because of continual oppression, because of being hard to bear, because of being the basis of suffering, and because of precluding pleasure."
“诸行生起，到达住位，于住位中必成老衰，到达老位，必成坏灭，因为（生、老、灭的）常常逼恼，难堪，是苦之基。与乐相反之故为苦。”
These are the four reasons why something is called ‘suffering’, or ‘pain’, or ‘dukkha’.
这些是某法被称为苦的原因。
So what is the first one?
第一个是什么？
Because of continual oppression, oppression by arising and disappearing.
因为受到持续的逼恼，被生和灭所压迫。
And then because of being hard to bear (Something painful is hard to bear.), because of being the basis of suffering (Sometimes it is the basis for another suffering.), and because of precluding pleasure (That means rejection of sukha.
然后因为难以忍受（痛苦难以忍受），因为是苦的基础（有时候它是另外一个苦的基础），因为它与乐相反（意思就是它是排斥乐的
It is saying that it is not sukha, it is dukkha).
它不是乐，它是苦）。
“Since no one has any power over arisen formations in the three instances, ‘Let them not reach presence’, ‘Let those that have reached presence not age’, and ‘Let those that have reached aging not dissolve’, and

they are void of the possibility of any power being exercised over them, they are therefore not self because void, because ownerless, because unsusceptible to the wielding of power, and because of precluding a self."
“诸行生起，欲使勿至住位，至住位欲使勿老，至老位欲使勿坏，对于这样的三处的任何一种都是不得自在的，由于他们的空无自在之相，所以空、无主、不自在，与我相反之故为无我。”
These are the four reasons for being anatta.
这就是“无我”的四个原因。
Now the first one is what?
第一个是什么？
Void, because it is void, void because it is ownerless (‘Ownerless’ really means lordless, no overlord).
空。因为它是空，所以是“无我”（英译的 ownerless 实际上意思是无主）。
The Pāḷi word ‘samika’ has two meanings, the owner of property or a lord.
巴利语的“samika”有两个意义，财产之主或领主（lord）。
I think it is better to say ‘lord’ here than ‘owner’.
我觉得这里用“lord”比“owner”更好。
So there is no overlord.
也就是没有领主。
Because of being unsusceptible to the wielding of power, this also is one of the explanations given with regard to the word ‘anatta’.
因为不自在，这也是对“anatta”一词的一个解释。
We met one explanation before.
我们之前遇到过一个解释。
What?
是什么？
No core.
不实。
That is one explanation.
这也是一种解释。
And another explanation is that we cannot exercise any power over it.
另外一个解释就是我们不能对它施加任何影响。
So that is another explanation of anatta.
这是对“anatta”的又一个解释。
Things happen as they like and we have no power over them.
诸法各自产生，我们对其没有任何主导力。
That is the meaning.
它就是这个意思。
‘Because of precluding a self’ means rejecting a self.
“因为与我相反”，意思是排斥自我。
Oh!
哦。
Let me see on the previous page 720, in the last line there is something.
我看看前一页，720 也，最后一行有一个问题。
“And since no one has any power over arisen formations (not arisen, just formations) in the three instances, ‘Let them not reach presence'.”

“因为没有任何人对[生起的]诸行（这里的 arisen 删掉）有力量使三处中的任何一处说：欲使勿至住位（Let them not reach presence）……”

Actually it is:

实际上“欲使勿至住位”英译应该改成：

“Let the formations that have arisen not reach presence”, something like that.

“让已经生起的诸行不要至住位”，诸如此类。

“Let those that have reached presence not age”, and “Let those that have reached aging not dissolve” and so on.

“让处于住位的不要衰老”、“让处于老位的不要灭去”等等。

For example I want to be young; I want to be always young.

例如，我想变年轻，我想青春永驻。

I don’t want to be sixty years of age or seventy years of age.

我不想变成六十岁，不想变成七十岁。

But I have no power over myself.

但是，我对自己没有这样的能力。

I will go on aging day by day.

我们会一天天变老。

There is no possibility of exercising power over it.

我们没有办法对此施加任何影响力。

So in footnote 20 “No one, not even the Blessed One, has such mastery; for it is impossible for anyone to alter the three characteristics.”

因此，脚注 20：“没有任何人，即使是世尊都没有这样的自在；因为任何人都不能改变三相。”

Please rub out ‘three’.

大家删掉“三”。

It is just ‘the characteristics’, not ‘three’.

之类只是“相”，没有“三”。

“the province of supernormal power is simply the alteration of a state.”

“神通力的范围只是改变状态”。

What it means is that even the Buddha cannot change the characteristic of something.

这里的意思是即使是佛陀也不能改变某一法的特相。

Mind has the characteristic of bending towards an object.

名法具有倾向所缘的特相，

Right?

对吧？

Even the Buddha cannot change that characteristic of mind.

即使是佛陀也无法改变这种特相。

If it is mind, it will always have this characteristic.

如果是名法，它永远具有这样的特相。

Then what about when somebody performs supernormal powers and does something which is not usual or real?

那么当某人施展神通力，做一些不同寻常的事情，那怎么理解呢？

It is the alteration of a state and not the alteration of a characteristic.

这是改变状态，不是改变特相。

That means he may make himself many persons or he may create likenesses of himself.

意思就是他可以创造很多的分身。

The alteration of a state can be done by supernormal power, but the change of characteristic cannot be done by any power or any person at all.

但是神通力只能改变状态，无法改变特相，任何人都做不到。

Not even the Blessed One has such mastery.

即使是世尊也没有这样的自在。

That means if something has the characteristic of aging, the Buddha cannot make it not age, not get old.

也就是说如果某法具有衰老的特相，即使是佛陀也没办法让它不衰老。

“ ‘Because of precluding a self’ means because of precluding the self conceived by those outside the Dispensation (That means those other than the Buddhists.); for the non-existence in dhammas of any self as conceived by outsiders is stated by the words ‘because void, etc.’” Please add etc. There are void, ownerless, not susceptible to the wielding of power.

继续看脚注 20：“‘与我相反’的意思是，诸多教外之人（意思是外道）认为有我；因为教外之人通过宣讲‘空’等（because void, etc）所认为的‘有我’之法是不存在的。”这里的音译要加上一个“等”，它包括空，无主、不自在。

“But by this expression (That means the last one, ‘precluding self’.)

“通过这样的表达（意思就是最后一个，与我相反）。

[it is stated] that they (not ‘there’) are not self because they have no such nature.”

[这里说]它们（不是 there）是无我的，因为它们没有这样的性质。“

The word ‘anatta’ here has two meanings:

“anattā”（无我）这个词有两个意义。

There is no attĀ in them.

其中没有“attā”（我）。

When we say rūpa is anatta, that means there is no attĀ in rūpa.

当我们说色是无我的时候，意思就是色法之中没有“我”。

That is one meaning.

这是其中一个意思。

The other meaning is rūpa is not attĀ.

另外一个意思是色法是非我。

The first meaning is there is no attĀ in it.

第一个意思是色法之中没有“我”。

The second meaning is that it is not attĀ.

第二个意思是色法是非我。

So the translation should be “But by this expression [it is stated] that they are not self because they have no such nature.”

因此这里的英译应该是：“通过这样的表达，[这里说]它们是无我的，因为它们没有这样的性质。”

Paragraph 48 “Having attributed the three characteristics to materiality allotted one hundred years for the ‘taking up’ and ‘putting down’ thus, he next attributed them according to disappearance of what grows old in each stage.

第 48 段：“如是既以取舍而区限于一百年，于色而提起三相之后，更以年龄的增长而消灭以提起色的三相。

Herein, ‘disappearance of what grows old in each stage’ is a name for the disappearance of the materiality that has grown old during a stage [of life].

此中‘年龄的增长而消灭’即是由于年龄的增长的色的消灭，

The meaning is that he attributes the three characteristics by means of that.”

依此而提起三相之义。”

He tries to see all of them as impermanent, painful, and as no self.
行者努力观察它们的无常、苦、无我。
The first one is dividing a life of 100 years into three stages, the first 33 years, the second 34 years, the third 33 years.
首先将一期 100 岁的寿命分成三个阶段——33 年，34 年，33 年。
Then the yogi tries to see the impermanence and others of materiality in these three stages.
然后行者努力观察这三个阶段色法的无常等特相。
“The materiality occurring in the first stage ceased there without reaching the middle stage: therefore it is impermanent; what is impermanent is painful; what is painful is not self.
“在初龄转起的色，不至于中龄，必在那初龄而灭，所以无常，无常故苦，苦故无我。
Also the materiality occurring in the middle stage ceased there without reaching the last stage: therefore it too is impermanent (‘Too’ should be added after ‘it’.), and painful, and not self.
在中龄转起的色，不至于后龄，必在那中龄而灭，故亦（too 应该放在 it 后面）无常、苦、无我。
Also there is no materiality occurring in the 33 years of the last stage that is capable of outlasting death: therefore that too is impermanent, painful, and not self.”
在后龄的三十年间所转起的色，是不可能到达于死后的，所以无常、苦、无我。”
The meditator comprehends in that way, dividing the life into thirds.
行者将生命分成三份，进行这样的思维。
The life span is taken to be 100 years.
这里的生命长度被看成 100 岁。
That is why it is divided into these groups this way.
因此，就可以如此地划分。
In a little more subtle way the life span is divided into ten stages.
如果更微细的做法是将生命分成 10 个阶段。
In paragraph 50 the ten stages are what?
第 50 段的 10 个阶段是什么？
“The tender decade, the sport decade, the beauty decade, the strength decade, the understanding decade, the decline decade, the stooping decade, the bent decade, the dotage decade, and the prone decade.”
“钝十年、戏十年、美色十年、力十年、慧十年、退十年、前倾十年、曲十年、蒙昧十年（dotage decade）、卧十年（prone decade）。”
You can find out which decade you are in. What is the meaning of the word ‘prone’?
大家可以找到自己目前处于什么阶段，这里的“prone”是什么意思？
Student:
学生：
Lying down.
卧倒。
Teacher:
尊者：
Lying with face downward, or face up, or just lying down?
这是脸朝下，还是脸朝上卧倒？
Student:
学生：
Just lying down.
就是卧倒。

Teacher:
尊者：
When you are more than 90 years old, you want to be in bed all the time.
当你 90 岁之后，你就总是想躺在床上了。
So it is called ‘the prone decade’.
因此就被称为“卧十年”。
The materiality of one decade does not go on to another decade.
此十年的色法不会至于彼十年。
That is how the yogi comprehends.
行者就是这样地思维。
What is ‘dotage’?
这里的“dotage”（蒙昧）是什么意思？
Becoming like a child?
就像小孩子那样吗？
It may include that here.
这里可以具有此种意思。
The Pāḷi word is ‘momūha’.
它的巴利语是“momūha”，
That means a deluded state.
就是一种蒙昧的状态。
He forgets what he has done and so on.
就是很容易健忘的，等等。
In paragraph 53 the same 100 years is divided into 20 parts of 5 years each.
第 53 段，同一个 100 年被分成 20 个阶段，每个阶段 5 年。
Materiality in the first 5 years ceases there and does not reach to the second 5 years and so on.
第一个 5 年的色法停止之后，不会至于第二个 5 年，诸如此类。
This is groups of 5 years each.
这是以 5 年为一个阶段。
Next is groups of what?
下一个是以多少年为阶段？
4 years.
4 年。
There are 25 parts.
这样就分成 25 个阶段。
100 is divided into 20 parts, 25 parts and then 33 parts of 3 years each, 50 parts of 2 years each, 100 parts taking 1 year each.
100 被分成 20 个阶段，25 个阶段，然后按照每 3 年分成 33 个阶段，每 2 年分成 50 个阶段，每 1 年分成 100 个阶段。
It becomes smaller.
越分越小。
Then he reviews according to the three seasons.
然后按照三个季节进行审查。
“The materiality occurring in the four months of the Rains ceases there without reaching the winter.”
“于雨季四个月中转起的色，不能到达冬季。”
Now in India there are said to be three seasons and also that is true in other Asian countries.

印度有三个季节，在其他一些亚洲国家也是这样。

There are the rainy season, winter and summer.
雨季、冬季和夏季。

We have three seasons, not four like in the West.
我们亚洲是三个季节，不像西方有四个季节。

Or there are six seasons.
或者分成六个季节。

Paragraph 57 describes these as rains, autumn, winter, cool, spring and summer.
第 57 段介绍的雨、秋、冬、凉、春、夏。

That means two months of each.
也就是每个阶段两个月。

Materiality at one season ceases there and does not reach to the next season and so on.
第一个季节的色法停止之后，不会至于第二个季节，诸如此类。

Next is dividing the month into two parts, bright half and dark half in paragraph 58.
接下第 58 段，将每个月分成黑分和白分两个部分。

In paragraph 59 there is dividing the 24 hours into night and day.
在第 59 段，将 24 小时分成夜和昼。

In paragraph 60 we have dividing a day into six parts.
第 60 段，我们将一天分成六个阶段。

What are they?
它们是哪些？

Morning, noon, evening, first watch of the night, middle watch of the night, and last watch of the night.
早晨、日中、夕间、初夜、中夜、后夜。

And then in paragraph 61 we have attributing “the three characteristics to that same materiality by means of moving forward and moving backward, looking toward and looking away, bending and stretching thus.”
然后是第 61 段：“既已如是提起，更于彼同样之色，以往、返、前视、侧视、屈、伸而提起三相。”

These words are mentioned in the Mahā Satipaṭṭhāna Sutta in the section on clear comprehension.
这些名相在《大念处经》中身随观的正知部分提到过。

“The materiality occurring in the moving forward ceases there without reaching the moving backward” and so on.
“往时转起的色不能到达返时”等等

Paragraph 62 deals with six stages in one step.
第 62 段介绍每一步的六个阶段。

I didn’t ask you to be mindful of six steps in one step because it is too many.
我并不要求大家在每一步中对六个阶段保持正念，这显得太多了。

But here six stages are mentioned.
但是这里提到了六个阶段。

They are ‘lifting up’, ‘shifting forward’, ‘shifting sideways’, ‘lowering down’, ‘placing down’, and ‘fixing down’.
它们分别是：举足、向前、伸足、下足、置足、踏地。

“ ‘Lifting up is raising the foot from the ground.
举足——是把足从地举起。

‘Shifting forward’ is shifting it to the front.
向前——是把足举向前面

(That means moving it to the front.)
（也就是将一只脚移到前面）。
‘Shifting sideways’ is moving the foot to one side or the other on seeing a thorn, stump, snake, and so on.
伸足——是看看是否有木桩、棘、蛇等任何东西而把足避去这里那里
(It may not happen in every step.)
（并不一定在每一步都有这个阶段）。
‘Lowering down’ is letting the foot down.
下足——是把足放下来。
‘Placing down’ is putting the foot on the ground.
置足——是置足于地面。
‘Fixing down’ is pressing the foot on the ground while the other foot is being lifted up.”
踏地——是另足再举之时，把这一足踏紧于地。”
When you want to lift up the other foot, you press the remaining foot more firmly into the ground.
当你想举另外一足的时候，你将另外一只脚更坚实地踏在地上。
That is called ‘fixing down’.
这被称为“踏地”。
There are six stages.
一共是六个阶段。
“Herein, in the ‘lifting up’ two elements, the earth element and the water element are subordinate and sluggish while the other two are predominate and strong.”
“此中举足之时，则地水二界劣而钝，而其他的（火风）二界优而强。”
Among the elements the water element and the earth element are said to be heavy.
在诸界之中，地界和水界是沉重的。
Fire element and wind element are said to be light.
火界和风界是轻扬的。
When you move upward the earth element is sluggish, not predominate at that time.
当你举足的时候，地界是劣钝的，不是处于优胜的状态，
The wind element and fire element are predominant.
而风界和火界是处于优胜的状态。
When you ‘put down’, then the earth element is predominant, but not the fire element.
当你下足的时候，地界处于优胜的状态，而火界则不处于优胜的状态。
It is like that.
诸如此类。
“Likewise in the ‘shifting forward’ and ‘shifting sideways’.
“于向前及伸足亦然。
In the ‘lowering down’ two elements, the fire element and the air element, are subordinate and sluggish while the other two are predominate and strong.
于下足之时，则火风二界劣而钝，其他的二界优而强。
Likewise in the ‘placing down’ and ‘fixing down’.”
于置足及踏地亦然。”
“He attributes the three characteristics to materiality according to ‘disappearance of what grows old in each stage’ by means of these six parts into which he has thus divided it.”

“如是分成了六部分，依彼等的年龄的增长而消灭的色以提起三相。”

Materiality in one stage ceases and does not reach to the second stage and so on.
在某一个阶段停止的色法不会至于第二个阶段，等等。

He tries to see or here attribute the three characteristics to all material properties.
行者努力观察所有色法的三相。

“When he sees formations stage by stage with insight, his comprehension of materiality has become subtle.
66 段：“如是观诸行节节破坏者的思惟于色是很微细的。

Here is a simile for its subtlety.”
关于这微细的（思惟的）譬喻如下。”

A simile is given.
然后给出了一个譬喻。

The application of the simile in actual experience is explained in paragraph 67.
第 67 段解释了这个比喻在实际经验中的应用。

Then materiality arising from nutriment, arising from temperature, kamma-born, consciousness-originated are explained.
解释了食生色、时节生色、业生色和心生色。

In whatever a yogi contemplates, he contemplates on the impermanent nature, the suffering nature, and the no self-nature of these things.
行者总是要观察诸法的无常、苦、无我这三种性质。

He tries to see them as impermanent, as suffering, an as no self.
行者努力观察它们的无常、苦、无我。

So in many ways a yogi may see these during the practice of meditation.
因此，在禅修中，行者可以通过不同的方法观察它们。

These are not direct seeing.
这些不是直接的观察。

These are all inferential vipassanā.
这些都是推理的观智。

There may be a little thinking or something like that here.
这里可能有一些类似推理的思维。

That is why Venerable Mahāsi Sayādaw did not encourage this kind of practice.
因此，马哈希尊者不鼓励这样的修法。

Just do it for a while.
只是偶尔这样去修习。

Don’t spend much time with this type of observing or viewing of different physical or mental phenomena, attributing the three characteristics to them because it is something like a distraction.
不要花费太多的时间这样去观察不同的色法和名法，观察它们的三相，因为它似乎是某种打岔（because it is something like a distraction）。

That is because when you are trying to see the impermanent nature and so on, you are not really practicing mindfulness.
因为，当你努力去观察无常等性质的时候，你实际上不是在修习正念。

It is something like speculating or thinking.
这有点想是打妄想（It is something like speculating or thinking）。

It will take a yogi away from the real object of meditation.
这会将行者带离禅修的真正所缘。

Therefore it is not encouraged.
因此，这种修法是不被鼓励的。
Also a yogi cannot go through all the methods mentioned in this book.
当然，行者也不能修完这本书提到的所有修法。
A yogi must have a good knowledge of Abhidhamma to go through all these.
要想理解这些，行者需要对阿毗达摩有完整的理解。
Even though he may have a good knowledge of Abhidhamma, he will not see all of them in his practice of meditation.
即使他对阿毗达摩有很好的理解，在禅修中，他也不能观察到所有一切。
That is because some can only be seen by the Buddha and persons of high intellectual nature.
这是因为其中有一些只有佛陀和具有高度智慧的人才能观察到。
If during the practice of vipassanā you do not experience all of these, don't bother.
在内观的修行中，如果你不能体验到所有这一切，也不要忧虑。
It is a book, so it has to explain everything during the practice in detail.
这是一本著作，因此，必须将修行中的一切事情进行详细的讲解。
In brief it is just applying the three characteristics to everything we observe, everything that we take as an object of meditation.
简而言之，它只是将三相应用到我们观察到的一切法，应用到禅修的所缘。
"When he discerns consciousness-originated materiality and attributes the three characteristics to it in this way, this meaning becomes evident to him."
72 段："如是把握了心等起色，并于彼处提起三相的瑜伽者，则明此义。"
Then we have verses.
接着是偈颂。
"Life, person, pleasure, pain - just these alone
"生命与身体，苦受与乐受，
Join in one conscious moment that flicks by."
只是一心相应（Join in one conscious moment），刹那迅速而灭。"
The Pāḷi here really means that they are associated with one consciousness.
这里的巴利语意思实际上是它们与一个心相应。
'Join in one conscious moment' means they are associated with only one moment of consciousness and that moment is very brief.
"Join in one conscious moment"意思就是它们只是与一个心识刹那相应，那个刹那非常短。
"Gods, though they live for four-and-eighty thousand
"纵使存续了八万四千小劫的诸天，
Eons, are not the same for two such moments."
也不得二心生存于一起（not the same for two such moments）。"
Here the original Pāḷi means:
这里的巴利语原文意思是：
"These gods do not exist there associated with two consciousnesses at a time.
"这些诸天的存在也不能让两个心同时生起。"
That means however long they live, they live for one moment at a time.
意思就是，不管这些天人寿命多久，每次也只能是一个刹那。
They cannot live for two moments at a time.
它们每次不能经历两个刹那。

That is what is meant here.
这就是这里的意思。
It is not that they are ‘not the same for two such moments’, but they do not exist with two moments of consciousness.
这里并不是像英译说的：“不同的两个刹那是不相同的”，而是它们的两个心识刹那不能同时存在。
There is only one moment.
每次只有一个刹那。
“Ceased aggregates of those dead or alive
“此世的死者或生者的诸蕴，
Are all alike, gone never to return;
一旦灭去不转生是同样的。
And those that break up meanwhile, and in future,
那些已坏与未来当坏的诸蕴，
Have traits no different from those ceased before.”
以及中间正灭的诸蕴的坏相无差异。”
They have the same characteristics, the same nature of impermanence and so on.
它们具有相同的特相，无常等等的性质。
“No [world is] born if [consciousness is] not
“心不生而无生“——
Produced” - actually “No world is born with consciousness which is not produced.”
实际上是“如果心没有被产生，那么世界也不会产生。”
When there is no consciousness, there is no world living.
如果没有心，就没有世间。
“When that is present, then it lives.”
“由心现起而生存”——
So the world lives with the presence of consciousness.
世间的存在是因为心识的存在。
“When consciousness dissolves, the world is dead:
“由心灭故世间灭，
The highest sense this concept will allow.”
此依第一义施设。“
‘When consciousness dissolves the world is dead’ means that we are dying at every moment.
“由心灭故世间灭”意思是我们每个刹那都在死去，
There is death at every moment because the moments of consciousness are very brief.
每个刹那都在死去，是因为心识的刹那非常短小。
So at every dissolution of a moment of consciousness we die.
因此，随着每个心识刹那的灭去，我们死去。
So we are always dying although we say that we are living.
虽然我们说自己活着，但是我们一直在不断死去。
A man lives, a woman lives, you live, I live.
某个人活着，你活着，我活着。
In fact we are always dying with the dissolution of each brief moment of consciousness.
实际上，随着心识在每一个刹那的灭去，我们一直在死去。

“When consciousness dissolves, the world is dead:
“由心灭故世间灭，
The highest sense this concept will allow.”
此依第一义施设（The highest sense this concept will allow）。“
Do you know the meaning of that?
大家怎么理解这句？
It is stated in footnote 23.
脚注 23 有说明。
‘Pm’ means the Sub-Commentary.
“pm”意思是复注。
“ ‘Pm’ and the Sinhalese translation have been taken as guides in rendering this rather difficult verse.”
“复注和僧伽罗译文作为指导，帮助大家理解困难的偈颂。”
Yes, it is difficult.
是的，这个很难理解。
Now here ‘the highest concept this concept will allow’ means that when we say that he lives, I live and so on, it is just for convenience in speaking that he lives, you live, I live and so on.
“此依第一义施设”意思是当我们说他活着、我活着等等的时候，这只是一种方便的说法——他活着，你活着，我或者，等等。
The real ultimate truth is that we are dying at every moment.
第一义谛是——我们每个刹那都在死亡。
When we say that I live, he lives, we are taking that as though it were the ultimate truth, but actually it is not.
当我们说我活着，他活着，我们觉得这是第一义谛，实际上这不是。
So although it is not ultimate truth, it is like ultimate truth.
虽然这不是第一义谛，但是看起来像第一义谛。
‘The highest sense’ means ‘ultimate truth’.
“第一义谛”的意思是“究竟的真理”。
When we use the expression ‘I live’ or ‘he lives’, we are talking on the conventional level.
当我们使用“我活着”或者“他活着”的时候，我们是在世俗层面这样说的。
We take that conventional level to be a real truth.
我们将世俗层面的观念当成究竟的真理，
Actually it is not.
其实不是这样。
“No store of broken states, no future stock.”
“已坏之法不是去贮藏起来的，也不是有于未来积聚的。”
There are no states stored in the past and no future stock.
没有一法是储存在过去，也不是积聚在未来的。
“Those born balance like seeds on needle points.”
“即是那些现在存续的诸蕴，如置芥子于针峰。”
Seeds put on needle points immediately fall.
将芥子放在针尖上，它很快就会掉下来。
“Break-up of states is foredoomed at their birth;
“坏灭预定了现生的诸法，

Those present decay, unmingled with those past.
存续的可灭之法与前灭之法而不杂。
They come from nowhere, break up, nowhere go.
不知它们所从来，坏了不见何所去，
Flash in and out, as lightning in the sky.”
犹如空中的电光，须臾而生灭。”
Everything just arises and disappears.
诸法生了又灭，
It does not last long.
并不会持续长久。
“Having attributed the three characteristics to that arising from nutriment, etc., he again attributes the three characteristics to natural materiality.”
73 段：“如是于食所成色等提起三相之后，更于法性色（natural materiality）提起三相。”
‘Natural materiality’ is what?
“法性色”是什么意思？
“ ‘Natural materiality’ is a name for external materiality that is not bound up with faculties.”
“法性色——是在外界与根无关的色。”
‘That is not bound up with faculties’ means that it does not belong to living beings.
“与根无关”的意思是，它不属于有情。
“And arises with the eon of world expansion” - do you know that?
“自成劫以来所生起”——大家懂这句吗？
Do you remember the beginning of the world cycle and the dissolution of the world cycle?
大家记得世界的起源和灭亡的轮转吗？
There are four periods in the world.
世界的存在分四个阶段。
‘World expansion’ means the formation stage of the world.
“成”意思就是世界的形成阶段。
The world disintegrates and then stays in that stage for another period.
世界解体，然后在某个时间处于这种解体的状态。
Then there is the arising period.
接着是它的生起阶段。
That period here is called ‘ the eon of world expansion’.
这个阶段在这里被称为“成劫”。
That means from the beginning of the world.
意思就是世界的起源。
You can go back to the thirteenth chapter, paragraph 38.
大家可以回到第十三章 38 段。
They are outside things like iron, copper, tin, lead, gold, silver, pearl, and so on.
外部的诸法有铁、铜、锡、铝、金、银、珍珠等等。
“That becomes evident to him by means of an asoka shoot.
这些对于他来说就像例如阿恕迦树的嫩芽那样明显。
For that to begin with is pale pink; then in two or three days it becomes dense red” and so on.
“最初是淡红色，过了两三天成深红色”等等。

From one stage to another nothing is carried over or reaches to another stage.
从一个阶段到另外一个阶段，但没有一法从此至于彼。
After the stage of becoming, it dissolves.
这个生长的阶段过去之后，就是凋谢的阶段。
“After it has become the color of dark green leaves, as it follows out the successive stages of such material continuity, it eventually becomes withered foliage, and at the end of the year it breaks loose from its stem and falls off.”
“从青叶之时以后，相续其同样之色约至一年的光景成为黄叶，并自叶柄而脱落。”
“Discerning that, he attributes the three characteristics to it thus:
“那瑜伽者把握了它而于彼处提起三相：
The materiality occurring when it is pale pink ceases there without reaching the time when it is dense red” and so on.
于淡红色之时转起的色，不至于深红色之时必灭”等等。
This is how a yogi “comprehends the formations by attributing the three characteristics to them by means of the Material Septad.”
行者就是这样地“如是以色七法提起（attributing）三相思惟诸行。”
In seven different ways he views matter or the material property as impermanent and so on.
他用其中不同的方法来观察色法的无常等性质。
In Pāḷi the word used for attributing is ‘putting on’.
“ attributing”对应的巴利语意思是“putting on”（提起）。
To see the individual characteristics is the real thing.
观察个别的自相是真实之法。
To see the impermanent and so on is something we ‘put on’ the dhammas.
去观察无常等相就是在提起诸法。
That is why ‘putting on’ is said in the books.
因此这里就用“提起”这个词。
On page 719 in footnote 18 it says “When the generation of materiality is seen its dissolution also is seen, and so he said ‘One who sees the generation of materiality thus is said to comprehend the material at one time’ because of the brevity of states’ occurrence.”
大家看 719 页的脚注 18：“这样观色的生起之人，也会观到色法的灭去，因此他说：‘于时而思惟于色’，因为诸法的出现时间很短。”
That phrase should go after ‘seen’ at the end of the first line - “When the generation of materiality is seen its dissolution also is seen because of the brevity of states’ occurrence.”
最后一句话应该放在第一句结束的“seen”后面：“这样观色的生起之人，也会观到色法的灭去，因为诸法的出现时间很短。”
They arise and disappear so rapidly that when you see the arising, you will not fail to see the dissolution also.
诸法的生灭非常迅捷，如果你能看到它的生起，也就能看到他的灭去。
They are so brief.
它们存在的时间很短。
“For it is not the seeing of mere generation that is called ‘comprehension’ but there must be seeing of rise and fall besides.
“并不是观到生起才被称为‘思维’，必须观到生起和灭去。
So too the apprehending of generation in the other instances.”
对其他法的生起也是如此观。”

Seeing of mere generation, mere arising is not called ‘comprehension’ here.
仅仅是观到生起在这里不被称为“思维”。

In order to be called ‘comprehension’ there must be seeing of arising and disappearing or rise and fall.
要被称为“思维”，必须观到生起，也观到灭去。

Sādhu!
萨度！

Sādhu!
萨度！

Sādhu!
萨度！

42A 说道非道智见清净品

第二十 说道非道智见清净品 Ps: 076-097

In the practice of vipassanā a meditator goes from one stage of knowledge to another.
在修习观禅的时候，行者从一个观智阶段到另一个观智阶段。

The first stage of that knowledge is discerning mind and matter or defining mind and matter.
第一个是名色分别智。

That we have already done.
我们已经讲完了。

After gaining what is called ‘momentary concentration’, a meditator comes to see mind and matter clearly.
获得刹那定之后，行者就能清晰地观察名法和色法。

This is said to be the beginning of vipassanā knowledge.
这就是观智的开始。

After seeing mind and matter clearly, he sees the causes of mind and matter or cause-effect relationship between mind and matter, between mind and mind.
清晰地分辨名色之后，他观察名色的原因，或者观察名色之间的因果关系。

When he has seen the causes and the conditions of mind and matter, he is said to have reached the ‘Purity of Views’.
当他观察到名法和色法的因缘时，他就获得了“见清净”。

After discerning the causes and conditions of mind and matter, he goes further in the series of vipassanā knowledges.
分辨了名法和色法的因缘之后，他进一步获得观智。

That is he tries to comprehend mind and matter clearly.
于是他清晰地思维名法和色法。

At the beginning of chapter 20 it is said that “The knowledge established by getting to know the path and the not-path thus”, and then “One who desires to accomplish this should first of all apply himself to the inductive insight called ‘Comprehension by Groups’” and so on.
在第 20 章的开始：“‘这是道，这是非道’，象这样知道了道与非道所建立的智为‘道非道智见清净’”，以及“欲求完成那（道非道智见清净）的人，先应以称为聚的思惟的方法观而行瑜伽”等等。

So he applies the comprehension by groups or just the knowledge of comprehension of mind and matter.
这样他就应用名法和色法的聚的思维或者或者思维智。

We are just in the middle of this knowledge.
我们学完了这种智的一半。

In order to comprehend mind and matter clearly and in order to practice comprehension by groups, we are made to understand the three kinds of full understanding, then how mind and matter are to be comprehended according to groups, and so on, and then how to comprehend matter in different ways, and then how to comprehend mind or mentality also in what is immaterial.
为了清晰地思维名法和色法，为了修习聚的思维，我们要理解三种遍知，然后是根据聚对名法和色法进行思维，等等，然后是如何以不同的方式对色法进行思维，然后是对名色进行思维，对非色进行思维。

So first rūpa (matter) should be comprehended in seven different ways.
首先，应该以七种方式思维色法。

That is described in paragraph 46 and so on.
第 46 段等对此进行了介绍。

That is called ‘Material Septad’, Seven Kinds of Comprehension of Mind and Matter.
这被称为“色的七法”（Material Septad），对名色的七种思维。

Today we come to the Immaterial Septad.
今天，我们学习非色的七法。

“He comprehends all natural materiality in this way.

“他以这样的方法而思惟一切的法性之色。”

This is how, firstly, he comprehends formations by attributing the three characteristics to them by means of the Material Septad.”
行者首先就是这样地“如是以色七法提起三相思惟诸行。”

So he comprehends all formations (That means all mind and matter.) by attributing the three characteristics to them.
因此，他通过提起三相思维一切的行（意思就是所有的名法和色法）。

That means seeing them as impermanent, as suffering, and as no-self.
意思就是观察它们的无常、苦、无我。

Now the author gives the other seven methods.
现在论师给出了其他七种方法。

They are called ‘The Immaterial Septad’.
它们被称为“非色的七法”。

“The headings of what was called above ‘The Immaterial Septad’ are these:

076 段：“其次是说以非色七法，这些是有关的论题：

(1) by groups, (2) by pairs, (3) by moments, (4) by series, (5) by removal of false view, (6) by abolition of conceit, (7) by ending of attachment.”
1. 以聚，2. 以双，3. 以刹那，4. 以次第，5. 以除见，6. 以去慢，7 以破欲。”

There are the seven ways to apply.
可以采用七种方法。

So (1) ‘by group’ means the states belonging to the Contact Pentad.
“以聚是以触之五法”，

You don’t know what ‘Contact Pentad’ is, but please read footnote 24.
大家不知道什么是“触之五法”，可以阅读脚注 24。

‘Contact Pentad’ means contact, feeling, perception, volition, and consciousness.

“触之五法”意思是：触、受、想、思、识。

In this order they are mentioned in the first book of Abhidhamma, Dhammasaṅganī.
《法集论》中按照这个顺序提到了它们。

That is why they are called ‘Contact Pentad’.
因此，它们被称为“以触为第五之法”。

So five things beginning with contact, they are contact, feeling, perception, volition and consciousness.
因此，这五法是以触开始，它们是：触、受、想、思、识。

“Here, ‘he comprehends by groups’ [means that] a bhikkhu considers thus:

“如何以聚而思惟呢？兹有比丘作这样的观察：

The states belonging to the contact pentad arising in the comprehending of head hairs as ‘impermanent, painful, not self’; the states belonging to the contact pentad arising in the comprehending of body hairs as in the contemplation of brain” and so on.

‘此等在思惟发是无常、苦、无我之时而生起的以触为第五之法，在思惟毛……乃至脑是无常、苦、无我之时而生起的以触之五法’”等等。

Now you see ‘brain’ here.
大家在这里看到了“脑”。

In the so called ’32 parts of the body’ the brain is in the middle, not at the end of the list.
在 32 身分中，“脑”是位于列表的中间，而不是列表的末尾。

Actually only 31 parts are mentioned in the Suttas, mentioned in the Mahā Satipaṭṭhāna Sutta and other Suttas.
实际上，经文中，也就是《大念处经》等经文中只提到 31 身分。

But in a book called ‘Paṭisambhidāmagga’, which is ascribed to the Venerable Sāriputta, the brain is added.
但是在舍利弗尊者所著的《无碍解道》中增加了“脑”。

It is added at the end, not in the middle as we do, now as we practice meditation now.
“脑”是加在最末的，不是像我们禅修中的放在中间。

So ‘in the contemplation of brain’ means he has come to the end of the list.
因此“思维脑”意思是“脑”在列表的最末。

“ ‘Impermanent, painful, not self’; - all these states disintegrate section by section, term by term, like crackling sesame seeds put into a hot pan, each without reaching the next: therefore they are impermanent, painful, not self.

“由一节节一分分的灭亡，正如投于热釜之内的胡麻子作答答之声而破坏了的一样；所以是无常、苦、无我。

This, firstly, is the method according to the Discourse on Purification.”
这是先依清净说中的方法。”

This one way of doing contemplation by groups.
这是进行聚的思维的一种方法。

There is another way.
还有一种方法。

“According to the Discourse on the Noble Ones’ Heritages, however, he is said ‘to comprehend by groups’ when by means of a subsequent consciousness he comprehends as ‘impermanent, painful, not self’ that consciousness which occurred [comprehending] materiality as ‘impermanent, painful, not self’ in the seven instances of the Material Septad given above.

“但于圣种说中的说法，是于前面所说的色七法的七处中而思惟“色是无常苦无我”所转起之心，再以次一（刹那）心思惟彼心是无常苦无我，是名以聚思惟。

As this method is more suitable we shall therefore confine ourselves to it explaining the rest.”
此说（较前说）更妥。是故以同样的方法而分别其他的（六法）。”

Now in the first method a yogi takes head hairs as an object of meditation, then body hairs, the skin, teeth, and so on.
第一种方法，行者以头发作为禅修的所缘，然后是身毛、皮肤、牙齿，等等。

But in this method he comprehends the consciousness itself which comprehends head hair as impermanent and so on.
但是，这一种方法，他思维心本身的无常等等。

Here a yogi does not go to other objects.
在这里，行者是不会采用其他的所缘的，

So he is not distracted.
不会被其他所缘干扰。

That is why it is said that it is more suitable.
因此说它是更合适的。

If you have to take the head hair, body hair and so on, then at every time there is new subject of meditation.
如果你要用头发、身毛等作为所缘，那么每次都需要一个新的禅修所缘。

But here you just take the consciousness which takes them as impermanent and so on.
但是，这里你只需要将缘取它们的心作为所缘，思维心的无常等等。

So a yogi is not distracted.
这样行者就不会受到干扰。

That is why this method is said to be more suitable than the first one.
所以，此种方法就比第一种方法更加合适。

Here 'comprehending by groups' means actually comprehending the consciousness which comprehends head hairs and so on as impermanent and so on.
这里“聚的思维”实际上指的是思维“思维头发等等”的心识的无常等。

So it is comprehending the comprehending consciousness.
所以，这里是思维那个“思维的心”。

“(2) By pairs: after the bhikkhu has comprehended as 'impermanent, painful, not self' the materiality of the 'taking up and putting down' (That really means from birth to death.), he comprehends that first consciousness [with which he was comprehending the materiality] too as 'impermanent, painful, not self' by means of a subsequent consciousness.
“‘以双’，兹有比丘，思惟取舍色（从生至死的色）是无常苦无我，再以另一心思惟彼心亦是无常苦无我。

(Here also by one consciousness he takes another consciousness as object of vipassanā meditation.
（在这里，他用一个心取另外一个心为观禅的所缘，

And he takes that consciousness also to be 'impermanent' and so on.)
观察另外一个心的无常等等。）

After he has comprehended as impermanent, painful, not self the materiality of the 'disappearance of what grows old in each stage' (That means mind and matter in one stage does not reach to the next stage, and mind and matter in that stage also does not reach to succeeding stages and so on.
思惟年龄的增长而消灭之色（也就是一个阶段的名色不会至于下一个阶段，下一个阶段的名色不会至于下下一个阶段，

They are mentioned previously in this chapter.) and that arising from 'nutriment', 'arising from temperature', 'kamma-born', 'consciousness-originated' and 'natural', he comprehends that consciousness too as 'impermanent, painful, not self' by means of a subsequent consciousness.
在本章前面已经介绍过了）、食所成色、时节所成色、业生色、心等起色、法性色是无常苦无我，再以另一心思惟彼心是无常苦无我，

In this way he is said to comprehend by pairs."
是名以双思惟。”

First he comprehends matter as 'impermanent' and so on.

首先，他思维色法是“无常”等等。

Next he takes the consciousness that takes matter as impermanent and so on.
接着，他以这个缘取色法的心为所缘，思维它的无常等等。

So it is called ‘pairs’.
所以，这被称为“以双”。

In the first method, ‘by groups’, he does not comprehend in pairs; he just comprehends the consciousness which takes head hairs, body hairs and so on as ‘impermanent’.
在第一种方法中，他没有“以双”，他仅仅是思维缘取头发、身毛等等的心识，思维它的无常。

Here he takes let us say materiality as impermanent, and then he takes that consciousness which takes materiality as impermanent, as impermanent by another consciousness.
之类，他思维色法的无常，然后用另外一个心思维缘取色法的心识的无常。

It goes in pairs.
这是以双。

That is why the second method is called ‘by pairs’.
所以，第二种方法被称为以双。

The third method is ‘by moments’.
第三种方法是“以刹那”。

“After the bhikkhu has comprehended as ‘impermanent, painful, not self’ the materiality of the ‘taking up and putting down (from birth to death)’, he comprehends that first consciousness [with which he was comprehending the materiality] as ‘impermanent, painful, not self’ by means of a second consciousness, and that second consciousness by means of a third, and the third by means of the fourth, and the fourth by means of a fifth.”
“兹有比丘，思惟取舍色是无常苦无我，彼第一心（思维色法的心）以第二，第二以第三，第三以第四，第四以第五心思惟各各是无常苦无我。”

So it is going in a series.
这样一系列进行下去。

We have to make corrections here.
这里的英译需要改一下。

It should read “and the fourth by means of a fifth as that too is impermanent.”
应该是：“the fourth by means of a fifth as that too is impermanent”。

So we will rub out ‘and that too he comprehends’.
将“and that too he comprehends”删掉。

We don’t need these five words.
这五个单词不需要。

It should be “and the fourth by means of a fifth as that too is impermanent”.
应该是：“the fourth by means of a fifth as that too is impermanent”。

So by the fifth consciousness he comprehends the fourth consciousness.
所以，是通过第五个心来思维第四个心。

That fourth consciousness too is ‘impermanent, painful and not self’.
第四个心也是“无常、苦、无我”。

Here he does not comprehend the fifth consciousness.
这里，他并没有思维第五个心。

He only comprehends the fourth consciousness by the fifth consciousness.
他只是用第五个心思维第四个心。

So we should say “and the fourth by means of a fifth as that too is impermanent, painful, not self.”

应该是：“第四以第五心思惟各各是无常苦无我”。

“After he has comprehended as ‘impermanent, painful, not self’ the materiality of disappearance of what grows old in each stage’ and that ‘arising from nutriment’, ‘arising from temperature’, ‘kamma-born’, ‘consciousness-originated’ and ‘natural’, he comprehends that first consciousness as ‘impermanent, painful, not self’ by means of a second consciousness and that second consciousness by means of a third, and the third by means of a fourth, and the fourth by means of a fifth.

“思惟年龄的增长而消灭的色，食所成色，时节所成色，业生色，心等起色，法性色是无常苦无我，彼第一心以第二心，第二以第三，第三以第四，第四以第五心思惟各各是无常苦无我。如是以把握了色的心以后的四心思惟，是名以刹那思惟。”

Here also we should have ‘as that too is impermanent, painful, not self’.

这里的英译也要改成“as that too is impermanent, painful, not self”。

“Comprehending thus four [consciousnesses] from each discerning of materiality he said to comprehend by moments.”

“如是以把握了色的心以后的四心思惟，是名以刹那思惟。”

So this is said to be ‘comprehending by moments’.

因此，这就是“以刹那思维”。

There are five consciousnesses.

这里有五个心。

The first consciousness takes materiality as object.

第一个心以色法为所缘。

The second consciousness takes the first consciousness as object.

第二个心以第一个心为所缘。

The third consciousness takes the second consciousness as object.

第三个心以第二个心为所缘。

The fourth takes the third, and the fifth takes the forth.

第四个心以第三个心为所缘，第五个心以第四个心为所缘。

Then he stops there.

然后，就在这里停止了。

That is ‘by moments’.

这就是“以刹那”。

“(4) By series: after he has comprehended as ‘impermanent, painful, not self’, the materiality of the ‘taking up and putting down’, he comprehends that first consciousness as ‘impermanent, painful, not self’ by means of a second consciousness, and the second by means of a third, and the third by means of a fourth,.. and the tenth by means of the eleventh (Here we should strike out the words ‘and that too he comprehends’.) and the tenth by means of eleventh as that too is impermanent, painful, not self.”

“‘以次第’，思惟取舍色是无常苦无我，彼第一心以第二心，第二以第三，第三以第四……乃至第十以第十一心思惟各各是无常苦无我。”——这一段里要把“‘and that too he comprehends”删掉。

In the previous method he stops at comprehending the fourth consciousness by fifth consciousness.

在前一种方法里，他在以第五个心思维第四个心的时候停止下来。

But here he ends by comprehending the tenth by the eleventh consciousness.

但是这里，他在第十一个心思维第十个心的时候停止停止下来。

He doesn’t go beyond comprehending the tenth.

思维了第十个心之后，他没有继续下去。

“After he has comprehended as ‘impermanent, painful, not self’ the materiality of the disappearance of what grows old in each stage” and so on.

“思惟年龄的增长而消灭的色，食所成色……乃至第十以第十一心思惟各各是无常苦无我”等等。

“He comprehends that consciousness as ‘impermanent, painful, not self’ by means of a second consciousness, and the second by means of a third.. and the tenth by means of an eleventh as impermanent, painful, not self.

“彼第一心以第二心，第二以第三……乃至第十以第十一心思惟各各是无常苦无我，

It would be possible to go on comprehending it in this way with serial insight even or a whole day.”

如是以次第观亦可于整天去思惟。”

That means taking the tenth by the eleventh, taking the eleventh by the twelfth, taking the twelfth by the thirteenth and so on.

也就是说以第十一个心思维第十个心，以第十二个心思维第十一个心，以第十三个心思维第十二个心，等等。

So he could go on for the whole day.

这样他可以进行一整天。

“But both the material meditation subject and the immaterial meditation subject become familiar when the comprehending is taken as far as the tenth consciousness.

“然而到了第十心的思惟，他对于色的业处及非色的业处已经熟练

(It is enough just to take up to the tenth consciousness.)

（思维到第十个心就已经可以了），

That is why it is said that it can be (I think ‘should be’ is better, not ‘it can be’.) stopped at the tenth.

是故曾（于圣种说中）说，此时他应（这里的 can 应该改成 should）止于第十心。

(So a yogi must stop at the tenth.

（所以，行者应该停止在第十个心，

He must not go on beyond the tenth because that will make him distracted.)

要一直进行下去，否则可能会受到干扰）

It is when he comprehends in this way that he is said to comprehend by series.”

如是思惟，名为以次第思惟。”

So that is ‘comprehension by series’.

这就是“次第思维”。

The first consciousness takes the materiality as object and the second takes the first consciousness as object and so on, until the eleventh consciousness takes the tenth as ‘impermanent’ and so on.

第一个心以色法为所缘，第二个心以第一个心为所缘，等等，直到第十一个心以第十个心为所缘，思维它的无常等性质。

Then he stops there.

然后，就在这里停止了。

“(5) By removal of false view, (6) by abolition of conceit, (7) by ending attachment: there is no individual method for any of these three.

“（Ⅴ）以除见，（Ⅵ）以去慢，（Ⅶ）以破欲，这三种没有各别的思惟法

(There is no special method.)

（这里没有特别的方法）。

But when he has discerned this materiality as described above and this immateriality as described here, then he sees that there is no living being over and above the material and the immaterial” and so on.

他把握了前面所说的色及这里所说的非色。观彼（色非色）者，除色与非色之外，不见有其他的有情”等等。

This is the description of removal of false view, abolition of conceit, and the ending of attachment.

这里是对除去邪见、断除慢、破除欲的描述。

This is how he comes to this by discerning the mentality and materiality actually as impermanent, suffering and no-self.

这样行者通过分别名色的无常、苦、无我进行修行。

Now paragraph 83 “But in the Discourse on the Noble Ones’ Heritages” - there are two kinds of discourses mentioned by the Visuddhi Magga.

现在看 83 段：“其次于圣种说中”——《清净道论》提到了两部经文。

And the Sub-Commentary did not give us any information about these two methods, ‘Discourse of the Noble Ones’ Heritages’ and ‘Discourse on Purification’.

但是复注并没有给出这两种教法的任何信息《圣种经》（Discourse of the Noble Ones’ Heritages）和《清净经》（Discourse on Purification）。

There seem to have been two lines of instruction given at the time of Venerable Buddhaghosa.

在觉音尊者时代，似乎有两句这样的教法。

“After setting forth the headings thus: ‘As removal of [false] view, as abolition of conceit, as ending of attachment’, the following method is set forth:

“在‘除见、去慢、破欲’的论题之后而示这样的方法：

‘There is no removal of [false] view in one who takes it thus “I see with insight, my insight”; there is removal of [false] view in one who takes it thus “Only formations see formations with insight, comprehend, define, discern, and delimit them”.’”

即若这样见解‘我将作观’，‘我的观（毗钵舍那）’，则他不成为除见。只是领解‘诸行而观、而思惟、而确定、而把握、而分别诸行’者而得除见。”

So when you say ‘I see’, then there is a kind of false view because you have not yet gotten rid of the view of ‘I’.

因此，当你说“我将作观”，这就是某种形式的邪见，因为你还没有破除“我”见。

Only when you see that there are only formations, when you see formations with insight, then there is the removal of false view.

只有当你观察到一切都是诸行，领解诸行而观，这才破除了邪见。

“There is no abolition of conceit in one who takes it thus ‘I see thoroughly with insight, I see well with insight’.”

“如果作‘我将善观’、‘我将愉快地观’的见解，则他不成去慢。”

So I can see this, maybe others cannot.

也就是说，我可以观察到它，其他人观察不到。

“There is abolition of conceit in one who takes it thus ‘Only formations see formations with insight’,” and so on.

“只有领解‘诸行而观、而思惟、而确定、而把握、而分别诸行’者而得去慢。”

“There is no ending of attachment in one who is pleased with insight thus ‘I am able to see with insight’.”

“如果以为‘我能作观’而享毗钵舍那之乐者，则不成破欲。”

Sometimes when people see this, they are attached to that seeing; they like it because this seeing is a result of the individual’s meditation.

有时候，当人们能这样观的时候，他们便产生执着，因为这中观是个人禅修带来的结果，他们便喜欢它。

So there is attachment to this seeing.

这是对于观的执着。

When one is attached to this seeing, then one cannot get rid of attachment.

如果执着于它，便不能破欲。

So ‘I am able to see with insight’ - there is no ending of attachment.

因此“我能作观”——这还没有破欲。

But there is ending of attachment in one who takes it thus ‘Only formations see formations with insight, comprehend,’ and so on.

“只有领解‘诸行而观、而思惟、而确定、而把握、而分别诸行’者而得破欲”等等。

“There is removal of [false] view in one who sees thus ‘If formations were self, it would be right to take them as self; but being not-self they are taken as self.

“‘如果诸行是我，则我是可以了解的，但是无我而误认为我

(They are taken to be ‘self’, although in fact they are ‘not-self’.)

（它们被认为‘有我’，实际上‘无我’），

Therefore they are not self in the sense of no power being exercisable over them; (They do not lend themselves to being ordered by some power or some beings.) they are impermanent in the sense of non-existence after having come to be; they are painful in the sense of oppression by rise and fall.”

所以彼等（诸行）是依不自在之义为无我（它们并不受任何力量或者众生的主宰），依成已而无之义为无常，由生灭所逼恼之义为苦’，作这样领解的人名为除见。”

These are always explained with regard to being impermanent, painful, and not self.

这些总是参照无常、苦、无我进行解释。

“They are not self in the sense of no power being exercisable over them.”

“所以彼等（诸行）是依不自在之义为无我。”

That is the reason for their being anattā (not self).

这就是它们是“无我”的原因。

Non-existence after having come to be, this is the reason for impermanence.

“依成已而无之义为无常，

Oppression by rise and fall, this is the reason for being dukkha (suffering or painful).

由生灭所逼恼之义为苦。”

“There is abolition of conceit in one who takes it thus ‘If formations were permanent, it would be right to take them as permanent’ and so on.”

“‘如果诸行是常，则常是可以了解的……这样领解者名为去慢。”

These paragraphs explain how conceit and others are removed or not removed.

这些段落解释慢等等是如何除去或没有除去的。

Paragraph 88 “This is how he comprehends formations by attributing the three characteristics to them by means of the Immaterial Septad.”

第 88 段：“如是以非色七法提起三相思惟诸行。”

These are seven ways of comprehending the immaterial to be impermanent and so on.”

这些是思维非色是无常等的七种方法。

At this stage both material meditation subject and the immaterial meditation subject have become familiar to him.”

“至此他已通达色的业处及非色的业处了。”

He was very familiar with both matter and mind or mental things when he comes to this stage.

到了这一阶段，他非常熟悉色法和名法。

“Having thus become familiar with the material and immaterial meditation subjects, and so having penetrated here already a part of those 18 Principal Insights which are later on to be attained in all their aspects by means of Full-Understanding as Abandoning starting with Contemplation of Dissolution, he consequently abandons things opposed to what he has already penetrated.”

第 89 段：“他既这样通达色与非色的业处，更应于坏随观后，以断遍知而得一切行相的十八大观，这里先说通达它们（十八大观）的一部分之人的舍断其相反的诸法。”

Now 18 principal insights are given here.

这里给出了十八大观。

Some of them will be described in the section on Contemplation of Dissolution and others will be explained in the next chapter.
有些内容会在坏随观里进行介绍，其他的内容会在下一章介绍。
So we can just leave them here.
我们这里先不管它了。
They are called ‘the 18 principal vipassanā’, 18 principal insights - contemplation of the impermanent, contemplation of pain, contemplation of not self, contemplation of dispassion and so on.
它们被称为十八大观，十八大观是——无常随观、苦随观、无我随观、厌离随观，等等。
We will come to them later.
我们稍后会对其进行介绍。
Now we will go to the Knowledge of Contemplation of Rise and Fall in paragraph 93 and those following.
我们接下来看从第 93 段开始的生灭随观智。
By practicing comprehension by groups, comprehension of matter and comprehension of mind in various ways, the vipassanā knowledge in the yogi becomes strong.
在以不同方式修习聚的思维，思维色法和名法之后，行者的观智越来越强烈了。
After that comprehending knowledge, the yogi goes to the knowledge of contemplation of rise and fall, contemplation of arising and disappearing.
获得这样的思维智之后，行者进入生灭随观智。
“Having purified his knowledge in this way by abandoning the perceptions of permanence, etc., which oppose the contemplations of impermanence, etc., he passes on from Comprehension Knowledge and begins the task of attaining that of Contemplation of Rise and Fall, which is expressed thus.”
第 93 段：“他如是舍断了与无常随观等相反的常想等，得清净智而到达了思惟智的彼岸（终点），为了证得于思惟智之后所说的‘现在诸法的变易随观慧是生灭随观之智’的生灭随观而开始其瑜伽。”
So from here we will from time to time look at the notes.
从这里开始，我们有时候要参考下发资料。
I think it is like a guide for the following paragraphs.
这些似乎是接下来段落的指南。
After this first comprehension knowledge he passes on to Contemplation of Rise and Fall.
从第一个思维智，行者至于生灭随观智。
“When he does so, he does it first in brief.”
“其开始之时，先从简单的下手。”
He does the contemplation of rise and fall first in brief and then he does it in detail by way of conditions and instances.
在开始随观生灭的时候，他先从简单的下手，然后在通过因缘详细进行。
So the first one is a brief method of contemplation.
因此，首先是简单的随观方法。
“When he does so, he does it first in brief.
“其开始之时，先从简单的下手。”
Here is the Text:
有关的圣典如下：
‘How is that understanding of contemplating present ‘states’ change is knowledge of contemplation of rise and fall?
“如何是现在诸法的变易随观慧为生灭随观之智？

‘Present materiality is born [materiality] (That means materiality that has been born is present.); the characteristic of its generation is rise, the characteristic of its change is fall, the contemplation is knowledge’.”
生色为现在，此（生色的）生起相为生，变易相为灭，随观即智”。
The present materiality is born of materiality, which has been born, is present.
现在的色法是生于色法。
Here ‘present materiality’ is called ‘born’.
这里的“生色”被称为“生”。
That means it is included in the trio of instants.
意思就是它被包括在三个刹那之中。
Please see footnote 30 on the next page.
大家看下一页的脚注 30。
“Present materiality is called ‘born materiality’; it is included in the trio of instants [of arising, presence and dissolution] is what is meant.”
“生色被称为生色，因为它被包括在生、住、灭的三个阶段之中，这就是这里的意思。”
‘Materiality that has been born is present’ means materiality that is endowed with three instants - arising, dissolution and dissolution.
“生色是现在”意思是色法具有三个阶段——生、住、灭。
That means the real present.
这是真正的现在。
“But that is hard to discern at the start, so the interpreting by insight should be done by means of presence according to continuity.”
“但是在开始的时候是难以分别的，因此观的解释应该通过相续，以现在的方式完成。”
To really see the three instants (arising, present and dissolution) is difficult.
真正地看到生、住、灭的阶段是很困难的。
So for the beginner it is almost impossible.
对于初学者，这几乎不可能。
Therefor the insight should be done by means of presence according to continuity.
“因此观的解释应该通过相续，以现在的方式完成。”
That means the matter in one condition does not go over to another condition.
意思是某个缘下的色法不可能至于另一个缘。
For example, when you are cold, you have certain kinds of material properties in your body.
例如，当你觉得冷的时候，你的体内有若干种色法。
Those do not go over to the stage when you become warm and so on.
当你热的时候，这些色法不会至于那个阶段。
This is called ‘presence according to continuity.
这就被称为“通过相续，以现在的方式”。
There are different kinds of presence (paccuppanna or present).
有不同形式的“现在”（paccuppanna）。
Do you remember that?
你们还记得吗？
Sometimes we call the present the whole life.
有时候，我们称之为整个生命。
We call it ‘present’.

我们称之为“现在”。
Right?
对吧？
Also sometimes we call ‘present’ that which lasts for some time, like the material properties lasting for the time when we are warm, when we are hot, and when we are cold.
有时候，我们也将“现在”看成持续一段时间，色法会在我们热的时候持续一段时间，当我们冷的时候，也是如此。
For all these different material properties arise.
在这些阶段，不同的色法生起。
That is continuity present.
这就被称为“相续的现在”。
And the instant present is the moment, the momentary present.
但是刹那的现在只是一个刹那。
That is actually the real present, which has the three sub-moments of arising, present and dissolution.
这才是真正的现在，它有三个小刹那——生、住、灭。
There are three kinds of present.
因此，有三种形式的“现在”。
You can go to chapter 13, paragraph 111.
大家可以前往 13 章 111 段。
“Present materiality is born materiality; the characteristic ‘of its generation is rise, the characteristic of its change is fall, the contemplation is knowledge’.”
“现在的色是生色，此（生色的）生起相为生，变易相为灭，随观即智”。
So arising is characteristic of its generation and falling is characteristic of its change.
因此生起相是生，变易相是灭。
And contemplation is knowledge of present feeling, perception, formations, consciousness, eye, etc.
‘Present becoming is born’ - that means becoming that has been born is present.
随观是关于现在受、想、行、识、眼等的智——“现在之有为生”——意思是所生之有是现在。
“The characteristic is rise, the characteristic of change is fall.
“它的生起相为生，变易相为灭，
The contemplation is knowledge.”
随观即智”。
It is taken from the Paṭisambhidāmagga.
这段是来自《无碍解道》。
Did you notice that it stops with becoming?
大家注意到没有，在“有”（becoming）之后就没有了？
Because with respect to ‘etc.’ you have to understand many things.
因为有一个“etc”，你就要理解很多东西。
Where do you find ‘becoming’?
“有”出现在什么地方？
In Dependent Origination.
缘起里。
Right.
对。
After becoming what is there?

“有”之后是什么？
Birth, old age and death.
生、老和死。
Right?
对吧？
So please read the end of footnote 30.
请参看脚注 30 结尾的部分。
“For the elision represented by ‘etc.’ see chapter 20, paragraph 9.”
“至于‘etc’所代表的省略。’见第 20 章第 9 段。”
In this case, however, the last two members of the Dependent Origination are left out.
然而，在这种情况下，缘起支的最后两支被省略了。
Although stages possessed of (Please add ‘birth’ there.) birth, aging, and death are mentioned under the heading of birth and of aging and death in Comprehension by Groups, etc., nevertheless here in the description of Knowledge of Rise and Fall, if it were said ‘present birth is born; the characteristic of its generation is rise, the characteristic of its change is fall’, etc., it would be tantamount to an affirmation and approval of the proposition that birth and aging and death were possessed of birth and aging and death.”
虽然思维聚等等，在生、老和死的名目下，这些阶段包含（请在此处增加“生”）生、老、死，尽管如此，在生灭随观智的描述中，如果说‘现在的生是生，生起相为生，变易相为灭等等’，这就等于认可生、老和死具有生、老和死这样的说法。”
That is why they are left out.
所以，这里就省略了。
Birth, aging and death are one thing and those having birth, aging and death are another.
生、老和死是一件事，具有生、老和死之法是另外一回事。
Let us say ignorance as an example.
我们姑且以无明为例。
Ignorance has arising, presence and dissolution.
无明具有生、住和灭。
If the author does not stop at becoming, but goes on to birth, decay and death, then they themselves will have them or something like that.
如果论师在“有”的阶段没有停止，继续说生、老和死，那么就等于是说“生、老、死”具有生、老、死。
It is an absurd saying.
这是一种奇怪的说法。
Birth possesses birth, aging possesses aging, and death possesses death.
生拥有生，老拥有老，死拥有死。
That is why they are left out.
所以，这里就省略了。
So that Text ends with ‘becoming’ in order to avoid that.
因此，经文就在“有”的地方结束，就是为了避免这个。
Birth is the arising of things.
生就是诸法的生起。
Right?
对吧？
And aging is the deterioration of things and then dissolution is the disappearing of things.
老就是诸法的败坏，而灭则是诸法的消失。
So birth cannot have another birth although ignorance or formations can have birth, decay and death.

因此，生不能拥有另外一个生，虽然“无明”或“行”可以有生、老和死。

But birth itself cannot have birth, decay and death because it itself is birth.
但是生本身不能拥有生，老和死，因为它本身就是生。

That is why the last two links are left out here.
因此这里最后两个关系就被省略了。

Paragraph 95 “In accordance with the method of this text he sees the characteristic of generation, the birth, the arising, the aspect of renewal, of born (‘Mentality’ is missing there.) mentality and materiality, as ‘rise’, and he sees their (not ‘its’) characteristic of change, their (not ‘its’) destruction, their (not ‘its’) dissolution, as ‘fall’.
第 95 段：“他依据这圣典的论法，正观生之名色（英译漏掉了 mentality）的生起相、生、起、新行相为生，变易相、灭尽、破坏为灭。”——这里英译的三个 their 都要改成 its

If you look at the passage in paragraph 94, there is materiality, and then there is mentioned feeling, there is perception, formations, and consciousness.
如果大家看第 94 段的段落，那里有色法，然后提到受、想、行、识。

And also there are eye, ear and so on.
这里也有眼、耳等等。

There are many things there.
这里有许多法。

In accordance with this method in this text he sees the characteristic of generation or arising.
根据此处圣典的这种方法，他观察到生相。

The birth, the arising, the aspect of renewal of born mentality and materiality, that is both mind and matter, not only matter but also of mind he sees.
他依据这圣典的论法，正观生之名色的生起相、生、起、新行相为生，这里英译少了一个“名法”。

So actually the arising of mind and matter as arising he sees.
因此，实际上，行者观察到名法和色法的生为生。

And he sees their characteristic of change, destruction and dissolution as fall.
然后，他观察到变易相、灭尽、破坏为灭。

“He understands thus:

“他这样的了解，

‘There is no heap or store of unarisen mentality-materiality [existing] prior to its arising.

‘这名色的生起之前，没有未生起的（名色的）聚或集，

When it arises, it does not come from any heap or store; and when it ceases, it does not go in any direction.
其生起时不从任何的聚或集而来，

There is nowhere any depository in the way of a heap or store or hoard of what has ceased” and so on.
灭时没有到任何方维而去，已灭的没有于一处聚、集、或贮藏”等等。

Then there is the simile.
接下来是一个譬喻。

“It (sound) is brought into being owing to the lute, the lute’s neck, and the man’s appropriate effort, and having been, it vanishes - so too all material and immaterial states, not having been, are brought into being, and having been they vanish.”
“只是由琵琶、弦（the lute’s neck）及人的适当的努力之缘，其未有（之音）而生，既有而灭，如是一切色与非色之法，未有者而生，既有者而灭。”

Now ‘the lute’s neck’ - the Pāḷi word here normally means ‘the lute’s neck.
这里英译的“lute’s neck”，这里的巴利语的意思就是“某种乐器的颈”。

But the Sub-Commentary explains it to mean not the lute's neck.
但是注释书的解释，这不是某种乐器的颈，

I think it is called 'pick'.
我想应该对应于英语的“pick”（梭子）。

It is something used to play the string.
这是用来拨弄弦的梭子。

They use something.
类似于此的东西。

Right?
对吧？

It should be 'owing to the lute, the pick, and the man's appropriate effort, and having been it vanishes' and so on.
应该是“只是由琵琶、梭子及人的适当的努力之缘”等等。

The sound arise only when the lute is played.
只有用梭子拨弄，琵琶才能发声。

It is not stored anywhere before it comes into being.
声音并不是被藏在什么地方，然后跑出来了。

And it is not stored anywhere after it goes out of being.
声音消失之后，也不是藏在什么地方。

In the same way mind and matter just arise and before arising they are not stored anywhere, and after vanishing they are not stored anywhere.
同样地，名法和色法在生起之前也并不是被藏在什么地方，消失之后，它们也没有被储藏在任何地方。

That is why at every moment there is new mind, new matter and so on.
因此，在每个刹那，都有新的名法、新的色法等等。

“Having given attention to rise and fall in brief thus, he again [does so in detail].”

“既已如是简单地忆念生灭，他更……”

Now it explains in detail.
现在进行详细的解释。

“He sees the rise of 'the materiality aggregate in the sense of conditioned arising' thus:

“从诸缘的生起，而观色蕴的生起。

With the arising of ignorance there is the arising of materiality."
从无明的生起，而观色的生起。”

Now what is meant here is that he sees the arising of materiality by way of its conditions or its causes.
这里的意思是他通过诸因缘，观察到色法的生起。

So instead of saying 'in the sense of conditioned arising', we should say 'by the nature of arising of conditions'.
这里英译的“in the sense of conditioned arising”，要改成“by the nature of arising of conditions”。

With the arising of ignorance there is arising of materiality.
从无明的生起，而观色的生起。

That means because there is ignorance there is matter.
意思就是因为有无明，就会有色法。

So he sees the arising of matter by way of its cause.
这样它通过色法的因来观色法。

Because of the existence of ignorance there is arising.
因为无明的存在，就会有色法的生起。

With the arising of ignorance there is the arising of materiality.
因为无明的生起，就会有色的生起。
With the arising of craving, with the arising of kamma there is the arising of materiality.
因为无明的爱的生起，就会有业的生起。
“(1) He sees the rise of ‘the materiality aggregate (again) by the nature of arising of conditions’ thus:
“从诸缘的生起的本质，而观色蕴的生起：
With the arising of ignorance there is the arising of materiality.”
从无明的生起，而观色的生起。”
So these four are one group and the fifth is a separate group.
这四个是一组，第五个是单独的一组。
“(5) One who sees the rise of generation sees the rise of materiality aggregate.
“（5）观到生之生起，则观到色蕴的生起。
(Here he just sees the arising of material aggregate not by way of causes, not by way of the arising of its conditions.
（这里，行者只是观察到色蕴的生起，不是通过观察诸缘生起的方式，
He just sees its arising.)
他只是观察它的生起。）
One who ‘sees the rise of the materiality aggregate sees these five characteristics.”
见色蕴之生起，则见此五相。”
That means four by way of conditions, and one is called ‘by way of instant’.
意思就是四个是以缘，一个被称为“以刹那”。
We will come to that later.
我们稍后会对此进行解释。
“ ‘He sees the fall of the materiality aggregate in the sense of conditioned cessation thus (Here also we should say ‘by the nature of cessation of conditions’.)
“以缘灭之义，而观色蕴之灭。”——这里“in the sense of conditioned cessation”也应该改成“by the nature of cessation of conditions”。
With the cessation of ignorance there is the cessation of materiality.
因为无明的灭去，就会有色的灭去。
(When there is no ignorance, there is no materiality.
（如果没有无明，就没有色。
So with the cessation of conditions he sees the cessation of materiality.
因此，他从诸缘的灭去，看到了色的灭去。
Or depending on the cessation of causes or conditions, he sees the cessation of materiality.)
或者借助于诸缘的灭去，他看到了色法的灭去。）
With the cessation of craving.., with the cessation of kamma also.., he sees the fall of the materiality aggregate - again it should be - by the nature of cessation of conditions thus.
爱的灭去、业的灭去……他观到色蕴的灭去——这里也要改成“by the nature of cessation of conditions thus”。
With the cessation of nutriment there is the cessation of materiality and so on; then (5) one who sees the characteristic of change sees the fall of the materiality aggregate.
随着食的灭去，观到色的灭去，等等。然后（5）观到变易之相，也就管道色蕴的灭去。
(So when one sees change, one sees the fall of disappearance of materiality.)
（当行者观到变易，就观到色法的消失。）
One who sees the fall of the materiality aggregate sees these five characteristics’.”

看到色蕴之灭去，也就看到这五相。

“Likewise:

“相似的说：

‘He sees the rise of the feeling aggregate - the same thing again - by the nature of arising of conditions’.

“他通过诸缘的生起，观到受蕴的生起”——这里英译也要改成“by the nature of conditions”。

And then he sees the fall of feeling aggregates in the five ways.

然后，他以五种方式观到受蕴的灭去。

And as in the case of feeling aggregate, [that is substituting ‘contact’ for the ‘nutriment’ in the case of materiality,] so for the perception and formations aggregates.

如同受蕴一样，（也就是用“触”和“食”替代色），对于想蕴和行蕴也是如此。

So also for the consciousness aggregate with this difference that for the phrases containing ‘contact’ there are substituted ‘with the arising of mentality-materiality’ and ‘with the cessation of mentality-materiality’.”

同样，对于识蕴，这里的不同是，包含“触”的语句，被替换成“随着名色的生起”和“随着名色的灭去”。

That is because the fifth aggregate is consciousness aggregate.

这是因为第五蕴是识蕴。

In the Dependent Origination depending on mind and matter consciousness arises.

在缘起支中，缘于名色，识生起。

“So there are fifty characteristics stated with the ten in the case of each aggregate by seeing rise and fall.”

“如是每一蕴的生灭观有十种，则说（五蕴）有五十相。”

There are five ways of seeing rise and five ways of seeing fall.

观生有五种方式，观灭也有五种方式。

So all together there are ten in each aggregate.

因此对于每个蕴，就是十种方式。

“By means of which he gives attention in detail according to condition and according to instant.”

“以缘及刹那的生灭观”。

‘According to condition’ means depending on arising or cessation of conditions, he sees the arising and cessation of five aggregates.

“以缘”意思是借助于诸缘的生灭，他观到五蕴的生灭。

‘According to the moment’ means seeing the very arising and the falling of the aggregates.

“以刹那”的意思是直接观到五蕴的生灭。

Here he does not see the arising or falling of conditions, but just the arising and falling of the aggregates themselves.

这样，他就不是观到诸缘的生灭，而是五蕴本身的生灭。

That is mentioned here as according to instant or moment.

这就是这里的“以刹那”。

“The rise of materiality is thus; its fall is thus; so it rises, so it falls.

“如是为色的生，如是为色的灭，如是生色，如是灭色，

As he does so his knowledge becomes clearer thus:

则他的智更加明净了：

‘So, it seems, these states, not having been, are brought into being; having been, they vanish’.”

‘诚然以前未有而生、既有而灭’。”

“When he sees rise and fall in two ways: according to conditions and according to instants, the different Truths, aspects of Dependent Origination, Methods, and Characteristics, become evident to him.”
“如是以缘及刹那二种而观生灭，则他得以明了谛与缘起的种种理和相。”

Now in the book we should say ‘different Truths’ rather than ‘several Truths’.
在这里，我们应该说“different Truths”（不同的谛），而不是“several Truths”（诸谛）。

Then the author explains what is meant by ‘according to condition’ and what is meant by ‘according to instant’.
接着论师解释了“以缘”和“以刹那”的意思。

That is in paragraph 99.
这是在第 99 段。

42B 说道非道智见清净品

第二十 说道非道智见清净品 Ps: 098-130

And then with paragraph 100 and so on here he explains the different Truths, aspects of Dependent Origination and others.
接着 100 段等等，解释了不同的谛，缘起等的不同面向。

“When he sees rise and fall in the two ways, according to condition and according to instant thus, the Truth of Origination becomes evident to him (‘The Truth of Origination’ means the Second Noble Truth, the Origin of Suffering.) through seeing rise according to condition owing to his discovery of the progenitor.
“如是以缘及刹那二种而观生灭者，以缘而观生，因为觉了生（因），故得明了‘集谛’。

(When he sees the rise and fall in two ways, according to condition and according to instants, then the Second Truth becomes evident to him.)
（当他以缘和刹那两种方式观察生灭，第二圣谛对他明了起来。）

The Truth of Suffering becomes evident to him through seeing rise and fall according to instant (now here according to instant) owing to his discovery of the suffering due to birth (We should say ‘which is birth’.
以刹那而观生，因为觉了生苦，故得明了‘苦谛’（这里 due to birth 要改成 which is birth）。

Suffering and birth are the same here.
这里“苦”和“生”是一回事，

It is not ‘due to’ birth.)
不是“due to birth”。

The Truth of Cessation becomes evident to him through seeing fall according to condition owing to his discovery of the non-arising of things produced by conditions when their conditions do not arise.
以缘而观灭，因为觉了缘不生起则具缘者（果）不生起，故得明了‘灭谛’。

The Truth of Suffering becomes evident to him too through seeing fall according to instant owing to his discovery of the suffering which is death.
以刹那而观灭，因为觉了死苦，故得明了‘苦谛’。

And his seeing of rise and fall becomes evident to him as the Truth of Path thus:
他的生灭观是世间之道，

‘This is the mundane path’ owing to abolition of confusion about it.”
能除关于（此道的）痴昧，故得明了‘道谛’。”

So all the Four Noble Truths become evident to him through seeing rise and fall of the aggregates in two ways: according to condition and according to instant.
通过以缘、以刹那两种方式，观察诸蕴的生灭，所有四个圣谛对他显明起来。

“The Dependent Origination in forward order becomes evident to him through seeing rise according to condition owing to his discovery that ‘When this exists, that comes to be’.
“以缘而观生，因为觉了‘此有故彼有’，所以他能明了‘顺的缘起’。
The Dependent Origination in reverse order becomes evident to him through seeing fall according to condition owing to his discovery that ‘When this does not exist that does not come to be’.
以缘而观灭，因为觉了“此灭故彼灭”，所以能得明了‘逆的缘起’。
Dependently arisen states become evident to him through seeing rise and fall according to instant owing to his discovery of the characteristic of the formed; for the things possessed of rise and fall are formed and conditionally arisen.”
其次以刹那而观生灭，因为觉了有为相，故得明了‘缘生的诸法’，由于有生灭的是有为及缘生法。”
So seeing the five aggregates, things, the rise and fall of five aggregates in this way makes him understand more clearly the Dependent Origination in forward order and reverse order and also the states mentioned in the Dependent Origination which are called ‘dependently arisen states’.
因此，观察五蕴、诸法，五蕴的生灭，他就能更清晰地顺向、逆向地去理解缘起，也能理解缘生的诸法。
That means actually all that are mentioned in the Dependent Origination.
这实际上指的就是所有在缘起中提到的内容。
Everything mentioned in the Dependent Origination arises from some other conditions.
从其他诸缘生起的，一切缘起。
So they are all dependently arisen states.
因此，它们是所有的缘生之法。
“The Method of Identity becomes evident to him through seeing rise according to condition” and so on.
“以缘而观生，因为觉了因果的结合相续不断，故得明了（因果的）‘同一之理’”等等。
Do you remember the four methods with which to understand the Dependent Origination?
大家记得理解缘起的四个理法吗？
Go back to chapter 17, paragraph 309.
回去看 17 章，309 段。
There are four methods of treating the meaning.
有四种方法处理它的意义。
They are Method of Identity, the Method of Diversity, the Method of Uninterest, and the Method of Ineluctable Regularity.
同一之理、差别之理、不作为之理、如是法性之理。
So these are the four methods by which we should understand Dependent Origination or understand things.
我们应该通过这四个理法理解缘起。
These methods become evident to one who sees rise and fall of aggregates in two ways.
对于用两种方法观察生灭的行者，这些方法很明了。
“The Method of Identity becomes evident to him through seeing rise according to condition owing to his discovery of unbroken continuity in the connection of cause with fruit.”
“以缘而观生，因为觉了因果的结合相续不断，故得明了（因果的）‘同一之理’。”
There is connection of cause and fruition, causes and effect.
这就是因和果之间的联系。
So when one sees the arising according to condition, that means because there is this condition, there is the fruit; because this is condition, there is fruit of it and so on.
行者通过缘观察到生起，意思就是因为有此缘，就有此果；因为此是缘，所以就有此缘的果，等等。
When he sees it, he understands it by way of the Method of Identity.

当他这样观察的时候，他就是通过同一之理进行理解。

That means there is the continuation of cause and effect.
也就是说，具有因和果的相续。

“Then he more thoroughly abandons the annihilation view.”

“进一步而他舍于断见”。

When he sees this, he abandons the annihilation view; that means he abandons the view that a being is annihilated as death.
当他这样观察的时候，他就舍弃了断见，也就是说他舍弃了人死如灯灭的见解。

Nothing arises after death.
舍弃了死后什么都没有的看法。

So he abandons this view when he sees arising according to condition.
当他根据缘观察到生起的时候，他就舍弃了这种见解。

Because there is condition there is that which arises depending on that condition.
因为有这个缘，就有依据此缘生起的法。

So this condition and fruit condition and fruit connection goes on and on and on.
因此，这种因果关系就不断相续下去。

So there is some kind of identity in this continuity.
在这种相续之中，就存在某种同一之理。

“The Method of Diversity becomes evident to him through seeing rise according to instant (At every instant there is arising.), owing to his discovery that each [state] is new [as it arises].”

“以刹那而观生，因为觉了新新的生起，故得明了（因果的）‘差别之理’。”

Although there is some kind of continuity, each one is a new one.
虽然具有某种形式的相续，但每一个法都是新生的。

Since everything is new, new at every moment, there is no permanency in the states.
因为每个法都是新的，每个刹那都是新的，诸法就是无常。

When he sees rising according to instant, then he can abandon the eternity view that things are permanent.
当行者以刹那观生起的时候，他就可以舍弃常见。

That is because at every moment there is a new thing arising, and an old thing is disappearing, and so there can be no permanency in those states.
因为在每个刹那，都有新的法生起，而旧有的法就消失，因此，在这些法中就没有常性。

He sees that.
行者观察到此。

“The Method of Uninterestedness becomes evident to him through seeing rise and fall according to condition owing to his discovery of the inability of states to have mastery exercised over them.

“以缘而观生灭，因为觉了诸法的不自在，故得明了‘非造作之理’，

Then he more thoroughly abandons the self-view.”
进一步而他舍于我见。”

If it is to be called ‘self’, then it must be able to exercise its authority over it.
如果有“我”，那么它就可以施展它的主导能力。

But now they just rise and fall; the states just rise and fall, and nobody can exercise authority over them, saying to be permanent or whatever.
但是，现在只有生和灭；诸法只是生起又灭去，没有任何人能够对诸法施加主导，让诸法成为常之类的。

When he sees rising and falling according to condition, then he is able to abandon the self-view, the view that there is permanent self.
当行者根据缘看到生灭的时候，他就能够舍弃我见，舍弃认为存在常我的见解。

“The Method of Ineluctable Regularity becomes evident to him through seeing rise according to condition owing to his discovery of the arising of the fruit when the suitable conditions are there.
“其次以缘而观生，因为觉了依于缘而有果的生起，故得明了‘如是法性之理’，
Then he more thoroughly abandons the moral-inefficacy-of-action view.”
进一步而他断于无作见。”
That means whatever you do does not amount to kamma.
这种见就是认为不管做什么，都不会造业。
So he is able to abandon that view because he sees the arising of aggregates or arising of states according to conditions.
这样他就能舍弃这样的见解，因为他根据诸缘，观察到诸蕴的生起。
Because of this condition there is this fruit.
因为有这样的缘，就有这样的果。
And this fruit is from this condition only, not from any other condition.
这种果只来自这个缘，而不是从其他缘而来。
So he is able to abandon the wrong view that even though you do something, it doesn’t amount to doing anything, any kamma or whatever.
这样，他就能舍弃这样的邪见：即使你做什么事情，也不会有任何的果报。
Now here we have finished the Four Methods with regard to Dependent Origination.
这样他完成了关于缘起的四理法。
“The characteristic of not-self becomes evident to him through seeing rise according to condition owing to his discovery that states have no curiosity (‘The states that have no curiosity’ really means that they have no effort of their own.) and that their existence depends upon conditions.”
“以缘而观生，由于觉了诸法非自作（have no curiosity）而是由缘的关系而起的，故得明了‘无我相’。”
In this paragraph there are two things that we should note.
在这段里，我们要注意两件事。
That is characteristic of individual essence and the characteristic of what is formed.
也就是自性相和有为相。
I want you to understand these two, characteristic of individual essence and the characteristic of what is formed.
我希望大家能理解这两个相——自性相和有为相。
‘Characteristic of individual essence’ means characteristics that they do not share with any other states.
“自性相”的意思是不与其他诸法所共的特相。
Let us take as an example contact.
我们这里以“触”为例。
Contact has the characteristic of impinging on the object.
触具有撞击（impinging on）所缘的特相。
That characteristic is for contact only, not for feeling, and not for perception and so on.
这种特相为“触”所独有，“受”、“想”等都没有。
So they are called the individual characteristic or the individual essence.
因此这就被称为自性相。
‘The characteristic of what is formed’ means the impermanent, suffering and no-self nature.
“有为相”的意思是无常、苦和无我。
They are called the characteristic of what is formed.
这些被称为有为相。
They are actually common characteristics of conditioned phenomena.

这些实际上是有为法的共相。

Everything that is conditioned has these three characteristics (arising, present and dissolution).
任何有为法都具有此三相（生、住、灭）。

A yogi comes to see both characteristic of individual essence and the characteristic of what is formed when he practices vipassanā meditation.
在修习观禅的时候，行者能够观察到自性相和有为相。

These two become evident to him owing to his discovery of the non-existence of fall at the instant of rise and the non-existence of rise at the instant of fall.
当他发现在生起的刹那不存在灭，在灭去的刹那不存在生起的时候，这两个相对他明了起来。

When there is rising, there is no falling.
当生的时候，就没有灭。

When there is falling, there is no rising.
当灭的时候，就没有生。

When he discovers this, then the characteristic of what is formed and the characteristic of individual essence become clear to him.
发现此之后，有为相和自性相就变得明了起来。

Here only rise and fall are mentioned, not the intermediate stage.
这里只提到生和灭，没有提到中间的状态，

Right?
对吧？

So footnote 32 says “The inclusion of only rise and fall here is because this kind of knowledge occurs as seeing only rise and fall, not because of non-existence of the instant of presence.”
因此，脚注 32 说：“这里只包括生和灭，是因为这种智的产生只是观到了生和灭，不是因为不存在‘住’的刹那。”

That is because in vipassanā the yogis see the rising and falling.
这是因为在观中，行者看到了生和灭。

That is why rising and falling are mentioned here, not because the intermediate stage is non-existent.
所以，这里就提到生和灭，不是因为中间的状态不存在。

There is the intermediate stage that is called ‘present’.
这个中间状态被称为“住”。

But in vipassanā meditation only rising and disappearing are seen by yogis.
但是在观禅中，行者只是看到生和灭。

That is why these two only are mentioned.
因此，这里只是提到这两个。

“When the different truths, aspects of the Dependent Origination, methods, and characteristics, have become evident to him thus, then formations appear to him as perpetually renewed.”
104 段：“对于这样明了诸谛及缘起的种种理相的瑜伽者，则知此等诸法，未生者生，已生者灭，这样常新（perpetually renewed）的现起诸行。”

I want to say ‘always new’ instead of saying ‘perpetually renewed’ because they are not ‘renewed’.
我想将“perpetually renewed”换成“always new”，因为这里不能用“renewed”（被更新）。

Actually at every moment there is a new phenomenon existing; it is not that something is renewed.
实际上，在每一个刹那，新的法会生起，并不是某法“被更新”。

Student:
学生：

Then how do things stay the same?

那么，事物怎么保持一致呢？

Do you mean that all mind and matter, all states are new?
你的意思是所有的名法和色法，都是新的吗？

Teacher:
尊者：

In the place of the old one which has disappeared, a new one takes its place.
过去诸法消失了，新的法取代了它的位置。

It is of the same nature, of the same kind.
不是同一类型和性质的法。

Let us say something like not one glass, but many glasses as an example.
我们姑且用若干个杯子为例，不仅仅是一个杯子。

So when one glass disappears, then you put another glass there.
当某个杯子消失之后，你放上另外一个杯子。

We can say the same in the sense that the one disappears, a glass disappears, and the one that is there now is also a glass.
在如下这个意义上，我们也可以说这个杯子是一样的，一个杯子消失了，在这个地方，用另外一个杯子进行了替代。

But they are different.
它们是不同的。

The one is removed and the other is put in its place.
一个杯子被移开，另外一个杯子被放在那个位置。

In the same way one material property disappears and another takes its place, another of the same kind or similar kind.
同样地，某个色法消失，另外一个色法占据它的位置，另外一个同类或者类似的色法。

“ ‘So these states, it seems, being previously unarisen, arise, and being arisen, they cease’.

“则知此等诸法，未生者生，已生者灭，

And they are not only always new (not ‘perpetually’), but they are also short-lived like dew-drops at sunrise, like a bubble on water, like a line drawn on water, like a mustard seed on an awl’s point, like a lightning flash.
这样常新的现起诸行。不但是常新而已，即它们的现起也是暂时的，如日出之时的露珠，如水上泡，如以棍划水的裂痕，如置芥子于针峰，如电光相似；

And they appear without core, like a conjuring trick, like a mirage, like a dream, like a circle of a whirling firebrand (Some of these similes are not mentioned in the discourses.
同时它们的现起不是真实的，如幻、阳焰、梦境、旋火轮（有一些譬喻在经藏中找不到出处）、

We cannot trace them.), like a goblin city, like froth, like a plantain trunk, and so on.”
乾闼婆城（蜃楼）、泡沫、芭蕉等。”

Now goblin city - do you know goblin city?
乾达婆城——大家知道它是什么吗？

It is like a city created by goblins, or ghosts, or some spirits.
这就像是乾达婆或者鬼或者精灵创造的城市。

Sometimes you find yourself in a house, in a big building.
有时候，他发现自己在一座大房子里。

Then next morning you find yourself lying on the ground.
第二天早晨，你发现自己躺在地上。

Nothing of the house you experienced during the night can be seen.

你晚上住的房子突然就不见了。
So that kind of experience happened to many people.
许多人都有这样的体验。
I don’t know if they happen here too.
我不知道美国人有没有这样的体验。
So they are called ‘goblin cities’.
所以，它们被称为“乾达婆城”。
That means just cities or whatever that are made to appear as real to human beings.
这就意味着城市或者其他在人类看来是真实存在的东西。
Maybe in the movies you find some things like these.
大家或许在电影里见过这样的事情。
A person enters the house and he enjoys the food in the house or whatever.
一个人进入某间房子，他享用房子里的食物或其他东西。
And in the morning he finds himself lying on the ground, something like that.
第二天早上，他发现自己躺在地上，诸如此类。
That is called ‘goblin city’.
这被称为“乾达婆城”。
“At this point he has attained tender insight knowledge (It is still tender.) called ‘Contemplation of Rise and Fall’, which has become established by penetrating the fifty characteristics in this manner:
“至此他便通达了易灭之法的生及生者的灭（Only what is subject to fall arises; and to be arisen necessitates fall）的此等正五十相，
‘Only what is subject to fall arises; and to be arisen necessitates fall’.”
证得了名为‘生灭随观’的初步的观智（tender insight）。”
I don’t think that is acceptable.
我觉得译者在此翻译错了。
“Only what is subject to fall arises and what has arisen naturally falls.”
应该是：“易灭之法就会生，生起之法就会灭。”（Only what is subject to fall arises and what has arisen naturally falls.）
It should be something like that.
应该是这个意思。
“With the attainment of this he is known as a ‘beginner of insight’.”
“因为证此（生灭随观智）故称他为初观者。”
Only when you attain to this stage are you called a ‘beginner of insight’.
只有当你达到这样的阶段，你才被称为“初观者”。
Before that you are not an official beginner.
在此之前，你还不是一个正式的“初观者”。
Now we have Imperfections of Insight or Impediments of Insight.
现在，我们还有观染。
“When a yogi reaches this stage, the ten imperfections or impurities of insight arise in him.”
“其次以此初步的观法而开始作观者，会生起十种观的染。”
These are the obstacles to progress, obstacles to the attainment, obstacles to enlightenment.
这些是进步的障碍，证果的障碍，觉悟的障碍。

That is because if a yogi takes them to be enlightenment, then he would not practice any further and so he will not get to enlightenment.
因为如果行者以这些为觉悟，这样他就不会进一步修行，这样他就不会获得觉悟。
These are called ‘Imperfections of Insight’; in Pāḷi they are called the ‘Impurities of Insight’.
这些被英译为“观的不完美”（观染），本来与的意思是“观的杂质”。
There are ten of them.
一共是十个。
“They are:
105 段：“即：
(1) illumination, (2) knowledge, (3) rapturous happiness (That means pīti.), (4) tranquility, (5) bliss, (6) resolution, (7) exertion, (8) assurance (I would say ‘establishment’.), (9) equanimity, (10) attachment.”
（１）光明，（２）智，（３）喜，（４）轻安，（５）乐，（６）胜解，（７）策励，（８）现起，（９）舍，（１０）欲。”
So these ten things happen or arise in a person who has reached this stage of contemplating rise and fall.
因此在达到了思维生灭这个阶段，就会出现或生起这十种事情。
These imperfections “do not arise either in a Noble Disciple who has reached penetration [of the Truths (That means in ones who have gained enlightenment.) or in persons erring in virtue, neglectful of their meditation subject and idlers.”
“此种观的染，对于已得通达（也就是获得觉悟的人）的圣弟子行邪道者，放弃了业处者及懈怠者是不会生起的，只是对于正行道如理加行而作初观的善男子才会生起。”
They arise only in one who is practicing meditation, “who keeps the right course, devotes himself continuously to his meditation subject and is a beginner of insight.”
它们只在修行人身上生起，“只是对于正行道如理加行而作初观的善男子才会生起。”
So these ten will not arise in Noble Disciples and also will not arise in those who do not practice meditation.
因此这十个不会在圣弟子身上生起，也不会在那些不禅修的人身上生起。
There are ten.
一共是十个。
And these ten are explained one by one.
对这十个一个个进行了介绍。
So let’s go to illumination.
我们现在来看“光明”。
“Illumination is illumination due to insight.
“此中的‘光明’即是由观（而起）的光明。
When it arises, the meditator thinks ‘Such illumination never arose in me before.
这光明生起之时，瑜伽行者想：‘我今生起这种以前未曾生起过的光明，
I have surely reached the Path, reached Fruition’, thus he takes what is not Path to be the Path and what is not fruition to be Fruition.
我实在得圣道、圣果了’！
When he takes what is not the Path to be the Path and what is not Fruition to be Fruition, the course of his insight is interrupted (because he will not practice any more).
如是非道而执为道，非果而执为果。执非道为道非果为果者，是则名为他的观道落于邪途（因为他不会再修行了）。
He drops his basic meditation subject and sits enjoying the illumination.”
他便放弃了自己的根本业处而只坐享光明之乐了。”

“But this illumination arises in one bhikkhu illuminating only as much as the seat he is sitting on; in another, the interior of his room; in another, the exterior of his room; in another, the whole monastery; a quarter league.., a half league.., a league.., two leagues.., three leagues; in another bhikkhu it arises making a single light from the earth’s surface up to the Brahmā World.
“然这光明，对于有的比丘，只生起照于结跏趺坐之处，有的则照室内，有的照至室外，有的照至整个精舍，有的照一拘卢舍（一由旬的四分之一），有的半由旬，有的一由旬，二由旬，三由旬……乃至有的照到从地面而至阿迦腻吒（色究竟）梵天的一世间。
But in the Blessed One it arose illuminating the ten-thousand-fold-world-element.”
但在世尊所生起的则照一万个世界。”
And then there is a story.
然后是一个故事，
Now please read footnote 34.
大家看注脚 34.
“ ‘Illumination due to insight’ is the luminous materiality originated by insight consciousness, and that originated by temperature belonging to his own continuity (That means in his body.).
“ ‘由观而起的光明’就是由内观指心产生的光明的色法，以及由时节所生的光明的色法则是属于他的相续（意思就是他的身体）。
Of these, that originated by insight consciousness is bright and is found only in the meditator’s body.
其中，由内观指心产生的色法是明亮的在，只能出现在禅修者的身体中。
The other kind is independent of his body.”
另外一种色法则独立于他的身体。”
I don’t want to say that.
我不想这样说。
“The other kind leaves his body and spreads all round according to the power of his knowledge.”
“另外一种离开他的身体，根据他的智慧而向四周展开。”
Here the translation is not so good.
这里的翻译不是很好。
“And it is manifest to him only”, not ‘too’.
“只是向他显示”，这里的“too”改成“only”。
I would say “It is manifest to him only and he sees anything material in the place touched by it.”
我会翻译成：“只是向他显示，他能看到被此光触及的任何色法。”
So the illumination is manifest only to him.
因此，此光明只向他显示。
Others won’t see the illumination.
其他人看不到此种光明。
And he sees anything material in the place touched by it.
他看到所在之处被此光明触及的任何色法。
But he would see things illuminated by that bright light.
但是，他会看到被此明亮之光所照耀的诸法。
And then the Sub-Commentary raises a question.
复注提出了一个问题。
Does he see with eye consciousness or mind consciousness?
他是用眼识看，还是用心识看？
Then it says it should be said to be seeing with mind consciousness.

这里说，它应该是用心识看。

That means he does not see with his physical eyes, but with his mind he sees things touched by or illuminated by that bright light.

意识就是，他不能用肉眼看，但是用他的心来看到被光明所触及的诸法。

And then there comes the story of two Elders.

这里有一个关于两位长老的故事。

Next is knowledge.

接下来是智。

“Knowledge is knowledge due to insight.

“智——是观智。

As he is estimating and judging material and immaterial states perhaps knowledge that is unerring (‘Unerring’ means undeterred.), keen, incisive and very sharp arises in him, like a lightning flash.”

即彼（瑜伽者）思惟色与非色之法，生起无穷速率、锐利、勇健的明净之智，如因陀罗的金刚一样。”

“Rapturous happiness (pīti) due to insight.

“喜——是观的喜。

Perhaps at that time the five kinds of happiness, namely, minor happiness, momentary happiness, showering happiness, uplifting happiness, and pervading (rapturous) happiness, arise in him filling his whole body.”

即于此时，在他生起小喜、刹那喜、继起（如波浪）喜、踊跃喜、遍满喜的五种喜而充满于全身。”

Do you remember the five mentioned in chapter 4, paragraph 94 and so on?

大家记得第四章 94 段等提到的五种喜吗？

Then there are tranquility, bliss, resolution, exertion, and then assurance.

然后是轻安、乐、胜解、策励和现起。

Assurance is literally establishment.

“现起”从字面上讲就是“建立”。

So ‘assurance’ really means mindfulness.

因此，“现起”实际上就是“正念”。

His mindfulness is very strong at this point.

此时，他的正念非常强烈。

“Equanimity is both equanimity about insight and equanimity in adverting.

“舍——即观舍与转向舍。

For equanimity about insight, which is neutrality about formations, arises strongly in him at that time.

因为他于此时生起对于一切诸行而成中立的强有力的‘观舍’，

So does equanimity in adverting in the mind door”, not ‘it is also’.

并（it is also）于意门（生起）‘转向舍’。”这里英译的“it is also”改成“so does”。

That means equanimity in adverting in the mind door also arises strongly in him.

意思就是说，他强烈地生起意门转向舍。

And then attachment, that is real attachment.

然后是“欲”（attachment），这是真正的欲。

Now paragraph 124 “Here illumination, etc., are called imperfections because they are the basis for imperfection, not because they are [kammically] unprofitable (not because they are akusala).

现在看第 124 段：“于此（观染之）中，因为光明等是染的基础，故说为染，并非不善之意。

But attachment is both an imperfection and the basis for imperfection.”

然而欲则是染亦为染的基础。”

So the last one is real akusala because it is lobha (attachment).

因此，最后一个是不善，因为它是“欲”（lobha）。

The other nine are not akusala but they are grounds for akusala.
其他九个不是不善，但是它们是不善的基础。

They are conditions for akusala because when the yogi has illumination, then he will be attached to the illumination and so on.
它们是不善的基础，因为当行者具有光明的时候，他就会执着于光明，等等。

“As basis only they amount to ten; but with the different ways of taking them they come to thirty.”
“据此等基础则唯有十，但依于执则成三十。”

By false view, by conceit, and by way of attachment, they become thirty.
通过邪见、慢、欲，它们是三个。

So each one can be taken by way of false view, by way of conceit, and by way of attachment.
因此，每一个都可以通过邪见、慢和欲的三种方式。

A skillful meditator is not deceived by these.
而善巧的禅修者不会被这些所欺骗。

So he sees that they are impermanent and so on and they are not the right path to attainment, to enlightenment.
因此，他会观见它们的无常等等，知道这些不是觉悟的正道。

So he decides here that the illumination and so on are not the right path, but the practice of vipassanā only is the right path.
因此，他在此知道光明等等不是正道，而只有内观的修习才是正道。

He decides this.
他这样抉择。

When he decides this and this knowledge is established in him, then he is said to have reached the knowledge and vision of what is the Path and what is not the Path.
当他这样抉择的时候，他就建立了此种智，然后，他就达到了此种道非道智见。

A person, a yogi, after reaching the contemplation of rise and fall will encounter these impediments.
经过生灭的随观之后，行者就会遇到这些染。

When he encounters these impediments, he must be able to see them as impediments and as signs of enlightenment and so on.
当他遇到这些染的时候，他必须能够将它们视作是障碍。

If he takes them to be the signs of enlightenment, then he will stop here.
如果他将这些视作觉悟的标志，他就会在此停滞不前。

He will not go any further.
他便不会进步。

And so he will be deprived of progress in insight and enlightenment.
这样他就在内观和觉悟的道路上停滞不前。

And at this point the three truths are defined and so on.
130 段对三谛进行确定。

This is the end of chapter 20.
第 20 章到此结束。

It is not the end of Contemplation of Rise and Fall.
这不是生灭随观的结束。

We have to go further with the Contemplation of Rise and Fall.
我们还要进一步探讨生灭随观。

But one Purity ends here, that is Purification by Knowledge and Vision of what is the Path and what is not the Path.
但是道非道智见清净到此结束。

Because the yogi is practicing contemplation on rise and fall and when he reaches to a certain level of the contemplation of rise and fall, these impediments come.
因为，行者修习生灭随观，当他到达生灭随观的某个阶段的时候，就会出现障碍。

When he is disturbed by this impediments, he could not see rise and fall really very clearly.
如果他被这些障碍所干扰，实际上，他就无法清晰地观到生灭。

So he has to practice again to see rise and fall clearly.
因此，他必须再次清晰地观生灭。

So contemplation of rise and fall does not end here; it will go over to the next chapter.
因此，对生灭的随观并没有在此结束，我们在下一章会进一步介绍。

But the Purification of Knowledge and Vision of What is Path and What is not the Path ends here.
但是，道非道智见清净讲完了。

There is overlapping of purity and vipassanā knowledge.
清净和观智之间是有重叠的。

If you look at the handout, you will see it clearly.
如果大家看下发资料，就很清楚了。

Student:
学生：

Could you explain some way we could work with seeing rise and fall?
你能不能解释一下观生灭的实操方法？

Teacher:
尊者：

At first you do not try to see the rising and falling; you try to get good concentration.
首先你不要努力去观生灭，你要努力获得好的定力。

So you try to be mindful of what is happening at the present moment.
因此，你要努力对当下发生的事情保持正念。

Later on the arising and disappearing of things you observe will become evident to you.
接着，你所观察到的诸法的生灭就对你显明了。

So what is important is to get the necessary amount of concentration.
因此，重要的是获得必要的定力。

As your concentration gets better, then you will come to see the rising and falling, rising and falling.
随着你定力的不断增强，你就会观察到生和灭，生和灭。

First we have to see the things clearly.
首先，我们必须清晰地观察到诸法。

Right?
对吧？

After that, we see this is arising and this is falling or it is not arising and it is not falling.
之后，我们观察到此法生起，此法灭去，或者此法没有生起，此法没有灭去。

Before we see the real arising and falling, we have to see the thing itself.
在我们观察到真正的生灭之前，我们必须观察事物本身。

Sādhu!
萨度！

Sādhu!

萨度!
Sādhu!
萨度!

43A 说行道智见清净品

第二十一 说行道智见清净品 Ps: 001-028

Today we have come to chapter 21.
今天我们学习第 21 章。

Now let's say a meditator was meditating and practicing vipassanā meditation.
我们姑且说行者禅修，修习观禅。

Up until now he has reached the Knowledge of Seeing Rise and Fall.
现在他已经获得了名色分别智。

So first he gets momentary concentration and after that he comes to see mind and matter clearly.
他首先获得了刹那定，然后清洗地看到名法和色法。

Then he sees the causes of mind and matter.
接着，他观察到名法和色法之因。

Next he contemplates on mental and physical phenomena by the use of comprehending by groups.
接着他通过聚的思维思维名法和色法。

That is called 'inferential vipassanā'.
这被称为“方法观”（推理的观智）。

And then he tries to see the rising and falling of mental and physical phenomena.
然后，他努力观察名法和色法的生灭。

He observes the rising and falling of things.
他观察诸法的生灭。

His knowledge of vipassanā was somewhat developed.
他的观智进一步得到发展。

At that moment he was troubled by these ten imperfections of vipassanā or the ten impediments like illumination, joy, happiness, tranquility and so on.
这样，他就被光明、喜、乐、轻安等这十个观染所扰乱。

They are called impediments or obstacles of vipassanā because if he thinks that they are indications of enlightenment, then he will not practice anymore.
它们之所以被称为观染，因为如果行者觉得这些是觉悟的标志，他就不会继续修行了。

So he will not get any more progress.
这样他就不会获得任何进步。

They are impediments or obstacles to the progress in vipassanā.
它们是内观修行进步的障碍。

Therefore he has to surmount them.
因此，行者必须克服它们。

He has to regard them as just passing phenomena.
他需要将这些视作变易之法。

He has to stick to the contemplation on the rising and falling of mental and physical phenomena.
他要努力随观名法和色法的生灭。

The previous chapter ends with his being able to decide which is the right path and which is not the right path.

上一章介绍了什么是道什么是非道。

That means these ten impediments are not the right path.
意思就是说这十个障碍不是正道。

He is not to be pleased with them; he is not to retain them.
他应该因它们而欢喜，不应该去留住它们。

Contemplation on the rise and fall is the right path.
随观生灭是正道。

So his contemplation of rise and fall has not finished yet.
因此，他对生灭的随观还没有完成。

He was disturbed by these ten impediments.
他被这十个观染所干扰。

Now free from impediments, he must go on.
摆脱这些观染之后，他要继续修习。

So in today's chapter he will go on, first practicing contemplation on rise and fall again.
因此，在此章，行者要继续下去，首先再次随观生灭。

There are two parts in the contemplation on rise and fall, the immature stage and the mature stage.
随观生灭分两个阶段，一个不成熟的阶段，一个成熟的阶段。

First he practiced contemplation of rise and fall and it was not so mature.
首先，他修习的随观生灭不是那么成熟。

At that point he was disturbed with these ten impediments.
在此阶段，他被这十个观染所干扰。

Now he has cleared those impediments and so he is going to practice more.
现在，他清楚了这十个障碍，因此，他要进一步修习。

"Insight reaches its culmination with the Eight Knowledges, and Knowledge in Conformity with Truth is ninth."
"其次以八智而到达顶点的观及第九谛随顺智，是名行道智见清净。"

So all together there are nine vipassanā knowledges.
因此，一起是九个观智。

These are what is called 'Purification by Knowledge and vision of the Way'.
这些被称为行道智见清净。

Until the end of the last chapter that is Purification by Knowledge and Vision of What is the Path and What is not the Path.
直到上一章的结尾，讲的是道非道智见清净。

That purification he has reached, and so the next purification is called 'Purification by Knowledge and Vision of the Way'.
他获得此种清净之后，下一个清净就是"行道智见清净"。

And this stage of purity will consist of many stages of vipassanā knowledge.
这个清净里包含了很多观智阶段。

So here we have nine.
这里，我们有九个。

"The Eight should be understood as follows:
"此中：八智——

(1) Knowledge of Contemplation of rise and fall, which is insight free from imperfections and steady on its course (It is that which is more mature.), (2) Knowledge of Contemplation of Dissolution, (3) Knowledge of Appearance as Terror, (4) Knowledge of Contemplation of Danger, (5) Knowledge of Contemplation of

Dispassion, (6) Knowledge of Desire for Deliverance (or desire to get free from it), (7) Knowledge of Contemplation of Reflection, and (9) Knowledge of Equanimity about Formations."
即解脱于染而行正道及称为观的（一）生灭随观智，（二）坏随观智，（三）怖畏现起智，（四）过患随观智，（五）厌离随观智，（六）欲解脱智，（七）审察随观智，（八）行舍智。"

So these states of knowledge he will get one after another.
因此，他将相继获得这些观智的状态。

" 'Knowledge of Conformity with Truth as ninth' is a term for Conformity."
"第九谛随顺智与随观是一同义语。"，

It will become clear later.
这个稍后会讲清楚。

"So one who wants to perfect this should make these kinds of knowledge his task, starting with Knowledge of Rise and Fall free from imperfections."
"是故为欲成就于此（行道智见清净）者，当从解脱于染的生灭（随观）智开始，于此（九）智而行瑜伽。"

So he has to practice the Knowledge of Rise and Fall or Contemplation of Rise and Fall again.
因此，行者需要继续修习生灭随观智。

"Why does he pursue knowledge of rise and fall?
"为什么还要于生灭（随观）智而行瑜伽？

To observe the three characteristics."
（答）为观察三相之故。"

He has been observing the three characteristics, but his observation of the three characteristics is not yet strong enough.
他之前已经观察了三相，但是他对三相的观察还不够强大。

In order to make that observation strong, he has to practice observing the three characteristics again.
为了让这种观察更加强大，他需要继续观察三相。

"The knowledge of rise and fall already dealt with, disabled by the ten imperfections (He was troubled previously by the ten imperfections of obstacles.), was not capable of observing the three characteristics in their true nature; but once freed from imperfections, it is able to do so.
"因于前面（的道非道智见清净），生灭智为十染所染，不能依如实的自性而观察于三相，但这里则得解脱于染，

So he should pursue it again here in order to observe the characteristics."
所以为了观察于相再（于生灭随观而）行瑜伽。"

He practices contemplation of rise and fall again.
他再次修习生灭随观。

When he practices meditation, he sees the rising and falling or the rising and disappearing of things, that is the rising and disappearing of what he observes at the present moment.
当他禅修的时候，他观察到生灭，也就是他在当下所观察到的诸法的生灭。

Then the book explains the three characteristics - when they fail to become apparent and for what reason.
接着本书介绍了三相——出于什么原因不现起。

So first "The characteristics fail to become apparent when something is not given attention and so something conceals them.
首先"然而因为不忆念什么

What is that?
及为什么所覆蔽而不现起三相的呢？

Firstly, the characteristic of impermanence does not become apparent because, when rise and fall are not given attention, it is concealed by continuity."

因不忆念生灭，为相续所覆蔽，故不现起无常相。”

Because it is concealed by continuity, we cannot see the impermanence of things.
因为被相续所覆蔽，我们看不到诸法的无常。

That is because we cannot get rid of this notion of continuity, so we are unable to see the impermanence of things.
因为我们无法处理相续的观念，我们就无法观察到诸法的无常。

Impermanence is concealed by continuity because we do not see the rise and fall of things.
无常被相续所覆盖，因为我们无法观察到诸法的生灭。

“The (second) characteristic of pain does not become apparent (That means we are unable to see it.); because, when continuous oppression is not given attention (when we do not concentrate on being oppressed by rising and falling continuously), it is concealed by the postures.”
“因不忆念（也就是我们不专注于生灭持续不断的逼迫）数数之逼恼，为四威仪所覆蔽，故不现起苦相（意思就是我们无法观察到它）。”

That means we change from one posture to another very often.
意思就是我们频繁地从一个姿势换到另外一个姿势。

When we change from one posture to another, the next posture is said to be unable to make known the pain.
当我们从一个姿势换到另一个姿势时，下一个姿势就不会现起苦相。

That means when we have a little pain, then we change the posture.
意思就是，我们如果感到不适，就会改变姿势。

That is when we are not meditating especially.
我们如果不禅修，这种情况尤其明显。

Let us say that we sit for some time, and there is pain or something inconvenient; then we change to be free from it.
假如我们坐了一段时间，我们感到不舒服，那么我们就会改变姿势，从不舒服从摆脱出来。

So when we change, the pain is gone.
我们改变姿势，苦迫就会消失。

The pain does not become clear or apparent because we change posture every now and then.
因为我们频繁地调换姿势，苦就不会变得明显。

We fail to see that physical phenomena are always oppressed by arising and disappearing.
我们就看不到色法总是通过生灭在逼迫。

When we see the arising and disappearing and when we see that it is painful, and also when we sit in one posture for some time, then we will come to see that it is really painful.
当我们观察到生灭，观察到它的苦相，当我们以某个姿势坐一段时间，我们就会发现，实际上这是很痛苦的。

There is suffering always.
痛苦时时刻刻都存在。

The third characteristic is not self.
第三个相是无我。

It does not become apparent because resolution into the various elements is not given attention.
因不忆念种种界的分别，故不现起无我相。

That means when we do not see the mental and physical phenomena in bits, or in elements, or in different components, there is the notion of compactness.
这里的意思就是，我们不观察名法和色法的细微之处，或者说不以界来观察它们，没有以不同的成分开观察它们，就会有坚实的观念。

We see things as compact.

我们认为诸法是坚实的。
They are put together or they are held together by something.
它们被聚合在一起。
That dissolution into various elements we do not give attention to; so that is concealed by compactness.
我们不会去注意，将它分解成各种界，所以它被坚实覆蔽了。
Since it is concealed by compactness, we fail to analyze them into their components.
因为它被坚实所覆蔽，我们就不能分析它们的组成部分。
Therefore we fail to see the third characteristic of anattā or not self.
因此，我们就看不到“无我”之相。
“However, when continuity is disrupted by discerning rise and fall” - when you practice meditation and you really see the rise and fall of things, then the continuity is disrupted.
“然而把握生灭破除相续之时”——当你禅修，你真正地观到诸法的生灭，相续就被中断。
The continuity is broken for you.
相续就被你中断。
When the continuity is broken, then the characteristic of impermanence becomes clear.
相续中断之后，无常相就会明了。
“When the postures are exposed by attention to continuous oppression, the characteristic of pain becomes apparent in its true nature.”
“忆念数数之逼恼除去四威仪之时，则依如实的自性而现起苦相。”
There is an explanation down in footnote 3.
脚注 3 对此有解释。
We will read that later.
我们稍后再看。
“When the resolution of the compact is effected by resolution into elements (when we break them down into pieces), the characteristic of not self becomes apparent in its true nature.”
“分别种种界除去坚实之时（当我们将他们碎为片之后），则依如实的自性而现起无我相。”
So if we want to see the three characteristics, what we have to do is see the rise and fall of things and see the perpetual oppression by rise and fall.
如果我们想要观察三相，我们就要观察诸法的生灭，观察被生灭恒常地逼迫。
And also we have to break everything down into the component elements.
我们也要将诸法分解成不同的界。
Now let us look at footnote 3, the last paragraph.
我们现在看脚注 3，最后一段。
“Commenting on this paragraph in the Visuddhi Magga the Sub-Commentator says:
“复注在评论《清净道论》中的此段时说：
“ ‘When continuity is disrupted’ means when continuity is exposed by observing the perpetual otherness of states (States are different at every moment.
‘破除相续’意思是观察到永恒的不同之法（意思就是每个刹那都有不同的法，
One state at this moment is not the same at the next moment.) as they go on occurring in succession.
这个刹那的法不同于下一个刹那的法）连续不断地进行下去，
For it is not through the connectedness of states” and so on.
这并不是通过诸法的关联而达成。”
That sentence is not so good.
这个句子翻译得不是那么好。

What we should understand is that a person who rightly observes rise and fall, who really sees the rise and fall, to such a person these mental and physical states do not manifest in a state of connectedness.
正确的理解应该是：行者正确地观察生灭，真正地观察到生灭，对于这样的人，这些名法和色法不以相互关联的状态显现。

That is because that person sees things rising and falling, rising and falling.
这是因为，行者观察到诸法的生灭，生灭。

That means at every moment there is a new thing coming up and then disappearing.
也就是说在每一个刹那，新的法产生，然后消失。

Then at the next moment there is another new thing appearing and so on.
在下一个刹那，出现另外一个新的法，等等。

So when he is seeing the rise and fall of things, then states do not manifest to him in a state of connectedness.
因此，当行者看大诸法的生灭时，诸法不以相互关联的方式向他显现。

They appear to him bit by bit or as disconnected like iron darts.
诸法以非关联、如同铁箭一样的方式向他呈现。

That means that they appear like sparks, here and there, not connected as a whole.
也就是说，诸法以火光的形式，出现在各处，并没有相互关联而成为整体。

Therefore the characteristic of impermanence becomes very apparent to the meditator who pays attention to or who sees the rise and fall clearly.
这样，观到生灭的行者就非常明显地观察到无常之相。

“‘When the postures are exposed’ means when the concealment of the pain that is actually inherent in the postures is exposed.
脚注 3：“‘四威仪显露’（When the postures are exposed）的意思是，当四威仪中固有的被覆蔽的苦被显露。

For when pain arises in a posture, the next posture adopted removes the pain, as it were, concealing it.
当威仪中生起痛苦的时候，利用下一个威仪破除痛苦，如同覆蔽它。

But once it is correctly known how the pain in any posture is shifted by substituting another posture for that one, then the concealment of the pain that is in them is exposed because it has become evident that formations are being incessantly overwhelmed by pain.
但是，当正确地了知如同通过调换姿势应对痛苦的时候，这种对痛苦的覆蔽就会显露，因为它现在变得明显了，诸行不断地被苦所逼迫。

‘Resolution of the compact’ is effected by resolving [what appears compact] in this way ‘The earth element is one, the water element is another’, etc.” In our meditation we note that this is the earth element, this is the water element, this is the fire element and so on, or this is feeling, this is perception and so on.
‘除去坚实’（Resolution of the compact），当了知‘地界是此，水界是彼’等等的时候，就会出去坚实。”——我们在禅修中，会标记这是地界，这是水界，这是火界，等等，或者标记这是受，这是想，等等。

“‘When the resolution of the compact is effected’ means that what is compact as a mass and what is compact as a function (That means ‘as to function’.) what is compact as to object has been analyzed.”
“‘除去坚实’的意思就是分析作为色法（mass）的坚实，作为功能的坚实，作为所缘的坚实。”

There are three kinds of compactness here - compact as to mass, compact as to function, and compact as to object.
这里有三种坚实——色法的坚实、功能的坚实和所缘的坚实。

“For when material and immaterial stages have arisen mutually steadying each other (That means mutually supporting each other.)
“因为当色和非色相互生起，彼此资助的时候，

[mentality and materiality, for example,] then, owing to misinterpreting that as a unity, compactness of mass is assumed through failure to subject formations to pressure."
这样，没有让诸行被压迫（failure to subject formations to pressure），它被误解为一个单元，误认为是色的坚实。”

‘Failure to subject formations to pressure’ means failure to contemplate on the formations.

“没有让诸行被压迫”意思是不能随观诸行。

The Pāḷi word used here is ‘maddana’.
这里使用的巴利语是“maddana”。

It means ‘pressing or what is called ‘kneading’, like kneading dough.
它的意思是“碾碎”，像揉面。

The Pāḷi word used is ‘pressing’.
这个巴利语英译的意思是“pressing”。

So he translated it as ‘pressure’ here.
这里译者翻译成“pressure”。

But it is to be understood as contemplating.
但是，它应该被理解成“随观”。

‘One who has pressed the formations’ means one who has contemplated on the formations.

“压迫诸行的人”（One who has pressed the formations）意思就是随观诸行的人。

So we can just say that compactness of mass is assured through failure to contemplate on the formations.
因此，我们可以说因为不能随观诸行，认为色是坚实的。

That is when we fail to contemplate on the formations, contemplate on them as impermanent and so on.
这也就是说，我们不能随观诸行的无常等等。

“And likewise compactness of function is assumed when, although definite differences exist in such and such states’ functions, they are taken as one.”
“同样地，功能的坚实是虽然在这样和那样的诸法的功能有着绝对的区别，但是它们还是被视为一个。”

When we see something, the eye has one function and seeing consciousness has another function.
当我们观察某物的时候，眼睛有一个功能，眼识有另外一个功能。

And what is seen has yet another function.
而被看的所缘具有另外的功能。

So they have different functions and they are doing their different functions at the moment.
因此，它们是不同的功能，它们在同一个刹那发挥不同的功能。

But when we see something, we don’t see them as different functions.
但是，当我们观看某物的时候，我们看不到这些不同的功能。

We just see them.
我们只是看到。

We think that we see with the physical eyes and also with seeing consciousness.
我们认为我们用肉眼看，用眼识看。

If we pay no attention, if we do not practice meditation, we see the functions as a whole.
如果我们不留意，如果我们不禅修，我们就将这些功能看作一个整体。

We don’t see that it is the function of the eye, it is the function of seeing consciousness and so on.
我们看不到它是眼睛的功能，是眼识等等的功能。

When we see these functions as a whole, then it is the compact as to function.
如果我们将这些功能作为一个整体，那么这就是“功能的坚实”。

The next one is ‘compact as to object’.

下一个是“所缘的坚实”。

Let us say at one time we se a visible object and at another time we hear an audible object, and at yet another time we smell some scent.
我们假设某个时候，我们看到一个色所缘，另外一个时候，我们听到一个声所缘，另外一个时候，我们闻到某个味道。

Although taking different objects, although cittas are taking different objects, we take it to be just one and the same thing.
虽然缘取不同的所缘，虽然这些心缘取不同的所缘，我们将这些所缘作为同一个事物。

We think that it is the same consciousness that sees, that hears, smells and so on.
我们认为是同一个心在观看、聆听、闻味道，等等。

We think that it is all the same consciousness.
我们认为它们都是同一个心。

We think that we have the same consciousness from the beginning of our life until today.
我们认为我们具有同一个心，从生到死都是同一个。

It is something like that.
类似于此。

So when we take it like that, it is called ‘compact with regard to object’.
如果我们这样去认为，这就是“将所缘认为是坚实的”。

But when we try to see one by one, that is breaking them down into their respective elements, the compactness is gone.
但是，如果我们将它们一个个分开，也就是将它们分别成不同的界，这种“坚实”就消失了。

And so there can be no misinterpretation as a single unit.
这样就不会认为它们是单一的这种误解。

“But when they are seen after resolving them by means of knowledge into these elements, they disintegrate like froth subjected to compression by the hand.
继续脚注 3：“但是如果通过智观察，分别种种界，它们会像泡沫一样被手压碎。

They are mere states occurring due to conditions and void.
它们仅仅是由于诸缘和空而产生的某种状态。

In this way the characteristic of not self becomes more evident.”
这样的话，‘无我’之相变得更加明显。”

So here we should understand that what conceals the three characteristics, and failing what they are concealed.
这里，我们应该理解是什么覆蔽了三相。

If we fail to see the rise and fall, then the continuity will conceal the impermanence.
如果我们观察到生灭，那么相续就会覆蔽无常。

If we fail to make clear the postures, then we will fail to see the perpetual oppression.
如果我们不能对威仪具有清晰的认识，我们就无法观察到持续的逼恼。

And so we will fail to see the second nature.
这样，我们就不能看到第第二个相。

If we cannot break them down into their elements, then the compactness will conceal them.
如果我们不能将它们分别成诸界，那么坚实就会覆蔽它们。

So we will not be able to see them as just dhammas, just the phenomena going on.
这样，我们就无法看到它们仅仅只是诸法在不断迁流。

In connection with this the author gives us the information on what it is that we call ‘impermanent’ and what is the characteristic of impermanence.

据此，论师向我们介绍了我们所称的“无常”以及无常性。

The author tells us what is the mark to decide that something is impermanent, or what is painful, or what the characteristic of pain is, and what is not self, and what is the characteristic of not self.

论师告诉我们如何确定某一法是无常，是苦，苦的相如何，无我和无我的相是如何。

The five aggregates are impermanent.

五蕴是无常的。

The five aggregates are what we call impermanent because when we say that it is impermanent, we mean the five aggregates.

我们称五蕴是无常的，是因为当我们说无常的时候，指的是五蕴。

There are five aggregates in the world.

世界由五蕴组成。

These five aggregates have a beginning and an end, and so they are impermanent.

这五蕴有开始，也有结束，因此，它们是无常的。

Why are the impermanent?

为什么是无常的呢？

Because they rise and fall and change.

因为它们生起、灭去、变易。

That is one mark.

这是一个相（mark）。

Or because of their non-existence after having been, that is another mark.

或者因为它们在存在之后又不存在，这是另外一个相。

Because they rise and fall and change they are impermanent.

因为它们生起、灭去、变易，它们就是无常。

And they do not exist after coming into being.

在存在之后，它们又不存在。

That means immediately after coming into being they disappear.

意思就是存在之后，它们立刻就消失了。

Since they disappear immediately after coming into being, they are impermanent.

因为它们在存在之后，立刻就消失了，它们就是无常的。

So there are two characteristics or two marks given here.

因此，这里给出了两个相。

One is that they rise and fall and change, and so they are impermanent.

一个就是它们生起、灭去、变易，因此，它们是无常。

The other is that they disappear after coming into being.

另外一个就是它们存在之后，又消失。

That is why they are impermanent.

因此，它们是无常的。

“Rise and fall and change are the characteristic of impermanence; or mode alteration (That is very awkward.

“生灭变易为无常相（这里的 mode alteration 很奇怪，

It just means a particular mode.), in other words non-existence after having been, is the characteristic of impermanence.”

它的意思仅仅就是一个特别的行相），或有已而无是相的变化。”

So we should say “a particular mode which is known as non-existence after having been, is the characteristic of impermanence.”

这里，我们应该说：“我们所知的‘有’之后的‘无’是一个特别的行相，这就是无常相。”

“The same five aggregates are painful.”

“同样的五蕴也是苦。”

What is dukkha?

什么是苦？

The five aggregates.

是五蕴。

“Because of the words ‘What is impermanent is painful’.

“其次依据‘无常即苦’之语，故即彼五蕴是苦。

Why?

何以故？

Because of continuous oppression.”

数数逼恼之故。”

So they are always oppressed by rising and falling, rising and falling.

因此，它们总是被生灭所逼迫。

“The mode of being continually oppressed is the characteristic of pain.”

“数数逼恼相为苦相。”

If we want to say something is painful, we have to see whether it is always oppressed by rising and disappearing.

如果我们想说某法是苦，我们要去观察它是否总是被生灭所逼迫。

“Those same five aggregates are not self because of the words, ‘What is painful is not self’.

“再依‘苦即无我’之语，故即彼五蕴是无我。

Why?

何以故？

Because there is no exercising of power over them.

不自在之故。

The mode of insusceptibility to the exercise of power is the characteristic of not self.”

不自在相为无我相。”

So we have no power over them: by their own nature they just arise and disappear and we cannot make them not disappear after they have arisen.

因此，我们对它们没有主导的能力：它们依靠自身的性质生起和消失，它们生起之后，我们无法让它们不消失。

So we have no exercise of power over them.

因此，我们对它们没有主导力。

That is the characteristic of not self.

这就是无我之相。

“The meditator observes all this in its true nature with the knowledge of the contemplation of rise and fall, in other words, with insight free from imperfections and steady on its course.”

“瑜伽者对此一切，以解脱于染行于正道而称为观的‘生灭随观智’依如实的自相而审观。”

He sees rise and fall clearly, and also sees the three characteristics clearly.

他清晰地观到生灭，也清晰地观到三相。

That is only possible when he has overcome the imperfections of vipassanā and his meditation is steady on its course.

只有当他克服了观染的时候，这才成为可能，他的禅修才能稳固进行。

Now let's read footnote 4.
现在我们看脚注 4。
"These modes, [that is, the three characteristics,] are not included in the aggregates because they are states without individual essence."
"这些行相，[也就是三相]不被包括在诸蕴之中，因为它们是无自性之法。"
They are just marks.
它们只是"相"。
They are just the signs of the aggregates.
它们只是诸蕴的相。
That is why the characteristics are not included in the aggregates.
因此相也就不被包括在诸蕴里。
"They are not separate from the aggregates because they are unapprehendable without the aggregates."
"它们不是独立于诸蕴之外的，因为离开诸蕴，它们是无法被认知的。"
That is because they are the arising and disappearing of the aggregates.
因为它们是诸蕴的生灭。
Without the aggregates we do not see the arising and disappearing at all.
没有诸蕴，我们完全无法观察到生灭。
Although they are different from the five aggregates, they cannot be apprehended, they cannot be known, without the five aggregates.
虽然它们与五蕴不同，但是离开五蕴，它们无法被认知。
"But they should be understood as appropriate conceptual differences."
"但是，我们应该将它们理解成适当的概念上的差异。"
Again it is an unsatisfactory translation.
这也是一个不理想的翻译。
'PaṬṬati visesĀ' means a particular concept.
"Paññātti visesa"意思是某个特定的概念。
They are particular appropriate concepts.
它们是特殊的合适的概念。
That means the characteristic of impermanence, the characteristic of pain, and the characteristic of not self are particular appropriate concepts.
意思就是无常相、苦相、无我相，是特殊的合适的概念。
They are themselves concepts.
它们本身是概念。
They do not have their own individual essence.
它们不具有自性。
They are just the marks or signs of the impermanent, painful and not self nature of the five aggregates.
它们只是五蕴无常、苦、无我的相。
Instead of saying 'appropriate conceptual differences', we should say "particular appropriate concepts that are reasons for differentiation in the explaining of dangers in the five aggregates, and which are allowable by common usage in respect of the five aggregates."
"适当的概念上的差异"不太好，我们应该说"这些特定的、合适的概念是解释五蕴过患差异的原因，在通常用法上，是可以用来描述五蕴的。"
In the next paragraph we have Knowledge of Contemplation of Dissolution.
下一段介绍坏随观智。

“After a yogi repeatedly observes in this way, and examines, and investigates material and immaterial states, [to see] that they are impermanent, painful, and not self, then if his knowledge works keenly, formations quickly become apparent.”

“既已如是审观，再再思虑推度色与非色之法‘是无常，是苦，是无我’，则它的智成为锐利，而诸行便轻快地现起了。”

That means his knowledge of arising and falling becomes stronger and stronger.

意思就是他的生灭智变得越来越强大。

As it gets stronger, the formations become more apparent more quickly and also his knowledge becomes more and more keen.

随着生灭智变得更强大，诸行变得更加明显，更加迅速，他的观智也越来越锐利。

“Once his knowledge works keenly and formations quickly become apparent, he no longer extends his mindfulness to their arising, or presence, or occurrence, or sign, but brings it to bear only on their cessation as destruction, fall and breakup.”

“当智成锐利而诸行轻快地现起之时，他不到达于生，或住，或转起，或（诸行之）相，但于灭尽、衰灭、破坏及灭而建立其念（智）。”

That means his knowledge becomes keener and keener.

意思就是他的智变得越来越锐利。

When knowledge becomes keener and keener, the formations appear to him more quickly.

当智变得越来越锐利之后，诸行就会更迅捷地向他现起。

Formations rise and fall at their own speed.

诸行按照自己的速度生灭。

It is not that formations rise and fall slowly and now formations rise and fall quickly.

不是诸行的生灭变慢或者现在变得更快了。

They are rising and falling at their own pace.

诸行是按照自己的速度生灭。

But before his mind becomes mature or before his knowledge becomes strong, his seeing of these formations is not so swift.

当时在他的心变得成熟之前，或者在他的观智变得强大之前，他对诸行的观察没有这样迅捷。

Now his knowledge or his mind is very keen and so he can see formations very quickly.

现在，他的智和心非常锐利，因此，他就能迅捷地观察诸行。

Formations come and go very quickly.

诸行的生灭非常迅速。

In fact he cannot see the beginning, the middle and the end or all three phases of their existence clearly.

实际上，行者看不到它的开始，中间和结束，不能清晰地看到诸行存在的三个阶段。

Because they are going fast, what he notices is just their disappearance.

因为它们变化得很迅速，行者能够注意到的只是它们的灭去。

It is like you are standing on the side of a freeway and the cars are going past you at very high speed.

这就像你站在高速公路的一边，汽车以非常快的速度从你身边开过。

What you notice is just one car disappearing, and another car disappearing, not the beginning of the cars, but just the disappearing of them.

你注意到的只是一辆车消失了，另一辆车也消失了，不是那些车的出现，而是它们的消失。

When your knowledge becomes stronger and stronger, you see the formations coming and going very quickly.

当你们的智变得越来越强大，你们就观察到诸行的生灭非常迅速。

When you see them quickly, then you see only the disappearing of them, not the arising, or their sign.

当你能够迅速地看到它们的时候，你就只能看到它们的消失，而不是它们的生起或者相（sign）。

Do you see the word ‘sign’ there?
大家看到了“相”（sign）这个词吗？

That means you will lose seeing forms and shapes.
也就是说你看不到它们的形状。

Before you reach this stage, when you observe things, you observe with the shapes and forms.
在到达这个阶段之前，当你观察事物的时候，你观察它们的形状。

When you are aware of the breath, you see the breath as something going in and out, something like a pencil or something like a rod.
当你觉知呼吸的时候，你观察到呼吸进进出出，像一支铅笔或者一根木棍。

When you concentrate on the movement of the abdomen, you see the abdomen, the shape and form of the abdomen, along with the movement.
当你专注于腹部的起伏时，随着腹部的起伏，你观察腹部的形状。

But when you reach this stage, you no longer see the form or shape.
但是，当你到达这个阶段的时候，你不再观察到形状。

You just see the pure phenomena.
你只是观察到纯粹的现象。

So sometimes a yogis will think that they have lost meditation all together because formerly they were seeing things in connection with the shape and form.
因此，有时候，行者会认为他们完全彻底地丢失了禅修，因为之前他们能看到诸法与形状的关联。

Now they don’t see any shape or form, and so they think that they have lost meditation or lost objects all together.
现在，他们观察不到任何形状，因此，他们认为他们丢失了禅修，或者彻底失去了禅修的所缘。

But actually it is not the case; it is just losing the signs, or shapes, or forms.
但是，实际上并不是这样：他们只是丢失了“相”，或者说丢失了“形状”。

So a yogi is able to take the ultimate reality as object of his meditation, not mixed with concepts.
因此，行者就能以究竟法为禅修的所缘，不会混入概念。

Before he reaches that stage, his understanding is mixed with concepts.
在到达这个阶段之前，他的智是混入了概念的。

He understands mental and physical phenomena mixed with concepts.
他对名法和色法的理解混入了概念。

Now when he reaches this stage, he is able to see mental and physical phenomena purely, not mixed with shape, or form, or whatever, the concepts.
当他到达这个阶段时，他就能够纯然地观察到名法和色法现象，不会与形状、等等之类的概念混杂。

So he sees only the falling or the disappearance of things at this stage.
因此，他在这个阶段只是观察到诸法的灭去。

This is called ‘Knowledge of Contemplation of Dissolution’.
这被称为“坏随观智”。

“When insight knowledge has arisen in him in this way so that he sees how the field of formations, having arisen thus, ceases thus, it is called ‘Contemplation of Dissolution’ at that stage, with reference to which it is said.”
“他观诸行‘如是生已如是灭’，即于此处生起名为‘坏随观智’的观智。关于此说如下……”

So the following is a quotation from one of the books and there is an explanation of that quotation.
下面是一段引语，并对这段引语进行解释。

The style in the quotation (It is from the Paṭisambhidāmagga.) is a little different from the style in other books, like those in the Sutta Piṭaka.
这段引语（出自《无碍解道》）的风格与经藏中文字的风格有点不同。
It is often not so easy to understand as the Sutta passages.
这些话通常没有经文中的文字容易理解。
So the commentator or author has to explain them in detail.
因此，论师需要对它们进行解释。
We may skip some passages or some paragraphs.
我们或许要跳过一些段落。
Let’s go to paragraph 14.
我们来看看第 14 段。
“He contemplates (anupassati).”
“随观（anupassati）。”
Now the word ‘anupassati’ is translated as ‘he contemplates’ here.
这里“anupassati”被英译成“contemplate”。
And it is commented upon or he explains it as ‘he sees always accordingly’.
论师将之解释成：“是随顺观，即以种种相再再而观之义。”
That is because it is commented upon ‘anu anu passati’.
因为他是在评注“anu anu passati”。
‘Anu anu passati’ means he sees more or he sees much, not always ‘accordingly’.
“Anu anu passati”意思是越来越多地观察，并不必定总要“随顺”（accordingly）。
And ‘he sees much’ means he sees again and again in various modes.
“越来越多地观察”的意思是他用不同的行相反复地观察。
That is what is meant.
这里就是这个意思。
He contemplates only on the disappearing of what he observes or on the disappearing of mental and physical phenomena.
他只是随观所缘的消失，随观名法和色法的灭去。
Paragraph 18 “Progressing in this way, he relinquishes, he does not grasp.
第 18 段：“如是行道，他便‘舍而非取’。
What is meant?
这是怎样说的呢，
[What is meant is that] this contemplation of impermanence, etc., is also called both ‘relinquishment as giving up’ and ‘relinquishment as entering into’ because, by substitution of opposite qualities, it gives up defilements along with aggregate producing kamma formations.”
此无常等的随观，因以部分遍舍（Substitution of opposite qualities）与蕴及行相共的诸烦恼，并且因见有为的过患而倾向跃入于相反的涅槃，所以名为遍舍舍（relinquishment as giving up）及跃入舍（relinquishment as entering into）。”
‘Substitution of opposite qualities’ - that means temporary abandonment.
这里英译的“Substitution of opposite qualities”就是刹那舍。
“And because, by seeing the unsatisfactoriness of what is formed, it also enters into, by inclining towards, Nibbāna, which is the opposite of the formed.”
“并且因见有为的过患而倾向跃入于相反的涅槃。”
So the meditator relinquishes everything and does not grasp at anything.

这样，行者舍弃了一切，不执着任何法。

There are three kinds of abandonment.
因此，有三种形式的“舍”。

I hope you remember these three - momentary abandonment, temporary abandonment, and absolute abandonment.
我希望大家记得此三者——刹那舍（momentary abandonment）、暂时舍（temporary abandonment）和绝对舍（absolute abandonment）。

‘Momentary abandonment’ means substituting wholesome states for defilements.
“刹那舍”的意思是用善法替换烦恼。

At the moment of studying, at the moment of taking the class, you do not have mental defilements like attachment, anger, hatred, or whatever.
在学习的那一刻，在上课的那一刻，你不会有诸如执着、嗔怒、仇恨之类的心理烦恼。

They are replaced by understanding.
它们都被智慧所替代了。

That is momentary.
这是刹那性的。

If there are some conditions for anger to arise, then it will arise.
如果有嗔怒生起的一些缘，嗔怒还会生起。

So ‘he relinquishes’ means that through vipassanā meditation he is able to abandon mental defilements by way of substitution of opposite qualities.
这里“他舍”的意思是通过观禅，通过用相反的法来替代，他能够舍弃掉烦恼。

That means it can momentarily abandon the mental defilements.
意思就是，能够短暂地舍弃烦恼。

There is another abandonment called what?
另外一个“舍”被称为什么？

Temporary abandonment.
暂时舍。

That means is lasts longer than the momentary abandonment.
意思就是它持续的时间比刹那舍更长。

So it is able to keep those defilements at bay for a longer period of time.
因此，它能够在更长的一段时间内将这些烦恼拒之门外。

When you practice vipassanā meditation, you observe something.
当你修观禅的时候，你进行观察。

When you see it clearly and when you see that it arises and disappears, you are able to get rid of mental defilements with regard to that object.
当你清晰地观察所缘的时候，你观察到它的生和灭，你就能够对治与那个所缘相关的烦恼。

When you have practiced meditation and when you have gained experience, then at that moment you can also abandon defilements with regard to those which you do not observe.
当你禅修获得经验的时候，你也能够舍弃那些你没有观察到的烦恼。

Just as you can abandon mental defilements with regard to objects you observe, so you are able to abandon mental defilements with regard to those that you do not observe.
如同你能够舍弃与你观察到的所缘相关的烦恼，你也能舍弃与你没有观察到的所缘相关的烦恼。

They still remain suppressed or something like that.
它们处于被镇服的状态，类似于此。

That is what is called ‘temporary abandonment by vipassanā meditation’.

因此，这被称为通过观禅获得的“暂时舍”。
These two kinds of vipassanā can be achieved, but absolute abandonment comes only at the moment of enlightenment.
这两种通过内观可以获得，但是“绝对舍”需要在觉悟的刹那才能获得。
“Therefore the bhikkhu who possesses that [contemplation] gives up defilements and enters into Nibbāna in the way stated, he does not grasp (cling to) defilements by causing rebirth, nor does he grasp (cling to) a formed object through failing to see its unsatisfactoriness.
“是故具此（观慧）的比丘，遍舍了所说的诸烦恼及跃入于涅槃。不取依此而生的烦恼及不取于不见过患的有为的所缘，
Hence it was said he relinquishes, he does not grasp.”
所以说‘舍而非取’”。
This is Contemplation of Dissolution.
这是坏随观。
Paragraph 27 “When he no longer vacillates and so constantly bears in mind that the unceased will also cease, the undissolved will also dissolve, then he disregards the arising, presence, occurrence, and sign, of all formations, which keep on breaking up, like fragile pottery being smashed, like fine dust being dispersed, like sesame seeds being roasted, and he sees only their break-up.
第 27 段：“他既如是不动摇，起这样的忆念：‘未灭的在灭，未破坏的在破坏’，舍弃诸行的生，住，转起之相，唯观破坏，如脆弱的器皿的破坏，如微尘的散布，如炒胡麻子一样。
Just as a man with eyes standing on the bank of a pond or on the bank of a river during heavy rain would see large bubbles appearing on the surface of the water and breaking up as soon as they appeared, so too he sees how formations break up all the time.
譬如明眼之人，站在池畔或河岸，看见大雨落于水面，生起了大水泡，很快的破坏了，他观一切诸行的破坏也是这样。
The Blessed One said of such a meditator:
世尊曾说有关于这样的瑜伽行者：
‘And he who looks upon the world
‘视如水上浮沤，
As one who looks upon a bubble,
视如海市蜃楼，
As one who looks upon a mirage,
若人观世如是，
Is out of sight of Death the King’.”
死王不得见他’。”
“When he constantly sees that all formations thus break up all the time, then contemplation of dissolution grows strong in him, bringing eight advantages, which are these:
“这样屡观一切诸行继续地破坏，则得增强他的伴着八种功德的坏随观智。这是八种功德：
(So a person who has reached this stage of knowledge gets these eight advantages.) abandoning of [false] view of becoming, giving up attachment to life, constant application (That means always practicing.), a purified livelihood, no more anxiety or no more concern, absence of fear, acquisition of patience and gentleness, and conquest of aversion and sensual delight (That means neither glad nor sad.)
断除有见，遍舍命的欲，常常如理加行（意思是总是在修行），活命的清净，除去过劳，离去怖畏，获得忍辱与柔和，超脱乐与不乐。
Hence the Ancients said:
所以古人说：

‘On seeing these eight perfect qualities
牟尼为得不死法，
He contemplates formations constantly
已见此最上八德，
Seeing break-up in order to attain
于坏随观屡思惟，
The Deathless, like the sage with burning turban’.”
如救衣服与头燃（burning turban）。”
What the verse says is:
这句偈颂说的是：
“The sage on seeing these eight perfect qualities, comprehends formations constantly, seeing breaking-up in order to attain the Deathless, like a man whose clothes or head are burning.”
“圣人看到这八个功德，为了获得不死之法，经常思维诸行，看到破坏，就像某个人的衣服和头在燃烧。”
It is strange that all the translators misunderstood the passage here.
奇怪的是，所有的译者都误解了这里的话。
The Pāḷi words used are ‘cela’ and ‘sira’.
这里的巴利语是”cela“和”sira“。
‘Cela’ means just cloth or clothes, not necessarily a turban.
“cela”的意思只是“布匹、衣服”，并不一定指“turban”（头巾）。
So there are two similes - a man whose clothes are on fire and a man whose head is on fire.
因此，这里是两个譬喻——衣服在燃烧，头在燃烧。
If your clothes are on fire, you don’t need any other things, but you try to put the fire out.
如果你的衣服着火了，你不会干其他事情，你只会想办法灭火。
And also if your head is burning, then you try to extinguish the burning on the head and don’t do any other things.
同样地，如果你的头燃烧起来了，你也是想办法灭火，不会想其他事情。
So it should be a person with clothes or head burning or something like that.
因此这里应该是衣服或者头在燃烧。
The reference given here is Saṃyutta Nikāya, 440.
这里参考的是：相应部尼柯耶 440。
I read this passage, not this verse, but the passage referred to there.
我阅读的这段，而不是偈颂，是这段可以参看那里。
I read the English translations and I saw there also a turban on the head.
我阅读了英译本，发现那里也是翻译成“头上的头巾”。
But the word ‘cela’ does not mean ‘turban’ but just ‘clothes’ or ‘cloth’.
但是，“cela”这个词意思不是“头巾”，而是“衣服”或者“布匹”。
So this is the Knowledge of Dissolution.
这就是坏随观智。

43B 说行道智见清净品

第二十一 说行道智见清净品 Ps: 029-060

Next is the Knowledge of Appearance as Terror.

下一个是怖畏现起智。

“As he repeats, develops and cultivates in this way the contemplation of dissolution, the object of which is cessation consisting in the destruction, fall and break-up of all formations, then formations classed according to all kinds of becoming, generation, destiny, station, or abode of beings, appear to him in the form of great terror.”

“如是修习多作以一切诸行的灭尽，衰灭，破坏及灭为所缘的坏随观的瑜伽者，于一切的有、生、趣、（识）住、有情居的在破坏的诸行，起大怖畏。”

That means when he has developed this knowledge of seeing the dissolution of things, then he comes to see all life this way, all kinds of becoming, generation, destiny, station or abode of beings.

也就是说，当他获得坏随观智的时候，他如是这般地观察所有的生命，一切的有、生、趣、住、有情居。

They all mean just life.

这些都是指生命。

Buddha described them with different names and so all these are taken here.

佛陀用不同的名称来指称，这里都集合起来。

You can just say lives or existences.

大家可以笼统地称它们为“生命”或者“有”。

He sees existence or life as a great terror, full of danger - "as lions, tigers, leopards, bears, hyenas, spirits, ogres, fierce bulls, savage dogs, rut-maddened wild elephants, hideous venomous serpents, thunderbolts, charnel grounds, battle fields, flaming coal pits, etc., appear to a timid man who wants to live in peace.”

行者观察到“有”或者“生命”的怖畏，充满危险——“正如胆怯而欲求快乐生活的人，对于狮子，虎，豹，熊，鬣狗，夜叉，罗刹，恶牛，恶犬，流液时期的恶象，可怕的毒蛇，雷电，战场，坟墓，燃烧的火坑等（起大怖畏）。”

A yogi will not see all these things, but we must understand that in the books it is given in all its diversity.

行者可能不会看到所有这一切，但是，我们必须理解，书里将各种形式的怖畏都列出来了。

A particular yogi will not see all of them; he may see one or two of them.

某位行者不会观察到所有这一切，他可能会看到其中的一两个。

“When he sees how past formations have ceased, present ones are ceasing, and those to be generated in the future will cease, in just the same way, then what is called ‘Knowledge as Appearance as Terror’ arises in him at that stage.”

“如是他观‘过去的诸行已灭，现在的（诸行）正灭。于未来生起的诸行亦将如是而灭’，即于此处生起‘怖畏现起智’。”

So he sees all phenomena or existence as terrible.

这样，行者观察到一切法或者“有”都是怖畏的。

Then a simile is given.

然后给出了一个譬喻。

I will not read this simile.

我不会给大家读这个譬喻。

There are two similes.

有两个譬喻。

The second simile is in paragraph 31.

第二个在第 31 段。

“A woman with an infected womb” - the Pāḷi word used is ‘pūtipaja’.

“如一位专产生而即死的儿子（infected womb） 的妇人”——这里使用的巴利语“pūtipaja”。

‘Pūti’ means rotten and ‘paja’ means offspring.

“Pūti”的意思是“腐烂”，“paja”的意思是“后代”。
Literally translated it means a woman with rotten offspring.
从字面上翻译，它的意思是，一个有腐烂后代的妇人。
It may mean the same thing as ‘with an infected womb’.
它可能和“子宫感染”（ infected womb）是同一个意思。
It is a woman whose offspring do not live.
也就是说是一位后代没有存活的妇人。
Whenever a son or a daughter is born, he or she dies sooner or later.
只要她生下孩子，孩子也会迅速地死去。
That is what is meant.
这里就是这个意思。
Paragraph 32 is important.
第 32 段很重要。
“But does the knowledge of appearance as terror, fear or does it not fear?”
“然而这怖畏现起智自己是怖畏或非怖畏？”
That means when a yogi has reached this stage, is he afraid?
也就是说，当一个行者到达这个阶段的时候，他会害怕吗？
Does he fear or is he afraid?
他会感到害怕吗？
No. If he is afraid or if he fears, then he has fallen away from meditation because fear is an unwholesome mental state.
不会。如果他感到害怕，那么他就偏离了禅修，因为害怕是一个不善心所。
So when fear is in your mind or in the mind of a yogi, he is not doing meditation at that moment.
因此，如果行者生起恐惧之心，他当时就不是在禅修。
So he does not fear.
因此，他不会感到害怕。
“For it is simply the mere judgment that past formations have ceased, present ones are ceasing, and future ones will cease.
“因为这只是审观‘过去的诸行已灭，现在的（诸行）正灭，未来的（诸行）当灭’，
Just as a man with eyes looking at three charcoal pits at a city gate is not himself afraid, since he only forms the mere judgment that all who fall into them will suffer no little pain” and so on.
所以如明眼者的看见于城门的三个火坑，他自己则不怖畏；因为他只是审知‘那些落于这里面的人，备受许多的苦痛’”等等。
Although he sees the existence or formations of mental and physical phenomena as terrible or as fearful, he himself does not fear them; he is not afraid of them.
虽然他观察到名法和色法诸行是可怖的，但是他自己并不害怕。
Then paragraph 33 “But it is called ‘appearance as terror’ only because formations in all kinds of becoming, generation, destiny, station, or abode, are fearful in being bound for destruction, and so they appear only as terror.
然后是第 33 段：“因于此智，现起于一切有、生、趣、（识）住；（有情）居中陷于不幸而具怖畏的诸行的怖畏，所以说‘怖畏现起智’。
“Here is the text about its appearance to him as terror” and so on.
这是圣典中关于他的（诸行的）怖畏现起的文句……”等等。

“He sees both the sign and the occurrence as empty, vain, void, without power or guide, like an empty village, a mirage, a goblin city, etc., when he brings [them] to mind as not self, and so the sign and occurrence appear to him as a terror.”
“忆念无我者，则见两者（相[sigh]及转起[occurrence]），如空无人烟的村落，如阳焰乾闼婆城（蜃楼）等，‘无，虚，空，无主，无导者’，所以说于彼现起相及转起两者的怖畏。”
The ‘sign’ means the shape and form of mental and physical phenomena.
“相”指的是名法和色法的形态。
And then occurrence, do you understand what is meant by occurrence?
然后是“转起”，大家知道什么是“转起”吗？
He uses ‘occurrence’ many times in this chapter.
此章多次提到“转起”。
‘Occurrence’ really means not just arising, it means arising and continuing to stay for some time.
“转起”的意思实际上是“生起”，它的意思是生起，并且继续存在一段时间。
The Pāḷi word is ‘pavatta’.
它的巴利语是“pavatta”。
It does not means just arising; it means arising and then continuing for some time.
它并不是仅仅指“生起”；它的意思是“生起”，然后继续存在一段时间。
This is the Knowledge of Appearance as Terror.
这就是怖畏现起智。
Next is the Knowledge of Contemplation of Danger.
下一个是过患随观智。
“As he repeats, develops and cultivates the Knowledge of Appearance as Terror, he finds no asylum, no shelter, no place to go to, no refuge in any kind of becoming, generation, destiny, station, or abode.”
“多作修习此怖畏现起智的瑜伽者，了知于一切有、生、趣、（识）住、有情居中，无避难所，无救护处，无归趣，无皈依所：于一切有、生、趣、（识）住、有情居的诸行之中”，
When he sees all these as terrible, then he finds no shelter, no place, no solace because whatever phenomena he contemplates on, he sees them as all disintegrating.
当他观察到所有这一切的怖畏时，他就发现没有避难所，没有救护处，没有皈依所，因为无论他随观什么法，都看到它们的消失。
So there is no shelter, no refuge.
因此没有避难所，没有皈依处。
“In all kinds of becoming, generation, destiny, station, and abode there is not a single formation that he can place his hopes in or hold on to.
“甚至对于一行亦无希求无执着。
The three kinds of becoming appear like charcoal pits full of glowing coals, the four primary elements like hideous venomous snakes, the five aggregates like murderers with raised weapons, the six internal bases like an empty village, the six external bases like village-raiding robbers, the seven stations of consciousness and the nine abodes of beings as though burning, blazing and glowing with the eleven fires, and all formations appear as a huge mass of dangers destitute of satisfaction or substance like a tumor, a disease, a dart, a calamity, an affliction.
三有如充满没有火焰的炭火的火坑，四大种如极毒的毒蛇，五蕴如举剑的杀戮者，六内处如空村，六外处如劫村落的盗贼，七识住及九有情居如以十一种火燃烧炽然，一切诸行如痈、疾、箭、痛、病，无喜无乐，是一堆大过患的现起。
How?”

怎样的呢？”

During this stage, actually, he sees everything as faulty.
在这个阶段，他实际上看到一切诸法的过患。

He cannot see anything to hold on to, anything to place his hopes on and so on.
他看不到任何可以抓取的东西，看不到任何可以寄托希望的东西，等等。

So he feels very helpless during this stage of meditation.
所以他在这个禅修的阶段感到很无助。

“They appear as a forest thicket of seemingly pleasant aspect but infested with wild beasts” and so on.
“如虽有美丽的外表而内有猛兽的森林”等等。

The place is seemingly good but there are “wild beasts, a cave full of tigers, water haunted by monsters and ogres, an enemy with raised sword, poisoned food, a road beset by robbers, a burning coal, a battle field between contending armies, appear to a timid man who wants to live in peace.”
那个地方虽然看起来不过，但是有“内有猛兽的森林，如有豹子的洞窟，如有捕人的（鳄）及罗刹的河水，如举剑的敌人，如有毒的食物，如有盗贼的道路，如燃烧的炭火，如对阵的战场。譬如这（胆小的）人来到此等有猛兽的森林等，则毛骨悚立，仅见全面的过患。”

So during this stage of knowledge, whatever he sees, he sees it as faulty, as dangerous, and there is no refuge or consolation for him at that time.
因此在观智的这个阶段，无论他看到什么，他都能观到过患，看到危险，在这个时候，对于他来说，没有皈依处，没有安慰。

Sometimes when yogis reach this stage, they don’t know what to do because they feel like they are depressed or something like that.
有时候，当行者达到这个阶段的时候，他们手足无措，因为它们觉得他们很抑郁，诸如此类。

Whatever they observe seems to be going away.
无论他们观察到什么，都会消失。

So there is no solace for them.
没有任何东西可以安慰他们。

Some even leave meditation and go back to their houses because they feel so helpless at this stage of practice.
有些人甚至离开禅修还俗回家，因为他们在修行的这个阶段感到很无助。

There is a long quotation and the explanation.
有一个很长的引语和解释。

We will skip those.
我们将跳过这些。

Then we come to paragraph 42.
接下来我们看第 42 段。

“Ten Knowledges he understands: one who understands knowledge of danger understands, penetrates, realizes, ten kinds of knowledge, that is, the five based on arising, etc., and the five on non-arising and so on.
“知解了十智——即知解过患智者的知解通达证悟于生起等的五事及不生起等的五事的十种智。

When skilled in these two kinds of knowledge: with skill in the two, that is, knowledge of danger and knowledge of the state of peace.
善巧于二智——是善巧于过患智及寂静道智的二种。

The various views will shake him not: he does not vacillate about views that occur such as ‘The ultimate Nibbāna is here and now’.
于诸见不动摇——是对于（外道等所说的）由最极的现法涅槃等所转起的诸见而不动摇。

The rest is clear.”
余者之义易明。”
This is Contemplation of Danger.
这是过患随观智。
At this stage he sees danger and also he has the knowledge of the state of peace.
在这个阶段，他观察到过患，同时也具有寂静的智慧。
‘Nibbāna is good.
“涅槃是好的。
Nibbāna is peaceful and the world is full of danger’.
涅槃是寂静的，世间充满了过患。”
So he sees there are two kinds of seeing here.
这里他观到此两种见。
One is positive and the other is negative.
一种是正面的，一种是负面的。
After seeing phenomena as dangerous, he goes on and he comes to another stage.
观察到诸法的过患之后，他继续下去，到达另外一个阶段。
“When he sees all formations in this way as dangerous, he becomes dispassionate towards, (Some authors translate it as ‘turning away from’.
“他这样的观一切诸行的过患，则厌离背弃（dispassionate，有的译者翻译成 turning away from）
So he turns away from.) is dissatisfied with, takes no delight in, the manifold field of formations belonging to any kind of becoming” and so on.
不喜于一切有、生、趣、识住、有情居中可破坏的诸行”等等。
When he sees dangers in them, he is dispassionate towards them; he turns away from them.
当他看到其中的过患时，他就厌离背弃它们，离开它们。
“Just as a golden swan that loves the foothills of Citta Peak finds delight, not in a filthy puddle at the gate of a village of outcastes, but only in the Seven Great Lakes, so too this meditator swan finds delight, not in the manifold formations seen clearly as danger, but only in the Seven contemplations, because he delights in development.”
“譬如喜住于结多古多山麓的金鹅王，是不喜于旃陀罗村口的不净的水坑，但喜于七大湖；如是这瑜伽鹅王，是不喜于善见其过患而可破坏的诸行，但喜其具备修习之乐修习之喜的七随观。”
That means he delights in the practice.
就是他喜欢修行。
“And just as the lion, King of Beasts, finds delight, not when put into a gold cage, but only in Himalaya with its three thousand leagues’ extent, so too the meditator lion finds delight, not in the triple becoming of the happy destiny, but only in the three contemplations.
“譬如兽中之王的狮子是不喜投入黄金的兽槛，但喜于宽广三千由旬的雪山；如是这瑜伽狮子是不喜于三善趣有，但乐于三随观。
And just as Chaddanta, King of Elephants, all white with sevenfold stance, possessed of supernormal power, who travels through the air, finds pleasure, not in the midst of a town, but only in the Chaddanta Lake and Wood in the Himalaya, so too this meditator elephant finds delight, not in any formation, but only in the stage of peace seen in the way beginning ‘Non-arising is safety’, and his mind tends, inclines, and leans towards that.”
譬如纯白而七处平满以神变飞行的六牙象王（Chaddanta）是不喜于城市的，但喜于雪山的六牙池（六牙）森林的；如是这瑜伽象王是不喜于一切诸行，但喜意向倾心以’不生起是安稳’等的方法而见寂静之道。”
Now there is footnote 15 regarding Chaddanta.

脚注 15 解释了“六牙”（Chaddanta）。
It is not an important thing, but we should understand this Chaddanta.
这个并不很重要，但是，我们应该了解“Chaddanta”。
‘Danta’ means the tusk of an elephant and ‘cha’ means six.
“danta”意思是“象牙”，“cha”的意思是“六”。
So Chaddanta could mean an elephant with six tusks.
因此“Chaddanta”可以解释成“六牙象”。
In the JĀtaka it is explained that it is not that the elephant has six tusks, but the elephant has tusks which emit six colored rays.
《本生经》解释说不是大象有六根牙齿，而是象牙会发出六种颜色的光。
So when people paint Chaddanta Elephant, they paint only with two tusks.
因此，当人们绘画出六牙象的时候，他们只画两根牙齿。
However in one of the paintings I remember seeing in a book, (I think they were paintings in the Ajanta caves or some other caves in India.) they drew the elephant with six tusks.
但是，我记得在某本书里的绘画中（我想是印度阿旃陀石窟还是什么石窟），他们画出的大象就是六根牙齿。
But in the JĀtaka book it is stated that the elephant has tusks emitting rays of six colors.
但是，《本生经》说是大象的牙齿放出六种颜色。
That is why he is called ‘Chaddanta’.
因此，它被称为“六牙象”。
Chaddanta was one incarnation of the Bodhisatta.
六牙象是菩萨的一个化身。
Before he became the Buddha, he was born as a white elephant.
在成佛之前，它投生为一头白象。
So this refers to him.
因此，这里指的是佛陀的前生。
“All white with sevenfold stance, possessed of supernormal power, who travels through the air, finds pleasure, not in the midst of a town, but only in the Chaddanta Lake and Wood in the Himalayas, so too this meditator elephant finds delight, not in any formation, but only in the stage of peace seen in the way beginning ‘Non-arising is safety’, and his mind tends, inclines, and leans towards that.”
“譬如纯白而七处平满以神变飞行的六牙象王（Chaddanta）是不喜于城市的，但喜于雪山的六牙池（六牙）森林的；如是这瑜伽象王是不喜于一切诸行，但喜意向倾心以’不生起是安稳’等的方法而见寂静之道。”
Now I didn’t intend to talk about this.
现在，我不打算讲这些。
In footnote 15 “On the expression ‘with sevenfold stance’ Paṭisambhidāmagga says” - then he does not translate it, ‘sevenfold stance’, believe it or not.
脚注 15：“‘七处平满’（with sevenfold stance），《无碍解道》说”，“七处平满”，信不信由你。
You see the Pāḷi sentence there:
大家看这里的本来与句子：
“hattha-pāda-vāla-vatthikosehi bhūmiphusanehi sattahi patiṭṭhito ti sattapatiṭṭho.”
“hattha-pāda-vāla-vatthikosehi bhūmiphusanehi sattahi patiṭṭhito ti sattapatiṭṭho.”
He touches the ground with seven of his limbs:
他用七个肢体触碰大地。
‘hattha’, the trunk is one, ‘pāda’ four feet, ‘vāla’ means the tail, ‘vatthikosa’ means the male member.
“hattha”，象牙是一个；“pāda”四足；“vāla”是尾巴；“vatthikosa”是雄性生殖器。

It is explained this way in another Commentary too.
在另外一本注释书里也是这样解释的。
That is not important here.
这个不重要。
So this Knowledge of Dispassion.
因此这是厌离随观智。
This Knowledge of Dispassion or Knowledge of Turning Away comes after Knowledge of Danger.
厌离随观智是在怖畏现起智之后生起的。
So it is logical.
这是符合逻辑的。
You first see the arising and disappearing and then after that you see only the disappearing.
你首先看到生灭，然后只看到灭。
When you see things disappearing or disintegrating, you see that they are fearful, or that they are dangerous, or that they are terrible.
当你看到诸法消失、分解的时候，你就观察到它们是令人怖畏的，或者说它们是危险的。
And then you find fault with them because they are dangerous.
然后，因为它们的危险，你就了解了它们的过患。
You see danger in them or you find fault with them.
你看到它们的危险，也就能找出它们的过患。
After finding fault with them, you are dispassioned towards them.
找出过患之后，你就厌离它们。
You don’t want anything to do with them.
你不希望和它们发生任何关联。
That is Knowledge of Dispassion.
这就是厌离随观智。
“Knowledge of Contemplation of Danger is the same as the last two kinds of knowledge in meaning.”
“这（厌离随观智）与前二（怖畏现起智，过患随观智）的意义（in meaning）是一。”
‘In meaning’ means in essence.
“意义”的意思是“实质”。
In reality they are the same.
实际上，它们是一样的。
“Hence the Ancients said:
“所以古师说：
‘Knowledge of Appearance as Terror while one only has three names:
‘于一怖畏现起而得三名。
It saw all formations as terror, thus the name “Appearance as Terror” arose; it aroused the [appearance of] danger in those same formations, thus the name “Contemplation of Danger” arose; becoming dispassionate towards those same formations, thus the name “Contemplation of Dispassion” arose’.
曾见一切诸行为怖畏，故名怖畏现起智；于此等诸行生起过患，故名过患随观；对于此等诸行生起厌离，故名厌离随观’。
Also it is said in the text:
于圣典中亦说：
‘Understanding of Appearance as Terror, Knowledge of Danger, and Dispassion: these things are one in meaning, only the letter is different’.”

‘那怖畏现起之慧，过患之智，及厌离的此等（三）法义一而文异’。”

So only the words are different, but the meaning is one.
只是名称不同，但是意义是一样的。

They mean the same vipassanā knowledge.
它们指的是同一种观智。

When one sees danger in them and wants to turn away from them, the next thing is Desire for Deliverance to get out of it.
当行者看到它们的过患，想厌离的时候，下一就是欲解脱智。

First you see danger and then you become dispassionate towards it and now you want to get rid of it, to get out of it.
首先，你观察到危险，然后你厌离，现在你想摆脱它。

This is desire for deliverance.
这就是欲解脱。

“When, owing to this knowledge of dispassion, this clansman becomes dispassionate towards, is dissatisfied with, takes no delight in, any single one of all the manifold formations in any kind of becoming, generation, destiny, station of consciousness or abode of beings, his mind no longer sticks fast, cleaves, fastens on to them.”
“其次以此厌离智而厌离背弃不喜（于诸行）的善男子的心，对于一切有、生、趣、识住、有情居中可破坏的诸行，甚至一行亦不执着缠缚。”

So whatever object he observes, his mind does not want to take it actually; his mind is not stuck to them.
因此，不管他观察到什么所缘，他的心实际上都不想缘取它，他的心不想执着于它们。

“And he becomes desirous of being delivered from the whole field of formations and escaping from it.”
“唯欲解脱欲出离于一切行。”

So when we really see the danger of something, we want to get rid of it, we want to get out of it.
因此，当我们真正看到其中的危险之后，我们就想摆脱它。

It is natural.
这是很自然的。

And so here the similes are given - just as a fish in a net, a frog in a snake’s jaws, a jungle fowl shut into a cage and so on.
这里给出了譬喻——就像鱼在网中，青蛙在蛇之口，野鸡被关进笼子，等等。

There is mentioned here the moon inside Rāhu’s mouth.
这里提到“入罗睺口中的月”。

And then in footnote 16 he said:
脚注 16 说：

“Rāhu is the name for the eclipse of the sun or moon, personalized as a demon who takes them in his mouth.”
“罗睺是指的是日食或月食的名称，在这里被人格化成魔鬼，将太阳和月亮吞进口中。”

So whenever there is an eclipse, we say “Rāhu has swallowed the moon” or “Rāhu has swallowed the sun.”
因此，只要出现日食或者月食，我们就说：“罗睺吞了太阳”，或者“罗睺吞了月亮。”

At the end of the eclipse we say “Oh, Rāhu has thrown up the sun or the moon.”
在日食或月食结束的时候，我们说：“哦，罗睺已经将太阳或月亮吐出来了。”

Rāhu is a demon.
罗睺是魔鬼的名字。

Prince Siddhatta gave the name ‘Rāhula’ to his son because a demon is a hindrance or an obstacle.

悉达多给他的儿子起名为“罗睺罗”，因为“罗睺”意味着魔鬼，意味着障碍。
So when his son was born, he thought that there was another attachment for him, another object of attachment for him.
当他的儿子出生时，他认为这对于他来说，是另外一个执着的所缘。
So he is like Rāhu for him.
因此，他的儿子对他来说就是“罗睺”。
So he gave his son the name ‘Rāhula’.
因此，他给儿子起名“罗睺罗”。
This is desire for deliverance or desire to get rid of formations, to get rid of existence all together.
欲解脱就是摆脱诸蕴，彻底摆脱轮回。
After that there is Knowledge of Contemplation of Reflection.
下一个就是审察随观智。
He is doing it again here.
在这里，他再次这样做。
“Being thus desirous of deliverance from all the manifold formations in any kind of becoming, generation, destiny, station, or abode, in order to be delivered from the whole field of formations he again discerns those same formations, attributing to them the three characteristics by knowledge of contemplation of reflection.”
“如是欲求解脱于一切有、生、趣、识住、有情居中可破坏的诸行，为欲从一切行而解脱，再以‘审察随观智’提起及把握彼等诸行的三相。”
He wants to get rid of the existence and all these things, but he cannot just leave them alone.
行者想摆脱轮回和诸法，但是他不能将其置之不顾。
He has to take them as the object of meditation again.
他必须以诸法为所缘，再次进行禅修。
So he has to see the impermanence, suffering and no self-nature of these formations again.
因此，他需要再次观察诸行的无常、苦和无我。
In Pāḷi the word is ‘paṭisankhā’.
这里的巴利语是“paṭisankhā”（审察）。
‘Paṭi’ means again and ‘saṅkhā’ means knowing, so knowing again, contemplating or observing the three characteristics again.
“paṭi”的意思是“再次”，“sankhā”的意思是“了知”，合起来就是“反复地了知”、“随观”，不断地观察三相。
“He sees all formations as impermanent for the following reasons” and so on.
“他对一切诸行以种种理由而观无常”等等。
You can compare these passages with those in the section on comprehending by groups.
大家可以将这些段落与“聚的思维”那一节进行比较。
So he again sees mental and physical phenomena as impermanent, as painful, and as not self in different ways as they are non-continuous, temporary, limited by rise and fall and so on.
因此，他再次以不同的方式观察名法和色法的无常、苦和无我，它们是无常的，暂时的，限于生灭的，等等。
Here a simile is given.
这里给出了一个譬喻。
This is a very good simile.
这是个非常好的譬喻。
I often tell this simile to people.

我经常向人们讲到这个譬喻。

Paragraph 49 “But why does he discern them in this way?

第 49 段：“然而为什么他要如是把握此等诸行？

In order to contrive the means to deliverance.”

因为是要成就解脱的方便。”

Why does he observe these mental and physical phenomena again?

为什么要再次观察这些名法和色法的现象？

Because he must have some means of deliverance.

因为他要成就解脱的方便。

“Here is a simile: a man thought to catch a fish, it seems, so he took a fishing net and cast it in the water.”

“这里是一个有关于此的譬喻：

兹有一人想道：‘我将捕鱼’，便取一捕鱼的筌（fishing net）投入水中。”

Here a ‘fishing net’ really means something like a basket.

这里的“fishing net”实际上是一个篮子。

You put it in the water and then the fish is caught in the basket.

你把这个篮子放进水中，鱼钻进去就出不来了。

Then you lower your hand and take hold of the fish.

然后你把手伸进去抓取鱼。

Actually it is not a basket.

实际上，它也不是篮子。

It has the shape of a funnel, but it is something like a basket.

它是一个漏斗的形状，但它有点像一个篮子。

You put it in the water and the fish are caught in it.

你把这个篮子放进水中，鱼钻进去就出不来了。

There is a hole to take them out.

但是上面有一个洞，你可以将鱼掏出来。

“So he took a fishing net and cast it in the water.

“便取一捕鱼的筌投入水中，

He put his hand into the mouth of the net under the water and seized a snake by the neck (thinking it was a fish).

他从筌口插进他的手，在水中捕住一蛇颈（以为是一条鱼），

He was glad, thinking ‘I have caught a fish’.

欢喜道：’我已捕得一鱼’。

In the belief that he had caught a big fish, he lifted it up to see.

他想：’我实得一大鱼’，把它拿上来一看，

When he saw three marks (three lines on the neck of the snake), he perceived that it was a snake, and he was terrified.

由于看见了（蛇头上的）三根花纹，知道了这是蛇，便起恐怖

He saw danger, felt dispassion (revulsion) for what he had seized, and desired to be delivered from it.”

而见过患（危险），并厌其所捕（之蛇），欲求脱离。

So he wanted to throw it away, but he was afraid that it might bite him if he threw it away as it was.

为作解脱的方便，

“Contriving a means to deliverance, he unwrapped the coils from his hand, starting from the tip of the tail.

先自尾端解除他的（被缠的）手

Then he raised his arm, and when he had weakened the snake by swinging it two or three times round his head, he flung it away, crying ‘Go, foul snake’.”
然后举臂于头上旋转二三回，把蛇弄弱之后而放掉它说：‘去！恶蛇’！

So his swinging the snake two or three times is like his contemplating on the impermanence and so on in the formations again.
他举臂于头上旋转二三回，就像反复随观诸行的无常等相，

“Then quickly scrambling up on to dry land, he stood looking back whence he had come, thinking ‘Goodness, I have been delivered from the jaws of a huge snake’!”
急上池岸，伫望来路道：‘我实从大蛇之口而解脱’！”

And then applying of the simile to the actual experience is in the next paragraph.
在下一段，论师将这个譬喻应用于实际的体验。

“At this point knowledge of reflection has arisen in him, with reference to which it is said” and so on.
“至此便生起了他的审察智”等等。

This is called ‘Knowledge of Reflection’.
这被称为“审察智”。

I think in that book the word used is not ‘reflection but some other thing.
我想在那本书里用的英语不是“reflection”，而是其他单词，

It is the Knowledge of Re-Observation.
是“Knowledge of Re-Observation”。

That is very good.
这非常好。

Next is Discerning Formations as Void.
下一个是“观诸行为空”。

“Having thus discerned by Knowledge of Contemplation of Reflection that ‘All formations are void’, he again discerns voidness in the double logical relation” and so on.
“他这样以审察随观智而把握了‘一切诸行是空’之后，再‘以我（空）与我所（空）而把握二空’”等等。

They are not easy to understand.
这些不同意理解。

The double is easy to understand but not the quadruple logical relation.
“二空”很容易理解，但是“四空”（quadruple logical relation）就不好理解。

The Text itself is very strange.
文本本身非常奇怪。

Let’s talk about the double.
我们先谈二空。

‘The double logical relation’ means this is void of self or of what belongs to self.
“二空”意思就是“我空”或“我所空”。

Here ‘this is void of self’ is one and ‘this is void of what belongs to self’ is another.
这里“我空”是一个，“我所空”是另外一个。

So there are two ways of discerning the voidness.
因此，有两种分别空的方式。

It is void of self and it is void of what belongs to self.
一个是我空，一个是我所空。

Now the quadruple logical relation is very difficult to understand.
四空非常难以理解。

Do you see that in paragraph 53?
大家阅读了第 53 段吧？
In footnote 19 he says “The passage is a difficult one”.
译者在脚注 19 中说：“这段很难。”
It is indeed.
实际上真的是很难。
The Pāḷi text is:
巴利语原文是：
“Nāhaṃ kvacani kassaci kiṃcanat’ asmiṃ na ca mama kvacani kismiṃci kiṃcanat’ atthi”.
“Nāhaṃ kvacani kassaci kiṃcanat’ asmiṃ na ca mama kvacani kismiṃci kiṃcanat’ atthi”.
This passage actually as suggested by the translator was used by those of other faiths during the time of the Buddha.
这段话，正如译者所说，实际上是在引用佛陀时代外道的理论。
It may not be pure Pāḷi actually.
它可能不是纯粹的巴利语。
Do you know Prakrit languages?
大家知道俗语吗？
Prakrit languages are similar to Pāḷi, but they are different from Pāḷi.
俗语和巴利语类似，但是是和巴利语不同的语言。
It is something like a corrupt form of Sanskrit or Pāḷi.
它是从巴利语或者梵文讹变出来的。
So that is why this is very difficult to understand.
因此，它就非常难以理解。
But the footnote is very good, the last paragraph on that page.
但是，脚注非常好，本页的最后一段。
“The Commentarial interpretation given here is summed up by Paṭisambhidāmagga as follows:
这里给出的论书的解释被《无碍解道》总结如下。
Now seeing in four ways.
现在是以四种方式。
Right?
对吧？
The quadruple logical relation.
四空。
The first way is what?
第一个是什么？
He sees the non-existence of a self of his own; that means there is no self of me.
他观察到“我”不在任何处，也就是说“无我”。
That is one seeing.
这是其中一种见。
And second he sees of his own self itself (not ‘too’) that it is not the property of another’s self.
第二个是，他观察到，他的“自我”不属于任何人的“自我”。
There is no self of me and I am not the property of another person’s self.
这就是：我不在任何处，不在任何人的任何物。
That is the second one.

这是第二个。

The third one is that there is no self of another person and I am not the property of that person.
第三个是：其他人没有“自我”，以及：我不属于这个人。

There are four:
就是这是个：

(1) There is no self in me, (2) somebody is not the property of myself, (3) there is no self of others, (4) and I am not the property of the self of others.
“（一）我不在任何处，（二）不在任何人的任何物，（三）（他）不在任何处，（四）任何人不是我的任何物”。

In these four ways, he has to contemplate.
他用这四种方式随观。

He sees the non-existence of another's self; that is one thing.
其一：他看不到另外一个“自我”的存在。

He sees of another that that other is not the property of his own self.
他观察到其他人不属于他的“自我”。

So in four ways he contemplates.
他以这四种方式随观。

And then paragraph 55 in six modes again he contemplates that eye is void of self, or of the property of a self and so on.
然后 55 段，以六种行相随观眼的我空，等等。

And next paragraph he contemplates in ten modes , and then in the next paragraph he contemplates in twelve modes, and then in the next paragraph in forty-two modes.
下一段，他以十种行相随观，再下一段，他以十二种行相随观，然后下一段是四十二种行相随观。

“When he has discerned formations by attributing the three characteristics to them and seeing them as void in this way, he abandons both terror and delight, he becomes indifferent to them and neutral, he neither takes them as 'I' nor as 'mine', he is like a man who has divorced his wife” and so on.
第 61 段：“如果是观空而提起三相，把握诸行而舍断怖畏与欢喜，则对于诸行成为无关心而中立，不执它们为我及我所，正如与妻子离了婚的人相似”等等。

So we will go to that next time.
我们稍后再讨论。

During this stage of knowledge he re-observes the mental and physical phenomena in many different ways, say to see the impermanent, suffering and soulless nature of them.
在这个观智阶段，他以不同的方式审察名法和色法，例如观察诸法的无常、苦和无我。

And Mahāsi Sayādaw said again here that a person need not go through all the modes given here; it is impossible.
马哈希尊者在这里再一次说过，行者不需要审察所有这些行相，这也是不可能完成的。

But as a book all the methods of observing are given, but a person should not do all these in order to get the next higher stage.
但作为一本书，它要给出所有的观察方法，而行者不需要审察所有这些，也可以获得更高的观智。

He may do one or two, and then he can go to the higher stages.
你可以审察一两个，然后就进入下一个阶段。

Oh!
哦。

One thing please, in paragraph 57, about 4 line down “as incapable of being had [as one wishes], as insusceptible to the exercise of mastery, as alien, as secluded [from past and future]” - in fact it is ‘as secluded from cause and result.
有一件事，第 57 段，大概是往下数 4 行：“（六）非随欲所作者，（七）不可得者，（八）不自在者，（九）是他，（十）是（因果）分别的（as secluded [from past and future]）。”实际上，这里的英译应该是“as secluded from cause and result”。
And then in footnote 25 “A meaning such as ‘what in common usage in the world is called a being is not materiality’ is not intended here because it is not implied by what is said.”
然后是脚注 25：“世间通常的用法’色非有情‘的意义并不是如此，因为它在这里不适用。”
The actual meaning is a little different.
这里的意思应该不是这样。
‘Because it is established without saying anything’, what do you call that?
因为这里无需言语而建立，这个用英语怎么说？
It is so evident that it does not need any explanation.
也就是非常明显，不需要解释。
Student:
学生：
Self-evident.
自明的（Self-evident）。
Teacher:
尊者：
Oh, yes!
哦，是的。
Self-evident.
自明的。
So we can just say ‘because it is self-evident’, not ‘it is not implied by what is said’.
因此，我们直接说它是“自明的”，而不是“因为它在这里不适用（it is not implied by what is said）。”
It is so plain that it does not need any explanation.
也就是非常明显，不需要解释。
That is what is meant.
这里就是这个意思。
“For common usage of the world does not speak of mere materiality as a being.”
“因为世间的通常用法并不将单纯的色法当做有情。”
When common people say, ‘This is a being’, they do not mean that matter is a being.
当世间人说：“这是有情”的时候，他们并不是将色法当做有情。
When they someone or something is a being, they mean both mind and matter.
当他们提到有情的时候，他们说的既是名法，也是色法。
The word ‘satta’ in Pāḷi here should not be understood as meaning ‘a being’, but as meaning atman or attā.
这里巴利语的“satta”不应该被理解成“有情”，它的意思应该是“atman”或者“attā”。
That is what the Commentator is writing about.
这就是论师在这里的意思。
What is intended as a being is the self that is conjectured by outsiders.
大家用“有情”这个词的时候，是设想它是“自我”。
That means non-Buddhists.

这里指的是外道。

We will go to Equanimity about Formations next time.
我们下次讲解行舍智。

As I said before, this book is very good because it gives what a yogi really experiences during practice of meditation without quotations.
就像我之前说的，这本书非常好，因为它给出了一个瑜伽修行者在禅修中的真正的体验，并不是引用经文。

And so it is simpler and better reading than the Visuddhi Magga.
因此它比《清净道论》更加简单，更好。

But Visuddhi Magga is the basis for that book.
《清净道论》是那本书的基础。

Student:
学生：

Bhante, can we skip any of these stages?
尊者，这些阶段中间能不能跳级？

Sayādaw:
尊者：

No. We cannot skip the stages, but sometimes what happens is a person may go through two or three stages in one day.
不能。我们不能跳级，但是有时候，某个行者可能在一天之内，修习完两个到三个阶段。

That can happen but we cannot skip any stages because they are logical, one after the other.
可能会发生这样的事情，但是不能跳级，因为它们是具有逻辑先后顺序的，一个接一个。

But a person may go through three stages in only one day, sometimes maybe even more than three stages in one day of meditation.
但是在一天之内，某个人可以完成三个阶段，有时候甚至可以完成比三个更多的阶段。

Sādhu!
萨度！

Sādhu!
萨度！

Sādhu!
萨度！

44A 说行道智见清净品

第二十一 说行道智见清净品 Ps: 061-072

We will begin with paragraph 53, chapter 21.
我们从第 21 章 53 段开始。

From that paragraph begins actually Knowledge of Equanimity about Formations.
实际上从这一段开始，我们就对行舍智有了认识。

Let me tell you something before that.
在那之前，让我告诉你一件事。

A meditator of vipassanā goes through different stages of vipassanā knowledge.
内观行者要经历不同的观智阶段。

The first knowledge he experiences is the knowledge of defining mind and matter, or the knowledge of discrimination of discrimination of mind and matter, or seeing mind and matter clearly.
第一个观智是名色分别智，或者说清晰地观察到名法和色法。

After that knowledge he gains the knowledge of seeing the causes of mind and matter.
然后，他获得缘摄受智。

And after that there is the knowledge of comprehension.
然后是思维智。

And at that stage he sees the common characteristic of phenomena, that is impermanence, suffering, and soullessness.
在这个阶段，他观察到诸法的无常、苦和无我相。

And then he reaches another stage where he sees arising and disappearing of whatever he observes.
接着他到达另外一个阶段，他见到所观察之法的生灭。

Going from that stage, he reaches another stage where only the dissolution or only disappearing vividly appears to him or he is able to comprehend the dissolution or disappearing more evidently.
从这个阶段，他到达另外一个阶段，只是生动地看到“灭”，他更加清晰地看到“灭”。

And after that there are two stages in the knowledge of arising and disappearing.
在这之后，有两个生灭智的阶段。

The first is called ‘the immature stage’ and the other stage is called ‘mature stage’.
第一个是“不成熟的阶段”，另外一个是“成熟的阶段”。

In between these two stages, there is another stage not necessarily in vipassanā knowledge, the arising of impediments.
在这两个阶段之间，有另外一个在观智中不一定生起的阶段——观染的生起。

So ten impediments come to him during the immature stage of knowledge of rise and fall.
在生灭智的不成熟阶段，会出现十个观染。

He surmounts them or decides that they are not the right path and that meditation is the only right path.
他克服它们，知道它们不是正道，只有禅修才是正道。

And then he practices again.
然后，他继续修行。

He reaches the second or the mature stage of rise and fall.
然后，他到达生灭的第二个阶段，也就是成熟的阶段。

After that he sees only the dissolution, and then he sees danger in the mental and physical phenomena that are rising and falling or that are always disappearing.
之后，他只看到“灭”，然后看到名法和色法的过患，知道诸法只是生灭，总是会消失。

It is a little difficult to be consistent with the translation of the Pāḷi word.
在对巴利语的翻译上，很难保持一致。

It is said in this book that knowledge of fearful comes after the knowledge of seeing dissolution.
这本书说怖畏现起智发生在坏随观智之后。

So when you see things dissolving before your eyes, then you see them as fearful.
当你看到诸法在你眼前消失的时候，你就知道它们的怖畏。

After seeing them as fearful, you get another kind of knowledge, that is seeing danger in them or seeing faults in them.
看到它们的怖畏之后，你将获得另外一种智，观察到它们的过患。

And then you become dispassioned towards them.
然后对它们生起厌离。

You don’t want to be attached to them; you don’t want to hold on to them, and then you want to get out of them; you want to get free from them.
你不想执着于它们，你想摆脱它们，从中解脱出来。

And then after that the yogi practices again on the three characteristics of mental and physical phenomena.

然后，行者在通过名法和色法的三相进行修习。

After that he reaches this stage, the stage of Knowledge of Equanimity about Formations.
在这之后，他就到达了这个阶段——行舍智。

There is a very good simile given in paragraph 49.
在第 49 段，有一个非常好的譬喻。

So we should read that paragraph again.
因此，我们将要再读读这个故事。

“A man thought to catch a fish, it seems, so he took a fishing net and cast it in the water.

“兹有一人想道：‘我将捕鱼’，便取一捕鱼的筌投入水中。

He put his hand into the mouth of the net under the water and seized a snake by the neck.
他从筌口插进他的手，在水中捕住一蛇颈，

He was glad, thinking ‘I have caught a fish’.
欢喜道：’我已捕得一鱼’。

In the belief that he had caught a big fish, he lifted it up to see.
他想：’我实得一大鱼’，把它拿上来一看，

When he saw three marks, he perceived that it was a snake, and he was terrified.
由于看见了（蛇头上的）三根花纹，知道了这是蛇，便起恐怖

He saw danger, felt dispassion (revulsion) for what he had seized, and desired to be delivered from it.
而见过患（危险），并厌其所捕（之蛇），欲求脱离。

Contriving a means to deliverance, he unwrapped the coils from his hand, starting from the tip of its tail.
先自尾端解除他的（被缠的）手，

Then he raised his arm, and when he had weakened the snake by swinging it two or three times round his head, he flung it away, crying ‘Go, foul snake’.
然后举臂于头上旋转二三回，把蛇弄弱之后而放掉它说：‘去！恶蛇’！

Then quickly scrambling up on to dry land, he stood looking back whence he had come, thinking ‘Goodness, I have been delivered from the jaws of a huge snake!’”
急上池岸，伫望来路道：‘我实从大蛇之口而解脱’！”

This is the simile and then the application of the simile to the practice is given in paragraph 50.
然后在第 50 段，将这个譬喻应用于修行中。

So he wants to get rid of it and he has to find a means to get rid of it.
因此，他想摆脱它，要找出摆脱它的方法。

That is contemplation on mental and physical phenomena again as impermanent, suffering and soulless.
这个方法就是再次随观名色的无常、苦和无我。

After that he reaches this stage.
在此之后，他就到达了这个阶段。

We have done this before, but I want to begin from here.
这些上一次课都讲过，但是我想从这里开始。

Paragraph 53 “Having thus discerned by knowledge of contemplation of reflection (That means re-observation or re-contemplation.) that ‘All formations are void’, he again discerns voidness in the double logical relation thus.
第 53 段：“他这样以审察随观智而把握了‘一切诸行是空’之后，再‘以我（空）与我所（空）而把握二空’。”

(So he contemplates on formations or mental and physical phenomena in double logical relation.)
（也就是用两种方式随观诸行或者名法和色法）

That is ‘This is void of self’ or ‘This is void of what belongs to self’.”
也就是“我空”或者“我所空”。

And then he discerns voidness in the quadruple logical relation.
然后再分别四空，
That means in four ways:
也就是用四种方式分别。
‘There is no ‘I’ and ‘me’; it is not the property of another person; another has no ‘I’ or no atman; what he thinks to be his atman is not part of me or something like that.
没有“我”；也不属于另外一个人；另外一个人也没有“我”或阿特曼；我们认为是“阿特曼”的也不是“我”的一部分，诸如此类。
This is called ‘the four quadruple logical relation’.
这被称为“四行相空”（the four quadruple logical relation）。
The text given here is very difficult to understand and peculiar.
这里给出的文本非常难懂和特别。
And then paragraph 55 he discerns voidness in six modes.
然后是第 55 段，以六种行相分别“空”。
And next in how many modes?
接着是多少行相？
In paragraph 56 in eight modes, then in ten modes, then in twelve modes, then in forty-two modes through full understanding as investigation and so on.
第 56 段是 8 种行相，然后是 10 种行相，然后是 12 种行相，然后是 42 种行相，这些都是通过审察去彻底了知。
So he contemplates on the formations of voidness in different ways to thoroughly see the three characteristics of them.
因此，他用不同的方式审察诸行的空，彻底地观察到它们的三相。
Then paragraph 61 “When he has discerned formations by attributing the three characteristics to them and seeing them as void in this way, he abandons both terror and delight, he becomes indifferent to them and neutral, he neither takes them as ‘I’ nor as ‘mine’, he is like a man who has divorced his wife.”
第 61 段：“如果是观空而提起三相，把握诸行而舍断怖畏与欢喜，则对于诸行成为无关心而中立，不执它们为我及我所，正如与妻子离了婚的人相似”。
Now this description is important.
这个描述很重要。
This is the description of the Knowledge of Equanimity about Formations.
这是对行舍智的描述。
When a person has reached the Knowledge of Equanimity about formations, he abandons both terror and delight.
当行者达到行舍智的阶段，他就舍弃了怖畏和欢喜。
He is not afraid of anything and he is not attached to anything.
他不会害怕任何事情，也不会执着任何事情。
His mind is always neutral.
他的行永远是中舍的。
However attractive a thing may be, he doesn’t see it as attractive and however provocative it may be, he doesn’t see it as provocative.
不管一件事有多吸引人，他都不觉得它有吸引力，不管这件事有多诱人，他都不觉得它诱人。
And he becomes indifferent to them and neutral.
他变得无关心和中立。
He becomes indifferent to formations, indifferent to what he observes through his practice of meditation.

他对诸行保持漠然，对禅修中观察到的诸法保持漠然。

Now ‘indifferent to them’ does not mean that he does not pay attention to them.
“无关心”并不意味着他不去注意它们。

Actually he pays attention to them, but he has no fear about them, or he has no like or dislike with regard to them.
事实上，他关注它们，但他对它们没有恐惧，对它们没有喜欢或不喜欢。

That is what is meant here by ‘He becomes indifferent to them’ or ‘he becomes neutral’.
这就是“无关心”或者“中立”的意思。

He neither takes them as ‘I’ nor as ‘mine’.
他不会觉得诸法是“我”或者“我所有”。

This is actually the explanation of being indifferent to them.
这就是对“无关心”的解释。

If you take them as ‘I’ or as ‘mine’, then you are not indifferent to them, you are biased.
如果你将它们视作“我”或者“我所有”，那么你就不是“无关心”，你就是具有偏见的，

Let us say you take them to be ‘you’ or you take them to be ‘your property’.
也就是你将它们当成“你”或者“属于你”。

So when a person doesn’t take them as ‘I’ or as ‘mine’, then he is said to be indifferent to formations and neutral formations.
因此，当某人不把它们当成“我”或者“我所”，他就是对诸行“无关心”和“中立”。

Then paragraph 63 “When he knows and sees thus, his heart retreats, retracts and recoils from the three kinds of becoming, the four kinds of generation, the five kinds of destiny, the seven stations of consciousness, and the nine abodes of beings, his heart no longer goes out to them.”
然后第 63 段：“如是而知如是而见者，则对于三有，四生，五趣，七识住，九有情居，他的心无滞着、萎缩、回转而不伸展，住立于舍（中庸）或厌恶。”

That means he retreats and recoils from all existences.
意思就是他的心从所有存在之处回转。

If he is a human being, he is not attached to human existence and he is not attached to the other kinds of existence.
如果他是人，他就不会执着于人的生存状态，他不会执着于任何生存状态。

So his heart retreats, retracts, and recoils.
他的心无滞着、萎缩、回转而不伸展。

Then a simile is given.
然后给出了一个譬喻。

“Just as water drops, retreats, retracts, and recoils on a lotus leave that slopes a little and do not spread out, so too his heart retreats, retracts, and recoils.
“譬如水滴之于倾斜的莲叶，无滞着，萎缩，回转而不伸展；

Just as a fowl’s feather or a shred of sinew thrown on a fire retreats, retracts and recoils, and does not spread out, so too his heart retreats, retracts, and recoils from the three kinds of becoming.”
亦如鸡的羽毛或如筋络，投之于火，无滞着、萎缩、回转而不伸展。如是这（瑜伽者）对于三有，……乃至舍或厌恶。”

Either equanimity or repulsiveness is established.
住立于舍（中庸）或厌恶。

“In this way there arises in him what is called ‘Knowledge of Equanimity about Formations’.”
“这是他的行舍智的生起。”

Actually this is the highest stage of vipassanā knowledge.

实际上，这是观智的最高阶段。

Now it is said that his heart or mind retreats, retracts, and recoils.
他的心无滞着、萎缩、回转而不伸展。

His mind is on the formations because if he practices vipassanā meditation, formations are the objects he has to take.
他的心安住于住行，因为如果他是修观禅，他就要缘取诸行。

So his mind may be on matter, or it may be on mind, or it may be on different mental states and on different kinds of materiality, but his mind always retreats, retracts, and recoils.
因此，他的心可能安住于色法，或者可能安住于名法，可能安住于不同的心所法，不同的色法，但是他的心总是无滞着、萎缩、回转而不伸展。

In actual practice this means your consciousness or mind doesn't want to go to other objects.
在实际的修行中，这意味着你的心不能倾向于其他所缘。

Formerly, before a person reaches this stage, there are distractions.
在到达这个阶段之前，他的心还会有干扰。

The meditator's mind goes out quite often.
行者的心经常向外跑。

And he has to bring it back and so on.
他要把心拉回去。

But when a yogi reaches this stage, his mind will not go out.
但是当某个行者到达这个阶段时，他的心不会外逸。

Even if he deliberately sends his thought out, it will immediately come back.
即使他有意地让他的心外逸，它也会立刻回来。

So his mind is so dispassioned towards things that whatever object he takes, his mind retreats from it.
因此，他的心是如此地厌离诸法，无论他缘取什么样的溯源，他的心都会回转。

That is when a yogi reaches the stage of Knowledge about Equanimity of Formations.
当行者到达行舍智的时候，就是这样的状态。

Paragraph 64 "But if this [knowledge] sees Nibbāna, the state of peace, as peaceful, it rejects the occurrence of all formations and enters only Nibbāna."
第 64 段："如果彼（行舍智）见寂静的涅槃寂静，则舍一切诸行的转起而跃入涅槃。"

That means at this stage a yogi sees Nibbāna, that it is peace, then his mind rejects the occurrence of all formations.
也即使说，在此阶段，行者见到涅槃，也就是说见到寂静，他的心则舍弃一切诸行的转起。

'Occurrence' really means continuance of all formations and the mind enters into Nibbāna.
"转起"的意思实际上就是诸行的持续。然后他的心进入涅槃。

That means he becomes enlightened.
也就是说获得觉悟。

"If he does not see Nibbāna as peaceful, it occurs again and again with formations as its object, like the sailors' crow."
"若不见涅槃寂静，则再再以诸行为所缘而转起；正如航海者的方向乌鸦相似。"

At this point a yogi may be practicing at this stage of knowledge and if he is a gifted person, he may reach enlightenment immediately or in a very short time.
在这个时候，行者在修习此种观智，如果他是利根之人，那么就会立刻或者在很短的时间内证得涅槃。

Sometimes he may not reach enlightenment immediately.
有时候，他可能不会立刻证得涅槃。

He may remain at this stage for a long time, sometimes days or months maybe.

他可能在这个观智阶段停留很长时间，有时候是若干天，或者可能是几个月。

When his mind does not see Nibbāna as peaceful, then it (the Knowledge of Equanimity about Formations) occurs again and again with formations as its object, like the sailors' crow.

“若不见涅槃寂静，则（行舍智）再再以诸行为所缘而转起；正如航海者的方向乌鸦相似。”

Then there is the simile of the sailors' crow.

接着有一个乌鸦的譬喻。

“When traders board a ship, they take with them what is called 'a land-finding crow'.”

“譬如航海的商人，带着方向乌鸦上船。”

There was no radar, so they had to depend on a crow.

当时没有雷达，人们航海需要借助乌鸦。

“When the ship gets blown off its course by gales and goes adrift with no land in sight, then they release the land-finding crow.

“当他们的船为风飘流至异域而不知是否有海岸之时，便放出他们的方向乌鸦。

It takes off from the mast-head, and after exploring all the quarters, if it sees land, it flies straight in the direction of it; if not it returns and alights on the mast-head.

于是那乌鸦便从桅竿飞入空中，探察一切方维，若见海岸，便向那方面飞去，如果不见，则屡屡回来而止于桅竿之上。

So too, if Knowledge of Equanimity about Formations sees Nibbāna, the state of peace as peaceful, it rejects the occurrence of all formations and enters only into Nibbāna.”

如是，如果行舍智见寂静的涅槃寂静，则舍一切诸行的转起而跃入涅槃。”

That means he becomes enlightened.

也就是说获得觉悟。

If it does not see it, it occurs again and again with formations as its object.

若不见，则屡屡以诸行为所缘即转起。

So a yogi may have to spend a considerably long time in that state of knowledge.

因此，行者可能需要花费很长时间处于这种观智阶段。

Paragraph 66 “Now after discerning formations in the various modes, as though sifting flour on the edge of a tray” - sifting, sometimes 'sifting' means letting some particles go through the holes.

第 66 段：“这（行舍智）（净）如在粉筛上旋转的麦粉”——筛（sifting），有时“筛”指的是让一些颗粒通过小孔。

Isn't that sifting?

“sifting”是这个意思吧？

Here the action is not letting particles go through the holes.

它在这里的作用是不让粒子通过孔。

What do you call that making like this?

大家在英语里把这叫什么？

You put flour in the tray, and you turn it round and round so that the grosser particles come up and then let softer particles remain.

你把面粉放在筛子里，不断转动筛子，这样粗大的颗粒就跑上来了，然后让更柔软的颗粒留下来。

It is something like that.

类似于此。

That is called 'sifting'?

这是被称作“筛”吧？

Student:

学生：

Yes, that is sifting.
是的，是叫“筛”。
But there is still another kind of sifting.
但是，还有另外一种“筛”。
They are both called ‘sifting’.
它们都被称为“筛”。
Teacher:
尊者：
Yes, the flour becomes more and more subtle.
是的。麦粉变得越来越细。
“As though sifting flour on the edge of tray, as though carding cotton from which the seeds that have picked out, and after abandoning terror and delight, and after becoming neutral in the investigation of formations” - do you notice the difference?
“如在粉筛上旋转的麦粉，亦如去了子在弹的棉花，以种种相把握诸行，舍断怖畏和欢喜，于审察诸行中而成中立”——大家注意到区别了吗？
On the other page, it says, “He becomes indifferent to them.”
在另外一页上写道“他对它们无关心”。
That means indifferent to formations.
也就是对诸行无关心。
Here he becomes indifferent not only to formations but to the investigation of formations.
这里，他不仅对诸行无关心，还对审察诸行无关心。
He doesn’t want to investigate at all.
他完全不想审察诸行。
He is indifferent to investigating them.
他对审察诸行不关心。
“He still persists in the triple contemplation.”
“以（无常，苦，无我）三种随观而住。”
He still does it.
他还这样随观。
“And in so doing, this [insight knowledge] enters upon the state of the triple gateway to liberation, and it becomes a condition for the classification of Noble Persons into seven kinds.”
“如是而住（的行舍智），则入于三种解脱门的状态，及为七圣者的各别之缘。”
And then the other explanations follow.
接着是另外的解释。
There is a lot of digression because the author wants us to know many things about this Knowledge of Equanimity about Formations.
有很多偏离主题的地方，因为作者想让我们知道许多关于行舍智的事情。
He describes many things here, so much, that we lose track of the real practice.
他在这里介绍了很多东西，太多了，以至于我们忘记了真正的修行。
Let’s go to paragraph 83, Insight Leading to the Emergence of the Path.
我们看第 83 段，“至道出起”。
Paragraph 83 “Now when this clansman has reached equanimity about formations thus, his insight has reached its culmination and leads to emergence.”
第 83 段：“如是证得行舍的善男子的观，是达于顶点而至出起。”

‘Emergence’ really means ‘to enlightenment’, ‘to the Path’.

“出起”的意思实际上是“觉悟”，“道”。

“ ‘Insight That Has Reached Culmination’ or ‘Insight Leading To Emergence’ are names for the three kinds of knowledge beginning with equanimity about formations, [that is, equanimity about formations, conformity, and change-of-lineage.]

“‘达顶点观’或‘至出起观’，这只是行舍等（行舍、随顺和种姓改变）的三智之名而已。

It has ‘reached its culmination’ because it has reached the culminating final stage.”

因这（观）到达了顶点最上的状态，所以是‘达顶点’。”

This is the definition of the Pāḷi word.

这里是对巴利单词的定义。

“It is called ‘leading to emergence’ because it goes towards emergence.

“因去至出起，所以是‘至出起’。

The Path is called ‘emergence’ because it emerges externally from the objective basis interpreted as a sign and also internally from occurrence [of defilement].”

因为从住着的事物之外的相（而出起）及从于内转起的（烦恼蕴）而出起，故说道为出起。”

Now the Path (Magga) is called ‘emergence’.

这里将“道”（magga）称为“出起”。

It is called ‘emergence’ in Pāḷi ‘vuṭṭhāna’, because it emerges externally from the objective basis interpreted as a sign.

“出起”的巴利语是“vuṭṭhāna”，因为它从住着的事物之外的相而出起（it emerges externally from the objective basis interpreted as a sign）。

Now I am not so happy with the translation of ‘interpreted’ or ‘interpretation’.

我对这里的英译用词“interpreted”感到不满意。

Actually it means contemplation on the objects of vipassanā.

实际上，它的意思是对内观所缘的随观。

The Pāḷi word used is ‘abhinivesa’.

这里使用的巴利语是“abhinivesa”。

So he translates it as ‘interpreted’.

这里译者将之翻译成“interpreted”。

It may mean quite a different thing.

它的意思可能就完全变了。

What it means here is just contemplating on the formations, contemplating on them as impermanent and so on.

这里的意思仅仅是随观诸行，随观它们的无常等。

‘Externally from the objective basis interpreted as a sign and also internally from occurrence of defilement’ means continuance of defilement.

“因为从住着的事物之外的相（而出起）及从于内转起的（烦恼蕴）而出起，

“It goes to that, thus it is called ‘leading to emergence’.”

故说道为出起。”

The sentence should read like that.

这里应该是这样理解。

The meaning is that it joins with the Path.

意思是它与“道”相会。

So after it there will come the Path consciousness.

所以在它之后会有道心的生起。

So ‘insight leading to emergence’ is the common name of the three vipassanā knowledges.
因此，“出起观”是三个观智的通用名。

First there is Equanimity about Formations.
第一个是行舍智。

After that there is the Knowledge of Conformity and after that there is the Knowledge of Change-of-Lineage.
这之后是随顺智，接着是种姓改变智。

We will come to them later.
我们稍后会对其进行介绍。

So these three are called ‘Insight Leading to the Emergence of the Path’.
因此这三者被称为“道出起观”。

And then there are other explanations.
接着是其他的解释。

After this what happens next?
在此之后，会发生什么？

Let’s go to paragraph 128.
我们来看看第 128 段。

“As he repeats, develops and cultivates that equanimity about formations, his faith becomes more resolute (That means more firm or more established.), his energy better exerted, his mindfulness better established, his mind better concentrated, while his equanimity about formations grows more refined.”
“那习行修习而多作行舍智的他（瑜伽者），则胜解与信更为强有力，善能策励精进，而念善得现起，心善等持，生起更加锐利的行舍智。”

So he goes on practicing meditation and his faculties become more developed.
他继续禅修，他的诸根变得更加发展。

His faith becomes more established and so on.
他的心更加强有力，等等。

“Now he thinks ‘Now the Path will arise’.
“‘他现在要生起圣道了’——

Equanimity about formations” and so on.
他的行舍智……”

Here the translation should read like this:
这里，应该是这样翻译：

“When it should be said:
“当出现：

‘Now the Path will arise’”, not ‘he thinks’.
圣道现在要生起了”，不是“他想”（he thinks）。

It is a Pāḷi idiom.
这是一个巴利语习惯用语。

The yogi does not think, “Now the Path will arise.”
行者在这里不是在思维：“圣道现在要生起了”。

He does not know that the Path will arise; he doesn’t know when the Path will arise.
他不知道圣道将要生起；他不知道圣道什么时候生起。

‘When the Path will arise’ means when he will get enlightenment.

“圣道将要生起”意思是他要获得觉悟。

So the moment of enlightenment is what is called ‘Path’ here.
因此，觉悟的刹那在这里被称为“圣道”。

So he does not know that the Path will arise at this moment or at any moment.
他不知道圣道在哪一个刹那会生起。

The Pāḷi idiom means ‘when the Path is about to arise’.
巴利语这里的意思是“圣道将要生起时。”

So he is practicing meditation, and his meditation or his knowledge becomes more and more mature.
因此，行者进行禅修，他的禅修和智慧变得越来越成熟。

When it is the time for the Path to arise, when Path is about to arise, then what happens?
当圣道要生起的时候，会发生什么？

“Equanimity about formations after comprehending formations as impermanent, or as painful, or as not self, sinks into the life-continuum.”
“他的行舍智思惟诸行为无常或苦或无我而入于有分。”

Now he is practicing meditation, and so his mind is on the formations, seeing the formations as impermanent and so on.
行者在禅修，因此他的心是安住于诸行，观察诸行无常等等。

Then what happens?
然后发生什么？

When Path is about to arise, equanimity about formations, after comprehending formations as impermanent and so on, sinks into the life-continuum.
当道要生起的时候，在思维诸行的无常等等之后，对诸行的舍沉入有分。

You know life-continuum?
大家知道有分吗？

It is bhavaṅga.
巴利语是“bhavaṅga”。

So bhavaṅga arise at that time.
因此，有分心在这个时候生起。

When bhavaṅga arises, equanimity about formations disappears.
当有分心生起的时候，对诸行的舍就会消失。

“Next to the life-continuum (immediately after life-continuum), mind-door adverting arises (Manodvārāvajjana arises at that moment.) making formations its object (taking formations as object), taking them as impermanent, or as painful, or as not self according to the way taken by equanimity about formations.
“在有分之后，于行舍智同样的以诸行为所缘，是无常，或是苦，或是无我，而生起意门转向（心）。

Then next to the functional [adverting] consciousness (That means next to manodvārāvajjana or mind-door adverting consciousness.) that arose displacing the life-continuum (That means the mind-door adverting consciousness arises displacing the life-continuum.), the first impulsion consciousness arises (So the javana moment arises.) making formations its object in the same say, maintaining the continuity of (the same kind of) consciousness.”
此后，在转有分而生起的唯作心（也就是意门转向心，意思是意门转向心生起，替代了有分心）之后，无间的心相续连结，以同样的诸行为所缘，生起第一速行心，是名遍作（准备心）。”

That means continuity of the same kind of consciousness because there is always continuity of consciousness.
“无间的心相续连结”，因为心识总是不断进行的。

One consciousness is followed by another consciousness.
一个心紧接着另一个心。
So there is no gap or whatever between two moments of consciousness.
在两个心识刹那之间没有任何空隙。
But here ‘continuity of consciousness’ means ‘continuity of the same kind of consciousness’.
但是这里的“心相续”意思是同一种类型的心。
Now first, say, there are vipassanā thought moments.
首先，是内观的心路刹那，
Right?
对吧？
And then there is bhavaṅga (life-continuum) because Path is about to arise.
然后是有分心，因为圣道将要生起了。
After life-continuum there is what?
有分之后是什么心？
Mind-door adverting.
意门转向。
After mind-door adverting what?
意门转向之后是什么心？
Impulsion (javana).
速行心。
It is not one javana moment.
并不是只有一个速行心。
How many?
多少个？
Student:
学生：
Seven.
七个。七
Teacher:
尊者：
It will be seven all together, but first there are four moments of javana, Now you will see them.
一共是七个，但是首先是四个速行刹那，大家现在可以看速行。
“This is called ‘preliminary work’.”
“是名遍作（准备心）。”
The first moment of javana is called ‘preliminary work’.
第一个速行刹那被称为遍作。
“Next to that a second impulsion consciousness arises making formations its object in the same way.
“此后亦以彼同样的诸行为所缘而生起第二速行心，
This is called ‘access’.”
是名近行。”
So we have ‘preliminary’ as one moment and ‘access’ as one moment.
“遍作”是一个刹那，“近行”是一个刹那。
“Next to that a third impulsion consciousness also arises making formations its object in the same way.
“此后亦以彼同样的诸行为所缘而生起第三速行心，

This is called ‘conformity’.”
是名随顺。”
That is the third javana.
这是第三个速行。
“These are the individual names.
“这是它们的各别之名。
But it is admissible to call all three impulsions ‘repetition’, or ‘preliminary work’, or ‘access’, or ‘conformity’ indiscriminately.”
如果概括的说，则这（遍作、近行、随顺）三种都得名为习行，亦得名为遍作，近行及随顺。”
So they can be called by any name.
因此，它们可以比较任何名字。
And then there is another digression.
接着又岔到另外的话题。
“Conformity to what?”
“对什么随顺呢？”
After this will come gotrabhū (change-of-lineage) which is described in the next chapter.
接下来是“种姓改变”（gotrabhū），下一章会介绍。
So we will stop here.
我们这里就不讲。
Now you are going to get Path, but we have not yet reached Path.
现在行者将要获得圣道，但是还没获得。
So here we have the four moments of impulsion of the four moments of javana.
因此，之类我们有这四个速行刹那。
The first one is what?
第一个是什么？
Preliminary.
遍作。
And the second?
第二个呢？
Access.
近行。
And the third?
第三个呢？
Conformity.
随顺。
Presently we have only three, but another moment which is change-of-lineage will arise.
目前我们只有三个，但是下一个种姓改变将会生起。
All these three here take the formations as object.
这三个以诸行为所缘。
It will be different when the thought process reaches the next moment which is gotrabhū (change-of-lineage).
但是当心路过程进入到种姓刹那，情况就不同了。
The change-of-lineage consciousness will take Nibbāna as object.
种姓心将会以涅槃为所缘。
But these three take formations or mind and matter as object.

但是这三个是以诸行或者说名法和色法为所缘。

This is the sequence of real practice.
这就是实修的顺序。

A person reaches the Knowledge of Equanimity about Formations, and he practices it again and again.
达到行舍智的行者，不断地修行。

And when it becomes mature, then there will arise Path consciousness.
当他的观智变得成熟时，道心就会生起。

Before Path consciousness there is a series of moments of consciousness.
在道心生起之前，会有一系列的心识刹那。

The first is the series of vipassanā moments.
首先是一系列的内观刹那。

Then there is bhavaṅga.
然后是有分。

Bhavaṅga is followed by mind-door adverting, and mind-door adverting is followed by the first four moments of javana.
有分之后就是意门转向，意门转向之后是四个速行中的第一个速行。

They belong to kāmāvacara javanas.
它们属于欲界速行。

So three have already been mentioned.
我们已经讲了前三个。

The last one will be mentioned later.
最后一个稍后再进行介绍。

Now that we have seen the sequence, we will go back to paragraph 66, The Triple Gateway To Liberation.
现在，我们了解了顺序，我们将回到第 66 段的三解脱门。

“It enters upon the state of the triple gateway to liberation now with the predominance [of one] of three faculties according as the contemplation occurs in [one of] the three ways” and so on.
“因为这（行舍智）是由三种随观而转起，所以说以（信、定、慧）三根为主而入三种解脱门的状态。”

Now the Knowledge of Equanimity about Formations is called ‘the gateway to liberation’, ‘the gateway to Magga’.
行舍智被称为“解脱门”、“道门”。

“For it is the three contemplations that are called the three gateways to liberation, according as it is said.”
“即是说以三种随观为三解脱门。”

So there are three kinds of gateways to liberation:
因此，解脱门分三种。

“(1) to the seeing of all formations as limited and circumscribed and to the entering of consciousness into the signless element (So signless is one.), (2) to the stirring up of the mind with respect to all formations and to the entering of consciousness into the desireless element (That is the second.), (3) to the seeing of all things (dhammas) as alien and to the entering of consciousness into the voidness element (The third is voidness.).
“（即无相解脱门是）由屡观一切诸行为区限与路向，并以导其心入于无相界，（无愿解脱门是）对于一切诸行由于意的恐惧，并以导其心入于无愿界；（空解脱门是）由屡观一切法为他，并以导其心入于空界。

These three gateways to liberation lead to the outlet from the world.”
故此等三解脱门是引导出离世间的”。

So these are called ‘gateways to liberation’.
因此，这些被称为解脱门。

Actually this is contemplation - contemplation as impermanent, contemplation as painful, and contemplation as no-self.
实际上，这是随观——随观无常、随观苦，随观无我。
They are given different names as ‘signless’, ‘desireless’ and ‘voidness’.
它们被给予无相、无愿和空的名字。
“Herein, as limited and circumscribed [means] as limited by rise and fall as circumscribed by them: for contemplation of impermanence limits them thus ‘Formations do not exist previous to their rise’ (They do not exist before they arise.), and in seeking their destiny (I would say ‘in seeking their course’.
“此中：‘为区限与路向’，即以生灭为区限与路向。因为在无常随观区限了‘自生以前无诸行’（它们在生起之前不存在），再追求它们（诸行）的所趣。”（我会翻译成：“追求它们的进程[course]”，
The Pāḷi word ‘gati’ can mean ‘destiny’ or just ‘course’.
这里的巴利语“gati”可以指“destiny”[趣]，也可以仅仅指“course”[进程]。
I think ‘course’ is better.) so in seeking their course, sees them as circumscribed thus ‘They do not go beyond fall, they vanish there.’
我觉得“course”更好）则屡观‘（诸行）灭后无所去，必于此处而消灭’为路向。
(When he sees the formations, he sees in this way.
（当行者观诸行的时候，他是这样观的。
They do not exist before they come into being.
它们在生起之前是不存在的。
After disappearing they are nowhere.)
它们在消失之后，也是不存在的。）
To the stirring up of the mind:
‘由于意的恐惧’（这是对词语的解释），即是由于心的恐惧。
(This is the explanation of that phrase.) by giving consciousness a sense of urgency; for with the contemplation of pain consciousness acquires a sense of urgency with respect to formations.
因为由于苦随观，对于诸行而心悚然。
To the seeing --- as alien: to contemplating them as not self thus:
‘屡观（一切法）为他’，
‘Not I’, ‘Not mine’.
即以‘无我、无我所’这样的观无我。”
“So these three clauses should be understood to express the contemplation of impermanence, and so on.
“当知此等三句是依无常随观等而说的。
Hence in the answer to the next question [asked in the Paṭisambhidāmagga it is said:
所以跟着那以后的答问中（《无碍解道》中的问题）便这样说：
‘When he brings [them] to mind as impermanent, formations appear as liable to destruction.
‘忆念无常者，现起诸行为灭尽。
When he brings them to mind as painful (That means when he contemplates on them as painful.), formations appear as a terror, when he brings them to mind as not self, formations appear as void’.”
忆念苦者，现起诸行为怖畏。忆念无我者，现起诸行为空’。”
“What are the liberations to which these contemplations are the gateway?
“然而此等三随观门的那些解脱是什么？
They are these three, namely, the signless, the desireless, and the void.”
即无相，无愿，空的三种。”

They come again and again.
它们反复出现。
We have to see that there are the gateways and there are the deliverances.
我们要知道它们是门，它们是解脱。
So you enter through a gateway and you reach a particular deliverance.
你从某个门进入，你就获得某种解脱。
These three deliverances also have the names ‘signless’, ‘desireless’, and ‘void’.
这三种解脱也被称为无相、无愿和空。
What is deliverance?
什么是解脱？
It is explained as the Path.
它被解释成“道”。
Right?
对吧？
So the Path is deliverance.
因此，道就是解脱。
“When one who has great resolution brings [formations] to mind as impermanent, he acquires the signless liberation.
70 段：“忆念无常者则胜解多，而获得无相解脱。
When one who has great tranquility brings [them] to mind as painful, he acquires the desireless liberation.
忆念苦者则轻安多，而获得无愿解脱。
When one who has great wisdom brings [them] to mind as not self, he acquires he void liberation.”
忆念无我者则知多，而获得空解脱。”
This is from the Paṭisambhidāmagga.
这是出自《无碍解道》。
Now the translation is not what I would like it to be.
这里的英译不是那么令人满意。
The meaning is that a person who contemplates the formations as impermanent becomes firm with resolution which means saddhā (faith).
这里的意思是行者随观诸行的无常等等，胜解坚固，也就是信（saddhā）。
A person who contemplates on the formations as impermanent makes his faith or confidence grow more and more.
随观诸行的无常等等，让行者的信越来越增长。
That is what is meant here.
这里就是这个意思。
At first a person practices meditation with faith or something like trust in the teacher.
行者开始基于信，或者基于对老师的信任修习禅修。
The teacher said or the Buddha said that things are impermanent and so on.
老师或者佛陀说诸行无常等等。
When the meditator first practices meditation, he just practices on faith.
行者开始禅修的时候，只是基于信。
He does so on the basis of faith.
他禅修的基础是信。
Since the Buddha said these are impermanent, they must be impermanent, but he has not seen for himself.

因为佛陀说了诸行无常，所以诸行一定是无常的，但是行者自己并没有亲证。

Now through the practice of meditation, he sees for himself.
现在通过禅修，他自己观察到了。

And since he sees them for himself, he gains more faith or more confidence in the Buddha.
因为他自己亲证到了，因此，他对佛陀的信心越来越强大。

What the Buddha said is very true that they are impermanent.
佛陀所说不虚，它们是无常的。

Now I am seeing them myself that they are really impermanent and so on.
现在，我自己亲自己观察到了，它们真的是无常的，等等。

‘When he contemplates on the impermanence of things’ means when he really sees the impermanence of things.
“当他随观诸行的无常”意思就是他自己亲证了诸行的无常。

At that time his faith in the Buddha increases.
这样，他对佛陀的信就增上了。

That is what is meant here.
这里就是这个意思。

“When one who has great tranquility brings [them] to mind as painful, he acquires the desireless liberation.”
“忆念苦者则轻安多，而获得无愿解脱。”

Here also if a yogi contemplates on formations as painful, then he increases tranquility (passaddhi).
这里，同样地，如果行者随观诸行之苦，他的轻安（passaddhi）也就会增长。

It is a little difficult to understand.
这个有点难理解。

You contemplate on the painfulness of things, and then you get tranquility.
你随观诸行之苦，你就会获得轻安。

When you concentrate on the painfulness of things, how do you get tranquility?
你随观诸行之苦，你如何就会获得轻安呢？

It is explained in the Sub-Commentary (Ṭīkā) that when you contemplate on things as painful, you also contemplate on the opposite of what is painful.
复注解释说：当你随观诸行之苦的时候，你也在随观“苦”的反面。

Let us say you contemplate on Nibbāna as happiness.
假如你随观涅槃之乐。

So when you contemplate on formations as painful and on its opposite as happiness, then you get what is called ‘tranquility’.
因此，当你随观诸行之苦，随观它的反面之乐的时候，你就会获得轻安。

When a person brings the formations to mind as painful, then he increases his tranquility.
当行者在心中将诸行随观成苦，他就会增长轻安。

When a person brings to mind the formations as not self, then he develops his wisdom.
当信者在心中将诸行随观成无我，他就开发了智慧。

He makes his wisdom grow.
他的智慧就会增长。

So it is not the other way.
不是反过来的。

It is not because he has great resolution that he contemplates on the impermanence of things.
不是因为他有很强的胜解，他就随观诸行的无常。

But it is because he contemplates on the impermanence of things that he gets more faith or more confidence.
而是因为他随观诸行的无常，他就获得了更多的信。
Because he contemplates on the painfulness of things he gets more tranquility.
因为他随观诸行的苦，他就获得更多的轻安。
Because he contemplates on the no-self nature of things he gets more understanding or wisdom.
因为他随观诸行的无我，他就获得更多的智慧。
That is what is meant here.
这里就是这个意思。
We can refer to paragraph 76.
我们可以参照第 76 段。
“When he brings formations to mind as impermanent, the faith faculty is in excess in him.”
“忆念无常者则信根增盛。”
That is the correct meaning to understand.
这是正确的理解。
When he brings formations to mind as impermanent, the faith faculty becomes much in him.
当行者在心里忆念无常，他的信根就会增盛。
That is how to understand this passage.
这一段应该这样地去理解。
And then paragraph 71 “And here the signless liberation should be understood as the Noble Path that has occurred by making Nibbāna its object through the signless aspect.”
然后看第 71 段：“此中：‘无相解脱’，是以无相之相的涅槃为所缘而转起的圣道。”
So Nibbāna has also these three aspects - signless, desireless, and void.
因此涅槃也有这三个特点——无相、无愿和空。
When the Path takes Nibbāna as object through the signless aspect, then it is called ‘signless liberation’ or ‘signless Path’.
当圣道通过无相的特征以涅槃为所缘的时候，它就被称为无相解脱或者无相圣道。
“For that Path is signless owing to the signless element having arisen.”
“因此（圣道）于无相界而生起故为无相（For that Path is signless owing to the signless element having arisen）。”
That is not so.
这里的英译不对。
What is meant here is that the Path is signless owing to its occurring on the signless element.
这里的意思是因为圣道是在无相界生起的，因此它是无相的。
‘Signless element’ means signless Nibbāna here.
“无相界”在这里的意思是无相的涅槃。
Because it takes signless Nibbāna as object, it is called ‘signless’; it is not because ‘the signless element has arisen’.
因为它以无相的涅槃为所缘，因此它被称为“无相”；并不是因为“无相界生起了（the signless element has arisen）”。
Nibbāna cannot be said to have arisen, or to be existing, or to have gone out of existence.
我们不能说“涅槃生起了”，也不能说涅槃存在，也不能说涅槃消失了。
Nibbāna is eternal.
涅槃是永恒的。

It has no beginning and no end.
涅槃没有开始，也没有结束。
So here what is meant is that the Path is signless owing to its occurring on the signless element.
这里的意思是因为圣道是在无相界生起的，因此它是无相的。
It simply means that because it takes signless Nibbāna as object, it is called ‘signless’.
这里仅仅是说因为它以无相的涅槃为所缘，因此被称为“无相”。
“In the same way the Path that has occurred by making Nibbāna its object through the desireless aspect is desireless.
“同样的，以无愿之相的涅槃为所缘而转起的（圣道）为‘无愿（解脱）’。
And the Path that has occurred by making Nibbāna its object through the void aspect is void.”
以空之相的涅槃为所缘而转起的（圣道）为‘空（解脱）’。”
These are just the explanations of how the deliverance of Path gets its names such as signless liberation, desireless liberation, and void liberation.
这里只是解释圣道解脱如何获得无相解脱、无愿解脱和空解脱这些名字。
When you are actually practicing meditation, you won’t bother about these names.
当你们真正在禅修的时候，你就不用在意这些名称。
Maybe these are for scholars.
这些名称可能是给学者准备的。
Later on you may want to find out what liberation you got or something like that.
事后，你可能会想知道你获得了什么样的解脱，诸如此类。
But in actual practice they won’t come to mind.
但是，在实际的修行中，它们不会出现在你的心中。
Then he poses a question and a problem here.
然后，作者在这里提出了一个问题。
In Abhidhamma ‘signless’ is not mentioned in the first book of Abhidhamma.
在《法集论》种并没有提到无相。
Only two are mentioned there.
那里只提到两种。
The answer is:
回答是：
“This refers to the way in which insight arrives [at the Path] and is expressed literally.”
“这（二解脱）是直接关于从观而来说的。”
What this means is this refers to the way in which the name of Path comes from literally.
这里的意思是，它指的是圣道的名字的字面意思。
Now Path gets names as ‘signless’, or ‘desireless’, or ‘void’.
圣道的名字有无相、无愿或者空。
How does Path get these Names?
圣道怎么获得这些名字的呢？
There must be a course or there must be a source for these names, why Path is called ‘signless’, why Path is called ‘desireless’ and so on.
这些名字必定有一个来源，为什么圣道被称为无相，为什么圣道被称为无愿，等等。

44B 说行道智见清净品

第二十一 说行道智见清净品 Ps: 073-128

That depends upon how the contemplation before Path was done.
这取决于圣道之前的随观是如何完成的。

So if the contemplation is done on a signless aspect, then the Path also gets the name ‘signless’ and so on.
因此，如果随观是基于无相的特征，那么圣道就获得了无相的名字，等等。

“However, in the Paṭisambhidāmagga insight knowledge is expressed as follows:

第 73 段：“因为观智，虽曾于《无碍解道》中这样说：

(1) It is expressed firstly as the void liberation by its liberation from misinterpreting [formations]” and so on.
‘(1)无常随观智，因为脱离常的住着，故为空解脱”等等。

It is a little confusing here because we understand that liberation is a name for Path.
这里有一点令人困惑，因为我们理解的解脱是圣道的一个名字。

But the Paṭisambhidāmagga is telling us that the contemplation is called ‘signless’ and so on.
但是《无碍解道》告诉我们，随观被称为“无相”等等。

Actually it is not the contemplation, but the Path is called in Pāḷi ‘vimokkha (liberation)’.
实际上并不是随观，而是圣道被称为“解脱”（vimokkha）。

So ‘liberation’ means Path, not contemplation.
因此，“解脱”的意思是“圣道”，而不是随观。

But in the Paṭisambhidāmagga it is said that contemplation is called ‘liberation’.
但是在《无碍解道》中，随观被称为解脱。

There are some grounds for confusion here.
这里会造成一些混淆。

So how the Path gets its name depends upon the contemplation made before the Path is attained.
因此，圣道如何得名，取决于在圣道获得之前所做的随观。

On the next page, 769 “It is however void and desireless.
在下一页，769（73 段），“直接的说是空与无愿。

And it is at the moment of the Noble Path that the liberation is distinguished, and that is done according to insight knowledge’s way of arrival at the Path.”
对这（二解脱）是由于从（观）而来，于圣道的刹那而论解脱的。”

That means it is done by way of insight as source.
这意味着它是通过作为来源的观来完成的。

We take insight or contemplation as the source for the name which the Path gets.
我们以观或随观作为圣道得名的来源。

If the insight or if the contemplation is signless, then the Path is also signless.
如果观或者随观是无相的，那么圣道也是无相的。

If the insight or contemplation is desireless, the Path is also called ‘desireless’.
如果观或者随观是无愿的，那么圣道也是无愿的。

If the insight or contemplation is void, the Path is also called ‘void’.
如果观或者随观是空的，那么圣道也是空的。

So how the Path gets these names depends on how the contemplation was done.
圣道获得这些名称，取决于随观是如何完成的。

Paragraph 74 “It becomes a condition for the classification of the Noble into seven kinds.”
第 74 段：“为七圣者的各别之缘”。

We know that there are eight Noble Persons, eight Ariya Persons.
大家知道有八辈圣人。

For the first stage there are two, for the second stage there are two, for the third stage two, and for the fourth stage two.
初果是两个，二果是两个，三个是两个，四果是两个。
We have the person who is at the moment of First Path and then the person after the First Path.
在第一个圣道的刹那，然后是第一个圣道之后。
Then we have the person at the moment of Second Path and another person after the Second Pat, before the Third Path and so on.
第二个圣道的刹那，然后是第二个圣道之后，第三个圣道之前，等等。
So there are eight Noble Persons.
因此，一共是八辈圣人。
But here they are described in a different way, and so according to this there are seven kinds of Noble Persons.
但是，这里是以不同方式进行描述的，根据这种方法，有八种圣人。
These are what?
是哪七种呢？
“(1) the Faith Devotee, (2) One Liberated by Faith, (3) the Body Witness, (4) the Both Ways Liberated, (5) the Dhamma Devotee, (6) One Attained to Vision, and (7) One Liberated by Understanding.”
“（一）随信行，（二）信解脱，（三）身证，（四）俱分解脱，（五）随法行，（六）见得，（七）慧解脱。”
There are also different kinds of Noble Persons mentioned in Suttas and also in Abhidhamma.
在经藏和阿毗达摩中，也提到了不同类型的圣人。
And then the description follows.
接着是对他们的描述。
In paragraph 75 do you see the #4?
第 75 段，大家看到#4 吗？
“4.
“4.
He is called ‘Both Ways Liberated’ when he has reached the highest Fruition (That means Arahantship.) after also reaching the immaterial jhānas.”
其次得无色定而得最上果（阿罗汉）者，名为俱分解脱”。
I didn’t find the word ‘also’ in the Visuddhi Magga, so we should leave it out.
这里巴利语原文中没有“also”这个词，所以，应该删掉。
“He is called ‘Both Ways Liberated’ when he has reached the highest Fruition after reaching the immaterial jhānas.”
其次得无色定而得最上果者，名为俱分解脱。
That means he practices samatha meditation first, and he gets the four immaterial jhānas.
意思就是说首先修习止禅，行者获得四个无色界禅那。
And then he contemplates on the four immaterial jhānas or some other formations, and then he gets enlightenment.
然后，他随观四个无色界禅那或者其他诸行，然后获得觉悟。
So he is called ‘liberated in both ways’.
这样，他就被称为“俱分解脱”。
So there are these seven kinds of Noble Persons.
这就是七种圣人。
Paragraph 76 I have already read about that.

第 76 段，我已经读过了。
Paragraphs 77 and 78 are the word explanations of the terms in Pāḷi like saddhānusārī, saddhāvimutta and so on.
第 77 段、78 段，是对“saddhānusārī”（随信行者）、“saddhāvimutta”（信解脱）等巴利语名相的解释。
Now let’s go to paragraph 79, The Last Three Kinds of Knowledge are One.
我们现在看第 79 段，“最后三种智是同一”。
“This Knowledge of Equanimity about Formations is the same in meaning as the two kinds that precede it.
“其次这（行舍智）与前面的二智意义是同一的。
Hence the Ancients said:
所以古师说：
‘This Knowledge of Equanimity about Formations is one only and has three names.
‘这行舍智虽为一而得三名：
At the outset it has the name of knowledge of Desire for Deliverance.
初名欲解脱智，
In the middle it has the name of Knowledge of Reflection.
中名审察随观智，
At the end when it has reached its culmination it is called Knowledge of Equanimity about Formations’.”
后达顶点而名行舍智）’。”
So these three are actually one kind of knowledge.
因此，这三种实际上是同一种智。
But in the books they are described as three kinds of knowledge.
但是被描述成三种不同的智。
So the Knowledge of Equanimity about Formations is one only and has three names.
因此，行舍智虽为一而得三名。
Therefore they can be called the knowledge about formations or they can be called by their respective names.
这样，它们可以被称为行舍智，也可以被称为它们各自的名字。
At the beginning of paragraph 80 something is missing.
在 80 段的开始漏了一个内容。
That is:
也就是：
“It is said in the texts, also.”
“于圣典中亦说。”
The translation of that is missing.
英译把这句给漏掉了。
In the original it said:
巴利语原文是：
“Pāḷiyampi vuttaṃ.”
“Pāḷiyampi vuttaṃ.”
That is missing here.
这里漏译了。
So we need ‘It is said in the texts also’ because the following is a formation from the texts.
因此，我们要补上“于圣典中亦说”，因为下面的话是出自圣典里的。

“How is it that understanding of desire for deliverance, of reflection, and of composure, is knowledge of the kinds of equanimity about formations?” and so on.
“如何欲解脱、审察、止住之慧成为行舍之智？”
It was taken from the Paṭisambhidāmagga.
这段是来自《无碍解道》。
Then the explanation of it is given in paragraph 81.
然后，第 81 段对其进行了解释。
And paragraph 82 “Furthermore, it may be understood that this is so from the following text; for this is said:
然后第 82 段：“其次当知于圣典的文中这（三智）唯是一。即如所说：
‘Desire for Deliverance, and Contemplation of Reflection, and Equanimity about Formations: these things are one in meaning and only the letter is different.”
‘那欲脱与审察随观及行舍的此等三法，是义一而文异’。”
This is another quotation that shows that these three are actually one.
这是另外一句引文，表明这三者实际上是同一的。
Then we have Insight Leading to Emergence of the Path in paragraph 83.
接着，我们看第 83 段的“至道出起观”。
We have read that already.
我们已经读过这段了。
Then in paragraph 84 there is a description of how a yogi contemplates and how he emerges.
然后是第 84 段，讲述了行者如何随观，如何出起。
That means how he becomes enlightened in many different ways.
也就是他如何通过不同的方式获得觉悟。
They are:
它们是：
(1) after interpreting the internal, it emerges from the internal, (2) after interpreting the internal, it emerges from the external, (3) after interpreting the external, it emerges from the external, (4) after interpreting the external, it emerges from the internal, (5) after interpreting the material, it emerges from the material, (6) after interpreting the material, it emerges from the immaterial, (7) after interpreting the immaterial, it emerges from the immaterial, (8) after interpreting the immaterial, it emerges from the material, (9) it emerges at one stroke from the five aggregates, (10) after interpreting as impermanent, it emerges from the impermanent, (11) after interpreting as impermanent, it emerges from the painful, (12) after interpreting as impermanent, it emerges from the not self” and so on.
“（一）于内住着（interpreting）从内出起，（二）于内住着从外出起，（三）于外住着从外出起，（四）于外住着从内出起，（五）于色住着从色出起，（六）于色住着从无色出起，（七）于无色住着从无色出起，（八）于无色住着从色出起，（九）以一下从五蕴出起，（十）以无常住着从无常出起，（十一）以无常住着从苦及无我出起，（十二）以苦住着从苦、无常、无我出起，（十三）以无我住着从无我、无常、苦出起”等等。
Now here ‘interpreting’ means just the same thing that I said before, ‘contemplating’, not really ‘interpreting’.
这里的“interpreting”（住着）意思我已经说了，也就是“随观”（contemplating）的意思。
So contemplating the internal, it emerges from the internal and external and so on.
因此，随观内，它就从内和外出起，等等。
We will read the explanation in paragraph 85.
我们将在第 85 段看到解释。
“(1) Someone does his interpreting at the start with his own internal formations.”

“兹或有人，先住着（其心）于内诸行”。

That means he contemplates on his internal formations, his material properties and his body, and mental states and mind, and so on.

这里的意思就是，他随观他内部诸行，内部的色法和色身，名法，等等。

So he does his interpreting at the start with his own internal formations.

因此，他先住着（其心）于内诸行。

“After interpreting them he sees them.

“住着之后而观彼等（诸行）。

But emergence of the Path does not come about through seeing the bare internal only since the external must be seen too, so he sees that another’s aggregates, as well as un-clung-to formations [inanimate things], are impermanent, painful, not self.”

可是但观于内是不会有道的出起的，亦应观于外，所以他亦观他人的诸蕴及非执受的（与身心无关的）诸行为‘无常、苦、无我’。”

Here he first contemplates on his body and mind and then he contemplates on other persons’ aggregates, so both internally and externally.

这里，他首先随观他的身体和心，然后随观其他人的诸蕴，也就是观内，也观外。

“At one time he comprehends the internal and at another time the external.”

“他于一时思惟于内，于一时思惟于外。”

That is because he cannot take internal and external at the same time.

因为他不能同时随观内、外。

So at one time he will be contemplating on his own formations and at another time on other people’s formations.

因此，在某个时候，他随观他自己的诸行，在另外的时候，他随观他人的诸行。

“As he does so, insight joins with the Path while he is comprehending the internal.

“如是思惟，当在思惟于内之时，他的观与道结合，

It is said of him that ‘after interpreting the internal, it emerges from the internal’.”

是名‘于内住着从内出起’。”

So in the beginning he contemplates on his own formations, and then he contemplates on another person’s formations.

因此，开始的时候，他随观自己的诸行，接着，他随观他人的诸行。

He does this during his meditation, sometimes contemplating on his own formations and sometimes contemplating on others’ formations.

这一切都是在禅修的时候完成的，有时候他随观自己的诸行，有时候他随观他人的诸行。

Then there is emergence or the Path will arise after he contemplates on his own formations or after he contemplates on another’s formations because it can come at any moment.

这样，在他随观自己的诸行或者随观他人的诸行之后，“出起”或者“圣道”就会生起，因为这随时都可能会发生。

“As he does so, insight joins with the Path, while he is comprehending the internal.”

“如是思惟，当在思惟于内之时，他的观与道结合。”

Actually that means immediately after he is comprehending the internal.

实际上，这里的意思是紧随其后，观就会与道结合。

Then “if his insight joins with the Path at the time when he is comprehending the external (That means immediately after comprehending the external if the Path arises.) it is said of him that ‘after interpreting the internal, it emerges from the external’.”

接着：“如果在思惟于外之时，他的观与道结合，是名‘于内住着从外出起’。”

So this is just the different ways of understanding how the emergences are, and how the Path arises.
这只是对“出起”，“道”是如何生起的另外一种理解方式，

Sometimes it may arise after the yogi has contemplated on his own formations and sometimes after contemplating on others’ formations and so on.
有时候，它的生起是在行者随观自己的诸行之后发生，有时候，是发生在随观他人的诸行，等等。

And then paragraph 87 “When he has done his interpreting in this way, ‘All that is subject to arising is subject to cessation’ and so too at the time of emergence, it is said that ‘it emerges at one stroke from the five aggregates’.”
然后是 87 段：“其次若这样住着‘任何集的法一切都是灭的法’，如是出起之时，则名‘以一下从五蕴而出起’。”

Here actually he does not take all five aggregates at one time.
这里，他实际上并不是同时将五蕴作为所缘。

Vipassanā knowledge or vipassanā moments of consciousness arise very quickly so that they seem to be taken at one moment.
观智或者内观的心识刹那生起得非常迅速，因此，看起来是同时缘取五蕴。

But actually one aggregate is taken by each consciousness.
但是，实际上，每个心只能缘取一蕴。

He takes one and then he takes another, and then he takes another.
行者先缘取一个，再缘取一个，然后缘取另一个。

He cannot take all five together.
他不能一下子缘取五个。

Since Vipassanā is so fast at that time it is said that he contemplates them at one stroke.
因为内观非常迅速，因此说他一下随观五蕴。

Actually it cannot be that way.
实际上并非如此。

The other explanations are not difficult to understand.
另外一个解释不难理解。

Now the author wanted us to understand this knowledge very clearly.
论师希望我们对这个观智了解得非常清楚。

So he gave us twelve similes.
因此，他给出了十二个譬喻。

“Now twelve similes should be understood in order to explain this insight leading to emergence and the kinds of knowledge that precede and follow it.
“为了说明与前后之智（怖畏现起智及种姓智等）相共的至出起观，当知有十二种譬喻。

Here is the list:
它们的要目如下：

(1) The Bat, (2) the Black Snake, (3) the House, (4) the Oxen, (5) the Ghoul (It is like a ghost.), (6) the Child, (7) Hunger, (8) Thirst, (9) cold, (10) Heat, (11) Darkness, and (12) by Poison, too.”
蝙蝠、黑蛇、屋、牛、夜叉女，孩子、饥、渴、冷、热、黑暗、毒。”

Here #2 should not be a ‘black snake’, but a ‘cobra’.
第二个不应该翻译成“黑色”，应该是“眼镜蛇”。

The literal translation is ‘black snake’, but it is not used in that sense actually.
从字面上看，它的意思是“黑蛇”，但是并不能按照字面去翻译。

The Pāḷi word is ‘kaṇhasappa’.

它的巴利语是“kaṇhasappa”。

‘Kaṇha’ means ‘black’ and ‘sappa’ means ‘snake’.

“Kaṇha”的意思是“黑色”，“sappa”的意思是“蛇”。

However when these two words are joined, the word means ‘cobra’.
但是，当这两个词放在一起的时候，它的意思就是“眼镜蛇”。

It does not mean a snake which is black in color; it means a cobra.
它的意思不是黑色的蛇，而是指眼镜蛇。

Maybe cobras are generally black.
或许眼镜蛇大多数是黑色的。

No?
不对？

Actually it doesn’t matter whether we take it as a cobra or just a black snake.
实际上，不管我们把它当成眼镜蛇还是黑色，这并不重要。

The similes are explained one by one.
譬喻一个个进行了解释。

Let’s read the first simile about the bat.
我们先看看第一个关于蝙蝠的譬喻。

“The Bat.

“蝙蝠——

There was a bat, it seems.
据说有一只蝙蝠，

She had alighted on a madhuka tree with five branches, thinking ‘I shall find flowers or fruits here’.
歇在一株有五枝的蜜果树上想道：‘我可于这里获得了花或果’，

She investigated one branch but saw no flowers or fruits worth taking.
探察了一枝，不见有任何可取的花或果。

And as with the first so too when tries the second, the third, the fourth and the fifth, but saw nothing.
如于第一枝，这样探寻了第二、第三、第四、第五枝，亦毫无所见。

She thought ‘This tree is barren; there is nothing worth taking here’, so she lost interest in the tree.
它想‘此树实在无果，毫无可取之物’，

She climbed up on a straight branch, and poking her head through a gap in the foliage, she looked upwards, flew up into the air and alighted on another tree.”
于是放弃了对于此树的爱着，便升到上面的树枝，从树枝中伸首上望，飞入虚空，歇于另一株的树枝上。”

Paragraph 92 “Herein the meditator should be regarded as like the bat.
第 92 段：“这里当知瑜伽者如蝙蝠、

The five aggregates as objects of clinging are like the madhuka tree with the five branches.
五取蕴如有五枝的蜜果树，

The meditator’s interpreting of the five aggregates is like the bat’s alighting on the tree.
瑜伽者住着于五蕴如蝙蝠歇于那里，

His comprehending the materiality aggregate and, seeing nothing there worth taking, comprehending the remaining aggregates is like her trying each branch and, seeing nothing there worth taking, trying the rest.
瑜伽者思惟了色蕴，不见彼处有任何可取之物，再思惟其他的诸蕴，如蝙蝠探寻了一枝，不见有任何可取之物，再探寻其他的诸枝，

His triple knowledge beginning with desire for deliverance, after he has become dispassionate towards the five aggregates through seeing their characteristic of impermanence, etc., is like her thinking ‘This tree is barren; there is nothing worth taking here’ and losing interest.

瑜伽者于五蕴中由于见无常相等而生厌离的欲脱等三智，如蝙蝠知道’此树实在无果’而放弃了爱着此树一样，

His conformity knowledge (which comes after the knowledge of equanimity) is like her climbing up the straight branch.
瑜伽者的随顺（智）如它的升到上面的树枝，

His change-of-lineage knowledge is like her poking her head out and looking upwards.
其种姓智如伸首上望，

His Path Knowledge is like her flying up into the air.
其道智如飞入虚空，

His Fruition Knowledge is like her alighting on a different tree.”
其果智如歇于其他的果树。”

And then there is another simile, that of the black snake.
还有一个譬喻，是关于黑蛇的。

This simile has already been given in paragraph 49.
这个譬喻在第 49 段已经给出。

But the application of the simile here is this.
这个譬喻的应用则出现在此。

Change-of-lineage knowledge is like throwing the snake away.
种姓智就像是把蛇扔掉。

Path Knowledge is like the man’s standing and looking whence he had come after getting rid of it.
道智如放了之后而伫望其来路，

Fruition Knowledge is like his standing in a place free from fear after he had got away.
果智如去站于无怖畏之处。

This is the difference.
这是两者的不同。

So we have read that simile already.
我们已经读过这个譬喻了。

I think this is to be added to that simile because the moments of change-of-lineage and others are not explained there.
我想这里对那个譬喻进行了补充，因为种姓刹那和其他刹那在前面没有解释。

We can combine these two to get the whole simile.
我们将它们结合起来，可以获得完整的譬喻。

And then the other similes are explained such as the house, the oxen and so on.
然后是其他的譬喻，例如房子、牛等等。

The last group, paragraph 102 “Hunger, Thirst, Cold, Heat, Darkness, and By Poison.
最后一组，也就是 102 段：“饥，渴，冷，热，黑暗，毒等的六种譬喻，

These six similes, however, are given for the purpose of showing that one with insight that leads to emergence tends, inclines and leans in the direction of the supramundane states.”
是为示在至出起观者的倾向于出世间法而说的。”

It is just to show that this person leads towards Nibbāna or supramundane states.
这只是为了显示这位行者朝向涅槃或者出世间法。

Paragraph 109 “That is why it is said above ‘when he knows and sees thus, his heart retreats, retracts and recoils from the three kinds of becoming, the four kinds of generation, the five kinds of destiny, the seven stations of consciousness, and the nine abodes of beings, his heart no longer goes out to them.”

然后第 109 段：“所以如前面所说：‘如是而知如是而见者，则对于三有，四生，五趣，七识住，九有情居，他的心无滞着、萎缩、回转而不伸展。”

At this stage Mahāsi Sayādaw said that even if you try to send your thoughts to other objects, they will not go.

在这个阶段，马哈希西亚多说，即使你努力将你的心念导向其他所缘，也不会成功。

They just want to be here on the object, not on the other objects - “just as water drops retreat, retract and recoil” and so on.

你的心只是想安住于当下的所缘，不想安住于其他所缘，“譬如水滴之于倾斜的莲叶”等等。

At this point he is called ‘One Who Walks Aloof’, with reference to whom it is said.

“至此当知名为无滞着行者，这是有关于他的说法。”

Then there is what governs the difference in the Noble Path’s enlightenment factors, etc.

接着是决定圣道觉支的差别。

This is also for us to understand how the enlightenment or how the Path is governed by or how the quality of Path is determined by vipassanā and also by some others.

这也是让我们理解觉悟或者圣道是如何被观所决定的。

“This knowledge of equanimity about formations governs the fact that the meditator keeps apart.

第 111 段：“如是这行舍智既决定了瑜伽者的无滞着行，

It furthermore governs the difference in the [number of the] Noble Path’s enlightenment factors, Path factors, and jhāna factors, the mode of progress, and the kind of liberation.

更决定于圣道的觉支、道支、禅支、行道及解脱的差别。

For while some elders say that it is the jhāna used as the basis for insight [leading to emergence] that governs the difference in the [number of] enlightenment factors, Path factors and jhāna factors, and some say that it is the aggregates made the object of insight that govern it, and some say that it is the personal bent (or one’s wish) that governs it, yet it is (Let us leave out ‘only’.) this preliminary insight and insight leading to emergence also that should be understood to govern it in their doctrine also.”

（ｌ）某长老说：是基本禅决定觉支、道支、禅支的差别；另一长老说：是为观的所缘的诸蕴决定它们；又一长老说：是个人的意乐决定它们。于他们的诸说之中，当知只是前分至出起观（行舍智）的决定。”

‘Also’ has been added twice here.

这里的英译用了两个“also”。

“There are three opinions on how the Path gets its name.

圣道如何获得它的名称，有三种不同的意见。

The first group of teachers say what?

第一类老师怎么说？

It will be explained in the following paragraphs.

在下一段里会进行解释。

Let me tell you this.

我告诉大家，

There are persons who do not have any jhānas, who do not practice samatha meditation at all, but who practice vipassanā meditation.

有一类人没有任何禅那，他们完全不修习止禅，但是他们修习观禅。

And there are those who have jhānas, but they don’t use their jhānas as the object of vipassanā meditation.

还有一些人具有禅那，但是他们不将它们的禅那作为观禅的所缘。

They have attained the jhānas.

他们获得了禅那。

When they practice vipassanā meditation, they do not contemplate on the jhānas, but they concentrate on other mental and physical phenomena.
当他们修习观禅的时候，他们不随观他们的禅那，但是，他们专注于其他的名法和色法。

And there are others who have jhānas but who do not use the jhānas at all when they practice vipassanā meditation.
另外一些人，他们拥有禅那，但是他们在修习观禅的时候，完全不利用禅那。

For them the Path that arises is like the first jhāna.
对于他们来收，圣道的生起就如同是初禅。

That means it has all the components of the first jhāna.
也就是说，它就像是初禅的组成部分。

I will tell you again.
我再讲一遍。

You don't seem to understand.
你们好像不怎么懂。

Student:
学生：

Could you explain a little about jhāna?
你能解释一下禅那吗？

Teacher:
尊者：

Jhānas are the higher states of consciousness.
禅那是心灵的高级形式。

They are attained through the practice of samatha meditation, not through vipassanā meditation.
禅那是通过止禅的修习而获得的，不是通过观禅获得的。

You may practice a disk or kasiṇa meditation or you may practice breathing meditation, and then you get jhāna.
你可以修遍禅，或者修安般念，然后获得禅那。

So jhānas are attained through the practice of samatha meditation.
因此，禅那是通过止禅的修习而获得。

A person who practices vipassanā meditation may have not attained any of the jhānas at all.
修习观禅的人可能无法获得任何禅那。

Such a person is a pure vipassanā meditator and so there are no jhānas for him.
这样的人是纯粹的干观行者，他没有禅那。

There is another person who has attained jhānas, but he doesn't make use of the jhānas at all when he practices vipassanā meditation.
还有一种人获得禅那，但是他在修习观禅的时候，不利用禅那。

So he is more or less like the other person who has no jhāna.
因此，他多多少少就像其他不具有禅那的人。

And there is another person who uses his jhānas when he practices vipassanā meditation.
还有一种人，在修观禅的时候，会利用禅那。

That means he enters into jhāna but after emerging from that jhāna, after getting out of the jhāna, he does not use the jhāna as object of meditation, but he uses the other formations as the object of meditation.
也就是说，他进入禅那，但是从禅那出来以后，他不将禅那作为禅修的所缘，而将其他诸行作为禅修的所缘。

So the Path of such a person is said to resemble the first jhāna.
因此这种人的圣道就像是初禅。

Now there are five factors in the first jhāna - vitakka, vicāra, pīti, sukha, ekaggatā (initial application, sustained application, joy, happiness and one-pointedness of mind).
在初禅中有五个禅支——寻、伺、喜、乐、一境性。

In the second jhāna there are four factors, in the third jhāna there are three factors, in the fourth jhāna there are two factors, and in the fifth jhāna there are two factors.
在二禅中有四个禅支，三禅有三个禅支，四禅有两个禅支，五禅有两个禅支。

When a person who has no jhāna at all or who does not use jhāna in his practice of vipassanā meditation attains Path, his Path is accompanied by these five factors.
如果行者没有获得禅那，或者在修观禅获得圣道的时候不利用禅那，他的圣道就是伴随着五个禅支。

You can find some of these in the eight factors of Path.
你可以在八道支中找到其中一些。

What are the factors of Path?
什么是道支？

Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.
正见、正思维、正语、正业、正命、正精进、正念、正定。

These are all there with the First Path.
第一个圣道都具有这些道支。

With First Path we can find vitakka (Vitakka is Right Thought.), vicāra, pīti, sukha, ekaggatā.
第一个圣道中，也有寻、伺、喜、乐、一境性。

So Path resembles first jhāna.
因此，圣道类似于初禅。

There is another person who practices samatha meditation and then reaches first, second, third, fourth and fifth jhānas.
有另一种人，他们修习止禅，获得初禅、二禅、三禅、四禅和五禅。

He practices jhāna as a basis for vipassanā, and then he gets out of that jhāna, and then he takes the jhānas as the object of meditation or other formations as the object of meditation and he gets Path.
他们将禅那作为观的基础，然后从禅那中出来，然后将禅那作为禅修的所缘，或者将其他诸行作为禅修的所缘，从而获得圣道。

Since he makes first jhāna, or second jhāna, or third jhāna, or fourth jhāna, or fifth jhāna as basis for vipassanā, his Path resembles the first, second, third, fourth or fifth jhāna.
因为他将初禅、二禅、三禅、四禅或五禅作为内观的基础，他的圣道就类似于初禅、二禅、三禅、四禅或者五禅。

So if his Path resembles the second jhāna, then one factor will be missing from the Noble Eightfold Path.
如果他的圣道像二禅，那么在八道支中就会少一支。

The factor vitakka will be missing.
其中，就没有“寻”。

Right Thought is vitakka.
“正思维”就是“寻”。

And if it is the fourth jhāna, what will be missing?
如果是四禅，少的是哪一个？

Pīti will be missing and pīti is one of among the seven factors of enlightenment.
就没有“喜”，喜是七觉支中的一个。

There are three opinions here.
这里有三种意见。

One group of teachers says that the jhāna which is made the basis for vipassanā is what determines the quality of the Path.
一种老师说禅那是内观的基础，它决定圣道的品质。

The second group says that it is the jhāna which is made the object of vipassanā meditation that determines the Path.
第二种意见是作为观禅所缘的禅那决定了圣道。

And the third group says that it is the wish of the person which determines the quality of the Path.
第三种意见是行者的意愿决定了圣道的品质。

So the first group emphasizes the jhāna which is made the basis for vipassanā.
第一种意见强调的是禅那，禅那是内观的基础。

That means firs the meditator enters into first jhāna and then emerges from the first jhāna, and contemplates on the jhāna or other formations.
也就是说，行者首先进入初禅，然后从初禅出来，随观禅那或者其他诸行。

And the second group emphasizes the jhānas which are made the object of vipassanā meditation.
第二种意见强调禅那是观禅的所缘。

Let us say he enters first jhāna, and after getting out of jhāna, he contemplates on the first jhāna as impermanent and so on, and then he gets the Path.
行者进入初禅，然后从禅那中出来，然后随观初禅的无常等等，然后获得圣道。

So the second group emphasizes the jhāna which is made the object of vipassanā meditation.
第二种意见强调禅那是观禅的所缘。

Now please be clear about the object of vipassanā and the basis of vipassanā.
请大家要弄清楚内观的所缘和内观的基础。

‘The basis of vipassanā’ means before practicing vipassanā, he enters into the jhāna.
“内观的基础”意思是在修习内观之前，行者进入禅那。

And then he emerges from this jhāna, and takes other things as object of vipassanā meditation.
然后从这个禅那中出来，然后以其他诸法作为观禅的所缘。

‘Object of vipassanā’ means contemplating on the jhāna as impermanent and so on.
“内观的所缘”意思是随观禅那的无常等等。

So there is the basis jhāna and the contemplated jhāna.
因此，也就是说基础禅那和随观禅那。

The first group emphasizes the basis jhāna and the second group emphasizes the contemplated jhāna.
第一种意见强调基础禅那，第二种意见强调随观禅那。

The third group emphasizes one’s own wish.
第三种意见强调个人的意愿。

It is a free country.
这是个自由国度。

That does not mean that simply by making a wish you can get Path however.
这并不是说你只需要许一个愿，就可以获得圣道。

Suppose you enter into the first jhāna and then you make the second jhāna the object of meditation.
加入你进入初禅，然后将二禅作为禅修的所缘。

So what will the Path be like?
那么，圣道将会像哪个？

According to the first group of teachers your Path will be like the first jhāna.
根据第一种意见，你的圣道将会像初禅。

According to the second group of teachers your Path will be like the second jhāna.

根据第二种意见，你的圣道将会像二禅。

What about the third group?
根据第三种意见呢？

They say that it is according to your wish.
他们说这得取决于你的意愿。

If you want the Path to resemble the first jhāna, then your Path will be that way.
如果你想让圣道像初禅，那么它就会像初禅。

But if you want your Path to resemble the second jhāna, then it will be like the second jhāna.
如果你想让圣道像二禅，那么它就像二禅。

So you have a choice there.
因此，你这里有所自由选择。

That choice or wish comes only for those who possess jhānas.
只有那些具有禅那的人才拥有这种选择。

First you have to have jhānas.
首先，你必须拥有禅那。

Then you make the jhāna the basis for vipassanā meditation and also you make the jhāna the object of vipassanā meditation, and then you choose from these.
然后你将禅那作为观禅的基础，你也可以将禅那作为观禅的所缘，你从中进行选择。

Sometimes you have a wish “May my Path resemble the first jhāna” or “May my Path resemble the second jhāna”.
有时候，你希望：“让我的圣道像初禅。”或者“让我的圣道像二禅。”

But it is said that if a person has no such wish, then the Path will resemble the higher jhāna.
据说，如果行者没有进行选择，圣道就会像更高的禅那。

For example, you enter into the first jhāna, then you get out of it, and then you make the second jhāna the object of meditation, and then the Path occurs.
例如，你进入初禅，然后从禅那中出来，然后将二禅作为禅修的所缘，然后圣道生起。

If you have no wish - whatever Path comes I don’t mind - then your Path will resemble the second jhāna because it is the higher one.
如果你没有选择，不管什么道生起，都不在乎，那么你的圣道就像是二禅，因为二禅更高。

So the higher jhāna takes precedence there.
较高的禅那获得优先地位。

In the following paragraphs you will find factors seven, or six, or whatever.
在接下来的段落里，你会看到七支、六支等等。

So seven factors means without what?
七支是少了什么？

Without Right Thinking (vitakka).
没有正思维（寻）。

And six enlightenment factors mean without pīti because pīti is missing in the fourth jhāna.
六个觉支意味着没有“喜”，因为在四禅中没有“喜”。

So there are these three kinds of opinions or theories.
这就是三种意见或者理论。

The Visuddhi Magga says that even according to these teachers vipassanā can be a deciding factor also.
《清净道论》说，即使根据这些老师的说法，内观也是决定性的因素。

Not only jhānas but vipassanā can also be the deciding factor.
不仅仅是禅那，内观也可以成为决定性的因素。

Paragraph 117 deals with progress.
第 117 段是关于“行道”的。
Some people can get enlightenment in a short time without much difficulty, but some have difficulty for a short time and still get enlightenment and so on.
有些人可以很轻松地，在短时间内获得觉悟，但是有一些人在短期内，就没有那么容易获得觉悟，等等。
There are different kinds of people.
人与人不同。
“But if [insight] has from the start only been able to suppress defilements with difficulty, with effort and with prompting, then it is called ‘of difficult progress’.
“如果这（行舍智）于起初的镇伏烦恼，是以苦以加行及以有行而得镇伏的，则名为苦行道，
The opposite kind is called ‘of easy progress” and so on.
若以相反的名为乐行道。
“and when the manifestation of the Path, the goal of insight, is slowly effected after defilements have been suppressed, then it is called ‘of sluggish direct knowledge’.”
其次既伏烦恼，观的遍住（the goal of insight）及道的现前是徐徐而起的，则名为迟知通。”
Now here ‘the goal of insight’ is not a correct translation of the word.
这里英译的“goal of insight”不是一个正确的翻译。
I think the word here means ‘stagnation’, ‘stagnation of insight’.
我想这里应该翻译成“stagnation of insight”。
That means the yogi has reached the stage of the Knowledge of Equanimity about Formations and he is stuck there.
意思即使行者获得了行舍智，然后卡在这里。
He has to be doing that again and again.
他需要不断地进行下去。
If he has to spend a long time in that stage before reaching the Path, then he is said to be of what?
如果他需要花费很长的时间才能获得圣道，那么这被称为什么？
Of sluggish direct knowledge.
迟知通。
The insight here is called ‘stagnant’.
这里的观被称为遍住（stagnant）。
It is stale or something like that because the meditator has to be at this stage for a long time.
它类似于停滞，因为禅修者必须在这个阶段停留很长一段时间。
‘The manifestation of Path which has this stagnation of insight’ means only after spending a long time with that knowledge, there arises the Path.
“道的现前为观的遍住”意思是只有在经过很长时间处于这种观智之后，圣道才生起。
That is called ‘of sluggish knowledge’.
这被称为“迟知通”.
The opposite kind is called ‘of swift direct knowledge’.
与此相反的为速知通。
If you don’t have to spend much time in that stage of Knowledge of Equanimity about Formations, and if you get the Path in a short time, then you are called ‘of swift direct knowledge’.
如果你不需要花费很长时间处于行舍智的阶段，如果圣道在很短时间内就生起，你就被称为“速知通”。
“So this Equanimity about Formations stands at the arrival point (That means as the source of the name for Path.) and gives its own name to the Path in each case, and so the Path has four names [according to the kind of progress.]”

“如是这行舍智在于（道的）来处（arrival point）给与各自之道的名字，所以[根据行道的差别]道得四名。”
Now you will find the phrase ‘at the arrival point’.
大家看到“来处”这个词吧。
That is the literal translation of the Pāḷi word, and not even quite literal.
这是对巴利语词汇的直译，实际上也不是很准确。
The meaning is ‘the source for giving the name’ or ‘the source for the name’ or ‘the cause for the name’.
它的意思是“名字的来源”或者“名字的原因”。
“For one bhikkhu this progress is different in the four Paths, while for another it is the same.
“这行道，对于有的比丘（在须陀洹乃至阿罗汉的四道）是相异的，对于有的比丘在四道是统一的。
For Buddhas, however, the four Paths are of easy progress and swift direct knowledge.”
对于诸佛的成就四道，只是乐行道速知通。”
For Buddhas everything is the best.
对于佛陀，一切都是最好的。
“Likewise in the case of the General of the Dhamma [the Elder Sāriputta.]”
“对于法将（舍利弗）亦然。”
So he is as good as the Buddha and so he also the best.
因此对于舍利弗，他跟佛陀是一样的，也是最好的。
“But in the Elder Mahā Moggallāna’s case the first Path was of easy progress and swift direct knowledge.”
“但对于大目犍连长老，在初道是乐行道速知通。”
He became a Sotāpanna just after listening to Venerable Sāriputta uttering a verse.
在听到舍利弗念诵一个偈颂后，他就证得了须陀洹果。
So that time it was of easy progress and swift direct knowledge.
因此，这个时候就是乐行道速知通。
“But the others were of difficult progress and sluggish direct knowledge.”
“在上面的三道则为苦行道迟知通。”
He had to spend time practicing meditation.
他就需要花费时间进行禅修。
At one time he was sleepy and Buddha went to him and told him how to get rid of sleepiness and so on.
有一次，他在昏沉睡眠，佛陀告诉他如何对治睡眠，等等。
For the other stages he is said to be of difficult progress and sluggish direct knowledge.
在其他阶段，他就是苦行道和迟知通。
And then we have predominance.
然后我们看“增上”。
“As with the kinds of progress, so also with the kinds of predominance, which are different in the four Paths for one bhikkhu and the same for another.”
“犹如行道，而增上亦然，有的比丘于四道是相异的，有的于四道是同的。”
The four kinds of predominance are zeal or chanda, energy, consciousness, and inquiry.
四种增上是欲、精进、心、观。
‘Inquiry’ really means understanding.
“观”实际上就是“理解”（understanding）。
“[Liberation.] but it has already been told how it governs the difference in the liberation.
“其次（行舍智的）决定解脱的差别已如前述。

Furthermore the Path gets its names for five reasons.”
此道亦由五种理由而得名。”
Then Path gets its name as signless, as desireless, as void and others for five reasons.
圣道获得无相、无愿和空的名字有五个理由。
They are:
它们是：
“(1) owing to its own nature, or (2) owing to what it opposes, or (3) owing to its own special quality, or (4) owing to its object, or (5) owing to the way of arrival.”
“（一）以自性，（二）以反对者，（三）以自德，（四）以所缘，（五）以来由。”
‘The way of arrival’ means the source of the name.
“以来由”的意思就是名字的来源。
‘Owing to its own nature’ means owing to its function, how it functions, what functions it does, and so owing to its own nature.
“以自性”的意思就是因为它的作用，它如何发挥作用的，这就是以自性。
And the explanation follows.
接下来是解释。
If equanimity about formations induces emergence by comprehending formations as impermanent, liberation takes place with the signless liberation” and so on.
“如果行舍（智）是思惟诸行为无常之后（从种姓）而出起，则（此道）为由无相解脱而解脱”等等。
These are the five reasons, or how the Path gets named as ‘signless’ and so on.
这就是五个理由，或者说圣道是如何被称为“无相”等等。
Paragraph 126 “But while this name is inadmissible by the Abhidhamma method, it is however admissible by the Suttanta method.”
第 126 段：“而此（道为无相之）名不是得自阿毗达摩的说法，是得于经的说法。”
The name ‘signless’ is not mentioned in the Abhidhamma.
在阿毗达摩中没有提到“无相”的名称。
So according to Abhidhamma there can be no signless Path.
因此，根据阿毗达摩，可以没有无相圣道。
But by the Suttanta method, by the discourse method it is admissible.
但是根据经的说法，这是可以的。
For the say:
“因为彼处（经的说法）说
“By that method change-of-lineage takes the name ‘signless’ by making the signless Nibbāna its object.”
种姓智以无相的涅槃为所缘而名无相。”
Now change-of-lineage precedes Path.
在圣道之前是种姓。
At the moment of change-of-lineage consciousness takes Nibbāna as its object.
种姓刹那是以涅槃为所缘。
And Nibbāna is described as ‘signless’, ‘desireless’, and ‘void’.
涅槃被称为“无相”、“无愿”和“空”。
So if we take the signless aspect of Nibbāna, and the change-of-lineage takes that Nibbāna as object, then the Path follows.
如果我们选择涅槃的无相特征，种姓以涅槃为所缘，然后圣道生起。
Then that Path is named through change-of-lineage as being signless.

因此圣道是通过种姓被称为无相。
So the path is also named ‘signless’.
因此，圣道也被称为“无相”。
According to Suttanta method the Path can get the name ‘signless’, but according to Abhidhamma, no.
“And it Fruition can be called ‘signless’ too according to the Path’s way of arrival.”
根据经教的方法，圣道也可以被称为“无相”，但是根据阿毗达摩，是不行的。“由于道而来的果为无相是合理的。”
Since the Path is called ‘signless’, the Fruition which follows it could also be called ‘signless’.
因为圣道被称为“无相”，随后的“果”也可以被称为“无相”。
So the change-of-lineage is cause for the path to get the name ‘signless’ and the Path is the cause for the Fruition to get the name ‘signless’.
因此种姓是道被称为“无相”的原因，道是果被称为无相的原因。
So in the Suttanta method these can be called ‘signless’ or they get the name ‘signless’.
因此，根据经教的方法，这些可以被称为“无相”。
But according to Abhidhamma method they cannot be called ‘signless’.
但是根据阿毗达摩的方法，它们不能被称为“无相”。
I think we will stop here.
我想就此打住。
Next time we will study conformity knowledge.
下一次，我们学习随顺智。
Student:
学生：
Is Abhidhamma method the jhāna method?
阿毗达摩的方法是禅那的方法吗？
Teacher:
尊者：
No. It is what is taught, what is said in Abhidhamma.
不是。阿毗达摩的方法就是在论藏中教导的方法。
Student:
学生：
But you talk a lot about jhānas.
但是你讲了很多关于禅那的东西。
Teacher:
尊者：
Yes.
有。
The jhānas are taught in Abhidhamma.
禅那是在阿毗达摩中介绍的。
Abhidhamma is not necessarily jhāna method.
阿毗达摩的方法并不一定指禅那的方法。
It can be jhāna method or not jhāna method.
他可以是禅那的方法，也可以不是禅那的方法。
Student:
学生：
And vipassanā?

那么是内观的方法？

Teacher:
尊者：

Vipassanā can be practiced unmixed with samatha and it can be practiced with samatha.
内观可以独立于止禅进行修行，也可以和止禅一起修习。

There are two ways - vipassanā yānika and samatha yānika (one who has the vehicle of vipassanā and one who has the vehicle of samatha).
有两种方法——观乘者（vipassanā yānika）和止乘者（samatha yānika）。

When we say ‘one who has the vehicle of samatha’, we mean that he practices samatha meditation first and gets jhāna or gets samādhi.
当我们说“止乘者”的时候，意思就是先修习止禅获得禅那。

Then he takes that jhāna or samādhi as an object of meditation and he practices vipassanā on it.
然后他以禅那为禅修的所缘，修习观禅。

Student:
学生：

Both of them are talked about in Abhidhamma?
阿毗达摩中对这两者都进行了介绍吗？

Teacher:
尊者：

Both of them are taught in the Sutta Piṭaka.
在经藏中，对这二者都进行了介绍。

In one Sutta in the Aṅguttara Nikāya the Buddha talked about these two kinds of persons, one who has samatha as vehicle and the other who has vipassanā as vehicle.
在增支部尼柯耶的一部经文中，佛陀讲到了这两种人，止乘人和观乘人。

Sādhu!
萨度！

Sādhu!
萨度！

Sādhu!
萨度！

45A 说行道智见清净品/说智见清净品

第二十一 说行道智见清净品 Ps: 129-136

第二十二 说智见清净品 Ps: 001-016

We are on page 782.
我们讲到了第 782 页。

We are almost at the moment of enlightenment.
我们现在几乎到了觉悟的刹那了。

We are very close to the moment of enlightenment.
我们非常接近觉悟的刹那。

The yogi progresses from one stage of knowledge to another and so the last one is equanimity about formations.
行者从一个观智到达另一个观智，最后一个是行舍智。

When his Knowledge of Equanimity about Formations becomes mature, then there will come a time when he gets enlightenment.

当他的行舍智变得成熟，在某个时间，他就会觉悟。

“As he repeats, develops, and cultivates that equanimity about formations his faith becomes more resolute, his energy better exerted, his mindfulness better established, his mind better concentrated, while his equanimity about formations grows more refined.”

“那习行修习而多作行舍智的他（瑜伽者），则胜解与信更为强有力，善能策励精进，而念善得现起，心善等持，生起更加锐利的行舍智。”

“He thinks ‘Now the Path will arise’.”

“‘他现在要生起圣道了’”——

As I told you, this Pāḷi idiom was misunderstood by all the English translators, I think.

我告诉过大家，我想，几乎所有的英译者都误解了这个巴利语习惯用法。

There was one Burmese professor who translated the Visuddhi Magga into English.

有一位缅甸教授也翻译了《清净道论》。

He also did not get it correct.

他这句也没有翻译正确。

It is not that he thinks ‘Now the Path will arise’ because the yogi does not know when the Path will arise.

并不是他想：“圣道将要生起了”，因为行者在此时不知道圣道将会生起。

The idiom used is ‘when the Path is about to arise’.

这里巴利语习语的意思是“圣道将要生起时。”

We can say “When it should be said, now the Path will arise.”

我们可以翻译成：“现在可以说：圣道要生起了。”

It means the same thing.

这两者的意思是一样的。

When the Path is about to arise - that means when the person is about to get enlightenment.

当圣道要生起的时候，意思就是行者要觉悟了。

“Equanimity about formations after comprehending formations as impermanent, or as painful, or as not self, sinks into the life-continuum.”

“他的行舍智思惟诸行为无常或苦或无我而入于有分。”

‘Life-continuum’ means bhavaṅga.

“Life-continuum”在这里指有分。

There are types of consciousness which are called ‘life-continuum’.

有若干种类的心识被称为“有分”。

They are inactive moments of consciousness.

它们是不活跃的心识刹那。

They are more prominent when we are asleep, or when we have fainted, or something like that.

当我们睡着、晕倒等等的时候，它们就更明显。

So when he is about to get enlightenment, then there must come one thought process.

因此，当行者要获得觉悟的时候，必须经过一个心路过程。

In order for that thought process to arise, there must be an interval of life-continuum.

为了让那个心路过程生起，这里必须涉及到有分。

The yogi is practicing meditation and his knowledge of equanimity about formations grows and is more refined, and then there comes the life-continuum, maybe not only one moment, but a few moments of life-continuum.

行者禅修，他的行舍智不断增长，变得更加精细，然后出现有分，或许不是一个刹那，而是若干个刹那的有分。

“Next to the life-continuum, mind-door adverting arises making formations its object as impermanent, or as painful, or as not self according to the way taken by equanimity about formations.”
“在有分之后，于行舍智同样的以诸行为所缘，是无常，或是苦，或是无我，而生起意门转向（心）。
So after the life-continuum there arises what is called ‘mind-door adverting consciousness’.
因此在有分之后，就生起意门转向心。
That means from that moment on the mind or the consciousness is turned towards the mind-door or turned towards the active moments of consciousness.
这就是说，这个刹那开始心就转向意门，或者转向活跃的心识刹那。
So there are moments of bhavaṅga which are inactive moments.
因此有不活跃的有分刹那。
Then after that the mind-door adverting arises.
然后就生起了意门转向。
At that moment the consciousness is turned towards the object of that consciousness.
在这个刹那，心识转向它的所缘。
It is called ‘mind-door adverting’.
这被称为意门转向。
From this moment on the active moments arise making formations their object.
从这个刹那开始，生起了活跃的心识刹那，以诸行为所缘。
That mind-door adverting consciousness takes formations as its object, viewing them as impermanent, or as painful, or as not self.
意门转向心以诸行为所缘，观察它们的无常、苦、无我。
“Then next to the functional [adverting] consciousness that arose displacing the life-continuum (That means next to the mind-door adverting consciousness.), the first impulsion consciousness arises making formations its object in the same way, maintaining the continuity of consciousness.”
“此后，在转有分而生起的唯作心之后，无间的心相续连结，以同样的诸行为所缘，生起第一速行心，是名遍作（准备心）。”
After the mind-door adverting consciousness, there arises first impulsion (first javana) consciousness.
意门转向心之后，就会生起第一个速行心。
There will be four moments of javana consciousness or sometimes three.
速行心是四个刹那，有时候是三个刹那。
“The first impulsion consciousness arises making formations its object.”
“以同样的诸行为所缘，生起第一速行心。”
So it takes the same object as the mind-door adverting consciousness did.
因此，它和意门转向心的所缘是相同的。
“This is called the preliminary work.”
“是名遍作（准备心）。”
The impulsion or javana consciousness is called ‘the preliminary work’.
这个速行心被称为“遍作”。
“Next to that a second impulsion consciousness arises making formations its object in the same way (taking the formations as its object).
“此后亦以彼同样的诸行为所缘而生起第二速行心，
This is called the ‘access’.”
是名近行。”
That means ‘approaching’ or ‘going into the vicinity of the enlightenment’.

它的意思是“靠近”或者“进入觉悟的附近”。

“Next to that a third impulsion consciousness also arises making formations its object in the same way.

“此后亦以彼同样的诸行为所缘而生起第三速行心，

This is called ‘conformity’.

是名随顺。

These are their individual names.”

这是它们的各别之名。”

So ‘preliminary work, ‘access’, ‘conformity’ are their individual names.

“遍作”、“近行”、“随顺”是它们的各别之名。

“But it is admissible to call all three impulsions ‘repetition’, or ‘preliminary work’, or ‘access’, or ‘conformity’, indiscriminately.”

“如果概括的说，则这（遍作、近行、随顺）三种都得名为习行，亦得名为遍作，近行及随顺。”

So you can call these three by only one name, any name, or you can call them by their individual name.

因此，你可以将这三个都叫做一个名字，也可以采用各别的名称。

In this thought process first there is mind-door adverting consciousness and then there are three moments of javana (preliminary work, access, and conformity).

在这个心路过程中，首先是意门转向心，然后是三个速行刹那（遍作、近行、随顺）。

Next is what is called ‘change-of-lineage’.

接着是“种姓”。

But before that we have to understand about conformity.

但是在这之前，我们要理解随顺。

“Conformity to what?

“对什么随顺呢？

To what precedes and to what follows.”

即对前分与后分（而随顺）。”

So it conforms to what precedes it and also to what follows it.

因此，它随顺之前的，也随顺它后面的。

“for it conforms to the functions of truth (actually correct functions or right functions) both in the eight preceding kinds of insight knowledge and in the 37 states partaking of enlightenment that follow.”

“因此（随顺智）如同（八观智的思惟三相的）作用，故随顺于前面的八观智，及（随顺于）后面的三十七菩提分法。”

So this consciousness conforms to the preceding eight kinds of vipassanā insight knowledge and also conforms to those that come later.

因此，这个心随顺于前面的八种观智，也随顺于后面的诸法。

They are the 37 states partaking of enlightenment.

后面的诸法就是 37 菩提分。

Actually they are members of enlightenment.

实际上，它们也被称为觉支。

They arise at the moments of enlightenment.

它们在觉悟的刹那生起。

So it is in conformity both with preceding knowledges and the succeeding ones.

因此，它随顺前面的观智，也随顺后面的诸法。

“Since it s occurrence is contingent upon formations through [comprehending] the characteristic of impermanence, etc., it, so to speak, says ‘Knowledge of rise and fall indeed saw the rise and fall of precisely those states that possess rise and fall” and so on.
“即此（随顺智）是以无常相等缘于诸行而转起，故随顺如同此等八智的（思惟三相的）作用，即如‘生灭（随观）智是见有生灭的诸法的生灭’”等等。
It is as though this knowledge were saying this.
这似乎是说这种观智……
It is to show that it conforms to the previous knowledges.
这是在表明它随顺于前面的观智。
Student:
学生：
Are these rather unusual in that they are harmonious with both the conditioned and the unconditioned?
这很不同平常，是不是它能与有为法和无为法都能和谐共处？
Is that what is being said?
这里是不是这个意思？
Teacher:
尊者：
No. In the series of the moments of consciousness the conformity is one, let’s say in the middle.
不是。在这一系列的心识刹那之中，随顺只是一个，是位于中间的。
So it conforms to what precedes it, that is the stages of vipassanā knowledge, because the yogi has to go from one stage to another.
因此，它随顺它前面的观智阶段，因为行者要从一个阶段到达另一个阶段。
And then at the moment of enlightenment there will be 37 states partaking of the enlightenment or as the members of enlightenment.
在觉悟的刹那，将会有三十七个觉知。
So it conforms to these states too. so it is something like a bridge.
因此，它也随顺于这些觉支，这有点像一座桥梁。
It conforms to both.
它随顺于前后两者。
It is harmonious both with preceding and succeeding.
它能和谐前者和后者。
Student:
学生：
Is it harmonious with the unconditioned?
它也能和谐于无为法吗？
Teacher:
尊者：
Not yet.
还没有。
It takes conditions or formations as object.
它以诸缘或者诸行为所缘。
Student:
学生：
They are still conditions?
它们还是属于诸缘？

Teacher:
尊者：
Yes.
是的。
The object is still conditioned things or formations because it is in the limit of vipassanā.
这个所缘还是有为法或者诸蕴，因为它是在观禅的范畴内。
It has not yet gone beyond vipassanā.
它还没有超越观禅。
It is still vipassanā.
还属于内观。
Since it is still vipassanā, it must take conditioned things or formations as object.
因为，他还是内观，所以，必须以有为法，也就是诸行为所缘。
Vipassanā does not take Nibbāna as object or the unconditioned as object.
内观不以无为法，也就是不以涅槃为所缘。
This paragraph describes how it conforms to the previous knowledges and then the succeeding ones.
这段描述了它如何随顺前面的观智和后面的诸法。
And then a simile is given.
然后给出了一个譬喻。
“Just as a righteous king, who sits in the place of judgment hearing the pronouncements of the judges while excluding bias and remaining impartial, conforms both to their pronouncements and to the ancient royal custom by saying ‘So be it’, so it is here too.”
“譬如如法（公正）的国王，坐于裁判所而闻他的（八个）裁判官的判决，舍其不合法（excluding bias）而取公正，便随顺他们的判决而给予同意道：‘即如是吧’，并且也随顺古代的王法。”
Now ‘excluding bias’, I want you to mark there.
“舍其不合法”，我想让你们在这里作标记。
That means the king does not act through attachment, or through anger, or whatever.
这里的意思是国王不会按照自己的贪嗔等来行事。
We will come to this later.
我们稍后会进行介绍。
In paragraph 55 in chapter 22 there is a section called ‘Bad Ways’.
在第 22 章的 55 段，有一节是关于“恶行”的。
Actually ‘bad ways’ there means improper action, maybe that is bias.
实际上，那里的恶行指的就是不正确的行为，可能是不合法的（that is bias）。
When you do something, you may be biased because you are attached to that person, or you are angry with that person, or you are afraid of some repercussions, or you simply are ignorant.
当你做某件事的时候，你可能充满偏见，因为你贪着于某个人，或者你对某个人嗔恨，或者你害怕一些影响，或者你仅仅是因为无知。
You don’t know anything about that, then you make mistakes there.
你对其一无所知，这样你就会犯错。
Here the king is just, so he is not biased and “remaining impartial, conforms both to their pronouncements and to the ancient royal custom” and so on.
这里的国王是如法的，舍其不合法而取公正，随顺古代的王法，等等。
Conformity is like the king.
“随顺”就像这位国王。
The eight kinds of knowledge are like the eight judges and so on.

八种观智就像八个裁判官，等等。
This is the Knowledge of Conformity.
这就是随顺智。
I think you remember the Insight Leading to the Emergence.
我想大家记得“至出起观”。
Do you remember these three insights leading to emergence?
大家记得这三个导向出起的观吗？
This is paragraph 134 in chapter 21.
第 21 章 134 段。
“Though this conformity knowledge is the end of the Insight Leading To Emergence that has conformations as its object, still change-of-lineage is the last of all the kinds of Insight Leading To Emergence.”
“这随顺智是以诸行为所缘的至出起观的最终。但就全体而言，则种姓智为至出起观的最终。”
‘Insight Leading to Emergence’ means ‘desire to get out of it’, and then ‘re-contemplation’, and ‘equanimity about formations’.
“至出起观”意思是“欲解脱”，然后“审察随观”，然后“行舍”。
These three kinds of knowledge are called Insight Leading To Emergence.
这三种智被称为“至出起观”。
‘Emergence’ means enlightenment.
“出起”的意思是“觉悟”。
It gets out of Saṃsāra or something like that.
它从轮回中解脱，诸如此类。
So there are three insights leading to emergence.
三个导向出起的观。
“Though this conformity knowledge is the end of the Insight leading to Emergence that has conformations as its object, still change-of-lineage knowledge is the last of all the kinds of Insight Leading To Emergence.”
“这随顺智是以诸行为所缘的至出起观的最终。但就全体而言，则种姓智为至出起观的最终。”
The last one is change-of-lineage (gotrabhū).
最后一个是“种姓”。
Right?
对吧？
So change-of-lineage takes Nibbāna as its object, but the others take formations as their object.
因此，种姓以涅槃为它的所缘，但是其他的以住行为所缘。
That is the difference.
这就是他们的不同。
Student:
学生：
So change-of-lineage is the bridge?
种姓是桥梁。
Teacher:
尊者：
Yes.
是的。

It is like a gate to enlightenment.
它就像觉悟之门。

Do you have the chart?
大家有那个表吗？

Now if you look at the second page, you will see #11 saṅkhārupekkhā ñāṇa (Knowledge of Equanimity about Formations), and #12 anuloma ñāṇa (Knowledge of Conformity), and #13 gotrabhū ñāṇa (Knowledge of Change-of-Lineage).
如果你们看第二页，就会看到#11 行舍智（ saṅkhārupekkhā ñāṇa）和#12 随顺智（anuloma ñāṇa）和#13 种姓智（gotrabhū ñāṇa）。

So these three, not the desire for freedom and so on, but these three are called ''vuṭṭhāna-gāminī vipassanā'.
这三个，不是欲解脱等等，而是这三个被称为“vuṭṭhāna-gāminī vipassanā”。

You see the words 'vuṭṭhāna-gāminī vipassanā'.
大家看“vuṭṭhāna-gāminī vipassanā”。

They mean insight leading to emergence.
它的意思是“至出起观”。

So these three are called 'insight leading to emergence'.
这三个被称为“至出起观”。

Among them the first two take formations as object and the last one, knowledge of change-of-lineage or gotrabhū ñāṇa, takes Nibbāna as object.
在这三个之中，前两个以诸行为所缘，最后一个种姓智以涅槃为所缘。

That is what this paragraph is saying.
这就是此段的意思。

“Though this conformity knowledge is the end of the Insight Leading To Emergence that has conformations as its object.” so two of them take formations as object.
“这随顺智是以诸行为所缘的至出起观的最终。”其中两个以诸行为所缘。

And #12 the knowledge of conformity is the second or the last.
#12 的随顺智是两个中的最后一个。

So it is said here “(It) is the end of the Insight Leading To Emergence that has conformations as its object, still change-of-lineage knowledge is the last of all the kinds of Insight Leading To Emergence.”
因此，这里说：“这随顺智是以诸行为所缘的至出起观的最终。但就全体而言，则种姓智为至出起观的最终。”

Insight Leading To Emergence is the name of the three vipassanā knowledges - Knowledge of Equanimity about Formations, Knowledge of Conformity, and Knowledge of Change-of Lineage.
“至出起观”是三个观智的名称——行舍智、随顺智和种姓智。

We haven't come to the change-of-lineage yet.
我们还没有到种姓智。

And then Sutta references are given.
这里给出了经文的参考。

In paragraph 135 different words used for this knowledge of conformity are described.
在第 135 段，用不同的名词描述了这个随顺智。

Sometimes in some discourses it is called 'aloofness (atammayatā in Pāḷi)'.
在有些经文里它被称为“不彼所成性”（atammayatā）。

Then in another Sutta it is called 'dispassion (nibbidā)', and in another Sutta it is called 'cultivation of perception (saññaga)', and then in another it is called 'principal factor of purity (pārisuddhi-padhāniyaṅga)'.

在另外一部经中，它被称为“厌离”（nibbidā），在另外一部经中被称为“最高之想”（saññaga），还有一部经中，被称为“遍净胜支”（pārisuddhi-padhāniyaṅga）。

“In Paṭisambhidāmagga it is called by three names thus ‘Desire for deliverance, contemplation of reflection, and equanimity about formations’.”

“在《无碍解道》中以（欲解脱、审察随观、行舍）三名而说。”

These three are collectively called ‘Conformity Knowledge” in the Paṭisambhidāmagga.

这三者在《无碍解道》中统称为“随顺智”。

“In the Paṭṭhāna it is called two names thus ‘conformity to change-of-lineage and conformity to cleansing’.

“在《发趣论》中以二名而说，如说‘种姓的随顺、净白的随顺’。

In the Rathavinīta Sutta it is called ‘Purification by knowledge and vision of the way’.”

在《传车经》中说为‘行道智见清净’。”

So it has many names and it is described by different names in different discourses.

因此，它有许多名字，在不同的经文中，被称为不同的名字。

When we read these discourses and when we see these words, we are to understand that these words refer to the conformity knowledge described here.

当我们阅读这些经文的时候，我们看到这些名称，我们就要知道它们指的是这里的随顺智。

After the conformity knowledge comes change-of-lineage.

随顺智之后就是种姓智。

(Tape 45 / Ps:

第二十二　　说智见清净品 (Tape 45 / Ps:

1- 46)

1 46)

Change-of-Lineage is actually next to the enlightenment, next to the Path consciousness.

种姓智实际上是与觉悟相邻。

Change-of-lineage comes next.

“其次为种姓智。

Its position is to advert to the Path, and so it belongs neither to Purification by Knowledge and Vision of the Way nor to Purification by Knowledge and Vision.”

因为这是转入于道之处，既非（属于）行道智见清净，亦非属于智见清净。”

There are seven stages of purity in vipassanā and they are given in this chart.

在内观中有七个清净阶段，这张表里都列出来了。

So Knowledge of Change-of-Lineage does not belong to any of these purifies; it is just in between the one purity and the other.

种姓智不属于这七个中的任何一个，它只是在两个清净之间。

“Its position is to advert to the Path, and so it belongs neither to Purification by Knowledge ad Vision of the Way (that is the previous one.) nor to Purification by Knowledge and Vision (the succeeding one), but being intermediate, it is unassignable.”

“因为这是转入于道之处，既非（属于）行道智见清净（也就是前一个），亦非属于智见清净（后一个）。但是中间的（就清净道而论）无此名称。”

We cannot say that it is included in the previous purity or the succeeding purity.

我们不能说它是属于前一个清净，或者后一个清净。

So it is free from both purities.

因为它不属于两种清净中的任何一个。

“Still it is reckoned as insight because it falls in line with insight.”

“然因入于观之流故称为观。”

That is because it falls in the flow of insight vipassanā, so it is called ‘vipassanā’.
因为它是属于观之流，所以它被称为“观”。

But strictly speaking, it is not vipassanā because it does not take formations as object; it takes Nibbāna as object.
但是，严格说来，它不是观，因为它不是以诸行为所缘，它是以涅槃为所缘。

“Purification of Knowledge and Vision (the last purification), properly consists in knowledge of the four Paths, that is to say, the Path of Stream Entry, the Path of Once-Return, the Path of Non-Return, and the Path of Arahantship.”
“其次在须陀洹道、斯陀含道、阿那含道、阿罗汉道的四道智为智见清净。”

“[Change-of-Lineage Knowledge and Knowledge of the First Path]

“（种姓智与须陀洹道智）

Herein, nothing further needs to be done by one who wants to achieve, firstly, the knowledge of the First Path.”
此中，先说由于为欲完成初道智者，实无可作。”

Now he is very, very close to the Path consciousness or enlightenment.
现在行者非常接近于道心或者觉悟。

So he doesn’t have to do anything more.
因此，他不需要继续做任何事情。

“For what he needs to do has already been done by arousing the insight that ends in conformity knowledge.
“因为他所应作的，都曾在以随顺为最后的观生起之时作了。

As soon as conformity knowledge has arisen in him in this way, and the thick murk that hides the truths has been dispelled by the respective force peculiar to each of the three kinds of conformity, then his consciousness no longer enters into, or settles down on, or resolves upon any field of formations at all.”
如是生起随顺智的（瑜伽者），以彼等（遍作、近行、随顺）三随顺智的各自之力，消灭了覆蔽谛理的广大黑暗之时，他的心不入、不住、不信解、不着、不执、不缚于一切行中。”

So his consciousness does not want to be on the formations at all.
因此，他的心完全不想安住于诸行。

That is because he has seen formations as impermanent, as painful, and as not self.
这是因为他观察到诸行的无常、苦和无我。

So his mind “does not cling to anything, cleaves, or clutches on it, but retreats, retracts and recoils as water does from a lotus leaf, and every sign as object, every occurrence as object, appears as an impediment.”
因此，他的心“但离去、退缩、还转，如从莲叶的水相似。一切的相所缘及一切的转起所缘呈现都是障碍。”

At that moment he doesn’t want to dwell on the formations, on mind and matter which he has been observing all through vipassanā meditation.
在这个刹那，他不想安住于诸行，不想安住于名法和色法，在观禅的修习中，他已经观察过了。

Paragraph 5 “Then while every sign and occurrence appears to him as an impediment, when conformity knowledge’s repetition has ended, change-of-lineage knowledge arises in him.”
第 5 段：“于一切的相及转起的所缘而呈现都是障碍之时，在他习行了随顺智之末，生起种姓智。”

After the conformity knowledge, the consciousness which is called ‘conformity knowledge’ disappears.
在随顺智之后，被称为“随顺智”的心消失。

Then it is followed by the consciousness called ‘change-of-lineage’.
然后是一个叫做“种姓”的心。

“Change-of-lineage knowledge arises in him, which takes as its object the signless, no-occurrence, no-formation, cessation, Nibbāna, (So it takes Nibbāna as object.)
“生起以无相、不转起、离（有为）行、灭、涅槃为所缘的，
- which knowledge passes out of the lineage, the category, the plane, of the ordinary man and enters the lineage, the category, the plane, of the Noble Ones.”
超越凡夫种姓、凡夫名称、凡夫之地的，入于圣者种姓、圣者名称、圣者之地的。”
Now there is the meaning of the Pāḷi word ‘gotrabhū’.
这里的巴利语是“gotrabhū”。
In that word ‘gotra’ means lineage and ‘bhū’ has two meanings.
“gotra”的意思是“种姓”，“bhū”有两个意义。
One meaning is ‘to overpower or to go beyond’.
其中一个意思是“压倒或超越”，
The other meaning is ‘to reach into, or to go into, or to enter’.
另一个意思是“达到、进入”。
So the word ‘gotrabhū’ means going beyond the lineage of the ordinary persons (puthujjana) or reaching into the lineage of Noble Persons.
因此，“gotrabhū”的意思是超越普通人（puthujjana）的种姓，达到圣者的种姓。
So ‘change-of-lineage’ really means overpowering one lineage and then entering another lineage.
“种姓”的意思实际上就是超越某个种姓，进入另一个种姓。
So ‘passes out of the lineage’ means to overcome or to go beyond the lineage of ordinary persons and enter into the lineage of Noble Persons because, after this, Path will arise.
因此，“超越凡夫种姓”意思就是超越普通人的种姓，进入圣者的种姓，因为在此之后，道就会生起。
As son as Path arises, he becomes a Noble Person; he is no longer an ordinary person.
只要圣道生起，他就称为了圣者，不再是普通人。
At this point he has not yet changed, but he is prepared to change into another person.
现在，他还没改变种姓，但是他准备改变，成为另外一个种姓。
That is why it is called ‘change-of-lineage’.
所以，这里被称为种姓的改变。
Student:
学生：
Does he know this is happening?
行者知道它的发生吗？
Teacher:
尊者：
After the enlightenment there will come the process of reflection on the Path, Fruit and so on.
在觉悟之后，会有一个审察道、果等等的过程。
At that time he knows.
这时候，他就会知道。
These moments are very brief you know.
这些都是非常短的刹那。
Gotrabhū is just one moment of consciousness.
种姓只是一个心识刹那。
And then Path consciousness he has never experience this in his life before.
然后就是道心，行者这一生中，之前从来没体验到它。
So it is like an overwhelming experience although it lasts for only one brief thought moment.

因此，这就像是只持续一个心识刹那的强大体验。
After this brief thought moment he is a changed person, changed mentally.
在这个短暂的刹那，他就改变了种姓，改变了心理结构。
“Being the first adverting, the first concern, the first reaction, to Nibbāna as object, fulfills the state of a condition for the Path in six ways.”
“最初转入、最初专念、最初思虑于涅槃所缘的，以六种缘的状态而实行于道的……”
So it is condition for the Path in six ways - as proximity, contiguity, repetition, decisive support, absence, and disappearance conditions.
因此，它以六种方式成为道的缘——无间、等无间、修习、亲依止、非有、离去。
You have to go back to Paṭṭhāna in order to understand these conditions.
要想了解这些缘，大家必须回答发趣法。
Paṭṭhāna conditions are described in the chapter on the Dependent Origination.
在缘起章中介绍了发趣中的诸缘。
So it serves as conditions for the Path consciousness.
因此，它是作为道心的缘。
“How is it that understanding of emergence and turning away from the external is change-of-lineage knowledge?” and so on.
“如何自外的出起（emergence）及于还灭（turning away）的慧成为种姓智呢？”等等。
These are quotations.
这些是引用。
In this quotation there is footnote #1 ‘away from the external’.
脚注 1 就是关于这个引述的：“自外”（away from the external）。
He misunderstood the Sub-Commentary.
译者误解了复注。
“It is the understanding of the turning away that is being effected, which turning away is emergence from the field of formations; it is termed external because the unformed element’s existence is external’.”
“这里讲的是对‘还灭’的理解，‘还灭’就是从诸行中出起；之所以称之为‘外’，是因为无为界（unformed element）的存在是外在的。”
That is not correct.
这里的英译不对。
Now here the formations are called ‘external’.
这里诸行被称为“外”。
‘Turning away from the external’ means turning away from the formations.
“自外的还灭”意思是离开诸行。
Actually formations are not necessarily external.
实际上，诸行并不必定是外在的。
If you are watching your own breath, or watching your own consciousness, or watching your own feelings, how could they be external?
如果你观察自己的呼吸，或者观察自己的心，或者观察自己的感受，这些怎么能够被称为“外”呢？
They are actually internal.
它们实际上是“内”。
But here they are called ‘external’ here.
但是，在这里，它们被称为“外”。
So “It is termed (‘It’ means the formations.)

因此，“它被称为……”（这里的“它”指的是诸行）。

‘external’ because it is external to the unformed element.”

“外”是因为它对于无为界是外。

That means they are not the unformed element.

意思是它们不是无为界。

‘Unformed element’ means what?

“无为界”指的是什么？

Nibbāna.

涅槃。

So they are other than Nibbāna.

因此，意思是它们不是无为界。

So they are called ‘external’.

所以被称为“外”。

In fact they are not external; they are internal.

实际上，它们不是外；它们是内。

You are watching your own mind and matter.

你们观察自己的名法和色法。

They are internal.

这是内。

But they are here called ‘external’ because they are out of Nibbāna.

但是，它们在这里被称为“外”，是因为它们是在涅槃之外。

It is something like that.

类似于此。

So the footnote should be:

这里的脚注是这个意思。

“It is termed external because it is external to the unformed element.”

“它被称为‘外’是因为它对于无为界是外。”

Stop there.

就此打住。

Then there is a note.

然后是注意一点。

“The unformed element (= Nibbāna) is classed as ‘external’ under the ‘Internal triad of the Abhidhamma MĀtikā” is not necessary.

“在阿毗达摩的论母中，无为界（涅槃）被归为‘外’。”这里没有必要。

Although it is not wrong, it is not necessary here.

虽然，这也没错，但是没有必要。

In the first book of Abhidhamma Nibbāna is described as ‘external’.

在《法集论》中，涅槃被归为“外”。

Although the yogis realize Nibbāna, it is external, not internal.

虽然行者觉悟到涅槃，但它是外，不是内。

That is described in the first book of Abhidhamma.

这就是《法集论》中的说法。

So Nibbāna is external there, but here formations are called ‘external’ just because they are not Nibbāna; they are out of Nibbāna.

因此，在那里，涅槃是“外”，但是，这里诸行被称为“外”，因为它们不是涅槃，它们在涅槃之外。

Paragraph 6 “Here is a simile that illustrates how conformity and change-of-lineage occur with different objects though occurring in a single cognitive series with a single adverting.”

第 6 段：“这里，虽然是由一转向（作用）于一（速行的）过程中转起，但为示随顺与种姓对于各别的所缘而转起，正如这样的譬喻。”

As a rule, one thought process must have only one object.

规则是：一个心路过程必须只能有一个所缘。

If you look at the seeing thought process, there are 17 moments of consciousness in that thought process.

如果大家看眼门心路过程，它有 17 个心识刹那。

All 17 moments of consciousness take the present visible object as object.

所有的 17 个心识刹那以当下的色所缘为所缘。

There should be no difference of object in one given thought process for different consciousnesses in that one given thought process.

在某个特定的心路过程中，不能出现不同的所缘。

But here it is different.

但是，这里的情况不同。

Here some types of consciousness take formations as object and some others take Nibbāna as object.

此处，有些心以诸行为所缘，有一些以涅槃为所缘。

Although it is called one thought process, there is difference of object for some types of consciousness in this thought process.

虽然它是一个心路过程，但在这个心路过程中，所缘是不同的。

This thought process begins with mind-door adverting, and then there are three moments of impulsion.

这个心路过程从意门转向开始，然后是三个速行。

After that there is change-of-lineage.

接着就是种姓。

So three moments plus change-of-lineage, these four are javana (impulsion) moments.

因此，三个刹那加上种姓，这就是四个速行刹那。

Now mind-door adverting and then the three moments immediately following take formations as object.

意门转向和紧随其后的三个刹那是以诸行为所缘。

But change-of-lineage takes Nibbāna as object.

种姓心以涅槃为所缘。

Then Path takes Nibbāna as object.

道心以涅槃为所缘。

And then Fruition takes Nibbāna as object.

果心以涅槃为所缘。

In this particular thought process there is difference of object.

在这个心路过程中，所缘是不同的。

“Here is a simile that illustrated how conformity and change-of-lineage occur with different objects though occurring in a single cognitive series (That means one thought process.) with a single adverting.”

第 6 段：“这里，虽然是由一转向（作用）于一过程中（同一个心路过程）转起，但为示随顺与种姓对于各别的所缘而转起，正如这样的譬喻。”

Each thought process has one adverting at the beginning of it.

每个心路过程在开始都有一个转向。

Sometimes if the object is through the five senses, then there is five-sense-door adverting.

偶时候，如果所缘是通过五根，那么就是五门转向。

If the object is through mid-door, then there is mind-door adverting.
如果所缘是通过意门，就是意门转向。

So each thought process has one adverting.
因此，每个心路过程都有一个转向。

So this is said here ‘with a single adverting’.
因此，这里就说“由一转向”。

With a single adverting, then ordinarily the object must be the same.
由一转向，通常情况下，所缘必须是相同的。

But in this particular thought process of enlightenment, there is difference of object.
在这个觉悟的心路过程中，所缘是不同的。

Some moments take formations as object and some others take Nibbāna as object.
有一些心识刹那以诸行为所缘，另外一些心识刹那以涅槃为所缘。

In this paragraph the author explains this:
在这段里，作者进行了解释：

“Suppose a man wanted to leap across a broad stream and establish himself on the opposite bank, he would run fast, and seizing a rope fastened to the branch of a tree on the stream’s near bank and hanging down, or a pole would leap with his body tending, inclining, and leaning towards the opposite bank, and when he had arrived above the opposite bank, he would let go, fall on to the opposite bank, staggering first and then steady himself there;
“好象一位要跳过大水沟而站于彼岸的人，快快跑来，握住结悬于水沟此岸的树枝之上的绳子或杖而跳跃，倾向其身赴于彼岸，到达于彼岸的上部之时，便放弃它（绳或杖），仍动摇其身于彼岸，才渐渐地站定。

so too this meditator, who wants to establish himself on Nibbāna, the bank opposite to the kinds of becoming, generation, destiny, station, and abode, runs fast by means of the contemplation of rise and fall, etc., (That is he is running fast at that time.) and seizing with conformity’s adverting to impermanence, pain, or not self the rope of materiality fastened to the branch of his selfhood and hanging down, or one among the poles beginning with feeling, he leaps with the first conformity consciousness (So the first conformity consciousness is like leaping.) without letting go and with the second he tends, inclines, and leans towards Nibbāna, like the body that was tending, inclining, and leaning towards the opposite bank;
如是这瑜伽者亦欲住于有、生、趣、（识）住、（有情）居的彼岸涅槃，以生灭随观等急速而行，以随顺转（心）而把握结悬于自身树枝上的色绳或受等的任何杖为无常苦无我，不即放弃它，以第一随顺心跳跃，以第二（随顺心）倾向其意赴于涅槃，如那人倾向其身赴于彼岸，

then, being with the third next to Nibbāna, which is now attainable, like the other’s arriving above the opposite bank (Now he is on the opposite bank.), he lets go that formation as object (He no longer takes formations as object.) with the ceasing of that consciousness, and the change-of-lineage consciousness he falls on to the unformed Nibbāna, the bank opposite;
以第三（随顺心）而成现在将近于当证的涅槃了，如那人到达于彼岸的上部，由于彼心（第三心）之灭而放弃了那自为的所缘，以种姓心而证离（有为）行的彼岸涅槃。

but staggering, as the man did, for lack of previous repetition, he is not yet properly steady on the single object.
因为对一（涅槃）所缘是未曾修习的，所以不即善住，如那人依然动摇其身，

After that he is steadied by path Knowledge.”
此后以道智而得善住。”

He crosses over to the other bank and on the other bank he lets go of the rope or lets go of the formations.
他渡到对岸，在对岸他放开绳子，放开诸行。

Then he falls on the bank which is Nibbāna.
然后，他落在涅槃之岸。

The first fall he was not yet steady and next moment when the Path consciousness arises, he was steadily established on the other bank or on Nibbāna.
在开始的时候，他站得还不是很稳，下一个刹那，当道心生起的时候，他就稳稳地站立在对岸（涅槃）。

Paragraph 7 “Herein, conformity is able to dispel the murk of defilements that conceals the truths, but it is unable to make Nibbāna its object.”
第 7 段：“此中：随顺（智）能除覆蔽谛理的烦恼黑暗，但不能以涅槃为所缘。”

It is the difference between conformity and change-of-lineage.
这就是随顺和种姓的区别。

So conformity can dispel the defilements that conceal the truths, but it is unable to make Nibbāna its object.
因此，随顺智能除去覆蔽诸谛的烦恼，但是它不能以涅槃为所缘。

Change-of-lineage is only able to make Nibbāna its object, but it is unable to dispel the murk that conceals the truths.
种姓智只能以涅槃为所缘，但是不能除去覆蔽诸谛的烦恼。

That is because they have different functions.
因为，它们具有不同的作用。

Then the smile follows.
接着还有譬喻。

We will skip the simile.
我们跳过这个譬喻。

In paragraph 12 there is another simile.
第 12 段，有另外一个譬喻：

“here is a simile for this.

“这里是一个譬喻：

An archer, it seems, had a target set up at a distance of eight usabhas (about 100 yards), and wrapping his face in a cloth and arming himself with an arrow, he stood on a wheel contrivance (a revolving platform).
好象一位弓箭手，叫人放一百个盾于八优萨婆（大概 100 码）的距离之处，以布包面，取箭站于轮机之上。

Another man turned the wheel contrivance, and when the target was opposite the archer, he gave him a sign with a stick.
另一人转动轮机，当盾与弓箭手对面之时，即以杖给与暗示。

Without pausing after the sign the archer shot the arrow and hit the target.”
弓箭手不放弃那杖的暗示，即放箭而射穿一百个盾（the target）。”

Now in Pāḷi the word ‘one hundred’ was used so it is not one target, but 100 targets put 100 or 200 yards away.
这里巴利语用的是“一百”，英译漏掉了“一百”，这里不是一个目标，而是将 100 个目标放在 200 码之外。

And the man is on a wheel contrivance or revolving platform.
弓箭手站于轮机之上。

The other man turns the platform and the archer was blindfolded.
另外一个人转动轮机，弓箭手被蒙上了眼睛。

When he is face to face with one target, then the man will give him a sign, maybe something like a bell.
当他的脸针对某个目标的时候，别人就给他一个信号，可能是敲钟之类的。

With that sign he shoots the arrow and the arrow hits the target.
听到信号之后，他就射箭，射中目标。

There is not one target, but 100 targets.
这里不是一个目标，而是一百个目标。

So the Pāḷi word used here is ‘lakkha sataṃ’.
这里使用的巴利语是“lakkha sataṃ”。
It is not one but one hundred.
这不是一个，而是一百个。
The reason why he took it to be one may be the use of the singular number here.
英译者为什么把它翻译成“一个”，可能因为这里使用的是单数。
In Pāḷi the number one hundred is a singular number.
在巴利语里，“一百”是单数。
So you say ‘a hundred man’ when you use Pāḷi.
因此，当你在使用巴利语的使用，一百个人，“人”是用单数。
You use the singular number, not the plural number.
数字也是单数，不是复数。
You say a hundred men?
你是说“men”（复数）？
I don’t know if there is an equivalent in English.
我不知道英语中有没有类似的用法。
The word used ‘lakkha sataṃ’ is singular in number.
这里的“lakkha sataṃ”数字是单数。
Although the grammatical number is singular, the meaning is plural.
虽然从语法上讲是单数，但是要按照复数来理解。
It is many, one hundred.
这是复数，一百个。
In Pāḷi grammar such peculiarities abound and so you have to understand that too.
巴利语语法的特别之处很多，所以你必须要明白。
An archer had a hundred targets set up at a distance of eight usabhas and so on.
弓箭手在八优萨婆之外有一百个目标，等等。
Let’s go to the First Fruition.
我们看初果。
“Immediately next to that knowledge, however, there arise either two or three Fruition consciousnesses, which are its result.
第 15 段：“在此（须陀洹道）智之后，生起其（须陀洹道的）异熟或二或三（刹那）的（须陀洹）果心。
For it is owing to this very fact that supramundane profitable [consciousness] results immediately that it is said:
因为这是出世间善的无间（直接给与）的异熟，所以说：
‘And which he called the concentration with immediate result’, and ‘Sluggishly he reaches what has immediate result for the destruction of the cankers’ and so on.”
‘他们说那是无间定’及‘因为灭尽诸漏而得的迟钝的无间定’。”
Now the Path consciousness is immediately followed by how many Fruition consciousnesses?
道心之后跟随的是多少个果心？
Two or three.
两个或三个。
Path consciousness is the cause and Fruition consciousness is the result.
道心是因，果心是果。
So here the result follows the cause immediately.
这样，因之后立刻跟随着果。

There is no interval between cause and effect in this particular case.
在这个特殊的情况下，因和果之间没有任何间隔。

In the description of dhamma there is a word called ‘akāliko’.
在描述佛法的时候，有一个巴利语词是“akāliko”（无时）。

And that word ‘akāliko’ is misunderstood by many persons.
很多人都误解了这个“akāliko”。

‘A’ means ‘not, ‘kala’ means ‘time’ and ‘ika’ means ‘having, so having no time.
“a”是“无”，“kala”是“时间”，“ika”的意思是“具有”，整个词的意思就是“不具有时间”。

So that is translated as timeless.
因此，被翻译成“永恒”（timeless）。

But the real meaning or the real interpretation of the word is not that it is timeless, but that it gives immediate results.
但是，这个词的意思实际上并不是“永恒”，而是说“立刻产生结果”。

That is the correct meaning.
这才是它的正确意义。

That means there is no interval of time between cause and its result.
也就是说，在因和果之间没有任何时间间隔。

Because of that it is said in the Ratana Sutta ‘that which is called the concentration with immediate result’ or something like that.
因此，在《宝经》中，它被称为禅定会产生立刻的果报，诸如此类。

Paragraph 16 “Some, however, say there are one, two, three, four, or five Fruition consciousnesses.”
第 16 段：“然而有人说：有一、二、三或四（剎那）的果心。”

So there is difference of opinion among Theravāda Buddhists also.
因此，在上座部佛教内部，也是有着不同的看法的。

The common opinion is that there are two moments or three moments of Fruition consciousness.
通常的看法是有两个或者三个果心剎那。

But there are some who say that there are only one Fruition consciousness, or two, or three, or four, or five Fruition consciousnesses.
但是，还有人说只有一个果心剎那，或者两个、三个、四个，五个果心。

“That is inadmissible.

“这是不应接受的。

For change-of-lineage knowledge arises at the end of conformity’s repetition, so at the minimum there must be two conformity consciousnesses (In order for it to be repetition there must be at least two.
因为在修习随顺智之末（the end of conformity’s repetition）而生起种姓智，所以最低限度应有二随顺心。”

Right?
对吧？

Not one.
不是一个。

If it is only one, we cannot call it repetition.
如果只有一个，不能说是“重复”（repetition）。

So repetition means at least two.
“重复”意思是至少有两个。

There must be two moments of conformity.) since one alone does not act a repetition condition.
至少有两个随顺心。“一（随顺心）是不得为修习之缘（重复缘）的。

And a single series of impulsions has a maximum of seven (impulsion) consciousnesses.”

同时在一速行的过程最长的是七心。”
When javana arises, it arises seven times.
当速行生起的时候，是生起七次。
Right?
对吧？
Mostly seven times.
大多数时候是七次。
But at the moment of death it arises only five times or when someone has fainted only five times.
但是，在死亡的刹那，它只生起五次，或者某人晕倒了，也只生起五次。
“Consequently, that series which has two conformities and change-of-lineage as third and Path consciousness as fourth has three Fruition consciousnesses.”
“所以对有些人有二随顺（心），第三为种姓（心），第四为道心，（最后的）三（刹那）为果心。”
So three conformity moments plus one change-of-lineage, we get four.
因此三个随顺加一个种姓，就是四个。
Path consciousness is five, so how many remain?
道心是第五个，还剩下几个？
Two.
两个。二
In that case there must be two Fruition consciousnesses.
这样，就有两个果心。
Sometimes there are only two conformity consciousnesses instead of three.
有时候，只有两个随顺心，而不是三个。
For those who have quick intelligence there are only two conformity moments.
对于利根之人，只有两个随顺刹那。
When there are two conformity moments, the third is change-of-lineage, the fourth is Magga, and so there must be three Fruition consciousnesses.
如果是两个随顺刹那，第三个就是种姓改变，第四个是道心，因此，必须有三个果心。
So there are either two or three Fruition consciousnesses immediately following the Path consciousness.
因此，紧随着道心生起的，就是两个或者三个果心。
There cannot be four Fruition consciousnesses, or five Fruition consciousnesses, or one Fruition consciousness.
不可能是四个果心，或者五个果心，或者一个果心。

45B 说智见清净品

第二十二 说智见清净品 Ps: 017-046

In paragraph 17 we have another difference of opinion.
在第 17 段，我们有另外一个不同的意见。
“Some say that that which has four conformities and change-of-lineage as fifth, and Path consciousness as sixth has one Fruition consciousness.
“有人说：有四随顺，第五为种姓，第六为道心，（后）一为果心。
But that is refuted because it is the fourth or the fifth [impulsion] that reaches [the Path], not those after that, owing to their nearness to the life-continuum.”
然于第四或第五（圣道）而得安止（入定），不得过此，因为此后便近于有分（不能安止）。”

When you are going towards a steep cliff, when you are close to this cliff, you cannot stop there because you are going with force.
当你走向一个陡峭的悬崖时，当你接近这个悬崖时，你不能停住，因为你有前进的惯性。

You simply fall into the precipice.
你就这样掉进了悬崖。

In the same way, the thought moments are going very fast, so they cannot stop at Magga in the sixth moment.
同样地，心识刹那也在飞快地前进，所以它不能在第六个刹那停留在道心上。

That is why it is refuted that there is one Fruition consciousness only.
因此，这里反驳只有一个果心的说法。

So it is inadmissible when you say that there is only one Fruition consciousness because there cannot be one Fruition consciousness.
如果你说只有一个果心，这是不可接受的，因为，不能只有一个果心。

That is because the thought process comes too close to bhavaṅga.
原因就是心路过程太靠近有分了。

When it comes too close to bhavaṅga, it cannot stand as Magga consciousness at the sixth moment.
如果它太接近有分，就不能停止在第六个刹那的道心上。

And if the Path is known at the sixth moment, there can be no Fruition consciousness at the seventh moment.
这样的话，在第七个刹那就不能有果心。

That cannot be accepted as correct.
这种观点也不正确。

Paragraph 18 “And at this point this Stream Enterer is called the Second Noble Person.”
第 18 段：“至此是名为须陀洹的第二圣者。”

So he is called the Second Noble Person.
因此，他被称为第二圣者。

Now at the moment of the Path consciousness he is called the First Noble Person.
因此，在道心的刹那，他被称为第一圣者。

At the next moment he is called the Second Noble Person, just in one sitting, in a very, very brief succession of thought moments.
在下一个刹那，他被称为第二圣者，只是在一座上，在非常短的连续的心路刹那之间。

At the Path moment he is the First Noble Person and at the Fruition moment he is the Second Noble Person.
在道心刹那，他是第一圣者，在果心刹那，他就是第二圣者。

That is why there are eight Noble Persons.
这样，一共是八辈圣人。

I believe that we can only meet four Noble Persons, those who have reached the Fruition stage.
我相信，我们只能碰到四辈圣者，也就是证得果位的四种人。

“However negligent he may be, he is bound to make an end of suffering when he has traveled and traversed the round of rebirths among deities and human beings for the seventh time.”
“纵使他是过于放逸的，经过七番在天与人中展转轮回之后，便得灭尽于苦（般涅槃）。”

This is because he has become a Sotāpanna (a Stream Enterer or Stream Winner).
这是因为他已经证得了预流果。

However negligent he may be - that means if he does not practice more meditation; it does not mean that he may be breaking the five precepts.

纵使他是过于放逸的——意思就是如果他不能继续禅修；这里的意思不是说他会犯五戒。

If he gives up meditation and he does not meditate to reach the higher stages, then he is bound to make an end of suffering when he has traveled and traversed the round of rebirths among deities and human beings for the seventh time.

如果他放弃了禅修，不再通过禅修获得更高的阶段，那么，经过七番在天与人中展转轮回之后，他也得灭尽于苦。

So he will be reborn only seven times, and at the seventh life he will surely become an Arahant and then he makes an end of suffering.

因此，他只会投生七次，在第七次投生的时候，他肯定会成为阿罗汉，这样就会灭尽苦。

So a Sotāpanna has seven more rebirths.

因此，须陀洹只有七次投生。

Paragraph 19 “At the end of the Fruition his consciousness enters the life-continuum.”

第 19 段：“其次于得果之后，他的心便入于有分。”

So after Fruition period there is life-continuum.

因此，果心阶段之后，就是有分。

That means at the end of that thought process.

也就是说在那个心路过程结束的时候。

“After that, it arises as mind-door adverting interrupting the life-continuum for the purpose of reviewing the Path.”

“自此既断有分，为观察于道而起意门转向心。”

Now immediately after becoming a Noble Person, he reviews the Path, the Fruition, Nibbāna, defilements abandoned and defilements remaining.

在成为圣者之后，他立刻审察道、果、涅槃、被舍断的烦恼，尚存的烦恼。

These five things a person who has reached enlightenment reviews or reflects upon.

当某个人获得觉悟后，就会审察这五法。

Student:

学生：

So enlightenment here is different from Nibbāna?

这里的觉悟跟涅槃不同吧？

Teacher:

尊者：

Yes.

是的。

Enlightenment is the consciousness here and Nibbāna is the object of that enlightenment moment.

这里的觉悟是一个心，而涅槃是觉悟刹那的所缘。

At the moment of enlightenment the Path consciousness arises and the Path consciousness takes Nibbāna as object.

在觉悟的刹那，道心生起，这个道心以涅槃为所缘。

So Nibbāna is an external object.

因此，涅槃是外部的所缘。

It is taken as an object by the Path consciousness and also the Fruition consciousness.

它被道心缘取，也被果心缘取。

Immediately after the enlightenment, a person reflects upon or reviews the five things.

在觉悟之后，行者随即审察这五法。

What are the five?

哪五法呢？

Path, Fruition, Nibbāna, defilements abandoned, and defilements remaining.
道、果、涅槃、已断的烦恼，尚残余的烦恼。

What defilements I have abandoned and what defilements are remaining this also the meditator reflects upon.
我断除了什么烦恼，还剩下什么烦恼，这也是行者审察的内容。

Then among these five “ Trainers may or may not have the reviewing of the defilements abandoned and those still remaining.”
在这五法之中，“因为观察已断（的烦恼）及残余的烦恼，在诸有学是或有或无的。”

So the last two they may or may not review.
最后两个，他也可以不审察。

Therefore, the first three, they definitely review, that is the Path, Fruition and Nibbāna.
因此，前三个——道、果和涅槃，是绝对要审察的。

But defilements abandoned and defilements remaining they may or may not review.
但是舍断的烦恼和尚存的烦恼，他可以不审察。

“In fact it was owing to the absence of such reviewing that Mahānāma asked the Blessed One ‘What stage is there still unabandoned by me internally owing to which at time states of greed invade my mind and remain’?”
“正如无此观察的摩诃男（大名，Mahānāma）问世尊道：‘于我之内尚有何法未曾舍离，使我时为贪法而占据我心呢’？”

Now Venerable Mahānāma was an enlightened person, but sometimes he had thoughts of greed, thoughts of fear, thoughts of anger.
摩诃男是一位觉悟的人，但是有时候，他有贪的念头，嗔的念头。

He didn’t review the defilements when he became enlightened.
当他觉悟的时候，他没有审察烦恼。

So he did not know which defilements he had abandoned or which remained to be abandoned.
因此，他不知道他舍断了何种烦恼，还剩下什么烦恼。

So he asked the Buddha about this.
因此他向佛陀询问这件事。

The Buddha told him that because he did not review the defilements, therefore, he did not know.
佛陀告诉他，因为他没有审察烦恼，所以他就不知道。

“All of which should be quoted” - it is from the Majjhima Nikāya.
“应知一切的详细说法。”

[Knowledge of the Second Path - Third Noble Person]
[斯陀含道智--第二圣者]

Paragraph 22 “However, after reviewing in this way, either while sitting in the same session or on another occasion the Noble Disciple who is a Stream Enterer makes it his task to reach the second plane by attenuating both greed for sense desires and ill will” and so on.
第 22 段：“如是观察之后，那须陀洹圣弟子，即坐于他的本座，或于其他的时候，为使轻薄欲贪与嗔恚及为得证第二地而行瑜伽。”

A person may proceed to get the second stage in that one sitting or he may stop practicing after he reaches the first stage.
行者可能在一座之内达到第二个阶段，在达到第一个阶段之后，他也可以停止修习。

He may take a rest or he may not practice meditation for any length of time.
他可以休息，在任何长的时间内不再禅修。

That is up to him.
这完全取决于他本人。
In the same session or on another occasion he will continue his practice.
在同一座，或者在另外一座，他可以继续修行。
Sometimes a person becomes a Sotāpanna and then he may remain a Sotāpanna for maybe months or years.
有时候，行者成为了须陀洹，然后可能在若干个月或者若干年之内保持这个须陀洹的状态。
And then he practices meditation and he reaches the second stage.
然后，他再进行禅修，获得第二个阶段。
Or some people reach the four stages, or three stages, or two stages at one sitting.
或者有些人可以在一座之内，获得所有四个阶段，或者三个阶段，或者两个阶段。
So it depends upon his wish to reach the higher stages.
这完全取决于他的意愿，看他是否想达到更高的阶段。
“He brings to bear the Faculties, the Powers, and the Enlightenment Factors, and he works over and turns up that same filed of formations, classed as materiality, feeling, perception, formations, and consciousness, with the knowledge that they are impermanent, painful, not self, and he embarks upon the progressive series of insight.”
“他集中了根、力、觉支、以智思惟那区别为色、受、想、行、识的诸行“是无常、苦、无我”，反复思惟，入于观的程序。”
So after reaching the first stage, if he wants to reach the second stage, he must practice vipassanā meditation again.
在获得第一个阶段之后，如果他想获得第二个阶段，他必须再次修习观禅。
But at that time his vipassanā becomes swift, not like vipassanā of ordinary persons.
但是，在这个时候，他的观变得更迅捷，不像是普通人的观。
Still he must practice vipassanā again to reach the second stage, and to reach the third stage, and to reach the fourth stage.
但是，他还是必须再次修观，才能获得第二个阶段，第三个阶段，乃至第四个阶段。
Before every stage he must practice vipassanā.
在每个阶段之前，他都必须修观。
That is why we say that there can be no enlightenment without vipassanā.
因此，我们说没有观，就没有觉悟。
So vipassanā must precede all enlightenment or all arising of Path consciousness.
因此，在觉悟之前，在道心生起之前，必须有观。
So we have the Second Path and the Third Noble Person, the Second Fruition and the Fourth Noble Person and so on.
这样，我们有第二道和第三圣者，第二果和第四圣者，等等。
[The Second Fruition - Fourth Noble Person]
[斯陀含果---第四圣者]
Paragraph 24 “The Fruition consciousness should be understood to follow immediately upon this knowledge in the same way as before.
第 24 段：“在此智之后，当知如前所说（有二或三刹那）的果心。
And at this point this Once-Returner is called the Fourth Noble Person (who has reached the second stage).”
至此名为斯陀含（一来）的第四圣者。”
So it is the Fourth Noble Person.

因此，这是第四圣者。

“He is bound to make an end of suffering after returning once to this world.”

“他只一次来此世间便得灭尽于苦。”

Now what is meant by ‘to this world’?

“此世间”是什么意思？

To this human world.

也就是人间。

After reaching the second stage, he may be reborn as a celestial being, and from there he will be reborn as a human being again.

到达第二个阶段之后，他可能会投生为天人，从天人再投生到人间。

So he is the one who returns here once, thus a Once-Returner.

因此，他是返回人间一次，所以，被称为一来。

So ‘to this world’ means ‘to this human world’.

因此，“此世间”意思是“来人间”。

The Third Path is Non-Returner.

第三道是不还。

Right?

对吧？

And then the Third Path is immediately followed by Third Fruition.

第三道之后，立刻是第三果。

So after Third Fruition he is called a Non-Returner.

因此，第三果之后，他就被称为不还果。

And so he is called the Sixth Noble Person.

这样，他就被称为第六圣者。

Paragraph 27 “[After death,] he reappears apparitionally [elsewhere] and attains complete extinction there without ever returning, without ever coming to this world again through rebirth-linking.”

第 27 段：“至此名为阿那含（不还）的第六圣者，即于彼化生之处而般涅槃，不复还来——依结生而不再来此世间（this world）之故。”

There we find the words ‘to this world’.

这里我们看到了“此世间”。

Here ‘to this world’ means ‘to this sensuous world’.

这里的“此世间”意思是“欲界”。

That means to the world of human beings and to the world of lower celestial beings.

意思就是来人间，来更低的天界（lower celestial beings）。

There is a difference between the two.

这两者有所区别。

There ‘to this world’ means ‘to this human world’, but here ‘to this world’ means ‘to this human and lower celestial worlds’.

前面的“此世间”意思是“来这个人间”，但是这里的“此世间”指的是“人间或者更低的天界”。

That is because after reaching the third stage of enlightenment and after becoming a Non-Returner, he will be reborn in the brahmā world, not in the world of human beings nor in the worlds of the lower celestial beings.

因为，在达到第三个觉悟阶段，在成为不还果之后，他就投生到梵天界，不会来人间，也不会来更低的天界。

He will be reborn as a brahmā in what are called ‘the abodes of pure persons’, the five realms up in the scale of the 31 planes of existence.

他会投生为梵天，也就是“净居天”，31 生存地中的五个生存地。

So he will be reborn in one of the pure abodes.
他会投生到净居天中的一天。

So ‘to this world’ here means not only this human world but this kāmāvacara world.
因此，“此世间”在这里的意思是不再投生到欲界，而不是仅仅指“人间”。

Paragraph 28 “Now after reviewing in this way, either while sitting in the same session or on another occasion this Noble Disciple” and so on, he becomes an Arahant.
第 28 段：“如是观察之后，那阿那含圣弟子，即坐于他的本座，或于其他的时候”等等，他成为阿罗汉。

So the Fourth Magga and the Fourth Fruition arise.
因此，第四道和第四果生起。

After the Fruition he is called the Eighth Noble Person or an Arahant.
获得这个果之后，他被称为第八圣者，或者阿罗汉。

We say that there are eight Noble Persons, eight kinds of Noble Persons.
我们说有八辈圣人。

But in actual practice we can meet only four Noble Persons because the first, the third, the fifth and the seventh persons exist only for one thought moment.
但是，在实际的修行中，我们只能遇到四种圣者，因为，第一、第三、第五和第七只存在一个刹那。

So how can we catch that one thought moment?
我们如何能碰到那一个刹那呢？

So in practical terms there are four Noble Persons, but we say that there are eight Noble Persons.
因此，从实际层面上，只有四种圣者，但是实际上有八种圣者。

That is because they are different at the Path consciousness moment and at the Fruition consciousness moments.
因为，在道心刹那和果心刹那，他们是不同的。

Paragraph 32 ‘States associated with Path’ means states at the moment of Path consciousness or states accompanying the enlightenment.
第 32 段：“与道相应的法”意思在道心生起刹那的法，也就是与觉悟相应的诸法。

There are said to be 37 of these states.
据说有 37 种。

They are the four foundations of mindfulness, the four right endeavors, the four roads to power, the five faculties, the seven enlightenment factors, and the Noble Eightfold Path.
它们是四念处、四正勤、四神足、五根、五力、七觉支和八道支。

If you add them all up together, you get 37.
如果大家将它们加起来，就是三十七。

In reality there are not 37 states.
但是，实际上，不是三十七法。

There are how many?
实际上是多少？

Do you Abhidhamma students remember?
学习过阿毗达摩的同学还记得吗？

There are only 14 states actually.
实际上，只有十四法。

That is because, for example, mindfulness (sati) is one mental factor, but here it is described as four (the four foundations of mindfulness).
因为，例如正念（sati）是一个心所，但是，这里它被描述成四个（四念处）。

And the second the four endeavors, is just vīriya.
第二个四正勤，只是精进（vīriya）。
The one vīriya is described here as four.
一个精进在这里被分成四个。
So in reality there are only 14.
实际上，只有十四法。
I think it is described somewhere.
我想这在某个地方进行了解释。
Paragraph 34 “Foundation (Paṭṭhāna) is because of establishment by going down into” and so on.
第 34 段：“因为进入彼等所缘而现起故为‘处’（Paṭṭhāna）。”
This is a description of the Pāḷi words ‘Paṭṭhāna’, ‘upaṭṭhāna’, ‘sati’, and so on.
这是对“Paṭṭhāna”、“upaṭṭhāna”、“sati”等巴利语的解释。
“Mindfulness itself as foundation is ‘Foundation of Mindfulness’.”
“念”本身作为处就是“念处”。
So ‘Foundation of Mindfulness’ means firm establishment of mindfulness.
因此，“念处”的意思是牢固地建立正念。
“It is of four kinds because it occurs with respect to the body, feeling, consciousness, and dhamma objects, taking them as foul, painful, impermanent, and no self, and because it accomplishes the function of abandoning perception of beauty, pleasure, permanence, and self.
“因于身、受、心、法而把握不净、苦、无常、无我之相，及由于舍离净、乐、常、我之想而转起，故分为四种；
That is why ‘Four Foundations of Mindfulness’ is said.”
是故名为四念处。”
So one mindfulness is described here as four because it occurs with respect to body, feeling, consciousness and dhamma objects, taking them as foul, painful, impermanent, and not self, and at the same time abandoning the perception of beauty, pleasure, permanence, and self.
因此，一个“念”在这里被分成四个，是因为将身、受、心、法视为不净、苦、无常、无我，及由于舍离净、乐、常、我之想。
So these are the four aspects.
因此，它具有四个方面。
That is why there are four foundations of mindfulness.
因此就有四个念处。
Paragraph 35 The next one is the four endeavors.
第 35 段，下一个是四正勤。
“By it they endeavor, thus it is endeavor” and so on.
“以此而勤故为‘勤’。”
These are word explanations.
这些就是文字的解释。
So one vīriya is described here as four because it has different functions.
因此，一个正勤在这里被解释成四个，因为它们具有不同的作用。
“It accomplishes the functions of abandoning arisen unprofitable things, preventing the arising of those not yet arisen, arousing unarisen profitable things, and maintaining those already arisen.”
“即已生与未生的恶而令断与不生的作用，及未生与已生的善而令生起与存续的作用。”
With regard to akusala there are two aspects and with regard to kusala there are two.

对于不善法有两个方面，对于善法也有两个方面。

There is endeavoring to get rid of akusala which are past, endeavoring not to have akusala or not to have fresh akusala arise, endeavoring to make kusala not yet arisen arise, endeavoring to develop kusala which has arisen.

努力地舍弃过去的不善，努力地不让新的不善生起，努力地让没有生起的善生起，努力地让已经生起的善增长。

So there are four aspects.

所以，一共是四个方面。

That is why there are four kinds of right endeavor or right effort.

这就是四正勤。

Paragraph 36 is about the iddhipāda.

第 36 段是关于神足的。

They are called in Pāḷi ‘iddhipāda’, ‘the Roads to Power’ or ‘the Basis for Success’.

在巴利语里被称为“iddhipāda”，意思是通往力的道路，或者成就的基础。

I think they are mentioned somewhere else in chapter 12, paragraph 44.

我想在 12 章第 44 段已经提到过这些。

What are the four iddhipāda?

是哪四种神足？

“It is fourfold as zeal (desire) and so on.”

“四神足是欲神足”等等。

What are the other three?

其他三种是哪些？

Zeal, effort, consciousness and inquiry (That means paññā.)

欲、精进、心、观（意思是“智慧”）。

‘Inquiry’ really means understanding correctly, not just inquiring, not just investigating.

“观”（inquiry）的意思实际上就是正确地理解，不仅仅是“探求”、“考察”。

So these are the Roads to Power.

这是四神足。

“These are supramundane only.

“这些是出世间的。

But because of the words ‘If a bhikkhu obtains concentration, obtains mental unification by making zeal predominant, this is called concentration through zeal’, etc., they are also mundane as states acquired by predominance of zeal, etc., respectively.”

其次世间的，因如此等说法：‘若诸比丘，以欲为主而得定，得心一境性，是名欲定’，故亦以欲等为主而得（世间法）。”

At the moment of enlightenment they are supramundane, but at the moment of practice of vipassanā meditation they are mundane.

在觉悟的刹那，它们是出世间的，但是在内观修习的刹那，它们是世间的。

Paragraph 37 “ ‘Faculty’ is in the sense of predominance, in other words, of overcoming, because [these states, as faculties,] respectively overcome faithlessness, idleness, negligence, distraction and confusion.”

第 37 段：“因为克服了不信、懈怠、放逸、散乱、愚痴，故以称克服的增上之义为‘根’。”

So there are five faculties.

因此，有五根。

What are the five?

哪五根呢？

Faith, effort, mindfulness, concentration and wisdom.

信、精进、念、定、慧。

Their opposites are faithlessness, idleness, negligence, distraction and confusion.

它们的反面是不信、懈怠、放逸、散乱、愚痴。

“ ‘Power’ is in the sense of unwaveringness because these states, as power are incapable of being overcome respectively by faithlessness, and so on.”

“因为不给不信等所胜，故以不动之义为‘力’。”

They are strong factors. they cannot be overcome by their opposites.

它们是强有力的，不会被对立面所战胜。

That is why they are called powers’.

这就是它们被称为“力”的原因。

“Both are fivefold as consisting in faith, [energy, mindfulness, concentration, and understanding.]

“此两者都依信[精进、念、定和慧]而有五种，

That is why ‘Five Faculties’ and ‘Five Powers’ is said.”

故说五根、五力。”

Paragraph 38 “Mindfulness, [investigation-of-states, energy, happiness, tranquility, concentration, and equanimity,] as factors in a being who is becoming enlightened, are the ‘Seven Enlightenment Factors’.”

第 38 段：“念[、择法、精进、喜、轻安、定和舍]是觉了有情的支分，故为七觉支。”

They are called ‘Seven Factors of Enlightenment’.

这些被称为七觉支。

And the seven are sati (mindfulness), investigation of states (That means paññā actually.), vīriya (effort), happiness (pīti), tranquility (passaddhi), concentration (samādhi), and equanimity (upekkhā).

这七个是念、择法（实际上是“智慧”）、精进（vīriya）、喜（pīti）、轻安（passaddhi）、定（samādhi）、舍（upekkhā）。

These are called ‘Seven Factors of Enlightenment’.

这些被称为七觉支。

And Right View, right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration are the eight factors of the Noble Eightfold Path.

正见、正思维、正语、正业、正命、正精进、正念、正定就是八圣道支。

Paragraph 39 “so there are these 37 states partaking of enlightenment.

第 39 段：“而此等三十七菩提分法。

Now in the prior stage when mundane insight is occurring, they are found in a plurality of consciousness as follows.”

于（圣道的）前分而起世间观时，会出现在不同的心之中。”

When you are practicing vipassanā meditation, these factors or these states arrive in your mind, but with different kinds of consciousness.

当你修习观禅的时候，这些菩提分法伴随着不同的心生起。

At one time you may be dwelling on body contemplation or mindfulness of the body.

有时候，你可能在修身念处。

At another time the mind may be on the feelings and so on.

另外一个时候可能是在修受念处。

So there is plurality of consciousness which goes along with them.

这时候就会生起不同的心。

But at the moment of Path consciousness it is said that they all arise.

但是在道心生起的刹那，据说，所有的菩提分都会生起。
They are found in a plurality of consciousness as follows and so on.
它们会出现在不同的心之中，等等。
“At the time of arising [of any one] of these four kinds of [Path] knowledge, [all these states] are found in a single consciousness.”
“然而在此等四（圣道）智生起之时，则于一心中而得（三十七菩提分法）。”
All these states arise together with that single Path consciousness.
在单一的道心之中，所有的菩提分法都会生起。
So that is the difference.
这就是他们的不同。
When they are mundane, they arise with different kinds of consciousness, but when they are supramundane, they arise with one type of consciousness which is Path consciousness.
如果是世间，它们就会与不同类型的心生起，但是如果是出世间，它们就会伴随同一种心，也就是道心生起。
“In the moment of Fruition the 33 excepting the Four Right Endeavors are found.”
“在（圣）果的刹那，除了四正勤，而得其余的三十三（菩提分法）。”
Actually the Four right Endeavors also accompany Fruition consciousness, but their function is prominent at the moment of Path consciousness.
实际上，四正勤也伴随着果心，但是它们的作用在道心的刹那才是显著的。
That is why they are excluded.
因此，这里将它们排除了。
In fact Path consciousness is also accompanied by vīriya.
实际上，道心也伴随着精进。
Vīriya is a mental factor which accompanies many types of consciousness.
精进这个心所伴随着许多心生起。
Fruition consciousness is also accompanied by vīriya.
果心也伴随着精进。
Paragraph 40 “When these are found in a single consciousness in this way, it is the one kind of mindfulness whose object is Nibbāna that is called ‘the Four Foundations of Mindfulness’” and so on.
第 40 段：“如是于一心中所得的这些，只以涅槃为所缘的一念由于对身等而断净想等的作用的效果而说为四念处。”
So when they arise with one consciousness at the moment of Path consciousness, then they do not take different objects at that time because Path consciousness takes Nibbāna as object.
当它们在道心刹那生起的时候，它们在那个时候不是缘取不同的所缘，因为道心是以涅槃为所缘的。
They also take Nibbāna as object.
它们也是以涅槃为所缘。
That is the difference.
这就是其中的不同。
The we have nine in one way, one in two ways, then in four ways, in five ways and so on.
接着就是九为一种，一为二种，以及四、五种，等等。
It is making you more familiar with these states.
这让大家对它们更加熟悉。
Nine in one way - that means nine states have only one function, one name.
九为一种——意思是九法只有一个作用，一个名称。
There are 37.
一共是 37 支。

So let’s call them 37 names.
我们姑且称为 37 个名称。
So nine have only one name.
因此，就有只有一个名称。
It is something like that.
类似于此。
“These nine are zeal, consciousness, happiness, tranquility, equanimity, thinking, speech, action, and livelihood, and they are found ‘in one way’ as road to power consisting in zeal, etc. since they do not belong to any other group.”
“即欲、心、喜、轻安、舍、思惟、语、业、命（之九），此等依欲神足等只一种，它们不入于其他的部分。”
So those have only one name.
因此，这些只有一个名称。
“(2) One in two ways: faith is found ‘in two ways, as a faculty and as a power.
“一为二种——即信，依根与力为二种。
(3) Then in four ways and (4) in five ways: the meaning is that another one is found in four ways and another in five.
以及四、五种——即其他的一为四种，一为五种的意思。
Herein, concentration is the ‘one in four ways’ since it is a faculty, a power, an enlightenment factor, and a Path factor; understanding is the ‘one in five ways’ since it is these four and also a road to power.”
此中：一定，依根、力、觉支、道支为四种。一慧，依彼等（根力觉支道支）四及神足的一部分为五种。”
These just make you more acquainted with these mental states.
这些只是让大家更加熟悉这些心所。
“(5) In eight ways, and (6) in nine ways, too: the meaning is that another is found in eight ways and another in nine ways.
“八种与九种——是其他的一为八种，一为九种的意思。
Mindfulness is the one ‘in eight ways’.”
即念，依四念处、根、力、觉支、道支为八种。”
That means mindfulness has eight names among these 37.
意思就是在这 37 个之中，“念”有八个名称。
That is there is mindfulness as the four foundations of mindfulness, as a faculty, as a power, as an enlightenment factor and as a Path factor.
也就是说，“念”可以作为四念处、根、力、觉知、和道支。
“Energy is the ‘one in nine ways’ since it is four Right Endeavors, a road to power, a faculty, a power, an enlightenment factor, and a Path factor.”
“而精进，依四正勤、神足、、根、力、觉支、道支为九种。”
So endeavor has the most or the greatest cause number of names or functions.
因此，“精进”具有最多的名称或者作用。
Paragraph 44 “[(2) Emergence:] mundane insight induces no emergence either from occurrence [of defilement internally], because it does not cut off originating, which is the act of causing occurrence, or from the sign [of formations externally], because it has the sign as object.”
第 44 段：“即世间观，因为是以相为所缘及不断于转起之因的集，故不从于相及[内在烦恼的]转起而出起。”
Now there is emergence from occurrence and emergence from sign.
出起可以从转起出起，也可以从相出起。
Some emerge from occurrence, some from sign, or some from both.
有些是从转起出起，有些是从相出起，有些是从这两者出起。

“Change-of-lineage does not induce emergence from occurrence [internally] because it does not cut off originating.”
“而种姓智，因为不断于（转起之）集，故不从转起而出起。”
At the moment of change-of-lineage no mental defilement is eradicated, so it does not induce emergence from occurrence.
在种姓刹那，烦恼没并有舍断，因此，不从转起而出起。
It emerges from occurrence of mental defilement.
它不从烦恼的转起而出起。
“But it does induce emergence from the sign.”
“但是它从相而出起。”
That is because it does not take formations as object.
这是因为它不是以诸行为所缘。
‘Sign’ here means sign of formations.
“相”在这里意思是诸行的相。
It takes Nibbāna as object.
它以涅槃为所缘。
So it emerges from the sign, but not from the occurrence.
因此它从相而出起，而不是从转起而出起。
“Hence it is said ‘Understanding of emergence and turning away from the external is knowledge of change-of-lineage” and so on.
“所以说：从外而转起及回转的智为种姓智”。
“These four kinds of [Path] knowledge emerge from the sign be cut off because they have the signless as their object and also from occurrence because they cut off origination.
“然此等四（道）智，因以无相为所缘，故从相而出起；因断于（转起之）集，故从转起而出起，
So they emerge from both.”
这是从二者而出起的。”
Now Path consciousness emerges from both sign and occurrence.
道心从相和转起而出起。
Since they do not take formations as object, then they emerge from sign.
因为它们不以诸行为所缘，所以，它们从相出起。
Since at the moment of Path consciousness mental defilements are eradicated, they emerge from the occurrence of mental defilements.
因为在道心刹那，烦恼被舍断，所以，它们从烦恼的转起而出起。
So the Path emerges from both sign and occurrence.
因此，道心从相和转起而出起。
Paragraph 45 I want to point to one thing on page 797, about 9 lines down.
第 45 段，第 797 页，我想有所说明，大概往下 9 行。
You see there “Right Thinking in the sense of directing emerges from wrong thinking.”
大家看：“正思维从邪思维中导出出起”（Right Thinking in the sense of directing emerges from wrong thinking）。
Sometimes we describe the Noble Eightfold Path as being present during vipassanā meditation.
有时候，在观禅的时候，我们说八圣道现起。
We say when you practice vipassanā meditation, all these factors are working harmoniously in your mind.
我们说，当你修习观禅的时候，所有这些道支在你内心和谐地工作。

How?
如何工作呢？
Let us say you try to concentrate on the breath.
我们假设你正在专注于呼吸。
Now you need mental effort to keep your mind on the object.
你需要在内心用精进将心放在所缘上，
So there is Right Effort.
这是正精进。
And then when you make effort, your mind as it were hits the object or hits the target, something like that.
当你精进的时候，你的心就像是在撞击所缘，类似于此。
So that is Right Mindfulness that hits the object.
因此，这是正念在撞击所缘。
And then your mind sticks to the object for some time.
这样，你的心沉入所缘一段时间。
That is Right Concentration.
这是正定。
After Right Concentration you see the true nature of things.
正定之后，你观察到诸法的真实性质。
You see that they are impermanent, and you see their arising and disappearing.
你观察到它们的无常，你观察到它们的生灭。
That is Right Understanding.
这是正见。
So how many do you get?
有多少个？
Four.
四个。
And the three, Right Speech, Right Action and Right Livelihood, are already accomplished when you take precepts before the practice of meditation.
接着三个，正语、正业和正命，你在禅修之前持戒的时候已经成就了。
So they are also said to be accomplished.
因此，在之类，也有它们的伴随。
Now we have seven.
我们现在有七个。
What about Right Thought?
正思维呢？
‘Right Thought’ really means the mental factor which is called ‘vitakka’ or ‘initial application of mind’.
“正思维”实际上就是寻心所（vitakka）。
So right Thought does not mean thinking of Nibbāna or thinking of formations.
真思维意思不是思维涅槃，或者思维诸行。
It is that mental factor which directs the mind to the object or that takes the mind to the object.
它是一个心所，将心导向所缘。
Student:
学生：
So it could be intention?
因此，它可能是动机？

Teacher:
尊者：
No. Not intention.
不对。不是动机。
It is something that takes the mind to the object.
它的作用是将心导向所缘，
When you shoot an arrow, maybe the force of the bow, it is something like that.
当你射箭的时候，可能类似于弓的力量，诸如此类。
Without vitakka mind will not take an object.
没有寻，心就无法缘取所缘。
So we need vitakka (initial application) to take our mind to the object. so applying the mind to the object is effected by Right
因此，我们需要寻将心导向所缘。因此将心导向所缘是由
Thought or the initial application.
正思维或者寻来完成的。
So here we see that.
这里，我们就可以看到，
‘Right Thinking in the sense of directing’ means the mental factor pushing the mind to the object, taking the mind to the object.
“正思维具有导向的意义”（Right Thinking in the sense of directing）意思是心所将心导向所缘。
If initial application doesn’t take the mind to the object, then mind cannot see anything at all.
如果寻不将心导向所缘，那么心就无法观察到任何东西。
That is why it is grouped with Right Understanding.
因此，它与正见归为一组。
So Right Understanding and Right Thought belong to the group of understanding.
因此，正见和正思维被归为慧。
Right Effort, Right Mindfulness, and Right Concentration belong to the group of concentration.
正精进、正念和正定属于定。
And the other three belong to the group of sīla or moral purity.
其他三个属于戒。
So ‘Right Thought’ really means that mental factor or that mental state which takes the mind to the object or which pushes the mind to the object.
因此，“正思维”的意思实际上是心所，它将心导向所缘。
That is described here.
这里对此进行了解释。
Paragraph 46 And then ‘Coupling of Powers’, I think we will have to do it next time.
第 46 段：“力的结合”，我想我们下次再讲这个内容。
Oh, we may as well do it.
哦，我们也可以先讲讲。
“At the time of developing the eight mundane attainments the serenity power is in excess.”
“在修习世间的八等至（定）之时，则止的力为优胜。”
When we practice jhānas, the ‘eight mundane attainments’ mean the eight jhānas.
当我们修习禅那的时候，“八个世间的等至”意思就是八个禅那。
When you develop eight jhānas, the serenity power is in excess.
当你开发八个禅那的时候，止禅的力量就是过量的。

“While at the time of developing the contemplations of impermanence, etc., the insight power is in excess.”
“修无常随观等的时候，则观的力（为优胜）。”
So when you practice vipassanā meditation, vipassanā meditation is in excess and when you practice samatha, samatha is in excess.
当你修习观禅的时候，观的力量就过量，修习止禅的时候，止的力量就过量。
“But at the Noble Path moment they occur coupled together in the sense that neither one exceeds the other.”
“然而在圣道的刹那，彼等（止观）之法则依互相不超胜之义而一双结合而起。”
At the moment of Path consciousness both are present, samatha and vipassanā.
在道心的刹那，止和观这二者都现起。
“So there is coupling of the powers in the case of each one of these four kinds of knowledge, according as it is said” and so on.
“是故在此等四（道）智是两力结合的。即所谓……”
So there is serenity power and insight power.
这里就有止的力量和观的力量。
During the mundane stage one or the other is in excess, but at the moment of Magga, they are equal, neither one exceeds the other.
在世间阶段，其中一个处于过量的状态，但是在圣道的刹那，它们是平等的，任何一方都不会过量。
“So serenity and insight have a single nature in the sense of emergence, they are coupled together, and neither exceeds the other.
“所以由出起之义，止与观是同一作用的，一双是结合的，互不超胜的。
Hence it was said:
是故说
He develops serenity and insight coupled together in the sense of emergence.
依出起之义修习止与观一双的结合。
Emergence and coupling of the power should be understood here in this way.”
如是当知于此（智见清净）中的出起与力的结合。”
In paragraph 47 we have (4) the kinds of states that ought to be abandoned, (5) also the act of their abandoning.
在第 47 段，我们有（4）“断那应断的诸法”，（5）以及断的行为。
They are important.
这些很重要。
According to this explanation we know what kinds of mental defilements are eradicated by which stages - first stage, second stage, third stage and fourth stage.
根据这个解释，我们知道什么阶段断什么烦恼——第一阶段、第二阶段、第三阶段和第四阶段。
So after a person reaches to the first stage, he must have abandoned or eradicated certain kinds of mental defilements.
因此，行者在达到第一个阶段时，他必须舍断若干种类的烦恼。
Then after the second stage, he must have eradicated other kinds of mental defilements and so on.
在第二个阶段，他必须舍断另外一些种类的烦恼，诸如此类。
They are described in the following paragraphs.
这在以下的段落里有介绍。
We will do them next week.
我们下个星期再讲。

Sādhu!
萨度！
Sādhu!
萨度！
Sādhu!
萨度！

46A 说智见清净品

第二十二 说智见清净品 Ps: 047-080

Paragraph 47 “ 4.
第 47 段：

The kinds of states that ought to be abandoned, 5. also the act of their abandoning” - so which kinds of states these four Paths abandon and the act of abandoning.
“4. 断那应断的诸法”，5. 以及断舍的行为”——因此，这四道断舍什么样的法，以及断舍的行为。

“Now which states are to be abandoned by which kinds of knowledge among these four should be understood, and also the act of abandoning them.”
“是说在此等四（道）智中，当知以什么智而断什么应断的诸法，以及断舍的行为。”

“For they each and severally bring about the abandoning of the states called fetters” and so on.
“即此等（四道智）如理（Each and severally）的断那称为结”等等。

‘Each and severally’ is not a correct translation.
这里的英译“each and severally”不对。

The Pāḷi is yathāyogaṃ.
这里的巴利语是“yathāyogaṃ”。

It means ‘as is proper’ or ‘as the case may be’.
它的意思是“如理地”，或者“根据每个可能的情况”。

That means each of them abandon defilements and others differently.
也就是说每一个各别地舍断烦恼等。

“For as is proper they bring about the abandoning of the states called fetters, defilements, wrongnesses, worldly states, kinds of avarice, perversions, ties, bad ways, cankers, floods, bonds, hindrances, adherences, clingings, inherent tendencies, stains, unprofitable courses of action, and unprofitable thought arisings.”
“即此等（四道智）如理的断那称为结、烦恼、邪性、世间法、悭、颠倒、系、不应行、漏、暴流、轭、盖、执取、取、随眠、垢、不善业道、（不善）心生起的诸法。”

The mental defilements are given different names.
烦恼被给予不同的名字。

All of them are mental defilements.
所有这些都是烦恼。

The first one is fetters.
第一个是“结”。

“Herein, the fetters are the ten states beginning with greed for the fine material, so called because they fetter aggregates [in this life] to aggregates [of the next], (they fetter) kamma to its fruit or (they fetter) beings to suffering.”

“此中：结——因为（今世的）诸蕴与（来世的）诸蕴、业与果、有情与苦的连结，故称色贪等的十法（为结）。”

That is why they are called ‘fetters’.
这就是它们被称为“结”的原因。

They are like ropes.
它们就像绳子。

“For as long as the ones exist there is no cessation of the others.”
“即直至有彼等（诸结的生起）而此等（蕴果苦等）不灭。”

As long as there are fetters, there is no cessation of aggregates, no cessation of kamma, no cessation of fruit, and no cessation of beings and suffering.
只要结继续存在，诸蕴就不会灭去，业就不会灭去，果就不会灭去，众生和苦就不会灭去。

They are called ‘fetters’.”
它们被称为“结”。

“And of these fetters, greed for the fine material, greed for the immaterial, conceit, agitation, and ignorance, are called the ‘five higher fetters’ because they fetter beings to aggregates, etc., produced in the higher [forms of becoming], while false view of individuality, uncertainty, adherence to rites and rituals, greed for sense desires, and resentment, are called the ‘five lower fetters’ because they fetter beings to aggregates, etc., produced in the lower states of existence.
“此中：色贪、无色贪、慢、掉举、无明等的五种，因为是生于上（二界）的诸蕴等的结，故称上分结；有身见、疑、戒禁取、欲贪、嗔恚等的五种，因为是生于下（欲界）的诸蕴等的结，故称下分结。”

The other five fetter beings to the higher forms of existence.
另外五个结属于更高的存在形式。

There are higher and lower fetters.
有上分结和下分结，

All together there are ten.
一共就是十种。

Which fetters are abandoned by which Path will be explained later.
稍后会解释什么道舍断什么结。

Right now the author is giving the lists of these states.
现在坐着只是列出这些结。

The first is the ten fetters.
首先是十结。

The second group is the ten defilements.
第二组是十烦恼。

“The defilements are the ten states, namely, greed, hate, delusion, conceit, [false] view, uncertainty, stiffness [of mind], agitation, consciencelessness, shamelessness.”
“烦恼——即贪、嗔、痴、慢、见、疑、惛沉、掉举、无惭、无愧等的十法。”

These ten are called ‘defilements’.
这十个被称为“烦恼”。

“They are so called because they are themselves defiled and because they defile the states associated with them.”
“因为它们自己是杂染及杂染其相应之法的缘故。”

They are themselves impurities and they make others also impure.
因为它们本身就是不净，它们也让其他诸法不净。

So they are called ‘defilements’.
所以被称为“烦恼”。
In Pāḷi they are called ‘kilesas’.
巴利语称之为“kilesa”。
“The wrongnesses are the eight states, namely, wrong view, wrong thinking, wrong speech, (They are the opposite of the Noble Eightfold Path.) wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration which with wrong knowledge and wrong deliverance come to ten.”
“邪性——因为是于邪而起之故，即邪见、邪思惟、邪语、邪业、邪命、邪精进、邪念、邪定等的八法，或加邪解脱及邪智为十法。”
That means with wrong knowledge and wrong deliverance they are ten.
也就是加上邪智和邪解脱，一共是十种。
Footnote 14 “ ‘Wrong knowledge’, which is wrong because it does not occur rightly [i.e. in conformity with truth], and is wrong and mistaken owing to misinterpretations, etc., is just delusion.
脚注 14：“‘邪智慧’之所以被称为‘邪’，是因为它不能恰当地产生[也即使不能如真理保持一致]，它不过是幻觉，因为错误的阐释造成的误会。
‘Wrong deliverance’ is the wrong notion of liberation that assumes liberation to take place in a ‘World Apex’.”
‘邪解脱’是关于解脱的错误观念，认为解脱发生在世界存在的顶点（World Apex）。”
People think that when a being reaches the highest existence, there will be liberation.
有人认为当有情达到最高的生存地时，就会解脱。
That is called ‘wrong liberation’.
这被称为“邪解脱”。
There are eight wrongnesses or there can be ten wrongnesses.
有八种或者十种“邪性”。
When we take them to be ten, we add wrong knowledge and wrong deliverance.
如果我们把它们算成十种，那就要加上邪智和邪解脱。
The next one is the worldly states.
下一个是“世间法”。
They are the states which people meet or experience in their worldly life.
这是人们在世间生活中遇到的诸法。
There are said to be eight of these states, namely, gain, loss, fame, disgrace, pleasure, pain, blame, and praise.
一共是八种，分别是：利、不利、名誉、不名誉、乐、苦、毁、赞。
The Pāḷi words used for gain and loss are lābha and alābha.
利和不利的巴利语分别是：lābha 和 alābha。
‘Alābha’ means non-gain, not getting.
“alābha”的意思是“不利”。
For fame the word used is ‘yasa’ and for disgrace the word used is ‘ayasa’.
名誉的巴利语是“yasa”，不名誉的巴利语是“ayasa”。
The word ‘yasa’ can mean two things.
“yasa”这个词有两种含义。
One is fame and the other is followers.
一种是“名誉”，另外一种是“追随者”。
We interpret this here not as fame, but to have followers or to have students or pupils.

我们在这里不把它解释成“名誉”，而是把它解释成“拥有追随者”或者“拥有门徒”。

For disgrace we say to be alone, not to be with followers or having few followers.
“不名誉”的意思就是独自一人，没有追随者。

We do not say ‘fame and disgrace’ because they are the same as the last two, praise and blame.
我们不说“名誉和不名誉”，因为如果这样的话，它就和最后两个“毁、赞”重复了。

So our interpretation is that instead of fame it is having friends, or followers, or having students.
因此，我们不将之解释成“名誉”，而是解释成拥有朋友、追随者、学生。

Instead of disgrace we say not having many followers.
我们也不解释成“不名誉”，而是解释成没有什么追随者。

Pleasure, pain, blame, praise - these eight are to be met with in a life and nobody can escape them.
乐、苦、毁、赞——这八法大家在生活中都会遇到，没有人能够避免。

“They are so called because they continually succeed each other as long as the world persists.”
“因为世间的（诸蕴）进行之时，它们是不易止息之法，因此被称为世间法。”

At times there is gain and at other times there is loss and so on.
有时候有“利”，另外的时候就有“不利”，等等。

Sometimes you get what you want and sometimes you don’t get what you want or you lose what you have.
有时候，你获得你想要的，有时候，你无法获得你想要的，或者失去你所拥有的。

“But when the worldly states are included, then by the metaphorical use of the cause’s name [for its fruit], the approval that has the gain, etc., as its object and the resentment that has the loss, etc., as its object should also be understood as included.”
“但在这里，依原因与近行（依附）（metaphorical use of the cause’s name [for its fruit]），以此世间法之语，则含有以利等为基的随贪（approval）以及不利等为基的嗔恚（resentment）。”

Here the translation is a little different than the original.
这里的英译与原文有一点不同。

What is said in the original is that by the metaphorical use of the causes named for its fruit the approval and the resentment are to be understood as meant by worldly states.
原文的意思是：通过这种隐喻性的用法，用因来表示果，表达通过世间法显示出来的认可（approval）和怨恨（resentment）。

When we say ‘worldly states’, we mean gain, loss and so on, but here we do not mean gain, loss, etc., but approval or resentment or our reactions to these conditions.
当我们说“世间法”的时候，我们的意思是“利”、“不利”等等，但是这里，我们的意思不是指利、不利，等等，而是对这些条件的认可、怨恨等等反应。

These are the eight conditions of life.
这些是生活中的八个条件。

When we have gain, then we have approval.
如果我们获得了“利”，我们也就获得了认可。

That means we are attached to gain.
意思就是我们执着于“利”。

When we have loss, we have aversion.
如果我们获得了“不利”，我们也就产生嗔恚。

That approval and resentment or that attachment and aversion are what are meant by these worldly states, not just the gain, loss, etc. The approval or the resentment is taken to be meant by worldly states by the metaphorical use of the causes named for its fruit.
这些世间法指的就是这种认可和怨恨，或者说执着和嗔恚，世间法不是单纯地指利、不利等等。

That means the name is really the cause’s name, but we must take the fruit of it.

意思就是世间法的名称只是表示“因”，我们要按照“果”来理解。
There is gain.
我们获得了“利”。
Because there is gain there is approval.
因为有利，让我们产生了认可。
That means there is attachment.
也就是我们产生了执着。
Attachment is caused by gain.
这种执着是由“利”造成的。
When we say ‘gain’, gain is the name of the cause.
当我们谈到“利”的时候，“利”就是“因”的名字。
What we must really understand is the effect of that cause.
我们实际上要将“因”理解成“果”。
It is like saying sugar is diabetes.
就像说糖是糖尿病。
“The kinds of avarice are the five, namely, avarice about dwellings, families, gain, Dhamma, and praise, which occur as in ability to bear sharing with others any of these things beginning with dwellings.”
“悭——有住处悭、家族悭、利得悭、法悭、称赞悭的五种。这些是因为于住处等不愿与他人共有而起的。”
The Pa4l0l word for the kinds of avarice is macchariya.
“悭”的巴利语是“macchariya”。
Macchariya is one of the mental factors.
悭是心所之一。
‘Macchariya’ really means inability to bear sharing with others.
“悭”的意思实际上是没有能力承受与别人分享。
I have this thing and I don’t want to share it with other persons.
我拥有某物，我不想与其他人分享。
If other persons come and make use of it, I am angry.
如果别人过来使用它，我就会生气。
That is what is meant by avarice here.
这就是这里“悭”的意思。
It is not just stinginess.
不单纯是英译的“小气”（stinginess）。
We have two mental factors issā and macchariya.
有两个心所，“issā”（嫉）和“macchariya”（悭）。
Avarice here is not stinginess because stinginess is lobha.
这里的“悭”不是小气，因为小气是“贪”。
It is attachment.
它是执着。
This mental factor is accompanied by dosa.
这个心所伴随的是“嗔”。
It is intolerance of sharing things with others.
也就是不能容忍与人分享事物。
There are five, namely, dwellings, families, gain, Dhamma and praise.
这里有五种，即：住处悭、家族悭、利得悭、法悭、称赞悭。

Sometimes we don’t want people to come to our place and live with us.
有时候，我们不愿意别人来与我们同住。
That is avarice with regard to dwelling.
这是住处悭。
‘Family’ has meaning for monks, not particularly for lay people.
“家族悭”指的是出家人，不是特别针对在家人的。
Monks always depend upon lay people for their living.
出家人总是依赖于在家人而存活。
So we may have attachment.
因此，我们会产生执着。
Let us say that he is my supporter.
假如说他是我的护持者。
So I do not want other monks to be acquainted with my supporter’s family.
因此，我不希望其他僧人与他的家人来往，
It is something like that.
类似于此。
Gain is what one gets.
“利得”就是某人所获得的。
Dhamma - that means you practice meditation and you may have some results and you don’t want those results to happen to other persons.
法——你在禅修，你可能获得某些成就，你不希望他人获得这样的成就。
If other persons get the same results, you are not happy.
如果别人也获得了这样的成就，你就不开心。
And then the last one is called ‘praise’.
最后一个是“称赞”。
The Pāḷi word is ‘vaṇṇa’.
它的巴利语是“vaṇṇa”。
That is interpreted to mean two things.
它可以被解释成两个意义。
One is appearance or you may say beauty, and the other is praise.
一个是“外貌”，可以说是外貌好看，另外一个意义是“称赞”。
Let us say you have a beautiful face.
假如你的外貌很好看。
Then you don’t want other people to have a beautiful face.
你不希望别人长得好看，
It is something like that.
类似于此。
So ‘vaṇṇa’ can mean both beauty or appearance and praise.
因此，“vaṇṇa”可以指“美貌”和“称赞”。
“The perversions are the three, namely, perversion of perception, of consciousness, and of view, which occur apprehending objects that are impermanent, painful, not self, and foul, as permanent, pleasant, self, and beautiful.”
“颠倒——是对于无常、苦、无我、不净的事物而起常、乐、我、净的想颠倒、心颠倒、见颠倒等的三种。”
If we take things as permanent, as pleasant, as self, and as beautiful, it is one of these kind of perversions.
如果我们认为诸法是常、乐、我、净，这就是其中的一种。

There are three - perversion of perception, perversion of consciousness and perversion of view.
颠倒分三种——想颠倒、心颠倒和见颠倒。

“The ties are the four beginning with covetousness, so called because they tie the mental body and the material body.

“系——因为是名身及色身之系，放有贪欲等四种。

They are described as ‘the bodily tie of covetousness’, ‘the bodily tie of ill will’, ‘the bodily tie of adherence to rites and rituals’, and ‘the bodily tie of insisting or misinterpreting that “this [only] is the truth”.’
即是说：贪欲身系，嗔恚身系，戒禁取身系，此是谛住着身系。”

This alone is true and others are false.
“此是谛住”意思就是说“只有这个是对的，其他的都是错的”，

It is something like that.
类似于此。

That is called ‘tie’ here.
在这里被称为“系”。

There are four ties.
一共是四个“系”。

“Bad ways is a term for doing what ought not to be done and not doing what ought to be done, out of zeal (desire), hate, delusion, and fear.”
“不应行——即由于欲、嗔、痴、怖畏、不应作而作，应作而不作的语义相同。”

The Pāḷi word is ‘agati’.
它的巴利语是“agati”。

It is actually bias.
它实际上就是偏见。

So we should say out of attachment or out of desire, not zeal.
这里英译的“zeal”应该换成“attachment”或者“desire”。

If I am attached to someone, then I may have a favorable bias towards him.
如果我执着于某人，那么，我可能就会对他产生偏爱。

I am not just towards other people.
这样就不能公正地对待其他人。

That is what is called here ‘bad ways’.
这在这里被称为“不应行”。

Sometimes we hate somebody and so we do not act justly towards him.
有时候，我们讨厌某人，我们就不能公正地对待他。

Sometimes we are afraid.
有时候，我们感到害怕，

If we do this, a person will do something back to me.
如果我这样做，别人就会作出相应的反制，

So we are afraid of him.
所以我们就怕他。

So we may practice favoritism towards him.
这样，我们可能就会巴结他。

Sometimes there is just delusion.
有时候，可能是因为愚痴。

Because I am ignorant I favor one over the other.
因为我们愚痴，就会厚此薄彼。

These are called ‘bad ways’.
这些被称为“不应行”。
“Cankers (Āsavas): as far as change of lineage [in the case of states of consciousness] and as far as the acme of becoming [in the case of the kinds of becoming (Here ‘becoming’ means realms or existences.), that is to say, the fourth immaterial state,] there are exudations owing to the [formed nature of the] object.”
“漏——因为依所缘至于种姓智及依处所至于（as far as）有顶（非想非非想处）而漏落故，或依常流之义。”
The real meaning here is that these cankers exude or drip like pus or something dripping from a sore.
这里的真正意思是这些“漏”就像脓液或从疮处滴下的东西一样渗出（exude）或滴落（drip）。
The Pāḷi word is ‘Āsava’.
它的巴利语是“Āsava”。
‘Œ’ means ‘as far as’ and ‘sava’ means ‘to drip’ or ‘exude’.
“Ā”的意思是“至于”（as far as），“sava”的意思是“滴落”、“渗出”。
Here ‘to drip’ should be understood as taking as an object.
这里的“滴落”应该被理解成以之为所缘。
‘Exude’ actually means these take something as objects and they exude as far as change of lineage, as far as the highest existence or highest realm.
“渗出”的意思它们以某法为所缘，它们渗出直到种姓智，直到最高的生存地。
These cankers are what?
这些“漏”是什么？
Lobha, diṭṭhi (wrong view), moha (ignorance).
贪、邪见、痴。
These can take objects up to change of lineage as objects and they can take the highest realm as object.
这些可以缘取所缘，一直到种姓智为所缘，它们可以以最高的生存地为所缘。
It is to be understood by way of taking object.
这里应该按照缘取所缘来理解。
‘They exude’ means they take them as object.
“渗出”，意思是以它们为所缘。
There is a footnote.
这里有一个脚注。
I don’t think he really understood what he was referring to here.
我觉得译者实际上不知道他在说什么。
‘As far as’ - I don’t know whether it can be explained in English.
“至于”——我不知道这个是否能用英语解释清楚。
The Pāḷi word ‘Œ’, here translated as ‘as far as’, can mean two things.
巴利语的“Ā”在这里被翻译成“至于”，可以有两个意思。
Let us say one is as far as change of lineage.
我们先看“至于种姓智”。
It may mean as far as change of lineage, but excluding change of lineage.
他的意思可以是至于种姓智，但是不包括种姓智。
It just reaches up to that dhamma.
它只是抵达那个法。
Sometimes it may mean ‘including’.
有时候，它可能也有“包括”的意思。
There are two meanings for the Pāḷi word ‘Œ’ or ‘as far as’.

巴利语的“ā”作为“至于”有两个意思。
That means for example the fields extend as far as the mountain.
例如：这块田至于那座山。
They stop when there is a mountain.
也就是，这块田在山脚下终止了。
The fields do not include the mountain.
这块田不包括那座山。
When we say the Buddha’s fame goes as far as the highest realm, that is including the highest realm.
当我们说佛陀的名声至于最高的生存地，这就包括最高生存地。
Here inclusion is meant.
这里的意思就是“包括”。
So ‘as far as change of lineage’ means up to change of lineage.
因此，“至于种姓智”的意思就是直到种姓智。
‘As far as the acme of becoming’ or ‘as far as the highest realm’ means including the highest realm.
“至于有顶”或者“至于最高生存地”意思就是包括最高生存地。
I think you say ‘through’ or something like that.
我想英语里是用“through”（从……到）表示这个意思。
Right?
对吧？
So ‘Monday through Friday’ means Monday and the rest including Friday.
例如从周一到周五，意思就是周一，以及剩下的，也包括周五。
“This is a term for greed for sense desires, greed for becoming, wrong view, and ignorance, because of the exuding [of these defilements] from unguarded sense doors like water from cracks in a pot in the sense of constant trickling, or because of their producing the suffering of the round of rebirths.”
“如水缸之漏水，因不防护（眼等之）门而漏故，或者是轮回之苦的漏，故与欲贪、有贪、邪见、无明的语义是相同的。”
The next one is the floods.
下一个是“暴流”。
It is the same thing.
它们是一回事。
They are called ‘floods’ “in the sense of sweeping away into the ocean of becoming, and in the sense of being hard to cross.”
它们被称为“暴流”，“因为（上面的欲贪等四法）有拖拉于海洋之义及难度之义故（亦说暴流）。”
“The bonds are so called because they do not allow disengagement from an object and disengagement from suffering.
“轭——因为不与所缘分离，不与苦分离，
Both ‘floods’ and ‘bonds’ are terms for the cankers already mentioned.”
‘暴流’和‘轭’都是上面‘漏’的名称。”
The same states are sometimes called ‘cankers’, sometimes ‘floods’, sometimes called ‘bonds’.
同一法有时候被称为“漏”，有时候被称为“暴流”，有时候被称为“轭”。
“The hindrances are the five, namely, lust, [ill will, stiffness and torpor, agitation and worry, and uncertainty,] in the sense of obstructing and hindering and concealing [reality] from consciousness.”
“盖——是心的障、盖、蔽覆之义，有贪欲（嗔恚、惛沉睡眠、掉举恶作、疑）等的五种。”
These are the five hindrances that we often encounter during meditation.

在禅修中，我们经常会碰到这五个盖。

“Adherence (misapprehension - parāmāsa) is a term for wrong view, because it occurs in the aspect of missing the individual essence of a given state (That means going beyond the individual essence of a given state.) and apprehending elsewise an unactual individual essence.”

“执取（parāmāsa）——因为这是从超出了自性以及执着其他的不实的自性之相而起，故与邪见之语同义。”

That means taking something wrongly.

也就是错误地执取某法。

The clingings are the upādānas.

“取”是“upādāna”。

“The clingings are the four beginning with the sense desire clinging described in all their aspects in the description of Dependent Origination.”

“取——曾以一切相于‘缘起的解释’中说过，即欲取等四种。”

“The inherent tendencies are the seven, namely, greed for sense desire, etc., in the sense of inveterateness, stated thus: the inherent tendency to greed for sense desires, the inherent tendency to resentment, conceit, [false] view, uncertainty, greed for becoming, and ignorance.”

“随眠——依强有力之义，有欲贪等七种，即欲贪随眠，嗔恚、慢、见、疑、有贪及无明随眠。”

There are seven all together.

它们一共是七个。

“For it is owing to their inveteracy that they are called inherent tendencies since they inhere as cause for the arising of greed for sense desires, etc., again and again.”

“因为它们强有力，屡屡为欲贪等的生起之因，眠伏（于有情中）故为随眠。”

‘Inherent tendencies’ really means seven of the defilements.

“随眠”的意思实际上是七种烦恼。

However when they are called ‘inherent tendencies’, they are not the real defilements, but they are those that can arise when there are conditions for their arising.

但是，当它们被称为“随眠”的时候，它们就不是真正的烦恼，而是需要等待因缘，才能生起的。

When they really arise we call them ‘defilements’ or ‘kilesas’.

当它们生起的时候，我们才称它们是“烦恼”（kilesa）。

I am liable to get attached to things.

我有可能会产生贪欲的。

But right now I am teaching Dhamma and there is no attachment in my mind.

但是，现在，我在给大家讲授佛法，我的心中就没有贪欲。

I am free from attachment now.

我现在是离开了贪欲。

But if I see something which I like and I am attached to it, then attachment arises.

但是，当我看到我喜欢的东西，我就会执取它，我的贪欲就会生起。

There is a liability of attachment to arise in me.

我心中贪欲的潜能就显露出来了。

That is what is called ‘an inherent tendency’.

它就被称为“随眠”。

When attachment really arises, it is defilement.

当贪欲生起的时候，它就是烦恼。

Before reaching the stage of defilements, they are called ‘latent tendencies’ or ‘inherent tendencies’.

在成为烦恼之前，它们就被称为“随眠”。

It is like being under the surface.
这有点像是潜伏在水面之下。
When it surfaces, it is called ‘defilement’.
当它露出随眠的时候，就被称为“烦恼”。
When it lies dormant underneath, it is called ‘anusaya (inherent tendencies)’.
当它潜伏在随眠以下的时候，就被称为“随眠”（anusaya）。
There are seven.
它们一共是七种。
We will talk more about them later.
我们稍后会进一步讲解。
“The stains are the three, namely, greed, hate, and delusion.
“垢——有贪、嗔、痴的三种，
They are so called because they are themselves dirty like oil, black, and mud, and because they dirty other things.”
因为它们自己不净，亦使别的不净，如泥为油膏所涂相似。”
“The unprofitable courses of action are the ten, namely, killing living things, taking what is not given, sexual misconduct; false speech, malicious speech, harsh speech, gossip; covetousness, ill will, and wrong view.
“不善业道——杀生、偷盗、邪淫、妄语、两舌、恶口、绮语、贪欲、嗔恚、邪见等的十种，
They are so called since they are both unprofitable action [kamma] and courses that lead to unhappy destinies (unhappy rebirths).”
因为是不善业及为恶趣之道的，所以被称为不善业道。”
“The unprofitable thought arisings are the twelve consisting of the eight rooted in greed, the two rooted in hate, and the two rooted in delusion.”
“不善心生起——是八贪根、二嗔根、二痴根的十二种。”
They are, the twelve unwholesome types of consciousness.
这是十二种不善心。
The Pāḷi word ‘cittuppāda’ is translated here as thought arisings.
巴利语的“cittuppāda”在这里被翻译成“心生起”。
Actually they are types of consciousness.
实际上，它们是心的种类。
They are the twelve types of unwholesome consciousness.
这是十二种不善心。
“So these [four kinds of knowledge] each and severally (or as is proper) abandon these states beginning with the fetters.
“如是此等（四道智）如理而断彼等的结等。
How?”
怎样的呢？”
“The five states eliminated by the first knowledge in the case of the fetters, firstly, are: false views of personality, doubt, adherence to rites and rituals, and then greed for sense desires and resentment that are [strong enough] to lead to states of loss.”
“先说于十结之中，有身见、疑、戒禁取及令至恶趣的欲贪、嗔恚等的五法是初智所断。”
With regard to defilements or these unwholesome states they have two or three layers.
这些烦恼或者不善法分三层。
There are some defilements that are strong enough to lead to rebirth in woeful states.

有一些烦恼非常强烈，可以导致投生到恶趣。

There are some defilements that are not strong enough to lead to rebirth in woeful states, but still they are defilements..

有一些烦恼不够强烈，不足以导致投生到恶趣，但是它们还是烦恼。

The first Knowledge or the first Path eliminates false views of personality, doubt, adherence to rites and rituals, and then greed for sense desires and resentment that are strong enough to lead to states of loss.

初智，或者说第一个圣道断除身见、疑、戒禁取及令至恶趣的欲贪、嗔恚。

The first Path eradicates false view of personality, doubt, and adherence to rites and rituals all together, once and for all.

第一个圣道断除身见、疑和戒禁取、一断永断，彻底断除。

Greed for sense desires and resentment it cannot eradicate all together, but it destroys the stronger forms of sense desire and resentment which lead to states of loss.

欲贪和嗔恚不能彻底断除，但是它能够摧毁导致投生恶趣的较强形式的欲贪和嗔恚。

That means which lead to the four woeful states.

也就是导致投生到四恶道。

That means a being after becoming a Sotāpanna may still have lobha and dosa.

这里的意思就是证得须陀洹之后，行者依然可能有贪和嗔。

A Sotāpanna only eradicates diṭṭhi (wrong view) and vicikicchā (doubt).

须陀洹只是彻底断了邪见（diṭṭhi）和疑（vicikicchā）。

There are other mental defilements remaining, but these mental defilements are not strong enough to give rebirth in the four woeful states.

还剩下其他的烦恼，但是剩下的烦恼不足以导致投生四恶趣。

“The remaining gross greed for sense desires and resentment are eliminated by the second Knowledge.

“其余的粗的欲贪、嗔恚是第二智所断。

Subtle greed for sense desires and resentment are eliminated by the third Knowledge.

细的（欲贪、嗔恚）是第三智所断。

The five beginning with greed for the fine material are only [actually] eliminated by the fourth Knowledge.”

而色贪等五种只是第四智所断。”

We have to understand the eradication of defilements in this manner.

我们需要这样去理解烦恼的断除。

The first Path eliminates the ability of some mental defilements to lead us to the four woeful states.

第一道断除能让我们投生到恶趣的某些烦恼。

Then there is a note.

然后是注意一点。

“In what follows, we shall not in every instance specify the fact with the expression ‘only’, nevertheless whatever we shall say is eliminated by one of the [three] higher Knowledges should be understood as only the [residual] state eliminated by the higher Knowledge; for that state will have already been rendered not conducive to states of loss by the preceding Knowledge.”

“下面虽然不以‘只’字而作确定，但说彼等（不善）是上位的智所断，当知已由下位的智破除了彼等令至恶趣的（恶），（其残余的）是由上位的智所断。”

Do you understand this?

你们理解这段吗？

Student:

学生：

No.

不理解

Teacher:

尊者：

“In what follows, we shall not in every instance specify the fact with the expression ‘only’.”

“下面虽然不以‘只’字而作确定。”

You see the word ‘only’ in the paragraph above.

大家看上面段落里的“只”这个词。

“The five beginning with greed for the fine material are ONLY eliminated by the fourth Knowledge.”

“而色贪等五种只是第四智所断。”

If the author says ‘only’, we have to understand in one way.

如果作者提到“只”，我们必须以一种方式进行理解。

If the author does not use the word ‘only’, we have to understand in another way.

如果作者没有使用“只”，我们必须以另一种方式进行理解。

That is what is meant.

这里就是这个意思。

The translation is not so understandable.

这里的翻译不是很好理解。

Let us look at the next one.

我们看看下一个。

“In the case of the defilements, [false] view and uncertainty are eliminated by the first Knowledge.”

65 段：“于‘烦恼’中：见与疑是初智所断。”

They are eliminated totally.

这里是彻底地断除。

“Hate is eliminated by the third Knowledge (totally).

“嗔是第二智所[彻底]断。

Greed, delusion, conceit, mental stiffness, agitation, consciencelessness, and shamelessness, are eliminated by the fourth Knowledge.”

贪、痴、慢、惛沉、掉举、无惭、无愧是第四智所断。”

Here it doesn’t say ‘fourth knowledge only’.

这里他没有说“只”时第四智所断。

Right?

对吧？

There is no ‘only’ here.

这里没有“只”。

We have to understand that greed, delusion, conceit and others are eliminated by the preceding Paths.

我们要知道贪、痴、慢和其他烦恼被前面的诸道所断。

The elimination of the preceding Paths is of the stronger forms of greed, delusion and so on.

前面诸道断除的是较强烈形式的贪、痴等等。

What the fourth Knowledge eliminates is the subtle forms of greed, delusion and so on.

第四智所断的是细微形式的贪、痴等等。

The grosser forms of greed, delusion and so on are eradicated by the first Path, by the second Path and by the third Path.

较粗形式的贪、痴等等，是被第一道、第二道、第三道所断。

There is no ‘only’ here.

这里没有“只”。
They are eliminated by the fourth Knowledge and it does not say that they are only eliminated by the fourth Knowledge.
它们被第四智所断，但是没有说它们只是被第四智所断。
We have to understand in this way.
我们要这样去理解。
“In the case of wrongness, wrong view, false speech, wrong action, wrong livelihood are eliminated by the first Knowledge.
“在邪性中：邪见、妄语、邪业、邪命是初智所断。
Wrong thinking, malicious speech, and harsh speech are eliminated by the third Knowledge.”
邪思惟、两舌、恶口是第三智所断。”
The third Knowledge is the Anāgāmī (the Non-Returner).
第三智是阿那含（不还），
Right?
对吧？
The Anāgāmī can eradicate anger all together and the grosser forms of attachment.
阿那含能够彻底断除嗔和粗重形式的贪欲。
“Wrong thinking, malicious speech, and harsh speech, are eliminated by the third Knowledge.
“邪思惟、两舌（malicious speech）、恶口（harsh speech）是第三智所断。”
And here only volition is to be understood as speech.”
当知这里是说思为语（speech）。”
Although the word ‘speech’ is used, we must understand it to mean volition.
虽然这里用的是“语”（speech），我们必须了解到它指的是“思”。
“Gossip, wrong effort, wrong mindfulness, wrong concentration, wrong deliverance, and wrong knowledge, are eliminated by the fourth Knowledge.”
“绮语、邪精进、（邪）念、（邪）定、（邪）解脱、（邪）智是第四智所断。”
Here also since there is no ‘only’, we must understand that the stronger ones are destroyed by the previous Knowledges or previous Paths.
因为这里没有“只”，我们必须理解到，这些烦恼的粗重形式被前面的几个智或者前面的几个道所断。
“In the case of the worldly states, resentment is eliminated by the third Knowledge, and approval is eliminated by the fourth Knowledge.
“在‘世间法’中：嗔恚是第三智所断。随贪是第四智所断。
Some say that approval of fame and praise is eliminated by the fourth Knowledge.”
有人说：对于名誉和称赞的随贪是第四智所断。”
He didn’t say whether it is to be accepted or not.
这里论是没有说，他是不是赞同这个看法。
Maybe the author doesn’t like it.
可能他不太赞成这样的看法。
Maybe he just gives it as information.
可能他在这里只是提供不同的观点。
“The kinds of avarice are eliminated by the first Knowledge only.”
“悭，只是初智所断。”
The five kinds of avarice are eliminated by the first Knowledge.
五种悭是由初智所断。

“In the case of perversions, the perversion of perception, consciousness and view, which find permanence in the impermanent and self in the not-self, and the perversion of view finding pleasure in pain and beauty in the foul, are eliminated by the first Knowledge.

“在‘颠倒’中：以无常为常以无我为我的想、心、见的颠倒，及以苦为乐以不净为净的见颠倒，是初智所断。

The perversions of perception and consciousness finding beauty in the foul are eliminated by the third Path.

以不净为净的想与心的颠倒，是第三智所断。

The perversions of perception and consciousness finding pleasure in the painful are eliminated by the fourth Knowledge.”

以苦为乐的想与心的颠倒，是第四智所断。”

“In the case of ties, the bodily ties of adherence to rites and rituals and of the insistence (misinterpretation) that ‘This is the truth’, are eliminated by the first Knowledge (because they are all wrong views).

“在‘系’中：戒禁取及此是谛住著身系，是初智所断。（因为它们都是邪见）

The bodily tie of ill will is eliminated by the third Knowledge.

嗔恚身系是第三智所断，

The remaining one is eliminated by the fourth Path.”

其余的（贪欲身系）是第四智所断。

“The bad ways are eliminated by the first knowledge only.”

‘不应行’唯是初智所断。”

When a person becomes a Sotāpanna, he will not practice favoritism.

当行者证得须陀洹之后，他就不会厚此薄彼（practice favoritism）。

“In the case of the cankers, the cankers of view is eliminated by the first Knowledge (because it is wrong view).

“在‘漏’中：见漏是初智所断（因为它是邪见）。

The canker of sense desire is eliminated by the third Knowledge.

欲漏是第三智所断。

The other two are eliminated by the fourth Knowledge.”

其余的（有漏，无明漏）是第四智所断。”

“The same thing applies in the case of the floods and the bonds.”

“在‘暴流及轭’中亦同于此。”

“In the case of the hindrances, the hindrances of uncertainty is eliminated by the first Knowledge (because it is doubt).

“在‘盖’中：疑盖是初智所断。

The three, namely, lust, ill will and worry, are eliminated by the third Knowledge.”

贪欲（lust）、嗔恚、恶作（后悔）的三种是第三智所断。”

‘Lust’ means desire for sensual things.

“贪欲”的意思是感官欲望。

“Stiffness and torpor and agitation are eliminated by the fourth Knowledge.”

“‘惛沉、睡眠、掉举’是第四智所断。

“Adherence is eliminated by the first Knowledge.”

执取（adherence）唯是初智所断。”

‘Adherence’ just means wrong view.

“执取”就是“邪见”。
Wrong view is eliminated by the first Knowledge.
邪见是被初智所断。
“In the case of the clingings (upādāna), since according to what is given in the Texts all worldly states are sense desires.”
第 72 段：“于‘取’（upādāna）中：因为一切世间法，根据圣典的说法都是贪欲。”
That means objects of sense desires.
意思就是感官欲望的所缘。
I would like to put “all worldly states are objects of sense desires”, not ‘sense desires as object’.
我想翻译成：“所有的世间法都是贪欲的所缘”，不是“贪欲作为所缘”（sense desires as object）。
“All worldly states are objects of sense desires, and so greed both for the fine material and the immaterial falls under sense desire clinging.”
“一切世间法都是贪欲的所缘，故色、无色贪亦摄入欲取。”
You remember the clingings.
大家记得“取”，
Right?
对吧？
Sense desire clinging, wrong view clinging, and the others are also wrong view.
欲取、邪见取等也是邪见。
Although the word ‘sense desire’ is used here in Pāḷi kāmupādāna, we must understand that sense desire for both the material and the immaterial states are taken as sense desire here because they are lobha or attachment.
虽然这里“欲取”的巴利语是“kāmupādāna”，我们必须要了解，这里是对色法和非色法的欲贪，因为它们是“贪”（lobha）。
So here ‘sense desire clinging’ just means attachment (lobha).
因此这里的“欲取”就是“贪”（lobha）。
“In the case of the inherent tendencies, the inherent tendencies to [false] view and to uncertainty are eliminated by the first Knowledge.
“在‘随眠’中：见与疑随眠是初智所断。
The inherent tendencies to greed for sense desire and to resentment are eliminated by the third Knowledge.
欲贪与嗔恚随眠是第三智所断。
The inherent tendencies to conceit (pride), to greed for becoming, and to ignorance are eliminated by the fourth Knowledge.”
慢、有贪及无明随眠是第四智所断。”
“In the case of the stains, the stain of hate is eliminated by the third Knowledge, the others are eliminated by the fourth Knowledge.”
“于‘垢’中：嗔垢是第三智所断。其余的（贪、痴）是第四智所断。”
“In the case of the unprofitable courses of action, killing living things, taking what is not given, sexual misconduct, false speech, and wrong view, are eliminated by the first Knowledge.
“于‘不善业道’中：杀生、偷盗、邪淫、妄语、邪见是初智所断。
The three, namely, malicious speech, harsh speech, and ill will, are eliminated by the third Knowledge.
两舌、恶口、嗔恚的三种是第三智所断。
Gossip and covetousness are eliminated by the fourth Knowledge.”

绮语、贪欲是第四智所断。”
“In the case of the unprofitable thought arisings, the four associated with [false] view, and that associated with uncertainty, making five, are eliminated by the first Knowledge.
“于‘不善心生起’：四种与见相应的及与疑相应的五（心）是初智所断。
The two associated with resentment are eliminated by the third Knowledge.
二种与嗔相应的是第三智所断。
The rest are eliminated by the fourth Knowledge.”
其余的（五种）是第四智所断。”
Do you find mention of the second Knowledge?
这里有没有提到第二智？
No. Right?
没有，对吧？
Why?
为什么？
Did you ever wonder?
大家想过吗？
The second Knowledge does not eliminate any mental defilements all together.
第二智没有彻底舍断任何烦恼。
It makes the remaining mental defilements more subtle.
它只是让剩下的烦恼更加细微。
That is why it is not mentioned here.
所以，这里就没有提到它。
For your knowledge or information the first Knowledge or Path eliminates what?
帮大家复习一下，初智或者初道舍断什么？
Wrong view and doubt.
邪见和疑。
The second Knowledge eliminates what?
第二智舍断什么？
Student:
学生：
It just weakens the defilements
它只是削弱烦恼。
Teacher:
尊者：
It does not eliminate mental defilements, but it weakens the mental defilements.
第二智不会断除任何烦恼，但是它会削弱烦恼。
The third Knowledge eliminates what?
第三智舍断什么？
Attachment for sensual things, the kāmāvacara and aversion (dosa) or ill will.
欲贪和嗔恚。
Then the fourth Knowledge eradicates the remaining mental defilements.
第四道舍断剩下的烦恼。
Now we come to an interesting discussion.
接下来是有趣的讨论。

“And what is eliminated by any one of them is abandoned by it.

“而任何法是由彼智所断的，即是由那智所应断的。

That is why it was said above ‘So these [four kinds of Knowledge] as is proper abandon these states beginning with the fetters’.”

所以说：此等四道智如理而断彼等的结等的诸法。”

“The act of abandoning: but how then?

“舍断的行为：但是是如何的呢？

Do these {Knowledges] abandon these states when they are past, or when they are future, or when they are present?”

然而此等（四智）是断此等诸法的过去与未来呢？还是现在呢？”

It’s very interesting.

这是非常有趣的。

We say that Path Knowledge eradicates mental defilements.

我们说道智舍断烦恼。

The question here is do these Knowledges abandon these states (‘These states’ means the defilements.) when they are past, or when they are future, or when they are present.

这里的问题是：这些智舍断的烦恼，它们是过去的，还是未来的，还是现在的？

In Pāḷi the sequence is past, future and present.

在巴利语中，顺序是过去、未来和现在。

“What is the position here?

“在这里该如何解释呢？

For firstly if [they are said to abandon] when past or future, it follows that the effort is fruitless.”

如果说是（断）过去与未来的，则精进成为无果的了。”

That is because the past is already past and you don’t have to do anything about it.

这是因为，过去已经过去，你不需要为它做任何事情。

It has already gone.

它已经过去了。

And the future has not come.

而未来尚未到来。

So you cannot do anything about it either.

你无法做任何关于未来的事情。

So there is no question about the Path Knowledges abandoning the past defilements or the future defilements.

因此，道智舍断过去的烦恼和未来的烦恼，这是不可能的。

But what about the present ones?

那么现在的呢？

Does the Path eliminate the present mental defilements or the mental defilements that are existent at the moment?

圣道舍断的是现在的烦恼，是舍断当下刹那的烦恼吗？

No. That is because if they are present, there can be no Path at all.

不是。因为如果当下烦恼现起，则完全不会有圣道。

Path and mental defilements do not arise together.

圣道和烦恼不可能同时生起。

Then the Path eradicates nothing.

因此，圣道并没有舍断任何烦恼。

“Then if it is when they are present, it is likewise fruitless because the things to be abandoned exist simultaneously with the effort, and it follows that there is development of a Path that has defilement, or it follows that defilements are dissociated [from consciousness] though there is no such thing as a present defilement dissociated from consciousness.”

“若断现在的，（则同样的精进）亦成为无果的了，因为当断之法与精进共同存在，而道的修习亦成为杂染了，或者成为（道的修习）与烦恼不相应的了，实无现在的烦恼与心不相应的。”

There are three things here.

这里讲到三件事。

If you say that the defilements are abandoned when they are present it is fruitless because the things to be abandoned exist simultaneously with the effort.

如果你说舍断的烦恼是现在的，那么这是无果的，因为被舍断的烦恼和精进同时存在。

That means the things to be abandoned would arise simultaneously with the effort.

这里的意思是，被舍断的诸法与精进同时生起。

The ‘effort’ here is Path consciousness.

这里的“精进”指的是“道心”。

“It follows that there is development of Path (That means arising of Path.) that has defilement.”

“而道的修习（这里的意思是圣道的生起）亦成为杂染了。”

If you say that the present defilements are eliminated, then that amounts to saying the Path and defilements arise together.

如果你说是现在的烦恼被舍断，那么，这等于说圣道和烦恼同时生起。

No defilements can arise with Path.

烦恼不可能与圣道同时生起。

Defilements are unwholesome mental states and Path is a wholesome mental state.

烦恼是不善的心所，圣道是善的心所。

Unwholesome mental states and wholesome mental states cannot arise at the same time.

不善心所和善的心所无法同时存在。

“It follows that defilements are dissociated.”

“或者成为（道的修习）与烦恼不相应的了。”

Then you may say at the moment of Path there are no defilements.

那么，你会说在圣道的刹那，没有烦恼。

The Path eradicates the defilements.

圣道断除了烦恼。

If you say this, then it amounts to saying that defilements can arise without consciousness.

如果你这样说，这等于是说烦恼可以无心而生起。

That is not so.

但是并非如此。

Defilements are mental factors and as mental factors they can only arise when there is consciousness.

烦恼是心所，作为心所它们只能与心一起生起。

They are never dissociated from consciousness.

它们永远不可能离心而生起。

But if you say at the Path moment defilements are eliminated, then you are saying that they can be dissociated from consciousness.

但是，如果你说在圣道的刹那，烦恼被舍断，那么你就是在说它可以与心不相应。

Path consciousness does not eradicate the past defilements, nor the future defilements, nor the present defilements.

道心不能舍断过去的烦恼，也不能舍断未来的烦恼，也不能舍断现在的烦恼。
If there are defilements in the mind, there can be no Path at all.
如果心中有烦恼，就不可能存在圣道。
It eradicates nothing.
圣道没有舍断任何东西。
“That is not an original argument.”
第 79 段：“此非特殊的责难。”（That is not an original argument）
Here ‘original’ means this argument or this discussion is not peculiar to this book only.
这里英译的“orignal”意思是这个责难或这个讨论并不只是出现在《清净道论》之中。
This discussion has appeared already in other books.
在其他圣典中，已经存在着这样的讨论了。
“For in the Texts first the question is put.”
“这曾在圣典中说。”
He quotes the Texts.
这里就是引用其他圣典了。
The Texts are the same as what we have said.
圣典与我们刚才说的是一样的。
Magga eradicates neither the past, nor the future, nor the present defilements.
圣道没有断除过去的、未来的、现在的烦恼。
Then what does it eradicate?
那么圣道断除了什么呢？
What does it abandon?
圣道舍弃了什么呢？
Go to paragraph 80.
大家看第 80 段。
“What does that show?
“此说是指什么而说的呢？
It shows abandoning of defilements that have soil [to grow in].”
这是指断得地的烦恼而说的。”
It is difficult here, the use of the Pāḷi word ‘bhūmi???’.
这很难理解，这里的巴利语是“bhūmiladdha”
“But are defilements that have soil [to grow in] past, future or present?”
“然而得地的（烦恼）是过去，是未来，还是现在的呢？”

46B 说智见清净品

第二十二 说智见清净品 Ps: 081-103

Are those defilements that have soil to grow in past, future, or present?
得地的烦恼是过去、未来还是现在的呢？
The answer is:
回答是：
“They are simply those described as arisen by having soil [to grow in].”
“它们是得地而生起的。”
They are just that.

它们只是如此。
We cannot say that they are present, or that they are future, or that they are past.
我们不能说它们是现在，或者未来，或者过去。
They are just those that have arisen by having soil to grow in.
它们是得地而生起的。
“Now there are various meanings of ‘arisen’, that is to say, (1) arisen as ‘actually occurring’”, and so on.
“因为‘生起’有现在、生已离去、作机会、得地等的许多种类”，等等
Student:
学生：
Is this close to saying they are empty?
“得地”的意思是不是说烦恼是“空”的？
Teacher:
尊者：
No. We will explain later.
不是。我们稍后会进行解释。
Then the Commentator brings in four kinds of what are called ‘arisen’.
论师介绍了四种“生起”。
The Pāḷi word is ‘uppanna’.
它的巴利语是“uppanna”。
On the handout I gave you the Pāḷi word also.
在下发资料中，我也给大家写出了巴利语。
There are four kinds of uppanna (that which has arisen).
有四种“生起”（uppanna）。
There are four things which are called ‘uppanna’ in Pāḷi.
“uppanna”包括四法。
The word ‘uppanna’ means that which has arisen.
“uppanna”意思是“生起”。
The first meaning is arisen as actually occurring.
第一种意思是：“现在生起”。
That means all that is reckoned to possess the three moments of arising, aging and dissolution.
也就是具有三个刹那——生、住、灭。
That means it is the real present things.
它指的是真正的现在。
Because when we say something is present, we mean that it possesses the three stages of arising, staying and disappearing, or arising, aging and dissolution.
因为，当我们说某法是现在的时候，我们的意思是它具有三个阶段——生、住、灭。
Thus it is the real present.
因此，它指的是真正的现在。
This real present is sometimes called ‘uppanna (that which has arisen)’.
这种真正的存在，有时候被称作“uppanna”。
The next one is ‘arisen as being and gone’.
下一个是：“生已离去”（arisen as being and gone）。
That means they have arisen and now they are no more.
意思是它们已经生起，但是现在已经不在了。
They have arisen and gone.

它们生起又灭去了。
They are also called ‘arisen’.
它们也被称为“生起”，
There are two of them.
分成两种。
Wholesome and unwholesome dhammas (cittas and cetasikas) which have experienced the stimulus of an object (That means which have tasted the object.) and disappeared.
善和不善之法（心和心所）体验到所缘的味，然后消失。
They are also called ‘arisen as been and gone’.
它们也被称为“生已离去”（arisen as been and gone）。
Here ‘been’ means ‘experienced’.
这里的“been”意思是“体验”。
The second is anything conditioned that has reached the three moments beginning with arising and has ceased.
第二种就是有为之法，达到生等三个刹那，然后灭去。
Something conditioned which has come into being and then disappeared is meant.
它指的是有为之法存在，然后消失。
That is also called ‘arisen’.
这也被称为“生起”。
It is having been and gone.
它是“生已离去”。
The third is arisen by opportunity made.
第三个是“作机会”。
Past kamma is called ‘arisen by opportunity made’.
过去的业是“作机会的生起”。
It is really past.
它实际上已经过去。
Although it is past, it is called ‘arisen’.
虽然它已经过去，但还是被称为“生起”。
That means it is still with us or something like that.
意思就是它依然与我们在一起，诸如此类。
Because it has stood (That is the direct translation), it has existed inhibiting the result of other kamma and has made opportunity for its own result to arise in the future.
因为它已经住立（这是直译），因为已拒绝了其他的（业的）异熟（报），造作了自己的异熟的（生起的）机会。
When there is kamma and then it disappears, it leaves something like a potential in the continuity of beings to give results in the future.
这个业存在，然后又消失，它在有情的相续中留下了某种潜能，再将来会产生异熟。
When it makes opportunity for its results to arise in the future, it inhibits the results of other kammas.
当它在将来获得几乎让异熟成熟的时候，它就会阻止其他业的异熟。
The second is the future result.
第二种是将来的异熟。
The future result is also called ‘uppanna’.
将来的异熟也被称作“uppanna”（生起）。
Although it has not yet arisen, it is called ‘arisen’.

虽然它尚未生起，但还是被称为“生起”。

That is because when opportunity to arise is made, it is sure to arise in the future.
因为当机会生起的时候，它必定会在将来生起。

When kamma is accumulated, when kamma is done, then the fruit is sure to arise.
当业经过积累，当业被造作之后，异熟必定会生起。

The future result can be called ‘arisen’, although in fact it has not yet arisen.
将来的异熟可以被称作“生起”，虽然实际上它尚未生起。

The fourth one is arisen by having soil to grow in. We are concerned with this.
第四种是“得地”。我们要讨论的就是这个。

Arisen by having soil to grow in - that means unwholesome kamma which has not been eradicated with respect to any given soil.
得地生起——意思是对于某种“地”，不善的业没有被断除。

What is ‘soil’ here?
“地”在这里指什么呢？

‘Soil’ here means the five aggregates in the three planes of becoming, which are the object of vipassanā, and ‘what has soil’ means mental defilements which are capable of arising with respect to those aggregates.
“地”在这里的意思是三地的五蕴，也就是内观的所缘，“得地”的意思是，对于这些蕴，烦恼能够生起。

So what the Path eliminates is this kind of defilement ‘arisen by having soil to grow in’.
因此，圣道断除的是此种“得地生起”的烦恼。

Here ‘soil’ means the five aggregates in the three planes of becoming.
这里的“地”意思是三地的五蕴。

They are the object of vipassanā meditation.
它们是观禅的所缘。。

‘What has soil’ means the mental defilements which are capable of arising with respect to those aggregates.
“得地”的意思是关于这些蕴的烦恼能够生起。

Suppose I see an object, a desirable object.
假设我看到一个所缘，一个可意的所缘。

And I do not practice vipassanā toward that object.
我没有对这个所缘修观。

So I take it to be beautiful.
我认为它很漂亮。

Although at that moment I may have no attachment, since I have taken it to be beautiful, I can have attachment with regard to that thing in the future.
虽然在那个刹那我可能没有贪欲，因为我认为它是漂亮的，我在将来是可能对它产生贪欲的。

That kind of attachment or mental defilement is what is called ‘which is the soil to grow in’.
这种贪欲或者烦恼就被称为“得地”。

With regard to objects we have to practice vipassanā meditation in order to see their true nature so that we see that they are impermanent and so on.
我们对所缘修观禅，是为了观察它们的真实性质，这样，我们就能看到它们的无常等等。

When we have seen that, when we have practiced vipassanā towards them, then the defilements are not said to be inherent in these objects.
如果我们这样观察，如果我们对它们修观，那么这些所缘中就没有潜藏着烦恼。

But with regard to objects with which we fail to observe by vipassanā, there is always the possibility that the defilements will arise with regard to those things.
但是，如果我们对于某些所缘没有修观，对于这些所缘，烦恼就永远有生起的可能性。

Defilements which can arise through not having observed objects by vipassanā are called ‘having soil to grow in’.
对于没有通过观禅观察诸法，烦恼借此生起，这被称为“得地”。

Actually what the Path eradicates is not the present mental defilements, not the past mental defilements, not the future mental defilements, but it is something like future.
实际上，圣道断除的不是现在的烦恼，也不是过去的烦恼，也不是将来的烦恼，而是类似于将来的烦恼。

There is some liability in our continuity.
在我们的相续中，存在着某种倾向。

When there are conditions, defilements can arise.
如果出现了某些因缘，烦恼就会生起。

That liability is what is eradicated by the Path consciousness.
道心断除的就是这种倾向性。

That liability is called here ‘those having soil to grow in’.
这种倾向性在这里被称为“得地”。

That means in my continuity of consciousness they can arise.
意思就是在我心识的相续中，他们可能会生起。

They have my continuity as a soil to grow in. Because I have taken that object to be beautiful, to be permanent, to be pleasant, to be substantial or self, since I have taken this thing to be permanent and so on, then at any time the defilement can arise.
它们可以将我的相续作为土壤。因为我认为那个所缘是美丽的，是永恒的，是可意的，是有我的，因为我将它看作是永恒的等等，在任何时候，烦恼都可能生起。

Those defilements which can occur through not being observed by vipassanā are what are called ‘those that have soil to grow in’.
这些没有用内观进行观照的烦恼，就被称为“得地”。

It has obtained or it has got my continuity to grow in, to arise in.
它凭借着我的相续发展，生起。

“And that is not meant objectively.”

第 83 段：“然而此‘地’不是所缘的意思。”

That means having the soil to grow in. ‘Having the soil’ means having the soil not as an object, but as a place to grow in, as a base.
意思是拥有赖以生长的地（having the soil to grow in），“得地”的意思就是拥有土壤，而不是以之为所缘，作为成长的处所，作为基地。

That is also important because if we say it is by way of taking an object that it has got the soil, then it can mean, say, there is an Arahant.
这也很重要，因为如果我们说通过缘取所缘而得地，那么，它的意思也可以是，例如，有一位阿罗汉。

He said to be beautiful.
她长得很庄严。

A man saw the Arahant and he had sexual desires for that Arahant.
某人看到这位阿罗汉，对阿罗汉产生了性欲。

He wanted that Arahant to be his wife or something like that.
他希望阿罗汉成为他的妻子，诸如此类。

And so even with regard to the body of an Arahant, mental defilements can arise in other persons by taking the body of an Arahant as an object.
因此，即使是针对阿罗汉的身体，另外一个人也可以生起烦恼，他可以将阿罗汉的身体作为所缘。
If we mean that ‘having the soil’ means having the soil as an object, then it will mean that an Arahant can eradicate the mental defilements of another person.
如果，这个“得地”的意思是以“地”为所缘，那么它的意思就是阿罗汉可以舍断另外一个人的烦恼。
Because that person has taken the Arahant as an object and then he has attachment arise in his mind.
因为那个人以阿罗汉为所缘，在心里生起了贪欲。
So ‘having the soil’ does not mean having soil taken as an object.
因此，“得地”的意思不是以“地”为所缘。
‘Having the soil’ means having got somewhere or some place to grow in or grow out of.
“得地”的意思是在某个处所增长，从中产生（‘Having the soil’ means having got somewhere or some place to grow in or grow out of）。
“Like those that arose in the rich man Soreyya with respect to the aggregates in Mahā-Kaccāna” - he had wrong desires for Venerable Mahā-Kaccāna.
“是缘于一切过去未来的（诸蕴）及缘于业已遍知的漏尽者的诸蕴而生起烦恼，正如输罗耶长者的缘于大迦旃延
“And in the Brahmin student Nanda with respect to Uppalavaṇṇā” - Venerable Uppalavaṇṇā was an Arahant, a nun.
及难陀学童的缘于莲华色（比丘尼）等。”——莲花色比丘尼是一位阿罗汉。
Nanda fell in love with her.
难陀爱上了她。
One day when she came back from the sun, he raped the nun.
有一次，当莲花色从外面回来的时候，难陀强暴了她。
So ‘having soil’ does not mean having soil taken as an object.
因此，“得地”的意思不是以“地”为所缘。
It is by way of having a place or having a base.
它的意思是将其作为一个处所或者基础。
If we say the defilement which has the soil to grow in by way of taking object, then we mean the defilement in another person also.
如果我们说通过缘取所缘得地而产生，那么，我们的意思就是另外一个人的烦恼。
Nobody, even the Buddha, can eradicate defilement in another person.
没有人，即使是佛陀也不能断除他人的烦恼。
I can eradicate defilements in my mind but not the defilements in another person’s mind.
我可以断除我心中的烦恼，但是不能断除他人心中的烦恼。
So it is to be understood as ‘having soil’ means having soil not as an object, not as being taken as an object.
因此，“得地”的意思不是以“地”为所缘，
It is having it as its location or something like that.
而是以“地”为处所，等等。
“And if that were what is called ‘arisen by having soil [to grow in]’ no one could abandon the root of becoming because it would be unabandonable.”
“如果说彼（依所缘而起的烦恼）为得地，因为那（所缘）是不能断的，那么便没有人能断有的根本了。”
That means because it belongs to another person.

因为它是属于另外一个人的。

“But ‘arisen by having soil [to grow in]’ should be understood [subjectively] with respect to the basis [for them in oneself].”

“当知得地是依[自身的]基地（烦恼的生处）的意思而说的。”

That means they should be understood as having the place to live or to exist.

意思就是，它应该被理解成作为产生或者存在的处所。

“For the defilements that are the root of the round are inherent in [one’s own] aggregates not fully understood by insight.”

第 82 段：“作为轮转之根的诸烦恼，是潜藏于[自身]诸蕴的，未曾为观所遍知”。

If we do not practice vipassanā towards things, then we do not fully understand these objects.

如果我们没有对诸法修习内观，那么我们就不能彻底遍知这些所缘。

‘Fully understand’ means seeing their arising and disappearing, their characteristics, and also being able to get rid of mental defilements with regard to them.

“遍知”的意思就是观察到它们的生起和灭去，它们的特相，也能够断除与它们有关的烦恼。

“For the defilements that are the root of the round are inherent in [one’s own] aggregates not fully understood by insight from the instant those aggregates arise.

“作为轮转之根的诸烦恼，是潜藏于[自身]诸蕴的，在诸蕴生起的刹那，未曾为观所遍知。

And that is what should be understood as ‘arisen by having soil [to grow in]’, in the sense of its being unabandoned.”

以未断于彼（种烦恼）之义名为‘得地’。”

In brief what the Path abandons or eliminates is the mental defilements which would arise when there are conditions, which would arise because one has not seen them correctly, one has not fully understood them.

简而言之，圣道所舍断的是待缘生起的烦恼，烦恼之所以会生起，是因为行者没有正确地观察它们，没有彻底遍知它们。

That liability is what the Path consciousness eradicates and not the real mental defilements arising at the moment.

道心舍断的是这种潜在的性质，而不是在当下生起的真正烦恼。

That is because when there are mental defilements, there can be no Path consciousness and when there is Path consciousness, there can be no mental defilements.

因为在烦恼生起的时候，是没有道心的，当道心生起的时候，是没有烦恼的。

I think if you understand this, the other passages are not difficult.

我想，如果你明白了这些，其他段落就不难理解了。

Then the author gives another set of four kinds of uppanna.

然后论师给出了另外一组四种“生起”（uppanna）。

Paragraph 89 “Besides these there are four other ways of classing ‘arisen’, namely, (5) arisen as happening, (6) arisen with apprehension of an object, (7) arisen through non-suppression, (8) arisen through non-abolition.”

第 89 段：“其次有现行，固执所缘，未镇伏，未绝根的四种生起。”

“Herein, ‘arisen as happening’ is the same as (1) ‘arisen as actually occurring’.”

“此中：‘现行生起’便是现在生起。”

That means it is rightly in existence lasting for three moments.

意思就是它是真正存在，持续三个刹那的。

“When an object has at some previous time come into focus in the eye, etc., and defilement did not arise then but arose in full force later on simply because the object had been apprehended (That means taken firmly as permanent and so on.), then that defilement is called ‘arisen with apprehension of an object’.
“当所缘来入于眼等之门，于前分虽未生起的烦恼种，因为固执所缘（也就是牢固地认为它是‘常’等等），于后分必然生起（烦恼种）所以称为‘固执所缘生起’。
Like the defilement that arose in the Elder Mahā-Tissa after seeing the form of a person of the opposite sex while wandering for alms in the village of Kalyāne.”
犹如在迦尔耶那村乞食的大帝须长老，因见异性的姿色而起烦恼种一样。”
(It is Kalyāne, not Kalyāna.)
这里村庄名字的巴利语应该是“Kalyāne”，不是“Kalyāna”。
Before there was no defilement in the Elder Mahā-Tissa.
在此之前，帝须长老心中没有烦恼。
Then he saw a person of the opposite sex and then the defilements arose in his mind.
当他看到异性之后，心中就生起了烦恼。
“As long as a defilement is not suppressed by either serenity or insight, though it may not have actually entered the conscious continuity, it is nevertheless called ‘arisen through non-suppression’.”
“未以任何止观而镇伏的烦恼种，亦未入于心的相续，因为缺乏生起的遮止之因，故名‘未镇伏生起’。”
That means it has not really arisen, but it is called ‘arisen’ because it has not been suppressed.
意思就是，它实际没有生起，被称为“生起”，是因为它没有被镇服。
“Because there is no cause to prevent its arising [if suitable conditions combine].
“虽已以止观而镇伏，但因未以圣道而绝（烦恼种之）根，
But even when they are suppressed by serenity or insight, they are still called ‘arisen through non-abolition because the necessity for their arising has not been transcended unless they have been cut off by the Path.”
仍未超脱生起的可能性，故名‘未绝根生起’。”
That is those that have not been cut off or abandoned by the Path consciousness.
这里指的是没有被道心舍断的烦恼。
They are called ‘arisen through non-abolition’.
它们被称为“未绝根生起”。
Abolition and suppression are different here.
这里的舍断和镇服意思是不同的。
‘Suppression’ means keeping them at bay for some time.
“镇服”指的是让它们暂时不生起。
‘Abolition’ means eradicating all together.
“舍断”的意思是彻底断除。
“Like the Elder who had obtained the eight attainments and the defilements that arose in him while he was going through the air on his hearing the sound of a woman singing with a sweet voice as she was gathering flowers in a grove of blossoming trees.”
“正如获得了八等至的长老，飞行于虚空之时，因为听到了于开花的树林中采花的妇女的美妙歌声，而起烦恼种一样。”
He had obtained the eight attainments.
这位长老获得了八等至。
That means he had suppressed the mental defilements by the eight attainments.
也就是说他通过八等至镇服了烦恼。

The defilements arose in him while as he was going through the air.
但是，当他在天空飞行的时候，他心中的烦恼生起了。

He was going through the air and he heard a woman singing as she was plucking flowers.
他在天上飞行，听到采花的妇女在唱歌。

Defilements arose in him.
他的心中生起了烦恼。

Such defilements are called ‘those arisen through non-abolition’.
这种烦恼被称为“未绝根生起”。

Because they are not abolished, because they are not eradicated, they may arise when there are conditions.
因为，它们没有被绝根，因为它们没有被斩断，遇到因缘的时候，还会生起。

So there are these four kinds.
这是四种“生起”。

“And the three kinds, namely, (6) arisen with apprehension of an object, (7) arisen through non-suppression, and (8) arisen through non-abolition, should be understood as included by arisen by having soil [to grow in].”
“这固执所缘，未镇伏及未绝根生起的三种，当知都包摄于得地中。”

The fourth of the first list corresponds to three of the second list.
第一个列表中的第四种对应于第二个列表里的三种。

“So as regards the kinds of ‘arisen’ stated, the four kinds, namely, (1) as actually occurring, (2) as been and gone, (3) by opportunity made, and (5) as happening, cannot be abandoned by any [of these four kinds of] knowledge because they cannot be eliminated by the Paths.
“在上面所说的种种生起中，那称为现在、存已离去、作机会及现行的四种生起，因为那不是由于道所断的，所以不得由任何（四种道）智而断。

But the four kinds of ‘arisen’, namely, (4) by having soil [to grow in], (6) with apprehension of an object, (7) through non-suppression, and (8) through non-abolition, can all be abandoned because a given mundane or supramundane knowledge, when it arises, nullifies a given one of these modes of being arisen.”
其次称为得地、固执所缘、未镇伏及未绝根的（四种）生起，因为生起彼等世间出世间之智而灭此等的生起状态，所以此等一切（的生起）是当（以此智）断的。”

When we say that the Path abandons, then we mean the second four.
当我们说“道舍断”（the Path abandons），我们指的是第二个四种。

‘The second four’ here means one of the first and three of the second list - so ‘by having soil’, ‘with apprehension of an object through non-suppression and non-abolition’.
“第二个四种”在这里的意思是第一个列表中的一种，和第二个列表里的三种——得地、固执所缘、未镇伏及未绝根。

So what the Path eradicates is the inherent tendencies or the latent tendencies, not the ones that have arisen in the consciousness.
因此，道舍断的是内在的倾向或者说随眠，不是在心中已经现起的烦恼。

When they are in the consciousness, we cannot eradicate them simply because they are there.
当它们在心中生起的时候，我们无法舍断它们，因为它们已经生起了。

That is why in the Suttas, especially in the Commentaries, it is said ‘anupādā nirodha’.
因此在经中，特别是在注释书中说：“anupādā nirodha”。

That means non-arising in the future.
它的意思是“在未来不生起”。

It is called ‘cessation’, so cessation of mental defilements, the non-arising of them in the future.

它被称为“止息”，因此烦恼的止息，在未来不再生起。

The mental defilements arise and disappear by themselves.
烦恼生起，然后自行消失。

We cannot do anything about them.
我们对它们不能做任何事情。

They arise and disappear.
它们只是生起又消失。

‘The cessation of mental defilements’ really means not letting them arise again.
“烦恼的止息”意思实际上就是不让它们再次生起。

Non-arising in the future is what is called ‘the cessation of mental defilements’.
在未来不生起被称为烦恼的止息。

Here also when there is Path, it has the power to render them inactive or to render them unable to arise.
这里同样地，当圣道生起的时候，它具有让烦恼不活跃，让烦恼不生起的能力。

Now we have the four functions in a single moment.
现在，在同一个刹那，我们有四种作用。

It is said that the Path does the four functions simultaneously.
据说圣道同时施行这四种作用。

What are the four?
哪四种？

“Now at the time of penetrating to the Truths each one of the four [Path]
第 92 段：“即是说于谛现观之时，

Knowledges is said to exercise four functions in a single moment.
在此等（须陀洹道等的）四智的一一刹那所说的

These are full understanding (of the First Noble Truth), abandoning (the Second Noble Truth), realizing (the Third Noble Truth), and developing (the Fourth Noble Truth).”
遍知（第一圣谛）、舍断（第二圣谛）、作证（第三圣谛）、修习（第四圣谛）的各各四种作用。”

At one moment the Path consciousness or the Path Knowledge exercises these four functions, not one by one, but simultaneously these four functions are done.
在道心或道智生起的刹那就有这四种作用，不是一个接着一个生起，而是同时具有这四种作用。

Then the simile of a lamp is given here.
这里也给出了灯光的譬喻。

In paragraph 95 “another method: as the sun, when it rises, performs four functions simultaneously” and so on is another simile.
第 95 段：“另一说法：譬如日出，非前非后”等等，这是另外一个譬喻。

Then “Another method: as a boat performs four functions” is another simile.
接着，“又一种说法：譬如渡船”，这又是一个譬喻。

These similes are given to illustrate the four functions done by Path consciousness simultaneously.
这些譬喻是用来解释道心同时具有的四种作用的。

Paragraph 97 “So when his Knowledge occurs with the four functions in a single moment at the time of penetrating the Four Truths, then the Four Truths have a single penetration in the sense of trueness (reality) in sixteen ways.”
第 97 段：“如是在谛现观之时于一刹那依四种作用而转起的智的四谛依十六行相的如实之义是一时通达的。”

There are sixteen ways or sixteen meanings mentioned here, four for each Truth.
这里提到了十六行相，或者十六种方式，每一个圣谛四种。

“How is there single penetration of the Four Truths in the sense of trueness?

“即所谓：如何依如实之义而四谛一时通达呢？

There is a single penetration of the Four Truths in the sense of trueness in sixteen aspects: suffering has the meaning of oppressing, meaning of being formed, meaning of burning (torment), meaning of change, as its meaning of trueness.”

依十六行相的如实之义而四谛是一时通达的。即（１）逼迫义，（２）有为义，（３）热恼义，（４）变易义，这是苦的如实之义。”

These are the four meanings of the First Noble Truth.

这是第一圣谛的四种行相。

Then the four meanings of the Second Noble Truth are:

然后，第二圣谛的四种行相是：

“meaning of accumulation, meaning of source, meaning of bondage, meaning of impediment.”

“（５）增益义，（６）因缘义，（７）结缚义，（８）障碍义，这是集的如实之义。”

The four meanings of the third are:

第三圣谛的四种行相是：

“meaning of escape, meaning of seclusion, meaning of not being formed, meaning of deathless.”

“（９）出离义，（１０）远离义，（１１）无为义，（１２）不死义，这是灭的如实之义。”

The meanings of the Fourth Noble Truth are “meaning of outlet, meaning of cause, meaning of seeing, meaning of dominance.”

第四圣谛的行相是：“（１３）出义，（１４）因义，（１５）见义，（１６）增上义，这是道的如实之义。”

These are called ‘the sixteen ways of the Four Noble Truths’.

它们被称为“四谛的十六行相”。

Paragraph 98 raises a question.

第 98 段提出了一个问题。

“Here it may be asked: since there are other meanings of suffering, etc., too, such as a disease, a tumor, etc., why then are only four mentioned for each?”

“或有人问：还是苦等的其他的如病及痈之义，为什么只说四义呢？”

Now if you go back to chapter 20, paragraph 18, you will find that there are forty ways of looking at things as impermanent and so on.

如果大家回到第 20 章，第 18 章，大家就知道有四十种方法观察无常等等。

So the First Noble Truth has more than four meanings.

因此，第一个圣谛就有超过四种意义。

It has other meanings like a disease, a tumor and so on.

还有其他诸如病及痈之义。

So why are they not taken and only these four are taken?

为什么只采用这四种意义呢？

“We answer that in this context it is because of what is evident through seeing the other [three Truths in each case].”

“因为由于见其他的（集等之）谛而此等（病痈等）之义得以明了之故。”

“Firstly in the passage beginning ‘Herein, what is knowledge of suffering?

“此中：‘什么是苦的智？

It is the understanding, the act of understanding.. that arises contingent upon suffering as its object [individually].

即由苦缘所生起的慧及知解’，由此等方法，亦即以一一谛为所缘而说谛智。

But in the passage beginning ‘Bhikkhus, he who sees suffering sees also its origin’ it is presented as accomplishing its function with respect to the other three Truths simultaneously with its making one of them its object.”
又依这样的方法：’诸比丘，见苦者亦见其集’等，是说以一谛为所缘，亦得完成在其余诸谛的作用。”

So sometimes it is described as seeing one each, one at a time, but in other passages the seeing is presented as occurring at the same time, seeing the four at the same time.
因此，有时候是描述成每次观察到一谛，但是在另外的段落里，又是同时观察到四谛。

“As regards these [two contexts], when, firstly, knowledge makes each Truth its object singly, then (Here Sayādaw purposefully omitted ‘when suffering is made the object’.) suffering has the characteristic of oppressing as its individual essence” and so on.
“此[二种语境]中：以一一谛为所缘之时，先由于见‘集’，亦得明了于其自性的‘逼迫’相的苦的‘有为’之义”。

In these paragraphs we should strike out those in square brackets.
这里，我们应该删掉英译文中方括号里的“[when suffering is made the object]”

It is inserted by the translator and it is not warranted by the Sub-Commentary.
这实际上是译者添加的，复注中也不承认这种说法。

Paragraphs 99-102 after ‘likewise’ those things in brackets should be removed.
第 99-102 段中，英译文中“likewise”后面的方括号内容也应该删掉。

‘[When suffering is made the object]’ should be removed.
应该删掉“[When suffering is made the object]”。

If suffering is made the object, then the only thing it will see is the first meaning of suffering and not the others.
如果“苦被作为所缘”，那么能够被观察到唯一之法就是第一圣谛苦的意义，而不是其他。

What the author is explaining here is that when you see the Second Noble Truth, the Noble Truth of origin, the sense of being formed of the First Noble Truth becomes evident.
这里论师的意思是，当你观察第二圣谛的时候，于其自性的“逼迫”相的苦的“有为”之义变得明显。

When you see the Second Truth, then seeing the First Truth becomes evident.
当你观察第二圣谛的时候，见到第一圣谛某个意义变得明显。

When you see the Third Noble Truth, another meaning of the First Noble Truth becomes evident.
当你观察第三圣谛的时候，第一圣谛的另外一个意义变得明显。

Wen you see the Fourth Noble Truth, yet another meaning of the First Noble Truth becomes evident.
当你观察第四圣谛的时候，第一圣谛的又一个意义变得明显。

That is why these four are mentioned here.
所以，这里提到这四种。

So when you see the First Noble Truth, the meaning of oppression is evident.
当你观察第一圣谛的时候，“逼迫义”变得明显。

When you see the Second Noble Truth, the meaning of being formed of the First Noble Truth becomes evident.
当你观察第二圣谛的时候，第一圣谛的“有为义”变得明显。

When you see the Third Noble Truth, the meaning of burning or torment of the First Noble Truth becomes evident.
当你观察第三圣谛的时候，第一圣谛的“热恼义”变得明显。

When you see the Fourth Noble Truth, the meaning of the First Noble Truth, that is change, becomes evident.
当你观察第四圣谛的时候，第一圣谛“变易义”变得明显。

That is why these four meanings are given.
所以，这里提到这四种意义。
By seeing them individually and also by seeing the other Truths, the meanings of the given Truth becomes evident.
分别观察它们，也同时观察其他诸谛，某个谛的意义变得明显。
These paragraphs explain this meaning.
这些段落就是这个意思。
So we do not need '[when Suffering is made the object]', '[when Origin is made the object]', '[when Cessation is made the object]', '[when Path is made the object]'.
因此，我们要删掉英译者增加的内容：[when Suffering is made the object]'、 '[when Origin is made the object]'、 '[when Cessation is made the object]'、 '[when Path is made the object]。
Then in paragraph 99 an example is given.
在第 99 段给出了一个例子。
"As the Beauty's (Sundarī's) ugliness did to the Venerable Nanda through seeing the celestial nymphs."
"正如尊者难陀，由于见天女而明了孙陀利（Sundarī）的不美。"
Sundarī was said to be very beautiful, maybe like a beauty queen.
据说孙陀利非常美丽，可能像选美王后那么漂亮，
She was very beautiful.
非常非常漂亮。
And so Nanda was very much in love with her.
难陀非常爱她。
But the Buddha wanted to teach him a lesson.
但是，佛陀想给难陀上一课。
So Buddha took him to the celestial world and showed him the celestial nymphs.
因此，佛陀带他去天界，向他展示诸天女。
After seeing the celestial nymphs, Nanda was asked "Who is more beautiful the celestial nymphs or Sundarī?"
在看到天女之后，佛陀问难陀："天女和孙陀利，谁更漂亮？"
Then Nanda said "Sundarī is like a she-monkey we saw on our way here."
难陀说："看到天女之后，我觉得孙陀利就像是一只母猴子。"
After the sight of the nymphs Sundarī seemed to have become ugly.
难陀看到天女之后，觉得孙陀利很丑陋。
Sundarī was actually a beautiful woman.
孙陀利实际上是个美女。
Here also "the cooling Path removes the burning of the defilements and so Suffering's sense of burning becomes evident through seeing the Path."
这里，同样地："又因为道是去烦恼之热而极清凉的，所以由于见'道'，而明了它（苦）的'热恼'之义。"
When you see a cool one, then the burning becomes evident.
当你看到清凉之法，热恼就变得更加明显。
OK.
好。
That should be the end of it.
到此为止。
Sādhu!
萨度！

Sādhu!
萨度！
Sādhu!
萨度！

47 说修慧的功德品

第二十三 说修慧的功德品 Ps: 001-049

The last chapter is a description of the benefits in developing understanding.
最后一章介绍的是修慧有什么功德。

That means the benefits of meditation.
也就是说禅修的利益。

Student:
学生：

I want to note something.
我想说明一件事。

Most people when they come want to know what they can get out of meditation.
大多数人，当他们来的时候，就是想知道从禅修中可以获得什么。

In America this should be the first chapter instead of the last chapter.
在美国，这一章应该放在第一章，而不是最后一章。

Teacher:
尊者：

Right.
对。

We have to wait until the end.
但是我们在这里是放在最后。

‘Developing understanding’ means the practice of vipassanā meditation.

“修慧”的意思是修习观禅。

What benefit can you get?
你可以获得什么样的利益？

Removal of the various defilements, experience of the taste of cessation, ability to attain the attainment of cessation, and achievement of worthiness to receive gifts and so on.
摧破种种烦恼，尝受止息之味，可能入于灭定，成就应供养者等等。

There are four benefits to be derived from the practice of meditation, especially the practice of vipassanā meditation.
禅修，特别是修习观禅，可以获得四种利益。

I say ‘especially vipassanā’ because it says developing understanding or wisdom.
我之所以提到“特别是观禅”，因为这里说的是修慧。

Paragraph 2 “It should be understood that one of the benefits of the mundane development of understanding is the removal of the various defilements beginning with mistaken view of individuality. This starts with the Delimitation of Mentality-Materiality.”
第 2 段：“所说的区别名色而摧破有身见等的种种烦恼，是为世间修慧的功德。”

When you get to that stage of knowledge, when you see mind and matter clearly and nothing else, then you abandon the mistaken view of individuality, the mistaken view that there is a person, there is an individual and so on.

当你到达此种智慧的阶段，当你清晰地观察到名法和色法，除此之外，别无他法的时候，你就舍弃了身见，不会误以为有一个“我”，有一个个体等等。

“Then one of the benefits of the supramundane development of understanding is the removal, at the Path moment, of the various defilements beginning with the fetters.”

“于圣道的刹那摧破结等的种种烦恼，是为出世间修慧的功德。”

That is at the Path moment, you abandon defilements or fetters all together.

这里指的是圣道的刹那，你彻底舍弃了种种烦恼或者结缚。

This is the benefit of supramundane development.

这就是出世间修慧的功德。

“With dreadful thump the thunderbolt

“如恐怖的迅雷

Annihilates the rock.

击于石山，

The fire whipped by the driving wind

如疾风的吹火

Annihilates the wood.

烧去野林，

The radiant orb of solar flame

如光热的日轮

Annihilates the dark.

照破黑暗。

Developed understanding, too,

这样修慧，

Annihilates inveterate

摧破长时的

Defilements’ netted overgrowth,

随缠以及给

The source of every woe.

与一切不利的烦恼之网。

This blessing in this very life

当知这是

A man himself may know.”

现世可得的功德。”

So you will get this benefit in this very life.

因此，你在现世就会获得功德。

Paragraph 3 Next is the experience of the taste of the Noble Fruit.

第 3 段，尝受圣果之味。

Now after Path follows Fruition immediately.

圣道之后，就会立刻生起圣果。

“Not only the removal of the various defilements but also the experience of the taste of the Noble Fruit is a benefit of the development of understanding.

“‘尝受圣果之味’，是说修慧的功德，不但是摧破烦恼，亦得尝受圣果之味。

For it is the fruitions of Stream Entry, etc., - the Fruits of Asceticism -, that are called the ‘Noble Fruit’.”

‘圣果’即须陀洹果等的沙门果。”

The Noble Fruits or the Four Fruitions are called ‘the Fruits of Asceticism’ or ‘the Fruits of Monkhood’.
圣果或者四果被称为“沙门果”。

In Pāḷi they are called ‘sāmañña-phala’.
巴利语称之为“sāmañña-phala”。

There is a discourse by that name, ‘Sāmañña phala Sutta’, in the Dīgha Nikāya (The Collection of Long Discourses).
长部尼柯耶之中，有一部经就是这个名字——《沙门果经》（Sāmañña phala Sutta）。

In that discourse the Buddha explained the benefits of being a monk, something like worldly benefits.
在那部经中，佛陀解释了出家的功德，例如世间的功德等。

For example, he does not have to worry about his livelihood and so on.
例如，他不需要为生活操心，等等。

Step by step Buddha explained the benefits of the life of a monk until the Arahantship or until the person becomes an Arahant.
佛陀一步步地解释从出家一直到证得阿罗汉果的利益。

So reaching the Fruition state is called ‘the benefit of being a monk or an ascetic’.
因此，证得果位被称为出家的利益。

“Its taste is experienced in two ways, that is to say, in its occurrence in the cognitive series of the Path, and in its occurrence in the attainment of Fruition.”
“于二相而尝此（圣果之）味：（１）于圣道的过程，（２）于果之转起。”

At the moment of enlightenment there is one thought process.
在觉悟的刹那，这是一个心路过程。

So in that thought process there is the Path consciousness for one moment.
因此，在这个心路过程中，生起一个刹那的道心。

And that Path consciousness moment is followed by two or three moments of Fruition.
道心之后，紧跟着就是两个或者三个刹那的果心。

So ‘in the cognitive series of the Path’ means in that first moment of enlightenment.
因此，“于圣道的过程”意思就是第一个觉悟的刹那。

After that the cognitive series or thought process stops and the consciousness falls into life-continuum.
在这之后，心路过程中断，进入有分。

Then later on, maybe on the same day or a few days later, he wants to experience that Fruition again.
然后，可能是在同一天或者若干天之后，他想再次体验圣果。

Then he practices vipassanā meditation.
他实际上是在修习观禅。

At that time only the Fruition consciousness arises, not Path consciousness although he practices vipassanā meditation.
在那个时候，虽然他修习观禅，只有果心生起，而不是道心生起。

That is because his aim is not to reach Path, but his aim is for Fruition consciousness to arise in him for some period of time.
这是因为他的目标不是获得圣道，他的目标是果心生起一段时间。

So the taste of Fruition is twofold - first at the moment of enlightenment, later on when he enters into Fruition attainment.
因此体验到果心是两种形式——第一种是在觉悟的刹那，后来是在进入果定的时候。

When he enters into Fruition attainment, then this Fruition consciousness arises in his mind, say millions of times without any interruption.
当他进入果定的时候，在他的心中就生起果心，例如，不间断地生起几百万次。

So he is like in jhāna state.
这就是想处在禅那之中。
When a person is in jhāna, he doesn't know any other thing.
当行者处于禅那中的时候，他不知道任何其他事情。
The functions of the five senses are temporarily suspended when he is in the jhāna state.
当他处于禅那的时候，五根的作用暂时地停止了。
So the same thing happens when a person is in a state of Fruition attainment.
因此，当行者处于果定的时候，也会发生相同的事情。
There are two kinds of experiencing of the taste.
这就是两种体验。
One is during the Path thought process and the other is at the attainment of Fruition later on.
一种是在圣道生起的心路过程中，另外一种是在后来的果定之中。
It is similar to entering into a jhāna state.
这类似于进入禅那状态。
"Of these, only its occurrence in the cognitive series of the Path has been shown."
"此（圣果的）转起曾示于圣道的过程之中。"
That means it has been shown before in the previous chapter.
这里的意思是说在前面的章节中已经介绍了。
Now the author in paragraph 4 is going to describe the Fruition attainment in detail.
现在，论师在第 4 段要详细地介绍果定。
"Furthermore, when people say that the Fruit is the mere abandoning of fetters" - this is the opinion of some teachers.
"对于那些说'只是断结名为果，更无他法'的人（案达罗派）"——这是某些老师的看法。
The Venerable Buddhaghosa did not approve.
觉音尊者不同意这种看法。
So the people say that Fruit is the mere abandoning of the fetters and nothing more than that.
因此，这些人说圣果仅仅是舍断诸结，并没有其他的。
The following Sutta can be cited in order to convince them that they are wrong.
为了证明他们是错误的，接下来引用了一部经典。
So this is something like a debate or a controversy.
因此，这段就像是辩论。
According to these teachers, there is no separate this that is Fruit.
根据这些老师的说法，圣果仅仅是如此。
Just the mere abandoning of fetters is called 'Fruit'.
圣果仅仅是舍断了诸结。
So for them there is no separate Fruit.
对于他们来说，没有别的圣果。
Then the author of the Visuddhi Magga brings out the Text from the Paṭisambhidāmagga to show that they are wrong.
然后，《清净道论》的作者引用了《无碍解道》的经文来证明这些老师的说法是错的。
"How is it that understanding of the tranquilizing of effort is knowledge of Fruit?"
"如何由加行（effort）安息的慧而为果智？"
Here 'effort' means Path.
这里的"加行"意思就是圣道。

So it should not be ‘tranquilizing of effort’, but ‘tranquilizing by effort is knowledge of Fruit’.
这里的英译不应该是“tranquilizing of effort”，而是“通过加行而安息就是果智。”

“At the moment of the Stream-Entry Path, Right View in the sense of seeing emerges from wrong view, and it emerges from the defilements and from the aggregates that occur consequent upon that [wrong view], and externally it emerges from all signs.
“即于须陀洹道的刹那，以见之义的正见，从邪见而出起，从彼（邪见）随转的烦恼和诸蕴而出起，从那外在的一切相而出起；

Right View arises because of the tranquilizing of that effort.”
因为那（邪见的）加行的安息而生起正见，故说这是道的果。”

Here ‘Right View’ means ‘Fruition’.
这里的“正见”意思是“果”。

So Fruition arises because of the tranquilizing of that effort.
因为加行的安息，所以果生起。

That is because at the moment of Fruition the effort of Path has already ceased.
因为在圣果生起的刹那，圣道的加行已经停止。

“This is the Fruit of the Path and this should be given in detail.”
“故说这是道的果，应该详细地论书。”

If you want to read about it in detail, you have to go to the Paṭisambhidāmagga.
如果大家想详细地了解，就需要阅读《无碍解道》。

“Also such passages as ‘The four Paths and the four fruits - these states have a measureless object (A ‘measureless object’ means Nibbāna.)’ and ‘An exalted state is a condition, as proximity condition, for a measureless state’.”
“尚有其他的例证：‘四圣道及四沙门果等的诸法以无量为所缘’。‘大（上二界）法对无量法依无间缘为缘’等。”

The first is taken from the Dhammasaṅganī and the second is taken from the Paṭṭhāna.
第一句来自《法集论》，第二句来自《发趣论》。

So this is a digression.
这个就离题了。

Paragraph 5 “However, in order to show how it occurs in the attainment of Fruition there is the following set of questions.”
第 5 段：“其次为示‘于果定的转起’而提出这些问题。”

According to these questions he will explain:
根据这些问题，他将会解释：

(1) What is Fruition attainment?, (2) Who attains it?, (3) Who do not attain it?, (4) Why do they attain it?, (5) How does its attainment come about?, (6) How is it made to last?, (7) How does the emergence from it come about?, (8) What is next to Fruition?, (9) What is Fruition next to?
（一）什么是果定？（二）谁入彼定？（三）谁不入彼定？（四）为什么入定？（五）是怎样入定？（六）如何在定？（七）如何出定？（八）于果之后是什么？（九）果在什么之后？

The first question is:
第一个问题是：

“What is Fruition attainment?
“什么是果定？

It is absorption in the cessation in which the Noble Fruition consists.”
即彼以灭为所缘的圣果的安止（根本定）（为果定）。”

I don’t think this translation is correct.
我觉得这里的英译不对。
Actually what it means is:
这里的实际意思是：
“It is absorption of the Noble Fruit in the cessation.”
“圣果安止在止息之中。”
‘Cessation’ here means Nibbāna.
这里的“止息”指的是“涅槃”。
So it is the absorption of the Noble Fruition in Nibbāna.
圣果安止在涅槃之中。
That means Noble Fruition is arising again and again taking Nibbāna as object.
它的意思是，圣果不断生起，以涅槃为所缘。
“It is absorption of the Noble Fruition in the cessation.”
“圣果安止在止息之中。”
We may put the word ‘Nibbāna’ after cessation in parenthesis.
我们应该在“止息”前面加上“涅槃”，放在括号里。
“Who attains it?
“谁入彼定？
Who do not attain it?
谁不入彼定？
No ordinary men attain it.
是一切凡夫不入彼定。
Why?
何以故？
Because it is beyond their reach.
因为他们未证得（此果定）之故。
But all Noble Ones attain it.
唯一切圣者入于彼定。
Why?
何以故？
Because it is within their reach.
因为他们已证得（此果定）之故。
But those who have reached a higher Path do not attain a lower Fruition (That means they do not enter the lower Fruition attainment.) because the state of each successive Person is more tranquilized than the one below.”
可是上位（的圣者）不入于下位（的果定），因为他们已达于其他的圣者之位，（下位的果定）业已安息之故。”
Actually it means when you reach the second stage, the first stage disappears.
实际上，这里的意思是当你获得第二个阶段，第一个阶段就已经消失了，
It is something like that.
类似于此。
‘They are tranquilized’ really means ‘disappearance’.
“业已安息”实际上就是“消失了”。
When you get to the Second Path, then there is no First Path.

当你获得第二道的时候，第一道已经不存在了。

“And those who have only reached a lower Path do not attain a higher Fruition because it is beyond their reach.”

“而下位（的圣者）亦不入于上位（的果定），因未证得之故。”

So if you have attained only the First Magga, you can go into First Fruition, but not the second stage of Fruition, or the third stage of Fruition and so on.

因此，如果你只是证得了初道，你可以进入初果的果定，但是不能进入二果或者三果的果定，等等。

Then when you have reached the second stage, you can enter into the second stage of Fruition.

如果你证得了二果，你就可以进入二果的果定。

You cannot enter into the first stage of Fruition because it has already gone and the third and the fourth you have not yet attained.

但是你不能进入初果的果定，因为它已经不存在了，你也不能进入三果、四果的果定，因为你还没有证得。

So you can enter into the second stage only.

因此，你只能进入二果的果定。

If you have reached the third stage, you can enter into the third stage of Fruition only, not the first nor the second because they have disappeared, and not the fourth because you have not yet attained it.

如果你到达第三个阶段，你只能进入三果果定，不能进入初果、二果果定，因为它们已经消失了，也不能进入四果果定，因为你还没有证得它。

“But each one attains his appropriate Fruition.”

“但各各于他们自己的果入定。”

We may say that Sotāpanna can attain only first Fruition attainment, the Once-Returner can only attain the second Fruition attainment and so on.

我们可以说须陀洹只能获得初果的成就，一来果只能获得二果的成就，等等。

Paragraph 7 “But there are some who say that the Stream Enterer and Once-Returner do not attain it, and that only the two above them attain it.”

第 7 段：“有人说：须陀洹及斯陀含亦不入定，唯上二位（阿那含及阿罗汉）入定。”

This is the opinion of some teachers.

这是某部分老师的看法。

“The reason they give is that only these two show achievement in concentration.”

“他们的理由，是说此等（阿那含及阿罗汉）是定的完成者。”

It is said that only when a person who has reached the third stage of enlightenment has he really achieved concentration.

据说只有获得三果的人，才真正获得定的成就。

That means his concentration is really strong only when he reaches the third stage and also the fourth stage.

这里的意思就是只有达到三果和四果的时候，他的定力才真正强大。

So the Stream Enterer and Once-Returner don’t have much achievement in concentration.

因此预流果和一来果在定上没有获得完全的成就。

These teachers think that these two cannot enter into Fruition attainment.

这些老师认为此二者无法进入果定。

“But that is no reason, since even the ordinary man attains such mundane concentration as is within his reach.”

“可是凡夫亦得于他们自己获得了的世间定入定，所以这是没有理由的。”

So if even puthujjanas can reach the jhānas and enter into jhāna attainment, why are the Stream Enterer and Once-Returner not able to go into their respective attainments?

因此，即使是普通人都可以获得禅那，拥有禅那的成就，为什么说预流果和一来果不能进入相应的定呢？
Therefore, their reason is no reason at all.
因此，他们的理由完全不成立。
“But why argue here over what is and what is not a reason?
“然而在这里为什么要考虑有理由无理由？
Is it not said in the Text as follows?”
因为圣典中说……”
And then he brings out the Text.
然后论师引用圣典。
We will skip over it.
我们可以跳过去。
Paragraph 8 “Why do they attain it?
第 8 段：“为什么入定？
For the purpose of abiding in bliss here and now.”
是为了现法乐住。”
That means in modern terms to enjoy themselves or to enjoy the bliss of Nibbāna here and now.
用现代的话讲，也就是说自我享受，或者说在当下享受涅槃之乐。
“For just as a king experiences royal bliss and a deity experiences divine bliss, so too the Noble Ones think ‘We shall experience the noble supramundane bliss, and after deciding on the duration, they attain the attainment of Fruition whenever they choose.”
“正如王享王乐，天受天乐，如是圣者道：‘我将享受圣出世间之乐’，划定期限，于自己所欲的刹那入于果定。”
In footnote 3 “Although they are resultant states” - now during the Fruition attainment, the Fruition consciousness alone arises, perhaps millions of times.
脚注 3：“虽然它们是异熟法”——在果定期间，果心单独生起，可能有几百万次之多。
Fruition consciousness is resultant consciousness.
果心是异熟心，
Right?
对吧？
With regard to other resultant consciousness do we have choice?
对于其他的异熟识，我们可以选择吗？
We have no choice.
我们没法选择。
It is the fruit of past kamma.
它是过去业的果报。
So we have to just accept it.
所以，我们只能接受它。
We see something good and there is eye consciousness.
我们看到某物很好，就会生起眼识。
Right?
对吧？
We cannot avoid that.
我们不能避免它的生起。
We have to accept it.

我们只能接受它。
But with regard to this resultant consciousness, Fruition consciousness, there is a choice.
但是对于这个异熟识，对于果心，我们是可以选择的。
“Although they are resultant states, nevertheless the states of Fruition attainment occur in the Noble Person only when he chooses since they do not arise without the preliminary work and do so only when they are given predominance.”
“虽然它们是异熟法，但是，只有当圣者作出选择时，果定之法才产生，因为它们需要准备工作，只是由于获得增上，它们才产生。”
So when they want to go into Fruition attainment, they have to practice.
因此，当他们想进入果定的时候，他们需要修习。
They have to do something.
他们需要修习。
They have to practice vipassanā meditation again.
他们需要不断修习观禅。
They do not arise without preliminary work.
他们需要准备工作。
That is why they are said to be ‘with predominance’.
因此，说它们是由增上而产生。
That means they belong to javanas.
也就是说他们属于速行。
The Fruition consciousness has the javana function.
果心具有速行的作用。
And then there is what is called ‘predominance (adhipati)’.
因此，就被称为“增上”（(adhipati）。
When they arise, they have this predominance in them.
当它们生起的时候，它们具有此种增上。
What are the four adhipati?
是哪四种增上呢？
(1) desire (chanda), (2) consciousness (citta), (3) effort (vīriya), (4) investigation (vīmaṃsā or paññā).
(1)欲（chanda），（2）心（citta），（3）精进（vīriya), (4）观（vīmaṃsā or paññā)。
You can find these four in The Manual of Abhidhamma.
大家可以在《阿毗达摩概要精解》中找到这四个。
So I think the last part of the translation is not so correct - ‘they do so only when they are given predominance.’
我认为最后一部分的英译不是很准确——只是由于获得增上，它们才产生（they do so only when they are given predominance）。
Actually when the Fruition consciousness arises, one of these four has the function of predominance.
实际上，当果心生起的时候，这四个之中的一个获得增上的作用。
One will always have predominance.
其中一个总是处于主导地位。
And they arise only with preliminary work.
并且，它们总是需要准备工作。
That is why, it is said in the Visuddhi Magga ‘whenever they choose’.
因为，《清净道论》中说：“于自己所欲的刹那”（whenever they choose）。
It is different from other types of resultant consciousness.

这与其他类型的异熟心不同。

Paragraph 9 “How does its attainment come about?

第 9 段：“怎样入定？

How is it made to last?”

如何在定？”

That means how does it last?

“在定”的意思是持续下去。

“How does the emergence from it come about?

“如何出定？

In the first place its attainment comes about for two reasons: with not bringing to mind any object other than Nibbāna, and with bringing Nibbāna to mind only, according as it is said.”

先说以二相入定。即不忆念于涅槃以外的所缘及忆念于涅槃。”

Paragraph 10 “Now the process of attaining it is as follows.”

第 10 段：“这是入定的次序。”

It describes how to enter into Fruition attainment.

它描述的是如何进入果定。

“A Noble Disciple who seeks the attainment of Fruition should go into solitary retreat.”

“欲入果定的圣弟子，当至空闲处与寂静处。”

That means he should go to a place where he has seclusion.

也就是说他必须至于一个寂静的地方。

“He should see formations with insight according to rise and fall and so on.”

“依生灭等而观诸行。”

That means he must practice vipassanā meditation and see the rise and fall of mental and physical phenomena and then he must go up stage by stage of vipassanā knowledge.

意思就是他必须修习观禅，观察名法和色法的生灭，然后必须依次获得观智。

“When that insight has progressed [as far as conformity], then comes change-of-lineage knowledge with formations as its object.

“他的观智的次第转起，在以诸行为所缘的种姓智之后，

And immediately next to it consciousness becomes absorbed in cessation with the attainment of Fruition.

由入果定而他的心安止于灭。

And here it is only Fruition, not Path, that arises even in a Trainer, because his tendency is to Fruition attainment.”

因为他的心向果定，即在有学亦只生起果而非生起道的。”

There is footnote 4.

这里是脚注 4，

Right?

对吧？

“Then comes change-of-lineage knowledge with formations as its object.”

“在以诸行为所缘的种姓智之后。”

Change-of-lineage is what?

种姓智是什么？

The Pāḷi is gotrabhū.

它的巴利语是“gotrabhū”。

In the Path process change-of-lineage takes what as object?

在圣道的心路过程中，种姓心以什么为所缘？

It takes Nibbāna as object.

它以涅槃为所缘。

But in this thought process it takes formations as object, not Nibbāna.

但是在这个心路过程中，它是以诸行为所缘，不是以涅槃为所缘。

“Why does change-of-lineage not have Nibbāna as its object here as it does when it precedes the Path?”

“为什么这里的种姓心不像圣道之前的种姓心那样，以涅槃为所缘呢？”

In the Path thought process change-of-lineage takes Nibbāna as object.

在圣道的心路过程中，种姓心以涅槃为所缘。

Why does it not take it here?

这里为什么不以涅槃为所缘呢？

“Because states belonging to Fruition are not associated with an outlet [as in the case of the Path].”

“因为属于果的诸法不是[像道那样]与‘出（outlet）相应的。’”

‘Outlet’ means ‘getting you out of Saṃsāra or out of mental and physical phenomena.

“出”的意思是引导你出离轮回，或者出离名法和色法。

Because it is the function of Magga, let us say to take you out of Saṃsāra, but it is not the function of Fruition.

因为，引导你出离轮回是圣道的作用，而不是圣果的作用。

“For this is said ‘What states are an outlet?

“因为圣典说：‘何法是出？，

The four unincluded Paths’.”

四个不被包括的圣道（The four unincluded Paths）’。”

So only the four Paths are called ‘outlet’.

因此只有四个圣道被称为“出”。

The Pāḷi word is ‘niyyāna’.

它的巴利语是“niyyāna”。

That means something that takes something out of something.

意思是将某法引导出某法。

“Here it is only Fruition, not Path, that arises even in a Trainer.”

“即在有学亦只生起果而非生起道的。”

‘Trainer’ means a person who is enlightened, but who is not yet an Arahant.

“有学”意思是觉悟，但是没有证得阿罗汉的人。

So such persons are called Trainers’.

这种人被称为有学。

So even in a Trainer, Path consciousness does not arise because his tendency or his intention is to Fruition attainment.

因此，即使是有学，道心也不生起，因为他是想获得果定。

His aim is not to get Path consciousness but to get into Fruition attainment.

他的目的不是为了获得道心，而是进入果定。

That is why Path does not arise although he practices vipassanā meditation and he progresses through the successive stages of vipassanā knowledges, maybe even in one sitting.

所以，虽然他修习观禅，即使在一座之内，他的观智的次第转起，他的道心也不生起。

Path consciousness does not arise because his intention is not to get Path consciousness.

道心只所以不生起，是因为他的目的不是为了获得道心。
Paragraph 11 “But there are those who say that when Stream Enterer embarks on insight, thinking ‘I shall attain Fruition attainment’, he becomes a Once-Returner, and a Once-Returner a Non-Returner.”
第 11 段：“有的人（指无畏山住者）说：须陀洹念‘我将入于果定’而住观之后，即成斯陀含，以及斯陀含成阿那含”。
That is what they say.
这是他们的说法。
“They should be told ‘In that case a Non-Returner becomes an Arahant, and an Arahant a Pacceka Buddha, and a Pacceka Buddha a Buddha.”
“对于他们则应这样说，那么，阿那含将成阿罗汉，阿罗汉将成辟支佛，而辟支佛将成为佛了！”
That is not the case.
所以绝不如此。
“For that reason, and because it is contradicted as well by the Text quoted above, none of that should be accepted.
“此说应以（前面所引的十种姓的）圣典而加否定不可接受。
Only this should be accepted:
只能这样说：
Fruition itself, not Path, arises also in the Trainer.
‘有学亦只生起果，非生起道’。
And if the Path he has arrived at had first jhāna his Fruition will have the first jhāna too when it arrives.
如果他（有学）是证得属于初禅的道，则生起的果也是属于初禅的。
If the Path has the second, so will the Fruition.
如果所证之道是属于第二等任何之禅，
And so with the other jhānas.”
则果也是属于第二等任何之禅的。”
Now when a person gets Path consciousness, his first consciousness may resemble first jhāna, or second, or third, or fourth, or fifth jhāna depending upon how many jhāna factors arise with that Path consciousness.
当某人获得了道心的时候，他的第一个道心可能类似于初禅、二禅、三禅、四禅或者五禅，这取决于伴随这个道心生起的是哪些禅支。
If the Path consciousness is or belongs to first jhāna, then the Fruition consciousness must also be first jhāna fruition consciousness because it must resemble its source or its cause.
如果道心属于初禅，那么果心也必须是初禅的果心，因为它必须与它的来源类似。
If when he gets the Path, that Path has only four jhāna factors, then his Fruition consciousness in this thought process must also have four jhāna factors.
如果行者获得圣道，圣道只有四个禅支，那么这个心路过程里的果心也必须有四个禅支。
So it belongs to the second jhāna and so on.
因此，它就是属于二禅，诸如此类。
This is how attainment comes about and how a person enters into Fruition attainment.
行者就是如此地进入果定的。
Paragraph 12 “It is made to last in three ways, because of the words ‘Friends, there are three conditions for the persistence of the signless mind deliverance: they are the non-bringing to mind of all signs, the bringing to mind of the signless element, and the prior volition’.
第 12 段：“其次依此说而以三相在定：‘朋友，在无相心解脱而有三缘：即不忆念一切相，忆念无相界及于事前的行作’。

Herein, the prior volition is the predetermining of the time before attaining; for it is by determining it thus ‘I shall emerge at such a time’ that it lasts until that time comes.
这里‘事前的行作’，是在入定之前预作（在定的）时限。因为直至未到他所作的‘我将于某某时出定’的时限，他是在定的。

This is how it is made to last.”
这是说他的在定。”

So here ‘the prior volition’ means predetermining ‘I will be in this attainment for one hour or two hours’ and so on.
这里“事前的行作”意思是提前决定：“我将进入此种定一个小时或者两个小时”，等等。

Paragraph 13 “Emergence from it comes in two ways, because of the words ‘Friend, there are two conditions for the emergence from the signless mind deliverance: they are the bringing to mind of all signs, and the non-bringing to mind of the signless element’.
第 13 段：“其次依此说而以二相出定：‘朋友，从无相心解脱出定有二缘：即忆念一切相及不忆念无相界’。

Herein, ‘of all signs’ means the sign of materiality, sign of feeling, perception, formations, and consciousness.
这样的‘一切相’，是色相及受想行识之相。

Of course, a man does not bring all those to mind at once (Not all these five become the object of his mind at once.), but this is said in order to include all.
虽然他不一定把此等一切作一起忆念，但摄为一切而说。

So the emergence from it should be understood in this way: emergence from the attainment of Fruition comes about in him when he brings to mind whatever is the object of the life-continuum.”
是故当他忆念于有分的所缘，便从果定而出定。当知这是他的出定。”

Now a person is said to emerge from the attainment when life-continuum arises.
现在，这里的意思是当有分生起的时候，行者就从果定出定。

So long as he is in attainment, then only the Fruition consciousness arises time after time after time.
只要他还处于定中，就只有果心不断地生起。

When at the predetermined time the life-continuum arises, he is said to have emerged from the attainment of Fruition.
到了预定的时间，有分生起，这样，行者就从果定中出定。

That is when he brings up the object of the life-continuum.
这时候，他就缘取有分的所缘。

You know that the life-continuum takes kamma, or the sign of kamma, or the sign of destiny as object.
大家知道有分的所缘是业、业相或者趣相。

When life-continuum arises, the object also changes.
当有分生起的时候，所缘也会发生改变。

During the Fruition attainment the object is Nibbāna.
在果定之中，所缘是涅槃。

But when the life-continuum arises, the object is one of the three (kamma, or sign of kamma, or sign of destiny).
但是，当有分生起的时候，所缘就是下面三个之一——业、业相和趣相。

Paragraph 14 “What is next to Fruition?
第 14 段：“于果之后是什么？

What is Fruition next to?”
果在什么之后？”

You have to understand the thought processes in order to understand this paragraph.

大家要了解心路过程，才能理解这段话。

“In the first case either Fruition itself is next to Fruition or the life-continuum is next to it.”

“先说于果之后便于果或是有分。”

Now during the Fruition attainment thought process, one Fruition moment follows another Fruition moment and so on.

在果定的心路过程中，一个果心跟随着另一个果心，等等。

Fruition itself is next to Fruition.

果跟随着果。

One Fruition follows after another.

一个果心跟随另一个果心。

“Or the life-continuum is next to it.”

“果之后或是有分。”

That means at the end of Fruition attainment there is life-continuum.

意思就是在果定之后，就是有分。

So life-continuum follows it.

有分跟随着果心。

“But there is Fruition that is (a) next to the Path (following the Path immediately in the Path thought process), (b) there is that next to Fruition (That is in the Path thought process the second Fruition and the third Fruition.), [c] there is that next to change-of-lineage (That is in the Fruition attainment thought process.), and (d) there is that next to the base consisting of neither perception nor non-perception.”

“即果（１）在道之后（在圣道心路过程中，果心跟随道心），（２）在果之后（在圣道心路过程中，第二个果心和第三个果心），（３）在种姓之后（在果定心路过程中），（４）在非想非非想处之后。”

That is during the attainment of cessation which will be described later.

最后一个是指在灭尽定中，稍后介绍。

“Herein, (a) it is next to the Path in the cognitive series of the Path.

“此中：（１）（果）于道的过程中为‘在道之后’

(That means the Path thought process.)

（意思是在圣道的心路过程中。）

(b) Each one that is subsequent to a previous one is next to Fruition.

（２）后后（的果）在前前的‘果之后’，

[c] Each first one in the attainments of Fruition is next to change-of-lineage.

（３）于果定中的前前（之果）是‘在种姓之后’。

And Conformity should be understood here as ‘Change-of-lineage’ (Here actually conformity is called ‘change-of-lineage’.); for this is said in the Paṭṭhāna.”

这里的‘种姓’，当知即是随顺智。即如《发趣论》中说……”

So he cites the Paṭṭhāna as proof.

这里论师引用《发趣论》为证。

“In the Arahant conformity is a condition, as proximity condition, for Fruition attainment.

“阿罗汉的随顺，依无间缘为果定之缘。

In Trainers, conformity is a condition, as proximity condition, for Fruition attainment.”

诸有学的随顺，依无间缘为果定之缘。”

So in the Paṭṭhāna the word ‘conformity’ is used, not ‘change-of-lineage’.

因此，在《发趣论》中，使用的是“随顺”，而不是“种姓”。

What he describes here as change-of-lineage is actually to be taken as conformity.

这里所说的“种姓”，实际上应该被看成“随顺”。

“ (d) The Fruition by means of which there is emergence from the attainment of cessation is next to the base consisting of neither perception nor non-perception.”

“（4）从灭定出定（所得）的果是在非想非非想处之后。”

That is during and after the cessation attainment.

这是在灭尽定中，或在其之后。

We will come to that later.

我们稍后会对此进行解释。

Paragraph 15 “Herein, all except the Fruition that arises in the cognitive series of the Path occur as Fruition attainment.”

第 15 段：“此中：除了于道的过程生起的果之外，余者都是由果定转起的。”

Except those that arise in the Path thought process, the other Fruition consciousnesses occur as Fruition attainment described here.

除了那些在圣道心路过程生起的外，其他的果心都是在果定中生起的。

“So whether it arises in the cognitive series of the Path or in Fruition attainment,

“如是这为（此果）于道的过程或于果定的生起法：

Asceticism’s Fruit sublime

最上的沙门果

Which tranquilizes all distress,

令不安者安，

Its beauty from the deathless draws,

涅槃为所缘，

Of a sweet purifying bliss

唾弃世间乐，

It is the fountainhead besides,

是清净寂静。

Whose honey-sweet ambrosia

（沙门之果）甜如蜜，

A deathless sustenance provides.

以有食素净乐

Now if a wise man cultivates

可意极可意的

His understanding, he shall know

甘露而滋润。

This peerless bliss, which is the taste

这圣果之乐是无上乐，

The Noble Fruit provides; and so

因为是智者修慧的所得，

This is the reason why they call

所以

Experience here and now aright

才能尝此

Of flavor of the Noble Fruit

圣果的乐味。

A blessing of fulfilled insight.”

这是修习毗钵舍那的功德。”
This is the benefit of vipassanā meditation.
这是观禅的利益。
Next we come to the attainment of cessation.
接着讲灭尽定。
‘Attainment of cessation’ means attainment of cessation of citta, cetasika and rūpa born-of-citta.
“灭尽定”的意思是获得心、心所和心生色法的止息。
That is called ‘attainment of cessation’.
这被称为灭尽定。
In this attainment the activities of mind are temporarily suspended.
在这种定之中，心理活动暂时地停止了。
When a person is in that attainment, there is no mental activity whatsoever.
当行者处于这样的定中时，没有任何心理活动。
He may be like a statue for as long as he wishes, say for one day, two days, at most for human beings for seven days.
他可以随心所欲地像个雕像，持续任何时间，例如一天、两天，对于人类来说，最多是七天。
During that period he may be like a statue.
在这段时间内，他可能像个雕像。
And then there are questions and answers.
然后是问答。
Let’s go to the answers.
我们来看回答。
Paragraph 18 “What is the attainment of cessation?
第 18 段：“什么是灭定？
It is the non-occurrence of consciousness and its concomitants owing to their progressive cessation.”
是以次第而灭心及心所法之不转起。”
When a person enters into this cessation, he has to go into the jhānas one by one.
当行者进入此种灭尽定，他需要依次地进入禅那。
He enters into first jhāna, and then enters into the second jhāna and so on.
他首先进入初禅，然后进入二禅，等等。
When he enters into the second jhāna, initial application (vitakka) ceases.
当他进入二禅的时候，“寻”停止。
And when he enters into the third jhāna, sustained application (vicāra) ceases and so on.
当他进入三禅的时候，“伺”停止，等等。
So they cease gradually until he reaches the fourth arūpāvacara (formless) jhāna.
因此，这些禅支逐渐停止，直到他进入无色界禅那。
‘Attainment of cessation’ means cessation of consciousness and its concomitants.
“灭尽定”的意思是心和心所的止息。
‘Its concomitants’ means cetasikas.
“心所”在这里的英译是“concomitants”。
“Who attains it?
“谁入彼定？
Who do not attain it?
谁不入彼定？

No ordinary men, no Stream Enterers or Once-Returners, and no Non-Returners and Arahants who are bare insight workers, attain it.”
一切凡夫、须陀洹、斯陀含、乾观的阿那含及阿罗汉不入定。”
That means beings who practice only vipassanā and become Non-Returners and Arahants cannot enter into this cessation attainment.
意思就是只是修习观禅，成为不还果和阿罗汉的人无法进入灭尽定。
Even if you are a Non-Returner or an Arahant, if you do not have jhānas, then you cannot enter into this attainment.
即使你是不还果或者是阿罗汉，如果你没有禅那，你也无法进入灭尽定。
Those who practice jhāna first, then practice vipassanā, and attain to the third stage and fourth stage of enlightenment can enter into this attainment.
那些首先修习禅那，然后修观禅，达到觉悟的第三个阶段和第四个阶段的行者，就可以进入灭尽定。
“But both Non-Returners and those cankers destroyed (That means Arahants.) who are obtainers of the eight attainments (That means four rūpāvacara jhānas and four arūpāvacara jhānas.
“获得八等至（意思就是四个色界禅那和四个无色界禅那，这被称为八等至，
They are called ‘eight attainments’ or we may say ‘nine attainments’ if we take the rūpāvacara to be five.), attain it” and so on.
如果我们将色界分成五个，就是九等至）的阿那含及漏尽者（阿罗汉）入定。”
“And these qualifications are not to be found together in any persons other than Non-Returners and those whose cankers are destroyed, who are obtainers of the eight attainments.”
“而此（灭定的）完成（ qualifications），除了获得八等至的阿那含及漏尽者之外，余者是没有的。”
The qualifications mentioned in the quotation are not to be found together in any persons other than the Non-Returners and Arahants.
除了不还者和阿罗汉之外，不能获得此灭定的“完成”。
“That is why only they and no others attain it.”
“所以只是彼等（二者）入定，余者不然。”。
Non-Returners and Arahants who have eight jhānas or nine jhānas can go into this attainment of cessation.
具有八个禅那或者九个禅那的不还者和阿罗汉能够进入灭尽定。
“But which are the two powers?”
“什么是二力？”
Actually they are digressions.
实际上，这里离题了。
We will go to paragraph 27.
我们看第 27 段。
“Mastery: there are five kinds of masteries.”
“五自在。”
They are also described in chapter 4.
这些在第 4 章解释过。
So I want you to note down chapter 4, paragraph 131 and following.
我希望大家记下第四章 131 段开始的段落。
You may go back and read about them.
你们可以翻回去看看。
“Where do they attain it?”
“于何处入定？”

In which realms can they attain or can they go into this attainment?
在哪个生存地他们可以进入这种定？
That is in paragraph 29.
大家看第 29 段。
“In the five-constituent becoming.”
“是于五蕴有。”
Do you know the five-constituent becoming?
大家知道五蕴有吗？
That means where there are five aggregates.
也就是具有五蕴的地方。
Human beings, devas, and rūpāvacara Brahmās have the five-constituent becoming.
人类、欲界天、色界梵天具有五蕴有。
But the arūpāvacara Brahmās do not have the five-constituent becoming; they have only four.
但是无色界梵天没有五蕴有，他们只有四蕴。
“In the five-constituent becoming.
“是于五蕴有。
Why?
何以故？
Because of the necessity for the succession of [all] the attainments.”
因由次第定生故。”
In order to get into this attainment of cessation, one must begin with the first rūpāvacara jhāna and then the second, third, fourth, and so on.
为了进入此种灭尽定，行者比如从第一个色界禅那开始，然后是第二个，第三个，第四个，等等。
But if you are reborn as a formless brahmā, you do not have the four rūpāvacara jhānas.
但是，如果你投生为无色界梵天，你就不能具有四个色界禅那。
So you cannot enter rūpāvacara jhānas in the formless state.
因此，你就不能在无色界进入色界禅那。
If you are reborn as a formless brahmā, you cannot enter into the rūpāvacara first, second, third, fourth and fifth jhānas.
如果你投生为无色界梵天，你不能进入色界初禅、二禅、三禅、四禅、五禅。
“But in the four-constituent becoming (That is arūpāvacara.) there is no arising of the first jhāna, etc., and so it is not possible to attain it there.
“于四蕴有（无色）是没有初禅等生起的，所以在彼处（四蕴有）不能入（灭）定。
But some say that is because of the lack of a physical basis [for the mind there].”
亦有人说（于四蕴有）是没有心所依的（故不能入灭定）。”
So some people say that because there is no physical basis for the mind there, that cessation attainment cannot be entered into.
有些人说是因为在那里没有心所依，因此无法进入灭尽定。
Actually not only the physical basis but all material properties are not found in the arūpāvacara.
实际上，不仅是没有心所依，在无色界没有任何色法。
Paragraph 30 “Why do they attain it?
第 30 段：“为什么入定？
Being wearied by the occurrence and dissolution of formations, they attain it thinking ‘Let us dwell in bliss by being without consciousness here and now and reaching the cessation that is Nibbāna.”
因为厌恶诸行的种种生灭转起，想道：‘即于现世而成无心，我将至于灭的涅槃而住于乐’，这样便入定了。”

Now they are wearied by the arising and disappearing of formations.
因此，他们厌恶诸行的生灭。

So they want to dwell in bliss by being without consciousness here and now and reaching the cessation that is Nibbāna.
因此，他们想当下就安住在无心之乐中，获得止息，也就是涅槃。

It is also a way of kind of enjoying themselves, that is to be without mental activities for some time.
这也是自我享受的一种方式，在某一段时间内没有心理活动。

Paragraph 31 “How does its attainment come about?
第 31 段：“如何入定？

It comes about in one who performs the preparatory tasks by striving with serenity and insight and causes the cessation of [consciousness belonging to] the base consisting of neither perception nor non-perception.
即曾行预备的工作，依止观的努力，灭非想非非想处者，如是入（灭）定。

One who strives with serenity alone reaches the base consisting of neither perception nor non-perception and remains there, while one who strives with insight alone reaches attainment of Fruition and remains there.
因为以止努力者，则只得非想非非想处定为止；苦只以观努力者，则仅得果定为止。

But it is one who strives with both, and after performing the preparatory tasks, causes the cessation of [consciousness belonging to] the base consisting of neither perception nor non-perception, who attains it.
然以止观的努力，已作预备的行为，而灭非想非非想处者，则他入于（灭）定。

This is in brief.”
这是略说。”

So you must practice samatha and vipassanā coupled when you want to get into this attainment of cessation.
因此，你如果想要进入灭尽定，必须止观一起修习。

If you do only samatha, you cannot get into this cessation attainment.
如果你只是修止，你不能进入灭尽定。

And also if you do only vipassanā, you cannot get into this attainment.
同样地，如果你只是修观，你也不能进入灭尽定。

So first you enter into first jhāna.
因此，你首先必须进入初禅。

Then you emerge from this first jhāna and practice vipassanā on the first jhāna.
然后从初禅出来，以初禅为所缘修习观禅。

So it goes in pairs, samatha and vipassanā, samatha and vipassanā.
这样止禅和观禅配对进行。

Paragraph 32 “But the detail is this.
第 32 段：“其次为详说：

When a bhikkhu who desires to attain cessation has finished all that has to do with his meal and has washed his hands and feet well, he sits down on a well-prepared seat in a secluded place.
兹有比丘，欲入灭定，食事已毕，善洗手足，于远离处，坐于善敷的座上，

Having folded his legs crosswise, set his body erect, established mindfulness in front of him (That means towards the meditation object.), he attains the first jhāna, and on emerging he sees the formations in it with insight as impermanent, painful, not self.”
结跏趺已，持身端正，置念面前，入初禅已，出定之际，而观诸行为无常、苦、无我。”

“This insight is threefold insight that discerns formations, insight for the attainment of Fruition, and insight for the attainment of the cessation.”

“观有三种，即（１）行把握观，（２）果定观，（３）灭定观。”
There are three kinds of vipassanā.
有三种形式的观。
“Herein, insight that discerns formations, whether sluggish or keen, is the proximate cause only for Path.”
“此中：（１）行把握观是或钝或利，然而必为道的近因。”
You practice vipassanā and it is the cause only for the Path.
你修习观禅，这只是圣道的近因。
“Insight for the attainment of Fruition (That means insight practice for the attainment of Fruition.), which is only valid when keen, is similar to that for the development of Path.
“（２）果定观（也就是为了获得果定而修观）当唯是利，犹如修道。
Insight for the attainment of cessation is only valid when it is not over-sluggish and not over-keen.”
（３）灭定观当不过钝亦不过利。”
If it is over-sluggish, it cannot cause the cessation of the neither perception nor non-perception.
如果是过于钝，不能导致非想非非想的灭尽。
And if it is over-keen, if it is too strong, too keen, then it will go on to the Fruition and not to the cessation attainment.
如果是过于利，如果过于强烈，太敏锐，它就会达到圣果而不是灭尽定。
If it is too keen, it sees dangers and others in the formations.
如果过于利，会在诸行中观察到过患等等。
So it leaps into Fruition attainment, not cessation attainment.
这样它就会跃进果定，而不是灭尽定。
So here the insight should not be over-sluggish or over-keen.
因此，这里的观不能过于钝，也不能过于利。
“Therefore he sees those formations with insight that is not over-sluggish and not over-keen.”
“是故他应以不过钝及不过利的观而观彼等诸行。”
Paragraph 34 “After that, he attains the second jhāna, and on emerging he sees formations with insight in like manner.
第 34 段：“此后入第二禅而出定，这里亦同样的观彼诸行。
After that he attains the third jhāna” and so on.
此后入第三禅……”等等。
“After that he attains the base consisting of boundless consciousness (That means the second arūpāvacara jhāna.), and on emerging he sees formations in it in like manner.
“乃至入识无边处定（意思就是第二无色界禅那）而出定，这里亦同样的观彼诸行。
Likewise he attains the base consisting of nothingness (third arūpāvacara jhāna).
其次入无所有处定（第三无色界禅那）
On emerging he does the fourfold preparatory task.”
而出定之后，作这样的四种准备行为。”
So after emerging from the third arūpāvacara jhāna, he must stop entering into jhāna.
因此，从第三无色界禅那出来之后，他必须停止进入禅那。
He must do these four preparatory tasks.
他必须做这四种准备行为。
Now the translator got it wrong here with regard to non-damage to other’s property.
这里，译者将“使无损害属于诸人的资具”（non-damage to other’s property）翻译错了。
It is non-damage to the property that is not attached to him.

应该是“无损害不附属于他的资具”（non-damage to the property that is not attached to him）
So the first one is important.
第一条很重要。
I checked it with the other translation made by a Burmese author.
我看了其他缅甸译者翻译的，
He was also wrong.
也翻译错了。
What it really means is non-damage to the property that is not physically attached to him.
应该是“无损害不接触他身体的资具”（non-damage to the property that is not physically attached to him）。
Maybe they are misled by the word ‘nānābaddha’ in Pāḷi.
可能，这些译者误解了“nānābaddha”这个词。
It is the opposite of the Pāḷi word ‘ekabaddha’.
它是巴利语“ekabaddha”的反面。
That means ‘attached to’, ‘attached to one’, or ‘connected to one’.
“ekabaddha”是“附属于”，“属于某人”，“与某人相关”。
‘Nānābaddha’ means the opposite of that.
“Nānābaddha”的意思正好相反。
So the real meaning is the property that is not physically attached to him.
因此这里的意思实际上是“不接触他身体的资具”。
In paragraph 35 this “refers to ‘what the bhikkhu has about him that is not his personal property:
第 35 段：“即不是属于这比丘一身的（what the bhikkhu has about him that is not his personal property）。
(No. That is wrong.) a robe and bowl, or a bed and chair, or a living room, or any other kind of requisite kept by him but the property of various others.”
（这里的翻译不对）是属于众人的衣钵床椅住屋或其他的任何资具，由他保管。”
No. It is other kinds of requisites that lie unattached to him.
不对，这里是其他不与他接触的资具。
When he enters into this attainment, he has his robe.
当你进入此种定的时候，他会穿僧袍，
Right?
对吧？
He has worn his robe.
他要穿僧袍。
If he has a bowl and puts it to his left, he may have that bowl too.
如果他有一个钵放在身体的左边，他也可能拥有那个钵。
They are connected or attached to his body.
这些都是与他有关系，与他的身体接触。
He may have some other sets of robes or some other things, not with him or not attached physically to him.
他可能还有其他几套衣服或者其他物品，不在他身边，或者不与他身体接触。
For those things he must do something so that they do not get damaged by fire, by water, by bites of rats and so on.
对于这些物品，他必须经过某种某法，才能让它们免于被火、水、老鼠等等损害。
So the first is non-damage to the property that is not attached to him, his property, not the property of others.
因此，第一个是不损害不接触他的资具，他的资具，不是其他人的资具。

If it were possible for others' property to be like insured, we need such a monk, only one such monk.
如果其他人的资具也可以这样获得保险，那么我们只需要一个这样的比丘就够了。

"It should be resolved that such property will not be damaged, will not be destroyed by fire, water, wind, thieves, rats, and so on.

"他应决意使此等资具不受火水风盗及鼠等的损失。

Here is the form of the resolve:
其决意的方法如下：

(he makes the resolution in this way.)
（他应该这样地决意）

'During these seven days let this and this not be burned by fire; let it not be swept off by water; let it not be spoilt by wind; let it not be stolen by thieves; let it not be devoured by rats, and so on'.
'某某等物，于此（入定的）七日之内，不为火烧，不为水漂，不为风吹，不为盗贼所取，不为鼠等所啮'！

When he has resolved in this way, they are not in danger these seven days."
当他如是决定，则（此等资具）于七日之内没有什么危险。"

That means for as long as he is in the attainment.
也就是说只要他在定中，这些资具都不会被侵害。

Paragraph 36 "If he does not resolve in this way, they may be destroyed by fire, etc., as in the case of the Elder Mahā-Nāga.
第 36 段："如果他不作这样的决定，则未免受火等的损失，正如摩诃那伽长老的事相似：

He went for alms into the village where his mother, a lay follower, lived.
据说，这长老入了他母亲优婆夷的村落中乞食。

She gave him rice gruel and seated him in the sitting hall.
那优婆夷施他一些粥，并请他在休息所中坐着。

The Elder sat down and attained cessation."
这长老便坐下而入灭定。"

So he entered into the cessation attainment in the village, in the sitting hall.
因此他在村里的休息所进入灭尽定。

"while he was sitting there, the hall caught fire.

"当他在坐时，这休息所失了火，

The other bhikkhus each picked up their seats and fled.
别的比丘们都各自拿了座具逃走。

The villagers gathered together, and seeing the Elder, they said 'What a lazy monk!'
村人来集；见此长老说：'这懒惰的沙门，这懒惰的沙门'！

The fire burned the grass thatch, the bamboos and timbers, and it encircled the Elder."
火已烧了（屋的）盖草及竹木等，并已包围了长老。"

The fire did not burn the Elder, but everything else was burned.
大火没有烧到长老，但是把其他东西都烧毁了。

"People brought water and put it out.

"人们以水瓮取了水，灭了火，

They removed the ashes, did the repairs (that means like making the ground smooth again and so on.), scattered flowers, and then stood respectfully waiting.
除了灰，净了地，向他散花礼拜。

The Elder emerged at the time he had determined.
长老在预定之时而出定，

Seeing them, he said ‘I am discovered!’
看见了他们说：‘我已被他们发现了’，
(Because he didn’t want the people to know that he was an Anāgāmī or an Arahant.)
（因为他不希望人们知道他是阿那含或阿罗汉）
And he rose up into the air and went to Piyaṅgu Island.”
便升空而去毕云古岛了。”
So “This is no-damage to property (not ‘others’ property’) that is not attached to him.”
应该是“无损害不附属于他的资具”（不是他人的资具）。
Paragraph 37 “There is no special resolving to be done for what is his own personal property.”
第 37 段：“对于属于一己（his own personal property）的衣服座具等是不需要作各别决意的。”
That means what is attached to his body, not ‘his own personal property’.
这里的意思是与他身体接触的资具，并不是属于他的资具。
For the robe he is wearing, he doesn’t have to bother.
因为僧袍已经穿在身上，他不用担心。
He doesn’t have to worry about that.
因此，他不用担心僧袍。
He doesn’t have to make a resolution for the safety of the robe he is wearing.
他不需要为他身上穿的僧袍的安全进行决意。
It will be taken care of.
穿在身上的僧袍是具有保障的。
There is no special resolving to be done for what is attached to his body such as the inner and outer robes or the seat he is sitting on.
对于那些接触他身体的资具——例如内衣和外衣，或者坐具，不需要进行特别的决意。
“He protects all that by means of the attainment itself, like those of the Venerable Sañjīva.
“因为那是必然为定所保护的，如尊者僧祇婆的事相似。
And this is said ‘There was success by intervention of concentration in the Venerable Sañjīva.
所以说：‘尊者僧祇婆的神变是定遍满的，
There was success by intervention of concentration in the Venerable Sāriputta.”
尊者舍利弗的神变是定遍满的’。”
So you go back to chapter 12, paragraph 30.
大家回头去看第 12 章，30 段。
When you see that, you will know.
看了之后，就会明白。
Venerable Sañjīva was in attainment and people didn’t know that he was a monk and so the people put fuel and wood on him and then set it on fire.
尊者僧祇婆在定中，人们不知道他是僧人，因此给他淋上油，放火烧他。
But he was not burned because he was in attainment.
但是他没有受伤，因为他处在定中。
Paragraph 38 “The Community’s (or Sangha’s) waiting is the Community’s (Sangha’s) expecting; the meaning is: till this bhikkhu comes there is no carrying out of acts of the Community (Saṅgha).”
第 38 段：“僧伽的期待，是僧伽的等待和期望。即直至这比丘来为止而不行僧伽羯磨的意思。”
When the Saṅgha does what we call ‘the acts of Saṅgha’, then all monks must assemble to a place.
当僧团进行羯磨的时候，所有的出家人都必须在某个地方集合。
If one monk is absent or away from the assembled monks, then that act becomes invalid.
如果有一个僧人缺席，羯磨就无效。

So he must come to where the other monks are assembled.
因此，行者必须去参加集会。
But when he is in attainment, he may not be able to come.
但是，如果他在定中，他可能就无法前往。
So he must do something about that.
因此他必须进行特别的做法。
“And here it is not the actual Community’s waiting that is the preparatory task, but the adverting to the waiting.”
“在这里，那期待并非他的（入定比丘的）预备行为，但顾念期待是他的预备工作。”
That means thinking of the waiting.
他必须如此顾念。
“So it should be adverted to in this way ‘While I am sitting for seven days in the attainment of cessation, if the Community wants to enact a resolution, etc., I shall emerge before any bhikkhu comes to summon me’.”
“所以他应作这样顾念：‘如果当我坐于这里在七日之间入于灭定之时，僧伽欲行白羯磨等的任何羯磨，则不等什么比丘来召我时，我即出定’。”
So if the Saṅgha expects him, then he will emerge from the attainment.
如果僧团期待他，他就必须出定。
He must resolve like that.
他要这样地进行决意。
Paragraph 39 “But if he does not do so, then perhaps the Community assembles, and not seeing him, it is asked ‘Where is the bhikkhu?” and so on.
第 39 段：“若不这样做，在僧伽集合而不见他之时问道：‘某比丘在哪里’？”等等。
If he does not make the resolution before entering the attainment, then he will not emerge from it automatically.
如果在入定之前他没有这样地决意，他就不能自动出定。
But he will emerge from it when a monk goes to him and just says to him ‘You are expected by the Saṅgha’.
但是，如果有一个僧人前来，对他说：“僧团期待你。”
Then he will surely emerge from the attainment.
那么，他就立刻会出定。
Paragraph 40 Then the third one is the Master’s summons.
第 40 段，第三个是“师召”。
‘Master’ means the Buddha.
“师”指的是佛陀。
If Buddha wants him to come, then he must go to the Buddha and so on.
如果佛陀希望他过去，他必须前往，等等。
It is similar to Community’s waiting.
这类似于僧团的期待。
Paragraph 42 The fourth one is the limit of life duration.
第 42 段，第四个是“寿限”。
So he must think of how long he will live before he enters into this attainment.
在他进入此种定之前，他必须考虑他能够活多久。
At least he must know that he is going to live more than seven days.
他要知道他至少能够活七天。

Otherwise there will be a dilemma.
否则，就会出现困境。
That is because during the attainment death cannot come.
因为，在入定的时候，他可能会死。
So he must surely make this preparatory task although the others can be ignored.
因此，即使忽略其他事情，他必须确保准备好这件事。
So he should attain only after adverting to that.
只有顾念到此，他才可以入定。
“For it is said that while it may be permissible to omit adverting to others (the other three), this however must be adverted to.”
“即是说对于余者（其他三种预备行）或可不顾念，但对于此则必须顾念。”
“Now when he has thus the base consisting of nothingness and done this preparatory task, he then attains the base consisting of neither perception nor non-perception.
“他这样入无所有处定而出定，作此预备的行为之后而入非想非非想处定。
Then after one, or two, turns of consciousness have passed (That means one or two moments of the fourth arūpāvacara jhāna.), he becomes without consciousness.”
在那里经过了一或二心（意思就是第四个无色界禅那的一个或者两个刹那）而成无心，便与灭定接触。”
So consciousness ceases at that moment.
因此，心在此刹那止息。
He achieves cessation.
他进入灭尽定。
There are no cittas, no cetasikas, no rūpa-born-citta.
没有心、心所，没有心生色法。
“But why do consciousnesses not go on occurring in him after the two consciousnesses?
“然而为什么不转起二心以上的心呢？
Because the effort is directed to cessation.”
由于灭的加行之故。”
His effort is directed to cessation, so there is cessation of consciousness.
他的加行被导向灭尽，因此就会有心识的灭尽。
“For the bhikkhu’s mounting through the eight attainments, coupling together the states of serenity and insight is directed to successive cessation, not to attaining the base consisting of neither perception nor non-perception.
“此比丘以止观二法双双的结合，直至八等至都是次第灭的加行。因为不是非想非非想处定（的加行）而是灭的加行，
So it is because the effort is directed to cessation that o more than two consciousnesses occur.”
故不转起二心以上的。”
So there are not many moments of consciousness; only two consciousnesses occur.
因此，这里没有很多的心识刹那，只有两个心生起。
Paragraph 44 “But if a bhikkhu emerges from the base consisting of nothingness without having done this preparatory task and then attains the base consisting of neither perception nor non-perception, he is unable to become without consciousness: he returns to the base consisting of nothingness and settles down there.”
第 44 段：“其次如果那比丘从无所有处定出定，不行这预备工作，入非想非非想处定，则此后不能成为无心，唯又退转住于无所有处。”
So he will not be able to make it disappear; he will go back to the third one.

如果不能成为无心，那么他就会退回第三个禅那。

Paragraph 48 “How is it made to last?

第 48 段：“如何在定？

It lasts as long as the time predetermined for its duration, unless interrupted meanwhile by the exhaustion of the life span, by the waiting of the Community, or by the Master’s summons.”

如是入定者，若无中途寿尽，僧伽的期待及师召，则依此（灭定的）时限而在定。”

Paragraph 49 “How does the emergence from it come about?

第 49 段：“如何出定？

The emergence comes about in two ways thus: by means of the Fruition of non-return in the case of the Non-Returner, or by means of the Fruition of Arahantship in the case of the Arahant.”

在阿那含以生起阿那含果（而出定）在阿罗汉以生起阿罗汉果（而出定），如是有二种出定。”

TAPE ENDS

全剧终

Sādhu!

萨度！

Sādhu!

萨度！

Sādhu!

萨度！