



The Twenty-Five-Fold Self

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每一天都有一分期待，我們如何能夠在佛法中多一分瞭解？佛法如大海，如何才能一滴、一滴，以水潤漬眾生？

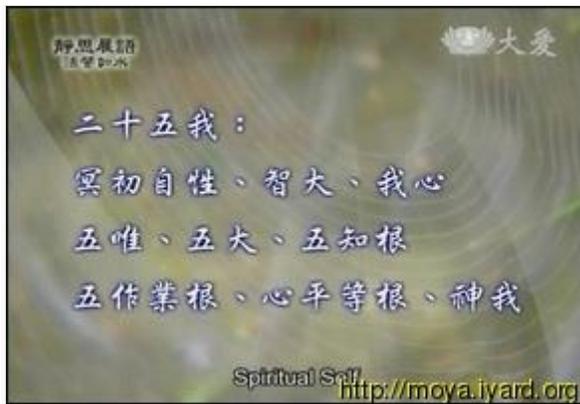
Every day we hope to understand more of the Buddha-Dharma. The Buddha-Dharma is like an ocean. How can we nourish all beings with this water?

各位，我們能夠得到心靈的法水，我們就要先以此法水普遍在人人的心中，這叫做救世之明。

Everyone, when we obtain Dharma-water for our minds, we must pass on this Dharma-water to others. In that way, we help the world and its people.

我們是發願要成為救世間的人。佛陀慈悲，他已經來人間設教，我們應該要能夠受教，並且好好用心施教。所以這有很多法的名相，我們應該要去瞭解。

The Buddha, in his compassion, established the teaching methods. To mindfully apply them, we should understand the various Dharma terms.



二十五我：
冥初自性、智大、我心
五唯、五大、五知根
五作業根、心平等根、神我

五唯、五大

The 25-Fold Self: Original Self-nature, Awakening, Awareness, Awareness of "I," Five Subtleties, Five Elements, Five Roots of awareness, Five Functioning Faculties, Rood of Equality, Spiritual Self.

在前面《靜思晨語。法譬如水。十八界》我們也說過了十八界，接下來則是「或因二十五我而造一切罪」。

We have discussed the Eighteen Realms. Next, we will discuss how the "25-Fold Self may cause all wrongdoings".



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The Twenty-Five-Fold Self

這廿五個「我」，怎麼有那麼多個我呢？在這麼長的時間以來都是在說我，如果沒有「我」，哪有話可說呢？你們大家如果沒有你的我，哪有人聽呢？無論是你或者是我，其實每一個人都有一個自我的「我」，所以造成這麼多的「妄我」，迷失的我，所以就最造很多的罪業。

The 25-Fold Self, how can there be that many? So much time has been spent talking about the self. If there is no "self," what is there to talk about? If all you do not have a "self", who is here to listen? We all possess our own sense of "self", thus, we have created many illusory selves, become lost, and committed many wrongs.

所以我們要常常自我反省，反省在這個無我的境界當中，是迷失了？或者是透徹明瞭？從小我變成大我，或是從小我變成迷失——迷失的我，或者是很傲慢的我。所以這個我們就要去善加分別。

Therefore, we should always reflect upon ourselves. In the "selfless" state of mind, are we deluded or clear? Did we transform the "self" into a Greater Self or into a delusive self that is egoistic? We should know the difference.

有的人就說：「既然是這樣，都已經無我了，還要談什麼『我』呢？」對，最怕的就是「我」的偏差。

One may ask, if there is no self, how can we discuss the "self"? What we worry most about is the deviation of self.



**學佛是學佛陀的大覺
將小我化成大我
這種「我」就是「大覺」**

We practice Buddha-Dharma to learn the Buddha's great awakening, Let us transform the limited "self" into a Greater Self; this is "great awakening".

我們若是可以從小我變成大我，從我自己個人，我能同體大悲；從我自己個人，我也可以體會這個家庭。所以知道我要負起責任，從我的家庭擴大到整個社區，社區平安我的家庭才能平安；從社區能擴大到整個社會，整個社會能祥和、無災難，這才是我們整個社會人群的幸福，才是我們個人的平安。

We should transform the self into a Greater Self. Each of us can have All-embracing Compassion by first taking care of our family responsibilities, and then expanding our sense of responsibility from our family to the entire community. A family is safe when the community is peaceful. Then we can expand it further, to society. If society is harmonious and free of calamity, then all of us in this society are blessed and can live in peace.



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這個「我」如果可以這樣運用，還能夠推展到普天之下，這種小我化成大我，這種「我」就是「大覺」。我們要學佛，不就是要學得佛陀的大覺嗎？

If we can use our "self" in this fashion, to encompass the world and transform the limited "self" to a Greater Self, then there is "great awakening," Don't we practice Buddha-Dharma to learn the Buddha's great awakening?

所以我們在這個「我」字，同樣是這個我，倘若迷失了，那就徹底是個凡夫。每天看到的新聞，都是那麼多顛倒迷茫，迷失自我的人所造出來了，很多的社會新聞。所以佛陀要讓我們可以瞭解的更為透徹，我們若能透徹，晶瑩如琉璃，這樣我們就沒有「我」了！

The same "self" can also be entirely different. If we are delusional, we are truly ordinary beings. In the daily news we see many examples of people with distorted thinking. These misguided people make a lot of headlines. The Buddha wanted us to comprehend thoroughly. If we understand the concepts clearly, our minds will not be tainted.

所以「廿五我」，外道也有他們的解釋，同樣對於廿五我，外道也有著廿五我的分析。佛陀怕我們混淆不清，所以把這些外道的廿五我，分辨得更為清楚，讓我們可以更加瞭解。

The 25-fold Self was also spoken of and analyzed by heretics. The Buddha was afraid that we might be confused, so He explained the 25-Fold-Self in a way that we can understand.

所以，第一就是「冥初自性」。外道認為，他們在八萬四千劫當中他們都知道，但是在八萬四千劫之前的就不知道，也無法解釋。所以他們就取了一個名詞，叫做「冥初自性」。

The first self is the Original Self-nature. The heretics thought they knew all the events that occurred within 84,000 kalpas. But they had no knowledge of events prior to 84,000 kalpas ago, and no way to explain them. So they called it the Original Self-nature.

這個冥初自性，到底有什麼東西呢？老實說，即使是外道的學者，他如果要依文解釋，他能解釋八萬劫以前的事情，洋洋大觀，可以說出很多的道理，但是相信說這麼多道理，能說到八萬四千劫，或是八萬劫這些事情，自己本身說不定，隔一天到底會變成什麼？他對自己也不知道。

What is the Original Self-nature? Actually, heretical scholars might be able to follow the texts and speak conceptually about events that happened 84,000 kalpas ago. But despite posing so many theories of what occurred 80,000 to 84,000 kalpas ago, they do not necessarily know what will happen to them in the next moment.

就像我現在坐在這裡，對大家依文解釋，解釋到八萬四千劫之前，即使這些我都能對你們說，老實說，到了下一刻會變成怎樣？我也是不知道。每一個人都沒有辦法把握住我們的生命，以及我們未來的環境會如何變化？都不可預料。我們哪能夠預料到八萬劫以前的事情？

If I sit here explaining what happened 84,000 kalpas ago according to the texts, I still do not know what will happen to me in the next moment. No one can have total control ever this life. We cannot predict what the future will hold for us. How can we know events that happened 80,000 kalpas ago?

所以我常常說：「把握當下就是了。」我們若是要分析到八萬劫前的事情，那就是要花費很長的時間，也無法透徹瞭解。所以說起來，我們人人雖然有清淨的自性，如同佛陀所說的，是從無始劫以來，佛陀也不會說，是在八萬劫以前，佛陀是說無數劫、無始劫。

I always say to just seize this moment. If we want to analyze events that happened 80,000 kalpas ago, it will require a long time and we still cannot fully understand it. Each of us possesses a true and pure nature. The Buddha spoke of Beginningless Time. Instead of talking about 80,000 kalpas ago, the Buddha said "countless, beginningless kalpas".



The Twenty-Five-Fold Self

到底是什麼時候生出來的？有的人如此問佛：「人是如何來的？什麼時候出生的？」佛陀說：「無始以來。」再問：「為什麼會出生？」佛陀說：「隨業而生。」這就是要看我們自己。

When did humans appear in this world? Some people asked the Buddha, "How did humans come to exist? When were they born?" In Beginningless Time. How did it happen? According to karma. So it all depends on us.

到底我們問到很久、很久以前，過去生中的事情，三世之前到底我在做什麼？若要問佛我們過去所做的是什麼？佛陀在經典中，佛陀他可以回答：「無數劫之前。」佛陀所回答的也是無數劫之前，或者是在過去生中的時間，過去的過去、再過去，這就叫做無始劫、無數劫。這就是過去生的事情，他能為你解釋過去是這樣，但是時間就是無限、無數，沒有限定在什麼時候。

We want to know events that happened in our past lives. What were we doing three lives ago? If we could, we might ask the Buddha, "What did we do in our past lives? In the Sutras the Buddha spoke of what occurred countless eons ago. He could say what happened countless eons ago, or simply what happened in our last lives. The time before all of this is called Beginningless Time. This all refers to the events of our past lives. He could explain the meaning of the past, but time is countless or beginningless, and without restriction.

所以我們要知道的，什麼是廿五我？我們就要簡單的認識一下。

Therefore, all that we need to know is the meaning of the 25-Fold Self. Let's do a simple analysis.

這個「冥初自性」在外道教的解釋，就是在八萬劫以前，不知道那個時候的自性。若是我們應該要說，我們自己每一個人都有與生俱來的自性。現在則是從「冥初自性」來說廿五我。

The original Self-nature was what existed before 84,000 kalpas ago, a period unknown to the heretics. We should say that each of us possesses a self-nature. Let's start from the Original Self-nature in order to discuss the 25-Fold Self.

從「冥初自性」生「智大」，「智大」就是「覺」，就是從「冥初自性」當中生出了覺性，從「覺大」則是生出了「我心」。什麼最大？就是我心最大。因為我有了心覺，所以我很大。再從我心當中生出了「五唯」——我這麼大，已經覺了，就是從我心當中已經生出了「五唯」。

Original Self-nature leads to Awakening Awareness. Awakening Awareness is enlightenment. Original Self-nature leads to awakened nature. From Awakening Awareness a sense of "I" arises. What is the most important? "I" am most important. Because of the Awareness of "I," the "self" becomes important. From the Awareness of "I" we develop the Five subtleties. The sense of self is great and aware, Awareness of "I" leads to the Five Subtleties.





The Twenty-Five-Fold Self

五唯：
色、聲、香、味、觸

The Five Subtleties: Form, sound, smell, taste and touch.

而「五唯」就是「五微」的意思，就是很極致、很微細，這就和我們平常所說的「一念無明生三細，境界為緣長六粗」的道理也是相同的。所以從這五唯當中，很微妙的生三細。什麼是「五唯」呢？就是「色、聲、香、味、觸」，這叫做「五唯」。

Five Subtleties are Five subtle Points, which are tiny and minuscule. We always say that "A deluded thought gives rise to Three Subtleties. External states lead to the Six Coarse Marks". The theory is the same. The Five Subtle Points give rise to the Three Subtleties. What are the Five Subtleties? Form, sound, smell, taste and touch.



五大：
地、水、火、風、空

The Five Elements: earth, water, fire, wind and space. The Five Roots of Awareness: eyes, ears, nose, tongue and body.

五知根：
眼、耳、鼻、舌、身

Five Functioning Faculties: mouth, hands, feet, and the faculties to urinate and defecate.

再來就是從「五唯」生出了「五大」。有了「色、聲、香、味、觸」，其實從這五項裡面又再生出了五大。「五大」就是「地、水、火、風、空」，這叫做五大。

The Five Subtleties give rise to Five Elements. With form, sound, smell, taste and touch, the Five Elements develop. The Five Elements are earth, water, fire, wind and space. The Five Elements.



從五大就生「五知根」。什麼叫做五知根？那就是「眼、耳、鼻、舌、身」，這叫做五知根。眼睛接觸到色的境界等等，這叫做五知根。

Give rise to the Five Roots of Awareness. What are the Five Roots of Awareness? They are eyes, ears, nose, tongue and body. Eyes connect with forms and so on. Those are the Five Roots of Awareness.



五作業根：

口、手、腳、小便、大便

The five functions: They are the mouth, hands, feet, and faculties to urinate and defecate.

從「五知根」又生出「五作業根」。而這些五作業的根，什麼叫做「五作業」？那就是口、手、腳、小便、大便的根，這就是五作業根。

The Five Roots of Awareness result in the Five Functional Faculties or the five Roots that create karma. What are the five functions? They are the mouth, hands, feet, and faculties to urinate and defecate. These are the Five Functional Faculties.

你看一個人，身體要健康，就要能吃。你看世間多少人因為口味吃了多少的生命？為了逞一時心之快，造了多少口業？這真的是「作業根」。

To be healthy, one must eat. For the sake of taste, many people consume countless lives. To satisfy their egos, many people create bad karma with speech. This is truly a faculty for creating karma.

雙手，看這雙手也可以去做好事，能去幫助人、去輔助人，這也是在作業。人說：「雙手萬能。」對啊！它可以造福，同樣他也會造業。雙手也可以殺盡天下其他的物命，毀掉天下的很多事，所以都在於這雙手。手可以做，也要腳能夠跑得出去，它才能去造業。這口、手、腳，這都是根。

Our hands can do many kind deeds. They can help and guide others. That also creates karma. We say "the hands are omnipotent". Yes, they can create blessings, but they can also create bad karma. The hands can annihilate other beings



and destroy many things in this world. In order for the hands to create karma, the feet must first take them somewhere. Thus, the mouth, hands and feet are the Roots.

再來是小便、大便。怎麼會這麼簡單的這兩項也把它當成是作業根呢？對啊！為我們的身體服務啊！你看，我們吃得下，也要排泄得出來，身體才會健康。調適我們的身體，讓一個人夠健康或者是病痛，這和這兩根大有關係！

Then there are those for urination and defecation faculties that create karma? Because they serve our bodies although we can eat, we need to excrete waste in order for our bodies to be healthy. These faculties regulate our bodies. Whether we are healthy or not depends on these two functions.

各位，每天大小便多麼重要！我們若能夠健健康康，這五根，這五樣的作業根，若能平安順暢，口能很健康，說好話，我們吸收進去的話為營養，和大小便很密切的關係。若是只是吃得下去而排泄不出去，那也很麻煩。

To be able to urinate and defecate daily is important. If we are healthy, these five Roots that create karma can function properly. A healthy mouth will speak kind words. Whether the food we consume turns into nutrients depends on urination and defecation. If we eat but do not excrete waste, it will be problematic.

同樣的意思，舉這個例子大家應該都能夠瞭解，所以這些叫做五作業根。

It is the same idea. You should understand these examples. Those are the Five Functioning Faculties.

再來就是「心平等根」。佛陀對我們說，這個心——肉團心也要健康。我們的肉團心若是不健康，我們想要思想、心腦合一，思想要正確也很困難。所以有一個很健康的肉團心，心腦，應該要說心腦很健康，這也都是根啊！

Next is the Root of Equality. The Buddha told us that the physical heart needs to stay healthy. If the heart is not healthy, it will be difficult for the brain to function and develop right thinking. Thus, one must have a healthy heart and brain. They are also Roots.

有時候說，五條根塞住、三條根塞住，一條根塞住，如此我們就會失去身心的健康。

One's Roots may become blocked, sometimes one, sometimes three, or sometimes even all five. If this happens, our health will decline.

再來就是「神我」，對於「神我」，大家的思想理念是什麼呢？若是外道教，就是認為在天地之間有無量無數的神，所以見廟即拜、見神即叩，但是他能知道，我們的一切一切都是要看自己，我們自己如何轉心境，如何能與天地萬物，真正平等和平的相處。

Next is the Spiritual Self. What are your thoughts and beliefs? Heretics inter prèt the Spiritual Self through the countless gods in the universe. They worship at temples and bow to all gods. But they do not realize that everything depends on oneself. We have to transform our mindset so as to be in harmony with the universe to be in harmony with the universe.

在前面《靜思晨語。法譬如水。十八界》我們也說過：「天地人我們要和平相處。」所以我們就是說廿五我，要將之運用在日常生活當中，不離開我們的心。

Yesterday we talked about living in harmony. So when we speak of the 25-Fold Self, we should apply it in our daily lives. It is all about the mind.

這樣是不是全部加起來有廿五個我呢？大家好好用心把這些加起來，從冥初自性開始，有冥初自性所以生起智大，有了智大他就生起我心，有了我心又生出了四個我，後面接著又有平等根，還有神我，這樣全部加起來總共有廿五個我。



In this way, don't we possess all 25? Please be mindful. With the Original Self-nature comes Awakening Awareness. Awakening Awareness gives rise to awareness of "I", then the four "Fives," and lastly, to Root of Equality and Spiritual Self. These add up to 25.

各位，法就是這麼簡單，要不然從每一個我再去分析，時間就很長了。所以請大家用簡單、純真、明瞭的心去體會這些法。這些本來是很複雜的法，但是用單純的心，在日常生活中自我警惕，無論是在聲色，無論是天地之間，或是地水火風空，真的它如果順調，就平安了。

Everyone, the Dharma is simple if you are mindful. Otherwise, it would take a very long time to analyze each "self". Everyone, please use a mind of simplicity, purity and clarity to experience this complex Dharma. We should be vigilant in our daily life. Whether sound or form, earth, water, fire, wind or space, if they are all in harmony, there is peace.

或是眼耳鼻舌身，對著外面的境界，我們要如何運作？這很重要。再來是在我們身上，手、足、大小便利等等，我們都要很用心，這種作業根不要用錯、不要偏差、不要不調和，如此我們才是平安的。

The way we manage the interaction of our eyes, ears, nose, tongue and body with the outside is extremely important. Next is the body. We should be mindful of the mouth, hands, feet, and faculties to excrete waste. We must not misuse the Roots, and allow them to deviate or become imbalanced. Only then we can be safe and sound.

最重要的是我們的心要平等，不要迷失了，一旦迷失，八萬劫都轉不出來。所以請大家要時時多用心啊！

The most important is to maintain equanimity and not become deluded, for our delusions may last over 80,000 kalpas. So everyone, please always be mindful.