

## 四種緣起（三）

# Four Kinds of Dependent Origination (III)

比丘尼恒懿 2019年6月11日講於金佛聖寺

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### （三）真如緣起

#### (III) Dependent origination from true suchness



有人跟我說：她想到關於「賴耶緣起」的一個例子。比如家暴，通常這個家暴第一次打下去之後就常常會發生了，就好像我們「賴耶緣起」，你第一次打下去，這個種子現行了，就種下種子到八識田去。以後那個緣起就更多了，所以他又再開始現行，現行又再打，這到最後就是無止境地打下去。

終教對應的是真如緣起。真如緣起說的什麼？我們這個阿賴耶識，不管我們做好的，做壞的，都是從這個阿

Someone told me that she thought of an example related to the dependent origination within the Alaya consciousness. Take the instance of domestic violence. Usually, domestic violence starts after the first hit and will continue on to become a recurring phenomenon. This is just like the dependent originations from our Alaya consciousness. After the first punch, which is the manifestation of our karmic seeds, we plant more seeds of violence into our eighth consciousness. More seeds lead to more dependent originations, and one day these seeds manifest into karmic actions again — in the form of another scene of domestic violence. Like a snowball effect, this becomes an endless cycle of violence.

The Final Teaching (of the Avatamsaka School) corresponds to the dependent origination of true suchness. What does the dependent origination of true suchness talk about? Whatever we have done — be it a good deed or a bad deed — stems from our Alaya consciousness. All can be traced back to our Buddha nature, the true suchness. You should remember that your Buddha nature is always there regardless of whether you have done a good deed or a bad deed. It is reminding us that we are, in nature, the same as the Buddha. Our own Buddha nature is identical to that of the Buddhas, without the slightest bit of difference. Although we have departed from it, we can turn around, walk back, and return to our original home — our Buddha-nature.

Take the example of sea water: The body of sea water was

賴耶識來的；它們的根源都是這個真如佛性。就是不管你做壞事或好事，要記住你永遠都有一個佛性在。就是告訴我們說，我們還是跟佛一樣，都有這個無二無別的佛性。我們現在是離開它了，但是往回走就可以回到我們本來的家——回到我們的佛性。

比喻說海水本來是湛藍不動的。風吹了以後它就起波浪，起了波浪後就各種浪潮。再比喻說同樣都是吃飯為什麼培養出來的人都各不相同？就是因為我們的真如守不住，起了無明，起了妄。無明開始一直變變變，變出很多心事，很多業就顯現出來了。

所謂緣起，就是緣它而起，業感緣無明而起，我們的一切作為和思想緣阿賴而起，而要產生阿賴耶必定是從真如而起，一定有真月才能產生第二月。阿賴耶一定要緣真如而起。那這個緣起一起了之後就是生滅；生滅就變成八識，變八識以後，如果我們不走原先的路的話，我們就離開自性越來越遠，但其實真如本身它是不會變的。只是我們自己不明白，所以我們才會有分別。有了分別以後就有男女呀，好壞呀，大小呀，喜歡不喜歡這些分別相。

所以我們講我們都有佛性，我們這個佛性就只是因，原因的因，因性的佛性。那如果我們能夠好好的修行呢，就可以成為了因的佛性——就成佛要靠修行。

所以如果我們碰到的緣不好，又沒有注意我們的修行的話，就很容易墮落在六道輪迴。

所以每一個人一定要相信我們都有佛性。即使你在打妄想，你都知道你有個佛性。即使你作了惡業，你都要了解你有個佛性在。你就是照著這個舊路回到家裡面，找回我們的佛性。所以這個就是終教的真如緣起。

☯待續

originally serene, blue, and unmoving. When winds blow over it, waves start to churn up, which then create various tides. Take another example: [Say, in a family or in a school,] the same food is provided to nurture everyone physically, but each individual turns out to become different. Why is that? That is because we have not guarded our true suchness, and gave rise to ignorance. From ignorance, illusory reality arises. Although illusory, the reality keeps changing, and churns out a lot of phenomena created from the mind, in which many forms of karma manifests.

As for dependent origination, it means that things require certain conditions to originate or arise: for example, karmic retributions depend on ignorance to arise; our thoughts and actions depend on the alaya consciousness to arise. The alaya consciousness in turn depends on true suchness to arise. Just as the second moon depends on the true moon to arise, so the alaya consciousness depends on true suchness. After having the dependent origination, we experience coming into being and ceasing to be. After the coming into being and ceasing to be, there comes into being of the eighth consciousness. After the eighth consciousness comes into being, we will walk farther and farther away from our original “home” if we do not walk back home. In reality, true suchness never changes. It is because we do not understand that we give rise to distinction. After having distinctions, we start to have various distinction-based phenomena of man and woman, good and bad, big and small, like and dislike ...

Therefore, we talk about us all having the Buddha nature. This very Buddha-nature of ours is the cause for our becoming of Buddhas. So, if we can cultivate well, we will realize this very Buddha nature and become Buddhas — by cultivation. Buddhahood relies on cultivation.

Therefore, if we encounter bad conditions, and if we do not pay attention to cultivation, we can quite likely fall onto the turning wheel of the six realms [where we undergo endless transmigrations of rebirth].

So, every one of you ought to believe that we all possess the Buddha-nature. Even if you are still false-thinking, you know that you have the Buddha-nature. Even if you have committed evil karma, you ought to understand that you have the Buddha-nature. By following the same old route, you can return home, and discover your original Buddha-nature. This is the doctrine of the Final Teaching corresponding to the dependent origination from true suchness.

☯To be continued