



佛典恭讀：分別緣起初勝法門經 (一)

Introducing "The Sutra on the Dharma of Explaining the Extraordinary Characteristics of the First Factor in Conditioned Origination" (Part I)

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這部經前後有二種譯本，先有隋天竺三藏法師達磨笈多譯本，後有唐三藏玄奘法師所譯，隋譯經名為《緣生初勝分法本經》，並有鬱楞伽尊者附此經旨作論名。《緣生論》也有二譯，一為隋達磨笈多法師譯，一為唐不空三藏法師譯。這部經說明為何「無明」一支為「十二緣起」之最重要者，因「無明」具有十一種殊勝的緣故。十一種殊勝為一、所緣殊勝，二、行相殊勝，三、因緣殊勝，四、等起殊勝，五、轉異殊勝，六、邪行殊勝，七、相狀殊勝，八、作業殊勝，九、障礙殊勝，十、隨縛殊勝，十一、對治殊勝。讀了這部經可一窺深奧的「十二緣起」。現據所瞭解的大略介紹一下。(括弧內為淺顯的註腳)

有一天很多比丘聚在住處討論為何佛世尊曾經以無量的異門說甚深十二緣起，而在十二支緣起中唯說「無明」是緣性。在這一切煩惱諸行緣中，只說「無明」是緣性，是什麼因緣呢？佛於是時住於定中，以清淨天耳聞比丘們談論此事，於日晚時世尊便從宴坐起走到住堂，在大眾前敷如常坐，結跏趺

There are two translations of this Sutra in Chinese. The first one was by Tripitaka Dharma Upagupta of the Sui Dynasty, while the second one was by Tripitaka Kuanzhuang of the Tang Dynasty. The title of the Sui translation is "The Fundamental Sutra on the Dharma of the Extraordinary Characteristics of the First Factor in Conditioned Origination."

This version was associated with the "Shastra on Conditioned Origination" by Venerable Master Utanka, which was based on the ideas of this Sutra. There are two translations of this Shastra in Chinese as well. The translators are Tripitaka Master Upagupta of the Sui Dynasty and Tripitaka Master Non-emptiness of the Tang Dynasty. In this Sutra, it is explained that because "ignorance" possesses eleven extraordinary characteristics, ignorance is the most important one among the Twelve Factors of Conditioned Origination. These eleven characteristics are:

- 1) Extraordinary objects
- 2) Extraordinary features or functions
- 3) Extraordinary causes and conditions
- 4) Extraordinary characteristic of initiating production
- 5) Extraordinary alternative transformation
- 6) Extraordinary deviant acknowledgement
- 7) Extraordinary mark and shape (or appearance)
- 8) Extraordinary undertakings
- 9) Extraordinary obstruction
- 10) Extraordinary associated bondage
- 11) Extraordinary curing treatment

After reading this Sutra, we can get some idea about the profound meaning of the Twelve Factors of Conditioned Origination. I'd like to introduce its contents briefly here. The brackets () contain my comments, which are added to the Sutra text.

One day many Bhikshus gathered at their dwelling place. They were discussing why the Buddha spoke the profound Twelve Factors of Conditioned Origination in countless different ways and only "ignorance" represents the



坐，問比丘們：「適才你們談論什麼呢？」比丘們便如實說。佛告大眾：「我有如是分別緣起初勝法門，汝應諦聽，極善作意當為汝說。」接著佛舉出以上十一種殊勝事，故於緣起初，宣說無明以為緣性。有一比丘從座而起，偏袒右肩，合掌禮佛，要求世尊說明這十一種殊勝。佛開始一一的說明：

一、所緣殊勝：無明緣一切雜染品法，包括其因與果，無明也緣一切清淨品法，包括其因與果。前者有種種過患，後者有種種功德。無明都緣所以它「所緣殊勝」。(由此可見「無明」在我們的言行、心思上佔有很重要的角色)。

二、行相殊勝：無明的行相是隱覆真實，顯現虛妄。(無明讓我們所見所思的都不是事實的真相。)

三、因緣殊勝：無論煩惱雜染，業雜染，生雜染，無明都作為其因緣根本依處。煩惱有三種，包括一切煩惱，即無知煩惱、猶豫煩惱、顛倒煩惱。業有三種：身、語、意或福行、非福行、不動行。生雜染有三：壞苦、苦苦、行苦。為何無明普於一切雜染中作因緣根本依處呢？因為對於諸諦有二種愚，致令一切煩惱雜染未生而生，生已增廣，令一切諸業雜染未生而生，生已積集，亦令一切諸業雜染未生而生，生已不轉。

四、等起殊勝：無明令我們對於現在的自體(今世)及當來的自體(後世)不知道它們是苦，而引生不絕。有二種緣起「無明」都作其等起緣。第一種稱為「能引所引緣起」即無明緣行，行緣識，識緣名色，名色緣六處，六處緣觸，觸緣受。第

nature of Conditioned Origination among all the conditioned elements that consist of afflictions (such as craving, grasping etc.) and karmic activities (such as karmic activities, contact, feelings etc.). Why did the Buddha only describe ignorance as being its nature? At that time, the Buddha was in Samadhi and heard their discussion with his pure heavenly ear. That evening, after the Buddha arose from meditation, he went to the monks' dwelling place. In front of the assembly, he sat in full lotus posture in a seat prepared for him as usual. Then he asked the Bhikshus, "What were you discussing earlier today?" The Bhikshus answered honestly. The Buddha told the assembly: "I have the following dharma of explaining the extraordinary characteristics of the first factor in Conditioned Origination. You should listen attentively and think skillfully." Then the Buddha listed the above eleven extraordinary characteristics of ignorance. Therefore in the beginning of Conditioned Origination, the Buddha pointed out that ignorance is the nature of Conditioned Origination. A Bhikshu stood up from his seat, bowed to the Buddha, bared his right shoulder and put his palms together and then asked the Buddha to explain these eleven extraordinary characteristics. The Buddha then began to explain them one by one.

1) Extraordinary objects of ignorance.

Ignorance takes all things (dharma) as its objects whether they are defiled or pure, and both consist of their causes and effects. Defiled dharmas possess all kinds of faults and pure dharmas possess various kind of merit. Both of them are objects of ignorance. The universal involvement of ignorance is extraordinary. (We can see from here that ignorance has an important role in the activities of our body, speech, and mind.)

2) Extraordinary features. The function of ignorance is hiding the truth and revealing the false. (Ignorance prevents us from seeing and thinking of the true reality. It causes us to not perceive things as they are and to not think of them in the proper way.)

3) Extraordinary causes and conditions. Ignorance is the fundamental source of various kinds of defilement. There are three major types of defilement: defiled afflictions, defiled karma, and defiled births. All afflictions are further divided into three kinds: afflictions of ignorance, afflictions of indecision, and afflictions of confusion. All of them are produced by ignorance. There are also three kinds of karma: body, mouth and mind karma or it can be divided as: meritorious activity, non-meritorious activity, and unmoving activity. There are three kinds of defiled births: those associated with the suffering within suffering (e.g. hell beings), those associated with the suffering of decay (e.g. devas) and those associated with the suffering of process (e.g. all beings in three realms). Why is ignorance the fundamental source of all defilements? It is because living beings have two kinds of ignorance of the Noble Truths. This delusion causes all defilement of afflictions to change from a state of being latent to a state of arising, and then on to a state of the further proliferation of afflictions. This delusion also causes all defilement of karma to change from state of being latent to a state of arising and then on to a state of further accumulation of karma. It



二種稱為「能生所生緣起」即無明緣受，受緣愛，愛緣取，取緣有，有緣生，生緣老死。「無明」如何在「能引所引緣起」中作等起緣呢？因為對於來生「更生身」不知其苦，而希求更生，如果在現身中執著可愛境界，生貪著，或對怨憎生瞋恚時，由於對於功德過患不明白（即無明），因此便造「非福行」（惡行），若是因為聽過教誨，知道「福行」能感當來好的生身，便造福行，雖在善心，然而不如理作意思惟，認為「更生身」是好事，或對色界或無色界有過患之身，錯以為有功德，而造「不動行」（禪定）希求生於色界或無色界。這些福行、非福行、不動行，便在異熟識（阿賴耶識）中種下了種子，當遇到緣時，便起後有的名色六入觸受等，然現身此等在第八識中還只是因，尚未結果，所以稱為「所引緣起」。

如何「無明」又在「能生所生緣起」中作等起緣呢？由於現身由受生愛，由愛生取，因味著故希求當來如是類受，於追求時，便起於取，此為「欲取」由此便有欲界一切煩惱。若離欲貪，色界愛便得生處，是為「色界取」。若離色界貪，無色界愛，便得生處，是為「無色界取」。由於有這些取，以前所熏習積集在阿賴耶識中的種子，若彼彼處（欲界、色界或無色界）諸愛未斷，即彼彼處功能現前能生後有，便在欲界，或色界無色界出生，是為「無明」在「能生所生緣起」中作等起緣的情形。此

also causes all defilement of births to change from being latent to a state of arising and then to continue on to bringing about a state of transformation.

4) Extraordinary characteristic of initiating births. Ignorance prevents us from realizing that the present life is misery and also prevents us from viewing the future life as suffering, thence causing us to seek future lives without end. There are two processes of Conditioned Origination and in both of them ignorance serves as the “initiating element”. The first process is called “conditions which are able to induce and conditions which are being induced.” This is: ignorance conditions karmic activities, karmic activities conditions consciousness, consciousness conditions mentality and body, mentality and body conditions the six sense faculties, the six sense faculties condition contact, contact conditions feeling, and so forth. The second process is called “conditions which are able to produce and conditions which are being produced.” These are: ignorance conditions feeling, feeling conditions craving, craving conditions grasping, grasping conditions existence, existence conditions birth, birth conditions old age and death. How is ignorance the initiating element in the first process of “conditions which are able to induce and conditions which are being induced”? Here, because one does not realize the suffering caused by getting a body in a future birth, one hopes to be born in the future. With that the craving for a future life plus different karmas (meritorious, non-meritorious, unmoving etc.), one is then reborn in the Three Realms of Existence. If one attaches to states that one craves in the present life, or is repulsed by unpleasant states, then one creates non-meritorious karma (evil activity). This is all because of one is confused about meritorious and evil karma (ignorance). If after listening to the teaching, one engages in meritorious activity, because one knows that doing meritorious conduct will bring about a good life in the future, then, although one’s intention is good, one’s thinking does not comply with reality. This is because one thinks that the body in a future birth is good or perhaps one mistakes the body in the Form and Formless Realms of Existence, which has faults, as being something meritorious. He then creates “unmoving activity” (Samadhi) and seeks to be born in the Form or Formless Realms. These meritorious, non-meritorious, or unmoving activities will plant seeds in the Alaya-consciousness. When the conditions are right, the future mind and body, six sense faculties, contact and feeling will all appear. However, at present time, these conditions are only causes in the Eighth-consciousness. There are no results yet. Therefore, they are called “conditions which are being induced.”

How is ignorance the “element that initiates birth” in the second process of “conditions which are able to produce and conditions which are being produced”? Here, in the present life, one’s feelings bring about craving and craving brings about grasping. Because one attaches to these flavors, he seeks for similar feelings in the future. When one seeks, one begins to grasp, which is “desire and grasping”. One is then involved in all kinds of afflictions of the Desire Realm of Existence. When one is detached from desire and greed for the Desire Realm, the birthplace for the craving of the Form Realm appears. This is the grasping of the Form Realm. When one is apart from the greed for the Form Realm, then the birthplace for the craving of the Formless Realm appears. This is the grasping of the Formless Realm. Since one has this grasping, the seeds that had perfumed and



中一分受、愛、取、有是「能生」。生、老、死是「所生」。前邊「能引所引緣起」中，無明、行、識一分是「能引」，識一分，名色、六處、觸受是「所引」。

在說明「等起殊勝」時，比丘們有許多問題，佛世尊一一為其解答，其中既深奧又有趣，在此舉出一些例子：

問：為什麼「行」與六識身同生同滅，而說「行」緣「識」呢？

答：因這些福行、非福行、不動行，在阿賴耶識中熏習成種子，引發餘生新異熟識之故。（即「行緣識」的識指當來之識，並不是現識）

問：「名色」一支，若只有「名」無「色」會怎樣？（名指精神，受想行識四蘊，色指色質。以胎生來說，識神入胎為入胎第一位，攬父精母血即為色質，識本身為名，名色即入胎第二位）

答：若一生中唯有其「名」不依「色」住，相續生起，不應道理，（即「名」一定要依「色」住）

問：若只有「色」生而無「名」會怎樣？

答：唯有「色」無「名」執受即應散壞。（即胚胎或胎兒壞死，母親就流產了。又如植物人，因為八識還在而昏迷不醒；八識一走，人就死了）

問：若唯說「愛」與「有」為緣，不說「取」緣「有」，有何不正確？

答：希求名愛，對於惡趣，無有希求，然而由於所作的非福行，雖希求善趣，而於惡趣中出生。

☞待續

accumulated in one's *alaya*-consciousness in the past will be activated in those places where one has not cut off craving (craving for the Desire, Form, or Formless Realms). One is then born in the Desire, Form, or Formless Realm. This is how ignorance is the initiating element in the "conditions which are able to produce and conditions which are being produced." In this situation feeling, craving, grasping and existence are "the conditions which are able to produce." Birth, old age and death are the "conditions that are being produced." In the "conditions which are able to induce and conditions which are being induced," ignorance, karmic activities, and a part of consciousness are the things "which able to induce" and a part of consciousness, mentality and the body, the six sense faculties, contact and feelings are the things "which being induced."

When the Buddha explained the "extraordinary characteristic of initiating production," the Bhikshus asked many questions. The World Honored One answered these questions one by one. Here are some profound and interesting examples.

Q: Why do we say: karmic activities lead to consciousness when the karmic activities with the six consciousnesses reside simultaneously in oneself and they appear and disappear together?

A: Because those meritorious, non-meritorious and unmoving activities perfume the seeds in the *alaya*-consciousness. Those seeds lead to a new *alaya*-consciousness in future lives. (In the phrase "karmic activities lead to consciousness," 'consciousness' refers to the *alaya*-consciousness in future lives, not the present life.)

Q: For "mentality and body", what happens if there is mentality without a body? ('Mentality' refers to the four *skandhas* of feeling, conception, karmic activities and volition. 'Body' refers to the form *skandha*. Let's take the process of birth of a worm as an example. The *alaya*-consciousness enters the worm first. It takes the essence of the father and the blood of the mother and develops into the primitive form *skandha*. Mentality and body thus appear in the worm.)

A: In a life process, it is unreasonable to think that mentality can exist without being dependent on a body. (That is, mentality depends on a body to exist).

Q: What happens if there is a body without mentality?

A: If there is a body without mentality then the body will decay and be dispersed. (That is, the embryo or fetus will die and the mother will have a miscarriage. Another example: If someone is in a coma but still alive, this is because his *alaya*-consciousness has not left him. As soon as the *alaya*-consciousness leaves him, he dies.)

Q: Is it wrong to say craving is the condition that directly brings about existence, rather than saying "grasping conditions existence"?

A: "Craving" means "seeking". One does not seek for rebirth in an unwholesome realm, rather one seeks for rebirth in a good realm. In spite of this, one does appear in an unwholesome realm because of one's evil activities.

☞To be continued