



佛典恭讀：分別緣起初勝法門經 (三)

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

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2. 內法異生，然放逸者(雖懂佛法，然而放逸)，這類人當然「不共無明」是未斷的，也能由其他三種無明引發放逸為緣而生行。

3. 內法異生，不放逸。勤修學者，不共無明尚未斷，然由其他三種無明引發妄念而造非福行，這非福行不能為緣感三惡趣，所以不能說是無明緣行。若他們造福行及不動行，由於是正法如理作意相應善心之所引發，迴向解脫，雖然感善趣殊勝生，但不能說是無明緣行。(因為他們以解脫為依，迴向解脫，而不是希求在三界中更生)，不僅如此，還能作為斷這四種無明的增上緣。

4. 聖有學者，(即證初、二、三果的聖聲聞)：不共無明已永斷，若由其他三種無明引發妄念而造非福行，亦不能招三惡趣，所以不能說無明緣行，這種聖有學者因不共無明已永斷故，不造新業，所有故業由隨眠力還未永斷滅，然而暫觸還吐，所有「無明緣行」生生漸滅，不復增長。因此他們不緣無明更造諸行。

六、邪行殊勝：上面所舉的四種無明對於諸諦都能發起增益或損減二種邪行，增益邪行即由四顛倒：非法

2. Beings within the Buddhadharma who are lax (those who understand the Buddhadharma, but are still lax). Surely, these kinds of people haven't cut off the solitary type of ignorance, and their laxness can induce the three other kinds of ignorance. So with these as conditions, karmic activities are produced.

3. Beings within the Buddhadharma, who aren't lax and are diligent in their cultivation and learning. They haven't cut off the solitary type of ignorance, and they create non-meritorious activities due to false thinking induced by the other three kinds of ignorance. However, since these non-meritorious activities cannot condition rebirth in the three evil realms of existence, we cannot illustrate ignorance's conditioning action this way. If they engage in meritorious activities and indeterminate activities motivated by undeluded intentions and wholesome minds relying on Proper Dharma, and transfer the merit and virtue for the sake of liberation, we cannot say it is ignorance that conditions activities even though they gain an excellent rebirth because of their wholesome deeds (since they rely on liberation, and transfer the merit and virtue to liberation, and are not seeking rebirth in the three realms of existence). Nevertheless, this is an excellent cause that can cut off the four kinds of ignorance.

4. The Holy Sages who are Learners (refers to the Shravakas that have certified to the first, second, or third stages of the fruition of a Holy Sage). For them the solitary type of ignorance has been cut off forever. Even though they engage in non-meritorious actions because of the false thinking induced by the other three kinds of ignorance, it will not condition their rebirth into the three evil realms of existence. Consequently, we cannot illustrate that ignorance conditions activities in this situation. Since these Holy Sages that are Learners have cut off the solitary type of ignorance, they will not create any new karma. However, all their past karma has not yet been extinguished forever due to its latent power. When they are temporarily in contact with it, the retribution will spew forth. The manifestation of "ignorance conditioning karmic activities" diminishes in life after life, and will never increase again. Therefore, they will not create any more



認為是法，法又認為是非法，或是生天、解脫道的方便，認為不是方便。非方便者又認為是方便，這是增益邪行，損減邪行呢？所有誹謗一切邪見即是損減邪行。

七、相狀殊勝：無明有二種相，一、微細自相殊勝。二者遍於可愛非愛俱非境界共相殊勝。纏縛無明尚為微細難知難了，何況是隨眠無明（纏縛即無明現行時，譬如正發怒時，瞋煩惱現行時，其他時則潛伏在內，稱為隨眠）。

相應無明尚為微細難知難了，何況不共無明。遍於一切可愛、非愛、俱非（即中等，不可愛亦非可愛）境界覆真實相，顯虛妄相（沒有其他任何煩惱有這麼大的覆障力），就是身見（我見）也是依無明而有的。

八、作業殊勝：無明有二種事業，一、普能造作一切流轉所依事業。二、普能造作一切寂止能障事業。

問：何謂「一切流轉」？

答：若是處轉，若是事轉，若如是轉。

問：何處轉？

答：三世處，由我分別。

問：何事轉？

答：內外六處，由我取執。

問：云何而轉？

答：諸業異熟相續流轉，由我分別，由邪分別。

問：何為「一切寂止」？

答：一切寂止略有四種：一、寂止所依。二、寂止所緣。三、寂止作意。四、寂止果成。

九、障礙殊勝：無明障礙勝法，障礙廣法。勝法指「慧根」，

karmic activities conditioned by ignorance.

6) Extraordinary deviant activities. The four types of ignorance mentioned above can cause the increase or decrease of two kinds of deviant activities towards the Truth. The increase of deviant activities comes from four types of confusion: mistaking what is not Dharma as being the Dharma; mistaking what is the Dharma as not being the Dharma; having been born in the heavens, mistaking an expedient for the path to liberation as not being an expedient for the path; mistaking what is not an expedient as being an expedient for the path. These are those that cause the increase of deviant activities. What are the deviant activities that cause a decrease? All slandering of deviant views decrease deviant activities.

7) Extraordinary marks and appearances. Ignorance has two marks or characteristics. One is the extraordinary subtlety of its own appearance. The other is the extraordinary common-appearance of all craving, non-craving or neither craving or non-craving states. The ignorance that binds is so subtle that is hard to comprehend, how much the less is the latent ignorance (the ignorance that binds manifests, for example when one is angry, or when the affliction of hatred manifests; during any other time, it is hidden internally, so it is called latent ignorance). The response ignorance is so subtle that is hard to comprehend, how much the less solitary ignorance. They include all the craving, non-craving and neither craving or non-craving states that cover up true reality and manifest illusory appearances (no other kind of affliction has this great power to cover and obstruct). Even the view of a body (view of self) occurs depending on this kind of ignorance.

8) Extraordinary karma: ignorance has two kinds of karma. The first is the karma that everywhere creates what all the transformations rely on. Second is the karma that everywhere creates all that stillness can hinder.

Q: What is “all the transformations?”

A: That is it transforms the places, it transforms the events, and it transforms in such a way.

Q: What places does it transform?

A: They are the places in the three periods of time, because one discriminates a self.

Q: What events does it transform?

A: The events inside and outside the six sense-faculties, because there is attachment to a self.

Q: How is it transformed?

A: When time is right, all karmas ripen and transform in sequence, because one discriminates a self and because one discriminates what is deviant.

Q: What is “all stillness?”

A: There are four kinds of stillness: 1) what stillness relies upon; 2) what stillness conditions; 3) what stillness creates; 4) what stillness brings to fruition.

9) Extraordinary obstruction. Ignorance obstructs supreme dharmas and obstructs vast dharma. Supreme dharmas refer to the “faculty of wisdom”. It can gather in the five faculties and harmonize them. What obstructs it is





它能攝五根令其和合。障礙此者即是無明。「廣法」是什麼呢？即聞所成智，思所成智，修所成智，障礙此者即是無明。

問：如說無智名為無明，是只有「智無」名為「無明」嗎？

答：不是。

問：說「智無」名為「無明」有何不正確？

答：若如此，「無明」便不可立決定體相。所以說並不是「明無（智無？）」說名「無明」，而是別有一心所有法不知真實說名「無明」，如別有一心所有法了知真實，說名為「智」。

十、隨縛殊勝：三界有情乃至有頂於諸諦中所有無智隨眠隨縛未缺未減完全具足。這種無智，欲界有情最重，色界有情處中，無色界有情最輕（此凡夫）。若聖者漸次永斷。又阿羅漢雖盡諸漏，脫煩惱障，尚有所知障所攝的無明隨縛。所以無明隨逐有情可說極遠。唯除諸佛，其他都有無明隨縛。

十一、對治殊勝：有二種妙智可以對治無明。一是依他音或不依他音少分有量法界妙智。二是依他音全分無量法界妙智。少分有量法界妙智緣四聖諦十六行相（無常、苦、空、無我；因、集、生、緣，妙、靜、滅、離、道、如、行、出，依次苦、集、滅、道下各四行相）。

問：此種妙智作何事業。

答：遠離無明等煩惱，業生一切雜染。離繫縛事業。

問：云何應知生苦之相？

答：是內緣苦所依性故，是外緣苦所依性故。是俱緣苦所依性故，內緣苦是病苦，老苦，死苦。外緣苦是愛別離苦，怨憎會苦，求不得苦。俱

ignorance. What is “vast dharma”? That is wisdom that comes about through hearing, considering, and cultivation. What obstructs it is ignorance.

Q: If being without wisdom is called ignorance, is it only “not having wisdom” that is known as ignorance?

A: No!

Q: What is wrong with saying “not having wisdom is ignorance”?

A: If this were so, then ignorance would not establish a definite appearance. Therefore ‘no-wisdom’ can’t be called ignorance. Rather the mind not knowing the reality of all dharmas is called ‘ignorance’. If the mind can know the reality of all dharmas, that is called ‘wisdom’.

10) Extraordinary binding. All beings in the three realms of existence up to the summit of existence, with respect to the Truths have all the kinds of non-wisdom, whether it is latent, binding, not yet deficient, or not yet decreasing in completeness. Of these kinds of non-wisdom, the beings in the Realm of Sensual Desire have the heaviest. The beings of the Form Realm have it to a modicum degree. And the beings in the Formless Realm have it to the lightest degree (these refer to those that are still unenlightened worldlings). The Holy Sages gradually cut it off forever. Although the Arhats have exhausted all outflows, and been liberated from all obstacles of afflictions, however, they still have what the obstruction of what is known gathers in - this kind of binding ignorance. So although one can say that there are living beings who have ended ignorance, with the exception of the Buddhas, they still have ignorance’s binding.

11) Extraordinary counteractions. There are two wonderful wisdoms that can counteract ignorance. One is the partial, finite wonderful wisdom of the Dharma Realm that either depends or does not depend on the sounds of others. The other is the complete, infinite wonderful wisdom of the Dharma Realm that relies on the sounds of others. The partial, finite wonderful wisdom of the Dharma Realm is from the sixteen aspects of the Four Noble Truths (impermanence, suffering, emptiness, and not-self; the cause, accumulation, production, and conditions of suffering; wonder, quiescence, extinction, and freedom from suffering; the path, suchness, practice, and transcendence. Four aspects are derived from each of the following: suffering, the accumulation of suffering, the cessation of suffering, and the path to the cessation of suffering).

Q: What activity does this kind of wonderful wisdom do?

A: It stays far away from all defilements caused by the affliction of ignorance. It separates from activities that bind.

Q: How do we know the appearance of the suffering of birth?

A: It’s what the inner conditions of suffering rely upon. It’s what the outer conditions of sufferings rely upon. It’s what the sufferings of all conditions rely upon. The inner conditions of suffering are the sufferings of sickness, aging and death. The outer conditions of suffering are separating from those we love, meeting with those we hate, and not attaining what we want. The sufferings of all conditions are the sufferings caused by



緣苦是五蘊熾盛苦。

問：云何名「愛」「後有愛」「喜貪俱行愛」及「彼彼喜愛」？

答：於現在自體貪著名「愛」。於未來自體希求名「後有愛」，於已得攝受資財現前境界深生味著名「喜貪俱行愛」。於未得攝受資財，非現境界種種追求名「彼彼喜愛」。

問：云何此愛永斷無餘？

答：見道修道所斷煩惱斷故，下分結上分結斷故，畢竟斷故，未來苦果諸愛斷故，現在苦果諸愛斷故是名「此愛無餘永斷」。

問：所有一切四念住等菩提分法皆聖道攝，為什麼只說「八聖道」是道諦？

答：八聖道支普攝一切菩提分法。

問：若有如是聖諦，何緣世尊復說世俗諦及勝義諦二諦？

答：即於如是四聖諦中若法住智所行境界是世俗諦，若自內證最勝義智所行境界，非安立智所行境界名勝義諦。

問：如何是全分無量法界妙智之所緣？有何行相？作何事業？

答：此智亦以如是四諦為所緣，清淨想諦為相，一切種入諦為相，與一切眾生作一切義利為相。

能作一切煩惱障，所知障之離繫事，又作證得一切種智極淨法界所依事業，又作救濟一切有情一切災患所依事業。

以上是無明的對治殊勝。

全文完

the raging blaze of the Five Skandhas.

Q: What is craving, future craving, craving for the activities that are delighted in, and craving for this and that?

A: 'Craving' is greed and attachment to the present self. 'Future craving' is seeking for a future self. It is 'craving for the activities that are delighted in' if one is deeply attached to the wealth one has attained and present states. It is 'craving for this and that' if one is seeking for wealth that one has not yet attained and states that have not yet manifested.

Q: How can this craving be cut off without any remainder?

A: When one sees the Path, cultivates the Path, and accordingly cuts off afflictions, the lower and higher bonds are cut off. Since they are cut off, the future fruition of suffering and craving are cut off, and the present suffering of fruition and craving are cut off. That's how craving is cut off without remainder.

Q: All of the Four Dwellings in Mindfulness, and so forth are Dharmas that are the Factors of Bodhi within the Holy Path. Why do we refer only to the Eightfold Holy Path as the Path?

A: The factors of the Eightfold Holy Path universally gather in all of the dharmas that are the factors of Bodhi.

Q: If these are the Holy Truths, why did the World Honored one speak further about the twofold truths--the worldly truth and the truth of the supreme meaning?

A: Within the Four Holy Truths, it is worldly truth if the states that one cultivates are dharmas that dwell in wisdom. It is the truth of the supreme meaning if one has personally certified to the states where the wisdom of the most supreme meaning operates, not where the wisdom of secure establishment operates.

Q: What does the wonderful wisdom of the complete, infinite dharma realm condition? What are its activities and characteristics? What are its undertakings?

A: This wisdom also takes the Four Holy Truths as its conditions. Its characteristics are pure thought of the truth, entering into all the Truths, and creating all kinds of righteous and beneficial deeds for all living beings. It can separate from all obstructions of afflictions and of what is known. It can be relied upon to certify to All-Wisdom and the ultimately pure Dharma Realm. It can also be relied upon to rescue all living beings from all disasters and harm.

All of the above are the extraordinary counteractions to ignorance.

The end of the article

啓事 ANNOUNCEMENT

本期稿擠，「介紹一本研究楞嚴咒的好書」下期再繼續。

Due to lack of space, the article "Introducing a Good Book for Investigating the Shurangama Mantra" will be continued in a later issue.