

## 四種緣起（二）

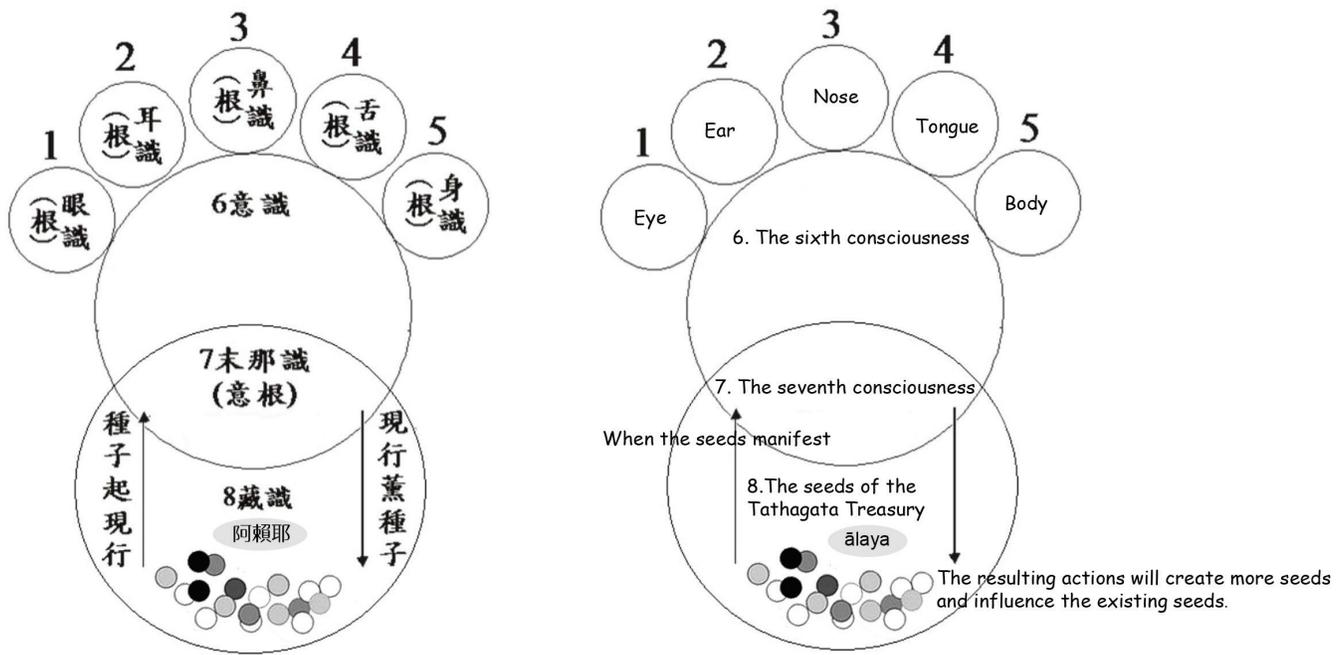
# Four Kinds of Dependent Origination (II)

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### （二）賴耶緣起

#### (II) Dependent origination from the eighth consciousness (ālayavijñāna)

始教對應的是賴耶緣起。

賴耶——它就是如來藏的種子。意思就是說，我們所有遭遇的事情，都是因為先有那個種子在我們的八識裡面，現在這個種子現行了。如果這個種子沒有現行，我們不會有什麼事情發生。

我們八識田裡面有很多很多的種子還沒有現行。這些種子

The elementary doctrine corresponds to dependent origination from the eighth consciousness (ālayavijñāna).

Alayavijñāna refers to the seeds of the Tathagata treasury. This means that everything you encounter happens because of the seeds in the field of your eighth consciousness; it means that those seeds have matured. If those seeds had not matured, nothing would have happened.

In the field of our eighth consciousness, we have many, many seeds that have not yet matured. When will these seeds mature? When the causes and conditions come together. As an analogy, when you

怎樣才會現行呢？——當因緣剛好碰到的時候。好比你有一把蘋果的種子撒在地裏，如果沒有水，沒有陽光，它在土裡面沒有長出來，你是看不到地裡有蘋果的種子的。

好比一個人，他的八識田裏有愛好美食的種子，一旦他遇到美食這個因緣，他八識裏愛好美食的種子就會現行，他愛好美食的性會就顯現出來，這個因緣就會促使他拼命吃。

好比一個脾氣大的，平時沒事的時候，你看不出來他脾氣大。但是他碰到事情了，他的脾氣就爆出來了，他這個脾氣的種子就現行了，結果怎麼樣呢？他又造了新的業——比如罵人打人等等。那這個新造的業呢，又會跑到他的八識田裡面；又增多了罵人打人的這些種子在他的八識田裡面。這樣業力就越來越大，越來越大。這個就是我們講的：「種子生現行，現行熏種子」。

我們看這個圖，這是一顆種子，當它遇到緣——水呀，陽光呀，它就開始冒出芽來。那麼冒出的芽慢慢長大後，它就結果。結果以後等到熟了，果子掉到地上它又有了種子。

上一篇講業感緣起，告訴我們說，我們今天所受的苦果是來自我們往昔所造的惡業——譬如今生身體多病痛是來自於過去生造了殺生的惡業；今生貧窮是來自於過去生造了偷盜的惡業；今生眷屬不和是來自過去生造了邪淫的惡業。所以我們從現在開始，停止再造惡業，就能免去未來遭受相應的果報。

spread a handful of apple seeds on the ground, you won't see the apple seedlings grow if they don't receive any water or sunlight.

For example, if a certain person has seeds for liking delicious food in the field of his eighth consciousness, then as soon as he meets the condition of delicious food, the seeds of liking delicious food that are in his eighth consciousness will manifest. Therefore, his penchant for delicious food will also manifest, so that this condition will drive him to eat as if his life depended on it.

For example, look at a person with a big temper. Most of the time, when nothing happens, you can't tell that his temper is so big. However, when something happens, his temper will explode, and the seeds of his temper will manifest. Then what is the result? He makes more karma — by scolding people, hitting people, and so on. The new karma that he creates will also go into the field of his eighth consciousnesses and increase the number of seeds that he has created by scolding and hitting people. In this way, the power of his karma will get bigger and bigger. This is exactly what I say: **“When the seeds manifest, the resulting actions will create more seeds and influence the existing seeds.”**

Let's look at this picture: this is one seed. Once it meets the conditions — water and sunlight — it will start to sprout. The sprout will slowly grow bigger, and then it will bear fruit. Once the fruit ripens, it will fall to the ground and spread more seeds.



When the seeds manifest,  
the resulting actions will create more seeds and influence the existing seeds.

In my previous Dharma talk on karmic responses and dependent origination, we learnt that the suffering we endure today is the result of bad deeds we did in the past. For example, the sickness and suffering that we endure in this life comes from the bad karma of killing in the past; the poverty that we experience in this life comes from the bad karma of stealing in the past; discord between family members in this life comes from the bad karma of committing sexual misconduct in the past. Therefore, from now on, we should stop committing bad deeds so that we can avoid the corresponding retribution in the future.

這個賴耶緣起主要告訴我們什麼呢？我們現在所做的事情啊，都先有個種子在那裡了。賴耶緣起就是要告訴我們，要注意我們八識田裡的這些種子，在起心動念的時候，我們就開始要注意了。

譬如我們今天來參加華嚴法會，來誦《華嚴經》，就是來種善的種子。在我們還沒還沒有去做殺生、偷盜、邪淫、吸毒的事情之前，我們先把好的種子種在我們的八識田裡面，種得越多越好。為什麼說誦經是種善根種子？因為經典是佛講的話，佛講的話是「聖言量」，這些話都是有證量，有光明的。常常念，這些光明的種子就種在我們八識田。這就是在種種子的時候，在最開始的時候，我們就下功夫，加強我們的善根，而不是在造業以後，或者是要造業的時候我們才下功夫。

那賴耶緣起這個概念比業感緣起又更深入了一層。所以古來大德，他分出這四個緣起的概念，一定有他的原因，不然他講這個緣起做什麼？我們知道了又能怎麼樣呢？就是了解了這些道理，一定是能夠幫助我們修行，幫助我們更好地用功。

那我八識田裡已經有了的惡種子該怎麼辦呢？我們就是盡量不要讓它現行，不要讓這個種子有機會發芽。我們盡量就多往善的方面去做，盡量避開種種惡的因緣。譬如不要去賭場、夜店這些惡的環境，你不去的話，缺少了那種因緣，你惡的種子就不容易發芽。

那就盡量往好的地方去呀，往能夠讓我們愉快地，有益於我們身心的地方去，讓我們善根的種子越來越多。這就是賴耶緣起。

What is dependent origination from the ālayavijñāna trying to tell us? That everything we do now is the result of seeds previously planted in the eighth consciousness. This doctrine tells us to be cautious about what karmic seeds we plant in the field of our eight consciousness: for every minute thought arising in us, we ought to be careful.

For example, when we participated in the Flower Adornments Ceremony today and recited the *Flower Adornments Sutra*, we have sown good seeds. We should first have good seeds planted in the field of our eighth consciousness — the more the better — rather than committing the misdeeds of killing, stealing, sexual misconduct, [lying,] and taking intoxicants.

Why is reciting the sutras planting seeds for good roots? It is because the sutras are what the Buddhas lectured. What the Buddhas speak carries the weight of the words of the sages; that is to say, their words emit brilliant lights, embodying their spiritual realization.

If we recite them often, these seeds of brilliance will be planted in our field of eighth consciousness. This means that even during the initial stage when we plant seeds, we already start to apply our efforts and reinforce our good roots. It should not be the case that we begin to put in effort only when we are about to commit or after we have committed karmic offenses.

The concept of the dependent originations of the ālayavijñāna is more profound than the dependent originations caused by karma. Therefore, the greatly virtuous ones of ancient times must have had a reason to categorize the four kinds of dependent originations. Otherwise, why would they explain those concepts? What would we do even if we knew about it? Understanding these principles will definitely help us in our cultivation and help us work harder.

What if our field of eight consciousness already has bad seeds planted in it? We should try our best not to let them manifest into reality, not giving them chances to mature. We should try to do more good deeds while avoiding the conditions for planting bad seeds. For example, don't go to bad environments such as casinos or nightclubs. If you don't go to these places, then you will not come in contact with negative conditions, and thus avoid planting bad seeds which will one day mature.

Therefore, we should try to go to the good places, places where we can be happy, where it benefits our body and mind, where more and more seeds of good deeds can be planted. This is the dependent arising from the ālayavijñāna.

☯ 待續

☯ To be continued