



中阴的各阶段

Stages of the Bardo

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By the merit of this work, may His Holiness the 41st Sakya Trizin enjoy perfect health and extremely long life, and continue to turn the wheel of Dharma.

尊贵的萨迦·赤千法王（第 41 任萨迦·赤津法王）于 2010 年在英国萨迦·德谦林给予此开示。萨迦大悲遍空寺整理编辑英文版于 2017 年初版。“萨迦传承”翻译小组修定和增加了英文再版注解。感恩所有直接或间接参与初版和此版的整理编辑的每一位所作贡献，使更多人得以与此珍贵的开示结缘并能获得暂时与终极的利益。

以此功德，愿尊贵的第 41 任萨迦·赤津法王健康长寿、长久住世、法轮长转。

Stages of the Bardo

H.H. the 41st Sakya Trizin

Death results from the exhaustion of these three factors: life, merit, and karma (for this life) ¹. If only one of these factors is exhausted, it is possible to revive quite easily, and death can then be prevented by doing certain practices. For example, if life is exhausted, then by doing long-life deity practices, your life will be replenished and you can continue living for some time. If karma is exhausted, then by performing positive actions or karma, it is possible to replenish the karma of living. If two of the factors are exhausted, then it will be more difficult to prevent death. When all three are exhausted, death is inescapable and one has to leave this world.

Bardo means the intermediate state, which is the time in between the end of the present life and the beginning of the next life. Most people will go through the bardo after they die, but it is said that there are two types of person who will not enter the bardo. First, there are those who are very advanced in practice, so that right after exiting the body, their consciousness immediately enters a Buddha field or pure realm. Second, there are those who have very heavy negative karma. Right after dying, these people will go directly to the lower realms. Generally speaking, there are three lower realms: hell realm, hungry ghost realm, and animal realm. However, this type of person goes directly to the lowest, the hell realm.

For the majority of people, when consciousness leaves the body, it will enter the bardo. Advanced teachings describe different lights ² that are seen at the time of death.

Those who will be born in the god realm perceive a white light. Those who will be born in the hungry ghost realm perceive a yellow light; in the animal realm, a blue light; in the demigod realm, a red light; and in the hell realm, a black light. Those who will be born in the human realm perceive a multicolored or green light, because green is said to be a combination of many different colors.

There is then just a mental body without the physical body. In this state, beings have a very difficult time because there is so much disarray. Consciousness is like a feather blown every which way by the wind. The feather is very light and is blown wherever the wind takes it³. Likewise the bardo consciousness travels very fast, in the same way that the mind can move very fast. It can travel anywhere, to any part of the universe, instantaneously. When you are in motion like this, however, there is no consistency, only a turbulent series of indefinite experiences and encounters with different companions, different places, different foods, and different lifestyles. These are changing all the time and the situation produces great anxiety. There are no patterns, no companions, and no friends in the bardo; it is constantly changing.

Many people do not even know that they have died. They will try to speak to their relatives and friends, but no one will respond to them. Living people, of course, typically cannot see bardo beings or hear their voices. However, beings in the bardo, unlike in our present state, possess a kind of intuition or a contaminated wisdom so they are aware, not only of what other people are doing, but also of what they are thinking. I

believe that this is because, lacking a physical body and dwelling only in a very subtle mental state; they are able to see other people's minds and can know what they are thinking. Seeing other people's jealousy, pride, anger and so forth causes bardo beings to become very agitated. It affects them if other people neglect them, ignore them, do not take care of them, or think badly about them. Also, they can see the things that belonged to them being taken away by various people, and they accumulate a lot of defilements like desire, hatred, jealousy, pride and so forth. Therefore, after death, during the forty-nine days of rituals, it is very important to explain to the deceased that they are no longer living. It is important to make sure that they realize that they are deceased and at the moment in the bardo.

The mental body of a bardo being has its own faculties for sensory perceptions—its own eyes, ears, nose, tongue, and so forth. Because this body is mental and not physical, it can go through mountains and walls, as well as to any places in the universe. It cannot, however, pass through very holy places, like the stupa in Bodh Gaya, for example. It also cannot pass through the womb of a mother, which it does not have the karma to enter. Otherwise, it can travel anywhere.

Bardo beings, lacking physical bodies, cannot take in any substantial food. They can only find some satisfaction by taking in the scent of food. Depending upon the strength of the being, they will chase after the scent of food. Those who have more strength are able to take in smells. That is the reason why we make burnt offerings⁴ for

them during the forty-nine days after death.

The above general description of the bardo is known to all of the different yānas, or vehicles of Buddhism—the Hīnayāna, the Mahayāna, and the Mantrayāna. I will now describe aspects of the bardo that are special to the Mahayāna teachings. These teachings describe seven fearful conditions, which include four fearful sounds and three fearful chasms or cliffs.

The first of the four fearful sounds is the sound of a mountain splitting apart or cracking. Our body is created from the four elements. It is maintained with the four elements and its exhaustion is the exhaustion of the four elements. The first fearful sound occurs when the element of earth is absorbed into the element of water and there manifests a sound like that of mountain cracking apart. When the element of water is absorbed into the element of fire, there is a sound like the shaking of all of the oceans. When the element of fire is absorbed into the element of air, there is a sound like that of the great fire at the end of an aeon⁵. And when the element of air is absorbed into the element of consciousness, there is the sound of the great storm at the end of an aeon⁶. Then the experiences of the three fearful cliffs arise. These cliffs are like falling into the three lower realms—hell realm, hungry ghost realm, and animal realm.

Hearing these four fearful sounds and seeing these very frightening cliffs

produces a fearful state and great anxiety. You will be inclined to seek refuge wherever you can. At that time, it is very important to remember the Triple Gem—the Buddha, Dharma, and Sangha.

The bardo has six uncertainties.

The first one is the uncertainty of place. There is no permanent place in the bardo because beings in the bardo have no physical body, only a mental body. The mental body can travel very far in the bardo. Sometimes to very nice places like celestial palaces, but sometimes also to hell realms, and so on.

The second uncertainty is the uncertainty of companions. This means there are no permanent companions or friends. Friends, enemies or indifference, unknown beings of all kinds may accompany you at any given moment in the bardo.

The third is the uncertainty of food. Beings in the bardo have only a mental body and the mental substitute for the sense organs cannot enjoy solid food. In the bardo the senses can be satisfied only by the smell of burning food. Sometimes food is like nectar, but sometimes food consists of very dirty things. It is constantly changing.

The fourth uncertainty is the uncertainty of refuge. The bardo has four terrifying sounds and three very dangerous cliffs. There is much anxiety and fear as one desperately seeks refuge in all kind of places and from all kind of beings.

The fifth uncertainty is the uncertainty of mental state, which changes constantly. All kinds of thoughts can rise.

The sixth and final uncertainty is the uncertainty of feelings. All kinds of feelings arise in the bardo; happy feelings, unhappy feelings and even indifferent feelings. Even in a single moment different kinds of feelings can arise.

Also, according to the higher teachings, everything that exists, the whole of the outside world that we experience, arises as if from seeds within our body. For example, because bardo beings have no white or red element in their bodies, they see no sun or moon. It is because of the inner red and white elements that the sun and moon are perceived.

There is no definite rule, but the average person will remain in the bardo state for seven weeks. This is why we do memorial practices for forty-nine days. During the first half of the bardo period, a bardo being has strong feelings or inclinations towards his or her previous life, the life that they just departed. During the second half, they will have

stronger visions and more inclinations regarding their future life. Also, each week, they experience another death. Of course, this is no real death as such, but they experience a kind of death and once again assume a mental body.

Usually, forty-nine days after dying, most people take rebirth into one of the six realms. But this is not necessarily the case. It is said that even after many aeons some people cannot take rebirth and they still roam around in the bardo.

Because beings in the bardo state are very anxious and fearful, it is difficult to remember the guru and the Triple Gem. But if one can remember them, then it will be very easy to achieve realization, because there are no physical limitations in the bardo as it is only a mental state.

Notes

[1] This was further clarified by His Holiness: Here, the karma factor is referring to “the karma of this period or the karma to live this life” no longer exists. It is not referring to “the whole karma”, because if the whole karma is exhausted, then of course there is no more Saṃsāra. When life factor is exhausted, one can do certain practices that can balance the four elements. When merit factor is exhausted, one can perform virtuous deeds, such as releasing lives, performing or sponsoring long life pujas, and *etc.* to generate merits. When karma to live is exhausted, similarly one could do virtuous deeds, to generate the karma to live.

[2]: These six lights are comparatively dimmer and blurry. When the six lights appear, similar lights corresponding to the Five Buddhas will simultaneously appear. The description of the Six Lights given by His Holiness in this teaching may differ from other teachings, due to texts beings

referred. The essence is that we must be able to recognize that these Six Lights are different from the lights emanated by the Buddhas, and thus during the Bardo period, instead of the Six Lights, we are able to choose the Buddhas' light and dissolve in it,

[3]: Bardo beings are in much disarray, moving extremely fast, like the particles during the Brownian motion.

Brownian motion is the random motion of particles suspended in a liquid or gas (fluid) resulting from their collision with the fast-moving molecules in the fluid.

[4]: Smoke offering: Combine burnt substance (tshampa flour, flour, cornmeal, vermicelli, steamed bread, milk powder, soy flour, sugar, milk, honey, etc.) with nectar pills, and burn together with liberation mantra chakra. Then pray, meditate and recite the smoke offering sādhana. This can relieve the suffering of hunger and thirst of beings in the bardo state and hungry ghost realm. Some smoke offering sādhanas include offering to the Guru, Triple Gem, and protectors, hence it is also called "smoke offering", other smoke offering, fire offering, burn offering, or some being translated as "white burnt offering", "red burnt offering". Note that smoke offering, fire offering and fire offering to the deities are different. Fire offering to the deities is mainly offering to show gratitude to one's yidam deity and holy clan for the success of the peace, increase, power, and wrathful activities benefiting sentient beings. Furthermore, in general only accomplished ones (at least those who have undergone and completed the creation and completion stage retreat) could lead fire offering to the deity ritual. Unlike smoke offering, almost anyone can perform.

[5]: The great fire at the end of an aeon: This is referring to the fire that occurs during Sāṃvarta (Kalpa or Aeon of Destruction). The period of creation and destruction of a world or universe is divided into the four kalpas—Virvarta (Kalpa of Formation), Virvarta-siddha (Kalpa of Existence), Sāṃvarta (Kalpa of Destruction), and Sāṃvarta-siddha (Kalpa of Emptiness). Fire, flood, and storm catastrophes certainly occur at the end of Sāṃvarta. When fire occurs, the seven-day-chakra will appear at the sky, the ones below the first Dhyāna (Jhāna) will be burnt by this great fire at the end of an aeon.

[6]: The great storm at the end of an aeon: This is referring to one of the three catastrophes that occurs when the world is destroyed. During Sāṃvarta (Kalpa or Aeon of Destruction), when this storm occurs, those below the third Dhyāna (Jhāna) will not survive.

中阴的各阶段

第41任萨迦·赤津法王

“萨迦传承”翻译小组 汉译

“死亡”是由这三种因缘耗尽而到来的：寿命、福德和（今世生命的）业力¹。若只是一种因缘耗尽，有可能较为容易地就可康复，甚至死亡也可以通过做一些特定的法事予以避免。例如，如果寿命耗尽了，通过长寿本尊的修法，你的寿命将会被延长，因此能够再活一段时间；如果维持今世生命的业力耗尽了，通过行善法造善业，就有可能延续此生所需的业力；倘若其中两种因缘耗尽了，想要避免死亡会较为困难；而当三种因缘皆耗尽时，将无法逃离死亡的结果，此人不得不离开此世。

“中阴”意即：中间状态（对应：中阴身），是在此生完结之后至下一世开始之前的时间段（对应：中阴阶段、中阴时期）。大多数人死后都会进入到中阴阶段，但据说有两种人不会经历中阴阶段。第一种是修行特别有成的人，其神识一旦离开身体，会立即进入佛国或净土。第二种是恶业极其深重之人，他们命终会立刻直堕恶趣。一般而言，恶趣有三，分别为地狱道、饿鬼道和旁生道。然而，这类（恶业深重的）人死后会直接堕到最底层——地狱道。

对于大多数人来说，当神识离开身体后，会进入到中阴阶段。高深的教法中讲到，人们死亡之时会看到不同的光²。那些将往生天道的众生会感知到白光；即将转生饿鬼道的众生会感知到黄光；即将投生旁生道的众生则会感知到蓝光；将转到阿修罗道的会感知到红光；将堕地狱的则会感知到黑光；将投生人道的则会感知到彩色或绿色的光，因为据说绿色是由多种不同颜色的结合而成的。

处于中阴阶段的众生仅仅是没有物质形态的意生身（由意识产生的形体）。在此阶段，因为（心识）极其混乱，所以众生经历着异常艰难的时期。意识就像一片羽毛般，被业风吹向四面八方。这片羽毛非常之轻，随风四处飘荡³。与中阴意识非常快速迁移相同的是，心识的运动也非常快，能瞬间于任意处漫游，瞬间到达宇宙中的任何地方。然而，当你像这样运动时，并没有一致性，只有一连串的不确定的经历和遭遇：不同的伙伴、不同的地点、不同的食物和不同的生活方式（等等）。所有这一切，时刻不断地发生变化，这种状况令中阴意识产生极大的焦虑。因而在中阴阶段，没有固定的模式、同伴或朋友，一切都不断地变化。

许多亡者甚至都不知道自己已经死了，他们会试图与亲戚朋友说话，但没有人会回应他们。活着的人当然（一般情况）看不见中阴身，也听不见他们的声音。然而，中阴众生，与我们(生人)现在的状态不同，他们拥有一种直觉或者说有漏神通，他们不仅知道人们在做些什么，还知道人们在想些什么。我相信这是因为中阴众生没有了物质身体（束缚），处于一种很微妙的精神状态，所以便能感知人们的心灵，知道人们在想些什么。但当看到人们的妒忌、骄傲、愤怒等情绪时，中阴众生也会因此变得非常躁动不安。如果人们忽视、忽略、不照顾他们或对他们产生不好的想法时，中阴众生也会受到影响。还有，他们也能看到原本属于他们的东西被不同的人拿走，他们便堆积很多烦恼，诸如欲望、憎恨、嫉妒、骄傲等等。因此，在亡人去世后四十九天内做超度时，向亡人解释他们已经不再是活着的人非常重要；一定要让他们意识到自己已经死了，并且此刻正处于中阴阶段，这很重要。

中阴身的精神体，有他自己的感官觉知能力，比如眼睛、耳朵、鼻子、舌头等。因为这个身体是精神的而非物质的，所以可以无碍穿越山岩、墙壁，能够到达宇宙的任何地方。但是，他却无法穿过一些圣地，比如菩提迦叶正觉塔⁴，也不能穿过与自己无有业缘的女性子宫。除此之外，他可以随心所欲到达任何地方。

没有色身的中阴身也无法享用任何实质性食物，他们只能依靠闻食物的香味来得到一些满足感。中阴身凭借自身的能力，能追捕到食物的香味，那些更具能力的中阴身能够摄取气味。这也是为什么人们会在亡人去世后的四十九天里，为其做烟施⁵的原因。

以上对中阴的总体描述是佛教各乘都共同承许的，无论是小乘佛教、大乘佛教或是密乘佛教。我现在将讲解一些大乘佛教中，有关中阴方面的不共教法。这些教法描述了七种可怕的情形，其中包括四种可怕的声音和三个可怕的裂缝或悬崖。

四种可怕声音中的第一种是如同山崩裂的声音。我们的色身由地、水、火、风四大假合而成，生时四大聚合；死时四大分离。死亡来临之时，当地大融入水大，这四种可怕声音的第一种就会出现——如同山崩地裂的声音。当水大融入火大，会产生如同整个海洋

震荡不止的声音（第二种可怕声音）；当火大融入风大，会产生如同劫末大火⁶燃烧的声音（第三种可怕声音）；当风大融入识大，又会产生如同劫末风暴⁷的声音（第四种可怕声音）。接着，令人生畏的三大悬崖绝壁的体验现前！这三大悬崖如同堕入三恶趣——地狱、饿鬼和旁生道。

听到这四种恐怖的声音，见到这些非常可怕的悬崖绝壁，会令中阴身产生异常的恐惧和焦虑，并会本能地寻求任何可庇护之处。此刻，特别重要的就是忆念三宝——佛、法、僧。

中阴身有六种不确定特征。

第一是处所不定。没有一个固定的处所在中阴界，因为中阴众生没有色身，只有意生身，意生身能够去到极远的地方，时而置身于悦意的地方比如天宫，时而穿梭于地狱，诸如此类。

第二是同伴不定。这意味着中阴身没有长久（、稳定）的同伴或朋友。在中阴的任何一个特定时刻里，朋友、敌人、陌生人，甚至是未知的任何众生都可成为中阴的陪伴。

第三个是食物不定。中阴身只有神识，神识幻化而来的感官无法享用物质食物，只能通过闻烟熏食物散发出的气味来获得满足。因此中阴身所享的食物有时如同甘露，有时却极其肮脏臭秽，食物会时刻变化着。

第四是依处不定。中阴身经历了四种可怕的声音和三大危险的悬崖，令其产生巨大的忧虑和恐惧，因此会不顾一切地在任何地方、向任何众生寻求庇护。

第五个是心境不定。中阴身精神状态变化不断，各种各样的想法都会产生。

第六也是最后一种是情绪不定。中阴有时会产生各种各样的感受⁸：乐受、苦受、舍受，甚至在一刹那，也会产生多种不同的感受。

此外，根据更高的教义，一切的存在、我们所经历的整个外部世界，就好像来自我们体内的种子。例如，由于中阴身体内没有白菩提和红菩提，他们看不到太阳或月亮。正是由于内在具有红、白菩提，太阳和月亮（可以）被感知（到）。

虽然并非一定之规，但对一般人而言，中阴阶段会持续七周，这就是为何我们会超度四十九天。在这四十九天的前半段时间里，中阴身依然对他或她刚刚离开的前世有着强烈的情感或向往；而在四十九天的后半段时间里，中阴身会对来世产生更强的预知感和更多的向往。并且，中阴阶段每一周都会再次经历一遍死亡，尽管这并不是真实的死亡，但中阴身会经历这样的死亡，然后再幻现为一个新的意生身。

通常而言，死后四十九日内，大多数人都会投生于六道中的某一道。但也并非全部如此，据说有些亡者甚至历经多劫都未能投生，仍然游荡在中阴阶段。

因为处在中阴阶段的众生往往非常忧虑和恐惧，他们很难忆念起上师三宝。但由于他们没有质碍之身的束缚，仅为神识幻现而出，如此时能忆念上师三宝，就很容易获得解脱。

注解

[1]：法王进一步解释：这里提及的业力耗尽，其实是指“这段期间的业力或今世生命的业力”不复存在——耗尽了。这里不是说“所有的业力耗尽”，因为如果是所有业力耗尽，那当然就能解脱轮回。当寿元因缘耗尽，可以通过一些调和、平和身体四大因素的方法来增加寿元因缘。当福德因缘耗尽，则可以通过行持善业，比如放生、修持长寿本尊或赞助长寿法会等来产生福德。当今世生命的业力因缘耗尽，同样也需要行善业，来产生延续今世生命的业力。

[2]: 六道光，相对较为黯淡和模糊。在六道之光出现的时候，也会同样出现同样颜色但是强烈的、对应五方佛的佛光。法王在这篇开示讲解的六道光颜色和其他开示有些许出入，这是参考不同典籍的原因。重点是我们需要识别六道光和佛光的不同，在中阴时选择趋向佛光并与之融合，而非六道光。

[3]: 中阴身没有什么太固定的去向，运动也非常快，如同布朗运动里的微粒。

被分子撞击的悬浮微粒做无规则运动的现象叫做布朗运动。布朗运动是将看起来连成一片的液体，在高倍显微镜下看其实是由许许多多分子组成的。液体分子不停地做无规则的运动，不断地随机撞击悬浮微粒。当悬浮的微粒足够小的时候，由于受到的来自各个方向的液体分子的撞击作用是不平衡的。在某一瞬间，微粒在另一个方向受到的撞击作用超强的时候，致使微粒又向其它方向运动，这样就引起了微粒的无规则的运动，即布朗运动。

[4]: 正觉塔（本处是指佛陀成道之地-金刚座）

[5]: 烟施，即将焦烟物（糌粑粉、白面、玉米面、挂面、馒头、豆粉、奶粉、糖、奶、蜂蜜等）与甘露丸配合制作，并与焦烟解脱咒轮一起焚烧，再祈祷、观修、念诵仪轨进行焦烟供施，可以免除中阴的身体以及饿鬼道众生的饥渴之苦。因有些焦烟烧施仪轨包含供养上师三宝和护法圣众的部分，所以也有称作“烟供”的。其他译法包括“烟施”、“火施”、“烧施”，或根据种类直接翻译为“白焦烟”、“红焦烟”。要注意，烟施、火施与本尊火供不同，

对本尊的火供主要是上供酬谢上师本尊圣众、成办息增怀诛利生事业，而且本尊火供一般要由成就者（最起码生、圆次第有成者或完成了相应闭关者）来主持，不像烟施那样几乎人人可行。

[6]: 劫末大火：指坏劫时所起之火灾。世界之生灭分为成、住、坏、空四劫，于坏劫之末必起火灾、水灾、风灾，火灾之时，天上出现七日轮，初禅天以下全为劫火所烧。

[7]: 劫末风暴：指世界坏灭时所起三灾之一。坏劫时起大风，称为僧伽多。此风起时，第三禅天以下皆不能免。

[8]: 受有乐受、苦受、舍受三种。(1) 乐受，对可爱境之感受。(2) 苦受，对不可爱境之感受。(3) 舍受，又作不苦不乐受、非苦乐受。乃对非可爱、非不可爱境之感受。



■ His Holiness the Sakya Trichen is the 41st Sakya Patriarch of Sakya Order throne holder of the Khön Lineage. His Holiness is widely recognized as the emanation of Mañjuśrī, is a very well respected and accomplished great master. His Holiness is the teacher of many eminent and accomplished Buddhist masters, and is acknowledged as the “King of Vajrayana Masters”. His Holiness manifests profound wisdom and compassion, and his teachings benefit countless students all around the world.

尊贵的萨迦·赤千法王是萨迦传承的第41任萨迦传承的王位持有者（第41任萨迦·赤津法王）。法王被公认为是文殊菩萨的化身，是一位非常受尊敬的伟大上师和觉者，也是许多高僧大德的上师，享有“金刚乘上师之王”的美誉。法王展露的智慧和慈悲以及法教，使世界各地的无数学生受益。



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