

## 四種緣起（一）

# Four Kinds of Dependent Origination (I)

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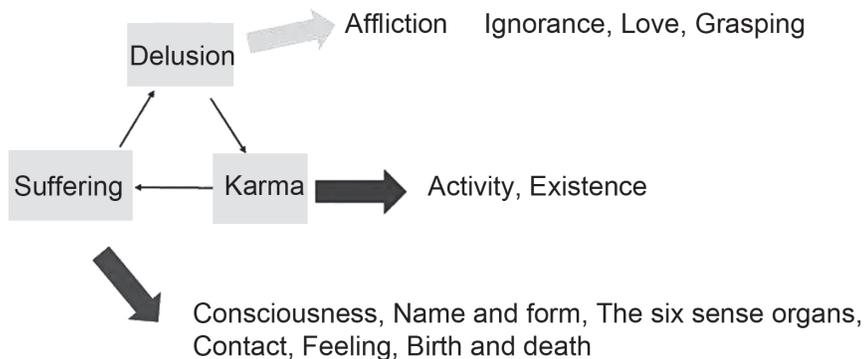
四種緣起是華嚴宗歸納出來的。華嚴宗的教理就是以緣起為主。那它判的五教就是：小、始、終、頓、圓。

其中小教（小乘）對應的是業感緣起；始教對應的是賴耶緣起；終教對應的是真如緣起；圓教對應的是法界緣起；那頓教沒有，因為頓教它屬於離言說相，不屬於教相裡面。所以判教不會判到。

「緣起」這個概念不是佛發明的，這是一個宇宙的現象。意思就是說一切世間的事物、現象都是相互的。一件事情會起來就是因為有一個因緣，所

Four kinds of dependent origination are summarized by the Huayan (Avatamsaka) School. The teaching principle of Huayan School is focused on dependent origination. The Huayan School defined the five teachings as: the Hīnayāna Teachings, the Elementary Teaching of the Mahāyāna, the Final Teaching of the Mahāyāna, the Sudden Enlightenment Teaching of the Mahāyāna, and the Perfect Teachings of the Mahāyāna (alternatively referred to as: the Small, the Initial, the Conclusive, the Sudden, and Perfect Teachings of the Mahāyāna).

Among them, according to these four kinds of dependent origination are as follows: the Hīnayāna teachings, dependent origination is caused by karma. According to the Elementary Teachings of the Mahāyāna, dependent origination is from the eighth consciousness (ālayavijñāna.) According to the Final Teachings of the Mahāyāna, dependent origination is from true thusness. According to the Perfect Teachings of the Mahāyāna, dependent origination is from the Dharma Realm. However, the Sudden Enlightenment Teachings of the Mahāyāna does not correspond with anything. Because Sudden Enlightenment transcends words and language, it does not belong



以讓這件事情發生了。比如說：我們今天舉辦這個華嚴法會。

1) 因為師父涅槃期間我們要誦《華嚴經》。

2) 我們這個華嚴法會要有人來參加，你們來參加也就是這個法會的緣起之一。

3) 我們要有這個道場，有維那帶領大眾來誦經等等，這都是整個法會的一個緣起。

我們講業感緣起，就是「惑」、「業」、「苦」。

「惑」就是我們起了無明。你心裡先有病了，起無明了；接著你身體就會做壞事情——造惡「業」；最後就招感了痛苦的果報。這個過程就是「惑」、「業」、「苦」。

小乘所講的就是這個「惑」、「業」、「苦」。就是告訴我們任何痛苦的產生都是因為我們在造惡業。那我們為什麼會造惡業？是因為我們心裏有迷惑。所以如果要解除這個痛苦，就要減輕我們的迷惑，再造惡業的時候我們就要停下來，那就不會再受到苦。

所以小乘就是告訴我們修行就要注重這個持戒，修定，無常觀等等。就是為了幫助我們斷掉這個惡業的力。 ㊟待續

to any category of the teachings. Therefore, it does not define any kinds of dependant origination within any Buddhist Teaching School.

The concept of “dependent origination” was not invented by Buddhism; it is a phenomenon of the universe. The meaning of this is that all things and phenomena in this world are interconnected. The reason that something arises up is because it has a cause, therefore, it happened. For example, we are now hosting this Avataṃsaka Recitation Session because:

1) While mourning the Venerable Master Hua’s entering Nirvana (in 1995), we held an *Avataṃsaka Sutra* Recitation Session (according to his instructions.)

2) Your attendance is one of the reasons for this Avataṃsaka Dharma Session, since our Avataṃsaka Ceremony requires people to participate.

3) We have this monastery, and we have cantors to lead people to recite the sutras, perform the ceremonies, etc which are all factors of dependent origination for this ceremony to occur.

When talking about the dependent origination of karma, it means “delusion,” “karma,” and “suffering.” “Delusion” means that ignorance arises in living beings. After their minds become “sick,” ignorance arises. Ignorance leads them to do misdeeds, committing negative karma, and thus bring upon themselves negative or painful retributions. This is the process of “giving rise to delusion,” “committing karmic offenses,” and “undergoing bad retributions of suffering.”

The Hīnayāna School discusses “delusion,” “karma,” and “suffering.” This is telling us that all the suffering that we experience is because of our bad karma. Why do we create bad karma? It is because our minds are deluded. So, if we want to get rid of suffering, we have to first reduce our delusions, when we find ourselves creating bad karma again, we should stop doing it. This way, we will not have to suffer again.

Therefore, the Hinayana teachings tell us that in cultivation we should place great importance on upholding the precepts, cultivating samādhi, contemplating impermanence, and so on. All of this is to help us cut off our impulses to commit bad karma. ㊟To be continued