



佛典恭讀：分別緣起初勝法門經 (二)

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

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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。

問：若「取」緣「有」，為什麼不說「取」及「有」為集諦，而說「愛」是集諦呢？

答：愛能作四種業故，一、於其自體境界受中能作貪味繫縛業，二、能作發起諸取業。三、令先所引行等成有業。四、能作死後續生業。

問：若生老死、名色、六處、觸受為生身之相，為何通常只說生老死？

答：因為要顯示這生身之相有三苦之故。生顯行苦，老顯壞苦，死顯苦苦。

問：生身生相如何呢？

答：若次第生，若屬彼生，若如是生。

問：什麼是「次第生」？

答：最初有下種生，接著有漸增生，接著有出胎生，然後有漸生長，既成長已，能受用世俗生等，如是等等名「次第生」。

問：此屬誰生？

答：蘊界處生，都無有我，所以者何，以諸蘊等漸增故，其性無常，即無

Q: If we just say: "craving" conditions "existence", but do not say "grasping leads to existence," what's wrong with this statement?

A: "Craving" means "seeking". One does not seek for rebirth in an evil realm. However, even though one is seeking for rebirth in a good realm, due to non-meritorious conducts, one is reborn in an evil realm.

Q: If grasping leads to existence, why don't we say that grasping and existence are the Noble Truth of the Origin of Suffering, instead we say that craving is the Origin of Suffering?

A: Craving can cause four kinds of karma. First, it causes the karma of greed and bondage towards one's own state. Second, it causes the origination of all grasping karma. Third, it causes the previous induced 'karmic activities' to turn into 'existence'. Fourth, it causes the continuation of rebirth after death.

Q: If birth, aging and death, mentality and materiality, the six sense faculties, contact and feeling all lead to the birth of the body, why do we normally just talk about birth, aging and death?

A: It is to demonstrate the three sufferings of the birth of the body. Birth demonstrates the suffering of process. Aging indicates the suffering of decay. And death indicates the suffering within suffering.

Q: What are birth of the body and the appearance of birth?

A: It's birth in progressive order. It's birth that belongs to others. It's birth of this body as such.

Q: What is birth in progressive order?

A: It originates from conception, gradually growing, and being born out of the womb. Thereafter, one grows up gradually. Once grown-up, one can enjoy the worldly life. All of these constitute birth in progressive order.

Q: Who has the birth that belongs to others?

A: Those who are born of the five *skandhas*, the 12 *ayatanas* and the 18 *dhatus* don't have a self. Why is that? Due to the gradual growing of the *skandhas* and the others, their nature is impermanent. That is, the



常法有此生相。

問：云何而生？

答：由命根力有暫時住分限法故，其性無常，即無常法如是而生。

問：略由幾相應知「緣起」。

答：略由三相應知「緣起」：一、由無動作知緣起相。二、由性無常知緣起相。三、由有堪能知緣起相。

問：因、緣、由三者有何區別？

答：諸能引發後稱種子是因。若與此生作依作持令往生起是緣。既命終已導引近生令得生起是由。

問：「緣起」是什麼句義？

答：如是諸分各由自緣和合無闕，相續而起，如是名為緣起句義。

問：只有這種「生身相續緣起」還是另有其他的緣起？

答：我說緣起略有八門：

(一) 受用世俗境界緣起：緣眼，色生於眼識三事和合便有觸，觸緣受等等。

(二) 任持緣起：緣四食(搏食、觸食、思食、識食) 諸根大種安住增長。

(三) 食因緣起：求諸穀、田、種、水發生芽等。

(四) 一切生身相續緣起：由能引能生諸分，引生一切所引所生。

(五) 一切生身依持緣起：諸世界由諸因緣施設成壞。

(六) 一切生身差別緣起：由不善、善有漏業施設三惡人天趣別。

(七) 清淨緣起：依他音及自

dharma of impermanence has this characteristic of birth.

Q: How are they born?

A: The force of the life-faculty is sustained temporarily and is limited, therefore its nature is impermanent. The Dharma of impermanence is like this and thus there is birth.

Q: What are the characteristics that we should know in “conditioned origination”?

A: We can understand “conditioned origination” from three characteristics. 1. You should know conditioned origination by its unmoving action. 2. You should know conditioned origination by the nature of impermanence. 3. And you should know conditioned origination by its capabilities.

Q: What’s the difference between cause, condition and derivation?

A: That which initiates what are called seeds, are primary causes. That which supports the present life and causes rebirth to occur is supporting conditions. That which leads to rebirth after death is derivation.

Q: What is meant by “conditioned origination”?

A: All components, depending on their own conditions, come together without deficiency, and then continue on to arise. That is what is meant by “conditioned origination”.

Q: Is there any other conditioned origination other than the “conditioned origination of the birth of a body and its continuation”?

A: In brief, there are eight kinds of conditioned origination:

(1) Conditioned origination from enjoying worldly states. When the three factors of the eye, form, and eye consciousness come together, there is contact. Contact conditions feelings, and so forth.

(2) Conditioned origination of sustenance. The four kinds of food or nutriment (i.e. edible food sustains the body; the food of sense-contact sustains feelings; the food of thought sustains existence; and the food of consciousness sustains mentality-materiality) are most important for all the sense-faculties because based on them they are sustained and grow.

(3) Conditioned origination of the sources of food: sprouts come from grains, fields, seeds and water.

(4) Conditioned origination of the birth of all bodies and their continuation: All components that are able to induce and produce bring forth all things that can be induced and produced.

(5) Conditioned origination of the birth of all bodies’ interdependence: all causes and conditions cause the establishment, dwelling and decaying of all worlds.

(6) Conditioned origination of the differences of the bodies that are born: the unwholesome deeds and good deeds with outflows result in the differences in the retribution bodies that are in the Three Evil Paths of Existence, as well as the realms of human and gods.

(7) Conditioned origination of purity: The proper view brought forth by other’s teachings or internal reasoning can extinguish ignorance. When ignorance is extinguished, all karmic activities are extinguished. Speaking broadly



內如理作意發生正見，能滅無明，無明滅故諸行隨滅，廣說乃至由生滅故老死隨滅。

(八) 自在緣起：善修治靜慮為緣諸修定者隨所願樂如是皆成，終無別異。

問：如餘經說緣起甚深，云何應知如是緣起甚深之相？

答：緣起有五甚深相。

一、因甚深。二、相甚深。三、生甚深。四、差別甚深。五、流轉甚深。

復有五種：一、相甚深。二、引發因果諸分甚深。三、生起因果諸分甚深。四、差別甚深。五、對治甚深。

復有五種：一、攝甚深。二順次甚深。三、逆次甚深。四、執取甚深。五、所行甚深。

問：云何應知緣起義？

答：無作者義是緣起義。

有因生義是緣起義，離有情義是緣起義，依他起義是緣起義，無動作義是緣起義，性無常義是緣起義，剎那滅義是緣起義。因果相續無間絕義是緣起義，種種因果品類別義是緣起義，因果更互相符順義是緣起義，因果決定無雜亂義是緣起義。

五、轉異殊勝：略說有四種轉異無明：

- (一) 隨眠轉異無明。
- (二) 纏縛轉異無明。
- (三) 相應轉異無明。
- (四) 不共轉異無明。

誰有何等轉異無明而說「無明」為緣生「行」？可分為幾類人來說：

1. 外法異生(外法即佛法外，不懂佛法的人，異生即凡夫) 具有四種無明，由此為緣生福行，非福行，及不動行。因為他們既使造福行及不動行，以善心來造，還是非理作意(無明)所引。

☞ 待續

about this, it reaches to when birth is extinguished, old age and death are extinguished.

(8) Conditioned origination with self-mastery: those who are well able to contemplate in quietude and cultivate in *samadhi* realize all that they wish for, and have no differences.

Q: Some Sutras say that conditioned origination is profound. How can we know this characteristic of profundity in conditioned origination?

A: There are five characteristics of profundity in conditioned origination: 1) profundity of its causes 2) profundity of its characteristics 3) profundity of its generation 4) profundity of its distinctions and 5) profundity of its dissemination.

There are another 5 kinds of profundity: 1) profundity of its marks 2) profundity of all the components that initiate cause and effect 3) profundity of all the components that generate cause and effect 4) profundity of its distinctions and 5) profundity of its counteractions.

Still another 5 kinds of profundity are: 1) profundity of its gathering in 2) profundity of its compliance 3) profundity of its opposition 4) profundity of its maintaining and 5) the profundity of its activities.

Q: How should we understand the meaning of conditioned origination?

A: The meaning of conditioned origination is: the absence of a maker, generation when there is a cause, being apart from affection, arising in dependence on other things, unmoving action, the nature of impermanence, extinction in a *kshana*-instant of time, the incessant and interrupted process of cause and effect, all kinds of causes of effects of various different categories, causes and effects mutually complying with each other, and definitive unchaotic causes and effects.

5) Extraordinary transformations. To briefly explain this, there are four transformations of ignorance:

- A. transformation by subsiding ignorance
- B. transformation by binding ignorance
- C. transformation by response ignorance
- D. transformation by isolation ignorance

Who has transformations of ignorance that illustrate “with ignorance as the condition, karmic activities are produced”? There are several kinds of people to whom this would apply.

1. People of paths outside of Buddhism (this refers to those outside of the Buddha-Dharma, those who don't understand the Buddha-Dharma, or those who are worldlings) have four different kinds of ignorance. Having these conditions, they produce meritorious activities, non-meritorious activities, and indeterminate activities. Even though they create meritorious and indeterminate activities with wholesome minds, they are still induced by deluded intentions (ignorance).

☞ To be continued