



「心不相應行法」討論

Discussion of the “Non-Interactive Dharmas with the Mind”

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賈政敬：這裏大致討論一下《百法明門論》中的二十四種「心不相應行法」。有任何不如法的地方請指出。

憨山大師說過，「心不相應行法」不必花時間去研究，因為它們只是在「心法」和「色法」分位上，成立的假法；這二十四種法，是假的，而且它們每一種意義都可以有多種解釋。雖然祖師是這樣說，但是我覺得了解一下仍然有一定的幫助。

「心不相應行法」一共有24種。首先，它們不具備主觀能動性（主觀意識），所以不跟「心王」和「心所」相應；其次，這二十四種並沒有實體，本身沒有質礙，也不障礙或佔據空間，所以也不和「色法」相應；然後，它們本身是有生有滅，所以還在有為法的範疇內，這樣也不和「無為法」相應。

「心不相應行法」，主要是用來解釋我們有情眾生色心的相狀及差別作用。天親菩薩幫助我們列舉了24種。上人對它們的描述是說：

就因為是假的，所以和各方面都不相應。但是我們如果不知道假的法，又怎麼會得到真性？認假為真，這叫假中之假，虛妄中之虛妄。一切法本來就是虛妄，

Jia Zhengjing: We will briefly discuss the twenty-four types of “Non-Interactive Dharmas with the Min” in the Hundred Dharmas. If there is anything improper or inaccurate, please feel free to correct us.

Great Master Hanshan once said that spending time on “non-interactive Dharmas with the mind” is unnecessary, as they are simply false dharmas based on mind dharmas and form dharmas. These twenty-four dharmas are ultimately illusory, and their meanings can be interpreted in various ways. Though this patriarch spoke this way, I still feel that studying them can be of some benefit.

There are a total of twenty-four types of “non-interactive Dharmas with the mind.” First, they lack active consciousness (or conscious awareness), so they do not correspond with the mind king or mental factors. Second, these twenty-four formations have no physical substance, no tangible obstruction, and neither occupy nor obstruct space, meaning they do not correspond with form dharmas. Lastly, since they arise and cease, they fall within the category of conditioned dharmas and thus do not correspond with unconditioned dharmas either.

Non-interactive Dharmas with the mind are primarily used to explain the characteristics and functional distinctions of sentient beings’ physical and mental aspects. Bodhisattva Vasubandhu listed twenty-four types to help us understand them. The Venerable Master described them as follows:

“Because they are illusory, they do not correspond with all aspects of dharmas. But if we do not recognize illusory dharmas for what they are, how can we realize our true nature? Mistaking the false for the true is the illusion within illusion, the delusion within delusion. All dharmas are inherently illusory, and yet you add another layer of illusion on top.”

Thus, by studying them now, we are also helping ourselves understand what it means for all things to be illusory—layering illusion upon illusion.

(1) “Attainment (Prapti).” The first of the twenty-four non-interactive Dharmas with the mind is “attainment.” The Venerable

你又加上一個虛妄。

那麼，我們稍微了解一下這個「心不相應行法」，也是幫助自己理解怎樣叫一切都是虛妄的。虛妄上又加上一個虛妄。

(一)「得」。二十四個心不相應行法裏的第一個是「得」。上人對「得」的解釋是，「得」就是從貪心生出來的，想要在沒有希望的境界中希望得到。例如有人想像中得到一塊金子，是不是他真的得到金子？這金子並沒有得到，這個「得到」只是虛名，是假的，所以這個法也是假的。

關於這個「得」的概念，想到「南柯一夢」這個寓言。在唐朝，有個人做了一個夢：夢到自己到大槐安國，做了南柯太守，一生飛黃騰達，享盡榮華富貴，最後被大槐安國王斬首。他醒來卻發現一切都只是短短的一場夢，而夢中一切善惡好壞都瞬即消失，所謂的「大槐安國」也不過是宅院南邊大槐樹下的一個螞蟻窩。

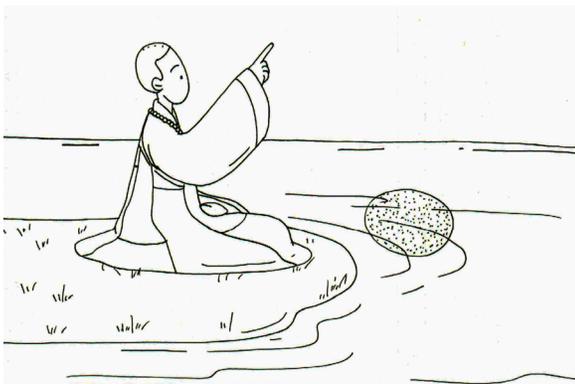
大塊樹下的螞蟻，令我聯想到阿賴耶識，它就是我們的善惡種子。我們人生的境相，也是我們每個人在阿賴耶識中，所投射出來一個交織而生起的種種鏡像。這個故事主要是幫助我們理解生命的輪迴，如何是一場夢；也說明我們對當下種種境況的成就和領受，其實都是一個假的法。既然知道是假的，那我們就有

Master explained that “attainment” arises from greed—it’s the desire to attain something in a situation where there is no real hope of obtaining it. For example, someone might imagine acquiring a piece of gold. Did they actually obtain the gold? No, they didn’t. This “obtaining” is merely an empty name, an illusion, so this dharma is also illusory.

This concept of “attainment” reminds me of the fable “A Dream of Nanke.” During the Tang Dynasty, a man had a dream: he dreamed that he went to the Great Pagoda Tree Country and became the governor of Nanke. He experienced a life of great success and enjoyed immense wealth and glory, only to be executed by the king of this country in the end. When he woke up, he realized that everything had been nothing more than a fleeting dream. All the joys and sorrows, successes and failures, had vanished in an instant. The so-called “Kingdom of Great Huai’an” turned out to be nothing more than an ant colony beneath a large pagoda tree in the southern part of his courtyard.

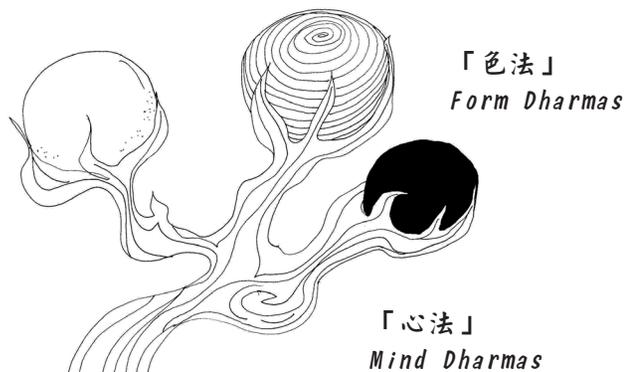
The ants beneath the great tree remind me of the ālaya-vijñāna (the eighth consciousness), the storehouse consciousness, which holds the seeds of both good and evil. The experiences and circumstances of our lives are like projections woven together from the seeds stored in each of our ālaya-vijñāna, manifesting as various interwoven reflections.

This story primarily helps us understand how the cycle of birth and death is like a dream. It also reveals that all our achievements and experiences in the present moment are ultimately illusory. Once we recognize their illusory nature, we can find a way to transcend these conditions.



「得」。上人的解釋是，「得」是從貪心生出來的，想要在沒有希望的境界中希望得到。

“Attainment.” The Master explained that “attainment” arises from greed — it’s the desire to attain something in a situation where there is no real hope of obtaining it.



「命根」。命根，是由「色法」與「心法」和合而有的生命。

“Life Faculty.” The life faculty arises from the combination of form dharmas and mind dharmas.

辦法幫助自己超然出這些境界。

有的佛友在自己的修行中出現過一些好的境界，然而他們在往後的修行中也就放不下那個境界，於是不斷地去追逐自己曾經有過的那個好境界。比如我聽說過有個佛友，她曾經有過一次念佛成片的境界，佛號從她的腹部源源不斷地流出；因為她永遠忘不了那個境界，所以在以後就念念想要再有一次那個狀態。她一直在追逐這個境界。她第一次的無心是感應，但以後卻成了她的一種執念。

「心不相應行法」就是告訴我們，這個「得」是一個假的法，是我們在虛妄上又疊加了一個虛妄。當我們看古代法師大德的公案，令我們十分佩服。那古時候的法師，他們的心法與色法一層層地剝落，所遭遇到的境界也都是地動山搖，而他們是怎麼能保任不動的？反觀我們，就一點點的境界也變成不可承受之重。這也是學習佛法的重要性所在，明了道理以後，我們得以保持警覺，不斷地訓練自己對這種假法的認識；你清楚知道這是假的東西，你的態度就會不同，就不容易被它所轉。

(二)「命根」。我們生命之根；當八識的種子來投生，就有了生命。命根，是由「色法」與「心法」和合而有的生命；也就是說，我們最珍惜又最寶貴的這個命根，是一個假的法。

例如，現在科學工作者正在探索能不能把人類冷凍起來，並在500年後再解凍，這個人就可以活在500年後世界。通過「心不相應行法」的學習，我們了知這個「命根」是由「色法」與「心法」和合而成的一個假法；既然「命根」是假的，你怎麼保存它。就算科學技術可以幫忙把這個人的身體保存500年不壞，但是要如何留住這個人的心（心意識）？而人

Some Buddhist practitioners experience positive states in their practice but later find themselves unable to let go of those experiences. As a result, they keep chasing the same state they once had. For example, I once came across a Dharma friend who achieved a state of continuous recitation, in which the name of the Buddha flowed effortlessly from her abdomen.

She could never forget that experience, and from then on, she constantly longed to return to that state. She became caught in the pursuit of that experience. Her initial, unintentional realization was a natural response, but later, it turned into an attachment.

Non-interactive Dharmas with the mind teach us that “attainment” is an illusory dharma—an illusion layered upon another illusion.

When I read the stories of great Dharma masters from the past, I am filled with deep admiration. Those ancient masters gradually peeled away layers of both mind dharmas and form dharmas, encountering earth-shattering trials along the way. Yet, how did they manage to remain unwavering?

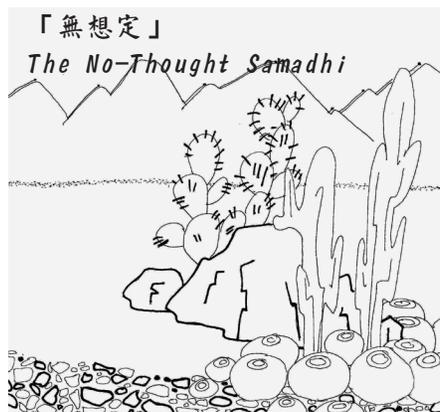
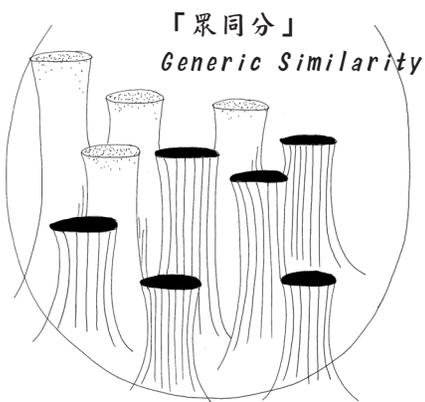
In contrast, even the slightest experience can feel overwhelming to us. Now, I am beginning to understand that studying the Buddhadharmas and gaining insight into its principles allows us to stay vigilant. We must continually train ourselves to recognize these illusory dharmas for what they are. Once we clearly see them as false, our attitude shifts, and we are less likely to be swayed by them.

(2) “Life Faculty (Jivitendriya).” When the seeds stored in the eight consciousnesses take rebirth, life comes into being. The life faculty arises from the combination of form dharmas and mind dharmas. In other words, the very thing we cherish most—our precious life—is, ultimately, an illusory dharma.

For example, scientists are currently exploring whether humans can be cryogenically frozen and revived 500 years later, allowing them to live in a future era.

Through the study of non-interactive Dharmas with the mind, we come to realize that the life faculty is merely an illusory dharma, arising from the combination of form dharmas and mind dharmas. If the life faculty itself is illusory, how can it truly be preserved? Even if science advances to the point where a human body can remain intact for 500 years, how can one retain the person’s mind—their consciousness?

Humanity tirelessly pursues the dream of immortality, yet we also recognize that life itself is an illusory dharma. If it is illusory, what then is real?



類又孜孜不倦地追求所謂的長生不老，但我們也清楚知道這個生命是個假法；既然是假的，那真的是什麼？

(三)「眾同分」。就是類似共業的概念。種了類似的因，得類似的果報；就好像持五戒行十善，就得做人的果報是一樣的。所謂人以類聚。

(四)「異生性」。就是在相同之中有異，在異中又有同，這叫異生性。例如同樣是人，但是各有各的所好和習慣。如果我們不能通過修行去觀察種種的境界，認知到它們的本質是假象（鏡像），是假名，是一種因緣法的話；那我們一定會有所執著，而這些執著就會障礙我們的心（心意識）。

(五)「無想定」。上人的解釋是，這是外道所修的定，他們厭倦生死，為求出離，就用一種強制的力量來使令「心」和「心所」不工作，停止思想，沒有想了；但是，這種伏住是很勉強的，它就好像用石頭壓草似的，把草壓得不長了，但是它這個根還在。第七識這個「俱生我執」（與生俱來的執著），它和第八識這個「命根」仍然存在，所以在這時候就叫無想定。修這個無想定，是為了要生到無想天去；

(3) “**Generic Similarity (Nikaya-sabhaga)**” refers to a concept similar to collective karma. When similar causes are planted, they lead to similar results. For example, upholding the Five Precepts and practicing the Ten Good Deeds lead to the karmic reward of being reborn as a human. This aligns with the saying, “Similar people fit together.”

(4) “**Dissimilarity (Visabhaga)**” refers to the variations which exist within similarity and the similarities which exist within differences. For instance, while all humans share a common nature, each person has their own preferences and habits. If we fail to cultivate mindfulness and observe the various states of existence, recognizing them as mere illusions (reflections), provisional names, and manifestations of causes and conditions, we will inevitably develop attachments. These attachments, in turn, will obstruct our mind (consciousness).

(5) “**The No-Thought Samadhi (Asamjni-samapatti).**” The Venerable Master explained that this is a samadhi practiced by non-Buddhist ascetics. Feeling weary of the cycle of birth and death, they seek liberation by forcefully suppressing the mind and its functions, causing all thoughts to cease. However, this suppression is temporary and unnatural, like pressing grass down with a rock—the grass may not grow for a while, but its roots remain.

In this state, the seventh consciousness still retains its innate attachment to self, and the eighth consciousness continues to hold the lifespan-inducing karmic force. Because of this, the practitioner's awareness has not truly transcended delusion, and their state is referred to as the Samadhi of No Thought.

Cultivating this samadhi leads to rebirth in the No-Thought Heaven. The practice of not thinking is the cause, and the resulting rebirth in that heaven is the effect—this is what is known as (7) “The Fruition of No Thought (Asamjnika).”

When reading the Venerable Master's explanation of the Samadhi of No Thought, I was reminded of something I had heard before: there is a type of practitioner whose past karma leads them to be born into a comfortable family, where they lack nothing. However, their intelligence



「滅盡定」
The Samadhi of Extinction

無想定是因，無想報是果，執著無想。這就是(七)「無想報」。

當看上人解釋這個「無想定」的時候，我想到從前也曾聽人傳聞，有一類修行人的果報，是生在比較優渥的家庭裏，但就是此人的智商不高，甚至嚴重一點是癡呆或者自閉；那這種人其實在過去修行的時候方法用錯了，就是什麼都不想，等天福享盡以後，就墮落為很有福報但智商不高的人。那這也只是我聽說的。

所以通過這些學習，主要是告訴我們，遇到大乘佛法，要珍惜！因為大乘佛法會教導我們正確的修行方式；讓我們如何正確認識自己的念頭，它們的來龍去脈。

(六)「滅盡定」。上人說，這也是用勉強的方法來修。它也同樣是第六識和「心所」都停止了，就是不打妄想了（它伏住不行），勉強不打妄想，像是妄想滅盡了。這時候，第七識的「俱生法執」（這種法執也是與生俱來的，這比我執細一點），它和第八識還混在一起，不能分離。這種定不是真定，只可以稱之為「滅盡定」。

原來這麼厲害三昧定仍然是在「心不相應行法」裏面，依然處於虛妄中。「心法」和「色法」本來就是虛幻的影像，而「心不相應行法」是在這個虛幻的影像上又疊加了一層虛幻。這使我對「念佛法門」更加心生敬畏了；等親見諸佛菩薩後，不僅可以跟佛再學習更深入的義理，還可以從佛那裏得到正確三昧定的親自指導。

is dull—they are not bright and, in more severe cases, may suffer from cognitive disabilities or autism.

It is said that such individuals made a mistake in their past spiritual practice by forcefully suppressing all thoughts, believing that to be the right path. As a result, after exhausting their heavenly blessings, they fell into rebirth as beings with wealth and good fortune but some mental limitations. Of course, this is something I have only heard.

Through studying these principles, the key takeaway is this: if we encounter the Mahayana Dharma, we must cherish it! Mahayana Buddhism teaches us the proper way to cultivate. It guides us to correctly understand our thoughts, recognize their origins and conditions, and ultimately transcend them with wisdom.

(6) “**The Samadhi of Extinction (Nirodhasamapatti).**” The Venerable Master explained that this, too, is a meditative state cultivated through forceful suppression. In this state, the sixth consciousness and its associated mental factors completely cease to function—there are no wandering thoughts, as if all delusions have been extinguished. However, this suppression is artificial; it is not true liberation.

At this stage, the seventh consciousness (manas), which harbors innate attachment to dharmas (Sahaja Dharmagraha) —a subtler form of clinging compared to the ego-clinging of the sixth consciousness—remains intertwined with the eighth consciousness (alaya). These attachments have not been severed, meaning that this meditative absorption is not genuine samadhi. It can only be called the Samadhi of Extinction.

I was struck by the realization that even such a profound state of samadhi still belongs to the category of “non-interactive Dharmas with the mind,” meaning it remains within the realm of delusion. The mind and form are already illusory reflections, and this state merely adds another layer of illusion on top of them.

This deepened my reverence for the Pure Land practice of reciting the Buddha’s name. When we attain rebirth in the Pure Land and personally see Buddhas and Bodhisattvas, we will not only be able to study the profound Dharma directly from them, but also receive their direct guidance on the correct way to attain true samadhi.