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前面我們一直在說十一遍使，我們現在就開始說十二入。

We talked about the Eleven Universal Agents. We will now talk about the Twelve Entrances.

什麼叫做十二入？這個「入」的意思就是「涉入」，也就是接觸。這樣的接觸、交融，所以說是涉入，也就是已經投入進去了。投入什麼呢？是什麼和什麼接觸、投入呢？那就是六根、六塵，互相接觸、互相涉入。

What are the Twelve Entrances? An entrance is where something "crosses into", comes in contact with, touches, blends. To "cross into" means "to enter" To enter what? What things come into contact? The Six Roots and the Six Dusts come into contact with each other, cross into each other.

「六根」大家都知道，就是眼、耳、鼻、舌、身、意，這六根就是在一個人的身上，我們的生活，眼睛張開就是眼根，我們的眼根所接觸到的一切塵境，看得到的東西都稱為「色」。聽到了，聽到他在洗手的聲音，我聽到了，那就是耳根了。耳根去接觸到，也已經涉入了，因為你聽到他的聲音，所以這叫做「入」，叫做「涉入」。

The Six Roots, as everyone knows, are the Eyes, Ears, Nose, Tongue, Body and Mind. These are parts of our bodies. When our eyes are open, that is the Eye-root. Our Eye-root connects with the material world, which is "form". Everything you can see is called form. If I hear the sound of someone washing their hands that is the Ear-root working. Whatever we are hearing has already entered our Ear-root, so we call it an "Entrance".

六根與六塵相互接觸
根涉塵，塵入根
產生種種分別欲念
稱之為「十二入」

When the Six Roots come into contact with the Six Dusts, the Roots engage the Dusts, Dusts then enter the Roots, creating discernment and desire. This is called the Twelve Entrances.

我們的眼、耳、鼻、舌、身、意，對著六塵境——色、聲、香、味、觸、法，所以合起來是十二，所以稱為「十二入」。

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Our Eyes, Ears, Nose, Tongue, Body and Mind, with Form, Sound, Smell, Taste, Touch, Thought, combine and make twelve. So they are called the Twelve Entrances.

每一個人，每一天，每一個時刻，我們的眼、耳、鼻、舌、身、意這六根在周圍的境界，哪一件事情不是和我們六根、六識交融接觸呢？六根在與六塵「色、聲、香、味、觸、法」交融之間，產生了六識，「眼識、耳識、鼻識、舌識、身識、意識」，這些去分別。

For every person, every day, every moment, there is nothing in the surrounding world that the Six Roots do not come into contact with. The Six Consciousnesses are produced in this way Eye-consciousness, Ear, Nose, Tongue, Body, and Mind-consciousness are all discerning.

**聽到美這歡喜得意
若是批評則瞋怒難平
這都是自心在分別**

Words of praise are pleasing to hear. Yet criticism is hard to take. This is because of the discriminating function of the mind.

光是說「聲」，我們若是聽到別人的讚嘆，我們會起很歡喜的心，感到很得意；若是人家給我們幾句比較不好聽的，批評我們，我們的心從聲音起分別，所以我們的心就起瞋怒。這就是我們的意跟在分別。

Let us talk about sound. If we hear someone praising us, then we are very pleased and proud of ourselves. But if we hear a few words of criticism, then discrimination arises in our mind and we are filled with anger. This is our Mind-root discriminating.

**景物境界是原有的
兩者本來毫不相干
一旦涉入起諸憎愛
就會生諸煩惱而造罪**

External conditions are already there and are unrelated to us. But once we become entangled, feelings of love and hate arise. This gives rise to many afflictions, which lead to wrongdoings.

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所以說起來，境界是本來就有的，就是因為我們自己意識分別而有了感受。就像說話是他在說，為什麼你會為了他的話而生氣呢？話是對方說的，你為什麼會聽到了他所說的話就那麼歡喜呢？

To summarize, the external conditions are already there. The problem is with us. He can say what he wants, but we do not have to be angry at what he said. The words are theirs. Why do you become so happy when you hear what they say?

這本來就是不相干的東西，你去牽扯、去起分別，這樣涉入，這都是我們在這之間「起諸增愛」，所以就起很多煩惱，如此就會「造一切罪」。

It is fundamentally unrelated to you. You get involved, begin to discriminate, and enter into it. This explains "the arising of all love and hate". Because of this, many afflictions arise. That is "the creation of all wrongdoings".

很多東西在日常生活中，你好好細細去分析，都不離開六根六塵，在我們的意境中產生很多的煩惱就是因為其中有「緣」。

If you thoroughly and carefully analyze many things in your life, you will find they are not separate from the Six Roots and the Six Dusts. In the realm of our consciousness, we create many afflictions because there is "affinity".

「緣」就是眼根緣著色境，要不然你的眼睛閉起來，根本就不會知道這朵花是綠色的或是紅色的？你的眼睛沒有和他接觸，這個東西是圓的或是四方的，都和我們沒有關係。

For example, the Eye-root has an affinity for form. Otherwise, when you close your eyes, you do not know whether the flowers are green or red. Your eyes have not connected with them. Whether something is round or square has no relation to us.

就是因為我們的眼睛張開，所以和那個境界的距離不遠，所以我們看到。這中間的距離作我們的緣，這種緣就是由我們的眼根和外面的境界，以及中間的距離是看得到的，這條線拉過來。我們的「意」就是這條線，以我們的根去對境，從意去緣，去衍生出分別，衍生出這是我愛的、我不愛的，我在生氣、我在高興等等...這都是一個緣，中間有這個「緣」的牽引，所以稱為十二入。

It is only because our eyes are open and we are close to that object that we can see. The space in between is our connection. When our eyes are open, and external conditions are within our sight, a connection is made. Our mind makes this connection, using our Roots to meet the world. The mind makes this connection, and gives rise to

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"love" and "hate", or "I am angry", "I am happy". This is how affinities form. Because there is the pull of affinity, it is called The Twelve Entrances.

要不然眼歸眼、色歸色，就是因為中間有了這個緣，所以眼和色自然合在一起。當眼和色糾結在一起，中間有這個「意」去分別，所以變成有十二入。入，就是將涉入，變成牽扯了、接觸了。

If not, eye and form would remain unconnected. But because there is this affinity, Eye and form are naturally connected by consciousness, which discriminates. So there are the Twelve Entrances. An entrance is a means to be let in, to become involved and connect with.

佛陀因為眾生迷，迷於那裡？迷於色中，就是迷於外面的塵境。人人都是因為迷於外在的塵境、迷於色中。「色」我常常在說：「只要是看得到的東西，都叫做色。」

Sentient beings are deluded. How are they deluded? In the midst of form. They are lost in sense objects. Everyone is lost in the external world, deluded in the midst of form. What is form? "Form," we always say, is those things that our eyes can see. Those are called form.

我們現在聽到外面的聲音，我們就差不多知道那是鳥。鳥？你知道鳥兒現在在哪裡嗎？我們的意識一動，就想「鳥現在在樹上。」鳥長什麼樣子？大家的意識當中又浮現出鳥的形態，麻雀、雀鳥，現在待在樹上。一隻而已嗎？應該不是，有幾隻的鳥兒在那個地方，說不定一棵樹上，有很多的鳥兒停歇在哪個地方，所以有群鳥共鳴。有一群的鳥兒，這邊也有，那邊也有，這是色的塵，而聲也有聲塵。

We are now listening to the sounds outside; we know we hear a bird. Do you know where it is? Everyone's Mind-root will know that the bird is up in a tree. What does it look like? Everyone pictures its appearance. It is a sparrow. At this moment it is in a tree. Is it only one bird? Probably not, there are a few birds over there, not necessarily all on one branch. There are many birds perched there, a flock of birds chirping together. There is a flock, some over here, some over there. This is the object of form, and the object of sound.

我們人的心都是被外面的塵境所迷，外面有很多種種的塵境。現在所舉例的只不過是鳥聲，鳥和聲只是一個比喻而已。所以我們往往會被聲和色所迷惑，就是因為這樣，所以佛陀才要來教育眾生。

Our minds are deluded by the Dusts of the world. There is so much there. It is not only the sound of birds, that was just one example. So we are always deluded by sound and form. Because of this, the Buddha came to educate sentient beings.

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佛陀這麼告訴我們：「眼、耳、鼻、舌、身和色、聲、香、味、觸結合起來，這些東西和起來之後，就是受、想、行、識。這受、想、行、識四種心法，歸納起來就是在於意。」所以眼、耳、鼻、舌、身、意，其實這個意字，就是受、想、行、識，有這四項。

The Buddha told us that our eyes, ears, nose, tongue and body connect to form, sound, smell, taste and touch. When they come together, the sensation, perception, action, consciousness start to function. To summarize, they are function of the mind. So in the Six roots, the "mind" is actually sensation, perception, action and consciousness, these four functions.

我現在在這裡說話，你們眼裡看著師父，看到我在這裡，你們面向這裡，後面還有佛像。但是我這個人，我會動，我開口動舌，我會發出聲音。所以我的形、我的相、我的動作你看到了，耳朵聽到了。在這之間，師父說了這麼多，在你們聽到的感受呢？你們的感受是什麼？

I am speaking here now, your eyes are looking at me, seeing me over here. You are looking here. Behind me there is a statue of the Buddha. But as for me, I will move, I will open my mouth to speak, my voice will come out. You see my appearance, my shape, you see my actions. Your ears hear my words I have said so much. What do you feel when you hear me? What are your thoughts? What are your sensations?

是覺得「時間怎麼過得這麼慢？我很想出去。因為坐久了會累！」這種想要起來行動。其實這個「行」，不只是粗相的起來運動而已，其實也是我們的心在運作，非常微細。

Do you think time is passing too slowly? You may want to leave. Sitting for so long makes you tired, so you want to get up and move around. The aggregate of "action" is actually more than just simple physical movement. It is also your mind working. It is extraordinarily subtle.

甚至不只是我們的心在運作，外面的時間、外面的空間等等...都不斷運轉，這種時間、空間，也是在很微細的運行中，一直消逝掉了。

Your mind is not the only thing working. Outside, time and space are constantly moving. Time and space are also moving minutely, constantly fading away.

日夜時間的過去，以及我們自己新陳代謝，不斷生滅，我們人從小到老到死這之間，這也是在不知覺中的行蘊一直過去。所以說起來，隨著「受、想、行」的運行，我們不斷在造作，從外面的境界到我們內心的造作，如果我們的動作有一念的偏差，那叫做「業」。

Days and nights pass, and our body is constantly metabolizing; cells are created and destroyed. For people, from youth to old age to death, the imperceptible Action

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Aggregate goes by like this. We constantly create and experience sensations, perceptions and actions. Whenever we connect with external conditions, if one misguided thought affects our actions, that is called karma.

起心動念，歡喜不歡喜，喜怒哀樂、情、仇等等...這些意識造作之後，歸納起來就是存在「識」中。所以「受、想、行、識」這四項就是歸納在心法當中，在我們的心中造作。這個心，名為「意」，所以說是「心意」，所以這四樣東西歸納在「意」。

Everything that arises in the mind, our likes or dislikes, happiness, rage, grief, enjoyment, etc., once these are created, they are stored in our consciousness. Sensation, perception, action and consciousness, these four, are all mental phenomena. This mind is called "consciousness". These four things are how consciousness functions.

所以我們日常的生活，和外面的境界，透過「受、想、行、識」都合在一起，就是涉入，就是交融、會合、接觸，就是和我們平時的生活分不開，這就都是「法」。

In our daily living, when the outside world, which is form, and sensation, perception, action and consciousness, all combine, this kind of Entrance is mixing, coming together, connecting. It cannot be separated from our daily lives. This is called Dharma.

佛陀的慈悲，很微細地對我們說：「我們日常的生活，外面的境界，以及我們過去、現在、未來，什麼樣的業結合在一起，其實就是在這裡。」

In His Compassion, the Buddha has told us that, "In our daily lives, the external world, our past, present, and future, Whatever kind of karma we have accumulated, they are actually all right here."

在過去，佛世的時代，有一位比丘，他每天聽佛說法，知道自己要修行，但是經過了很長一段時間，他還是不瞭解。雖然佛陀就在身邊，同樣每天都說法給他們聽，但是他的心很迷惑。他就對佛陀說：「佛啊！我到現在為止，一直在聽佛說法，我到底是什麼樣的人？我現在在什麼地方？我修行在修什麼？我都不知道，我還是無法瞭解什麼是修行？而我是什麼？我現在在哪裡？我都不知道。」

When the Buddha was alive, there was a bhiksu who listened to Him every day. He knew that he should practice, but after a long period of time, he still did not understand. Although the Buddha was by his side and constantly teaching him the Dharma, one day his mind was very puzzled. He said to the Buddha, "Buddha, up until now, I have listened to you teach the Dharma. What kind of person am I after all? What kind of place am I in? What practice have I been practicing? I still do not understand. There is no way I can understand. What is practice? What am I? Where am I? I don't know at all."

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因為聽得愈多，佛有時候說不能執我，不能執常，不能執斷，不能執...等等很多。他聽了之後覺得：「到底萬法說到最後都沒有了，名分析到最後也都是假的，到底我的地方在哪裡？什麼是我？我已經什麼都不知道了。什麼叫做修行？」他就很誠懇的請教佛陀。

He had heard so much. Sometimes the Buddha said not to cling to self, not to cling to Permanence or to Nihilism, or to so many other things. This bhiksu felt that in the end, everything was nothing, because there is really nothing behind the words. "Where am I after all? What is Self? I don't know anything What is this thing called practice?" He sincerely pleaded with the Buddha for answers

佛陀很慈悲就對他說：「法聽了這麼多，這麼多東西你都漏掉了，沒有一樣你能與法會合，法也要心去會合，就算是聽了很多，名相都知道，但是法如果不去整理，心就無法與法會合，所以你才會什麼都不知道，反而就此鬆散掉了。」

The Buddha was very compassionate and said, "You have heard so many teachings, and so many things have leaked out. You cannot even connect with one teaching. You need your heart to connect with the Dharma. You have learned so many terms, but if you do not sort out the Dharma, you cannot connect, so you do not know anything. Instead, you have become unfocused."

「告訴你很簡單，不離開兩種法。這兩種是什麼法？就是『眼對色』，就這兩樣很簡單；或是『耳對聲』，也是兩種法而已。所以為什麼是『法』，就『眼』和『色』這樣算是法嗎？還有中間有一個『意』，用了這個『意』為緣著『眼』和『色』。」

"I will tell you, it is very simple, just two kinds of Dharma. What are the two kinds? 'Eye to Form', just these two kinds. Or 'Ear to Sound'. They are also two kinds of Dharma, nothing more. Are Eye and Form the Dharma? In between them there is the mind, which acts as the connection."

「就像你看到東西，就是因為你的意去分析。譬如我看一朵花，本來很簡單，但是我的意就會去分析，這朵花是什麼花？它是什麼顏色的？現在在我面前的這朵花是綠色的，為什麼這朵花是綠色的？而這朵花是什麼花？玫瑰、玫瑰花。玫瑰花還沒有開花的時後是什麼呢？就是花苞，花苞包住了還沒有開。它還沒有花苞之前又是什麼？像這樣追根究底，應該可以瞭解，光是一個眼和色，中間也還要有『意』做分析。」

"When you see something, your mind analyzes it. I see a flower. It is quite simple. But my mind analyzes it. What kind of flower is it? What color is it? Right now before me, this flower is green. Why is it green? What kind of flower is it? It is a rose. Before the rose came, before it had flowered, what was it? It was a bud. The bud still had not

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opened. What about before it was a bud? What was there? We trace things back to their root. There is only Eye and Form, and in between, the mind will analyze."

有一天在我們的教育志業的「志策會」上，聽到生科院，專門在研究生物的，有一位教授拿出一些苦瓜，讓大家試吃苦瓜。我們會覺得，苦瓜自古以來就有了，廚房大家都知道這是苦瓜，切一切就下去煮了，煮好就可以拿來吃。原來沒有那麼簡單，苦瓜還有改良，而且將苦瓜分析裡面的成分，原來苦瓜裡面有成分是可以治癌的。

One day, in our education planning meeting, members of the Life Science Academy, which studies organisms, were there. I was listening to their analysis. There was a professor who took out some bitter melon for everyone to try. You would think that since bitter melon has been around since ancient times, everyone knows that if you slice and boil it, you have a side dish. But it turns out that it is not that simple, there is more to bitter melon. Studying it in more depth showed that it can fight cancer.

我們現在一直在研究，這些東西要以什麼方法食用？什麼樣的人的體質，有什麼樣的癌細胞，這種生物能破壞那樣的細胞，能生長什麼樣好的細胞，讓我們能健康。看，這就是在眼和識當中，眼去看了，同時，那個「意」就會去探討、分別這是苦瓜，這是絲瓜。法就是這樣，世間就是這兩種法。

Now we are constantly researching how to best eat these foods; what kind of health and cancer cells a person has, which foods can destroy these cells and nourish healthy cells so one can be healthier. See, this is all within Eye and Consciousness. The eye discerns that this is bitter melon, that is squash. So the consciousness probes deeper. The Dharma is just like this. The world is these two kinds of Dharma.

聲就是耳朵和外面的聲塵交合，你就會去探討：「這是什麼樂器？」可以分辨出風琴是風琴的聲音，反正很多的樂器...如何去敲打會有什麼的聲音。

The ear is connected to the sense object of sound. We investigate why a pipe organ sounds like a pipe organ, or why all instruments have different sounds based on how you play them.

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一對一中就有法
眼耳鼻舌身和色聲香味觸
結合起來
以意為緣去分析
就會產生法

There is Dharma in the connection of corresponding Roots and Dusts. Besides the combined functions of the eyes, ears, nose, tongue and body connecting with form, sound, smell, taste and touch, the analyzing consciousness is the condition that causes the arising of mental phenomena.

總而言之，我們要去瞭解法，其實很簡單，就是一對一，在這一對一當中就有法；就是「意」去分析，這就是法。

To sum it up, if we want to talk about Dharma, it is easy. It is just one to one. In one to one, there is Dharma. When the mind begins to analyze, mental phenomena arise.

佛法實在是很深奧，但是不離開我們的生活。各位，時間是不斷地在過去，但是外面的塵境是無量無數，我們如果用心體會，其實能增長我們很多的智慧；我們如果沒有用心，就反而會增長很多業力、業識。

The Buddha-Dharma is actually quite profound, but it is still a part of our everyday life. Everyone, time is constantly passing. The external world is infinite and immeasurable, but if we mindfully experience it, it can actually greatly increase our wisdom. If we are not mindful, then we will increase our karmic force.

各位，「增長智慧」和「增長業力」這都只是在於「意」的分界線而已，所以大家要時時把心照顧好。所以要多用心！

Everyone, this mindfulness is the only difference, so always take good care of your mind. Please always be mindful.

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