

Arising of Mind 心之緣起

A Talk by Lauren Bausch at the Buddha Hall of the City of Ten Thousand Buddhas on November 14, 2024

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We recently covered the topic of dependent arising in the Pāli Texts class at DRBU. In his new book *Making Sense of Mind Only*¹, William Waldron asserts:

“Seeing phenomena in terms of patterns of relationships, and the conditions they depend on to come about—to arise—is to see them as dependently arising” (21).

We can understand dependent arising “by analyzing the multiple conditions on which [causal relations] depend and the patterns of interaction out of which they arise” (25).

With X as a condition, there is Y. If there wasn't X as a condition, there would be no Y. Understanding patterns of interactions and interactive processes shifts attention away from our usual focus on agents and their actions, on concepts and objects, and toward the complex, dynamic interdependence of phenomena (Waldron 2023:25).

我們最近在法大的巴利文經典課程上，討論了「緣起」這個主題。威廉·沃爾德倫在他的新書《理解唯識》¹中，談到：「從相依性的關係，以及它們藉以『生起而出現』的條件來看待現象，就是將它們視為『緣起（依緣而生起）』。（本書英文第21頁）」

我們可以「通過分析（因果關係）所依附的各種條件，以及令它們由此而生起的相依關係」（本書英文第25頁），來理解所謂的緣起。

有X作為條件，就有Y（此有故彼有）；如果沒有X作為條件，就不會有Y（此無故彼無）。了解到這種相依性與相關性，可以使我們將注意力，從往常一般對主體及其行為、概念和物件的關注，並轉移到現象之間這種複雜與活動的相互依存上。（沃爾德倫，2023年，英文第25頁）



Feeling (vedanā) is defined as pleasant, unpleasant, or neither-pleasant-nor-unpleasant. Feeling is a universal mental factor, meaning that it is present in every moment of consciousness.

「受（領受）」被定義為樂受、苦受、不苦不樂受。而「受」是一種「遍行心所」，這意味著它存在於意識的每時每刻。

In the *Samyuttanikāya* (SN 12.12), the Buddha says that asking who craves is not a fit question (Waldron 2023:26). A person, much like a car or a river, is a convenient designation for a complex pattern of interconnected processes.

Thinking that some subject craves some object completely misses one of the most fundamental teachings of Buddhism. So then, what is a fit question? **Conditioned by what is craving** is a fit question (Waldron 2023:26). And the Buddha taught that craving is conditioned by feeling.

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Consciousness arises dependent on conditioning factors (saṃskāras), which in turn arise dependent on ignorance. When we do not directly know our true mind, we think that whatever we perceive in these fleeting moments of consciousness is real, when in fact whatever we perceive is entirely constructed by our mind.

So, not knowing our original mind enables us to experience something else outside of ourselves, but of course that something else doesn't exist the way we think it does. This is because whatever objects we perceive in those moments of consciousness are cognized with the help of various mental factors that arise dependent on past karma.

In addition to feeling, each moment of consciousness is also equipped with at least contact—the coming together of a sense faculty, a sense object, and a sense consciousness, attention, conceptualization—the labels and marks applied through language to identify the object being cognized, and

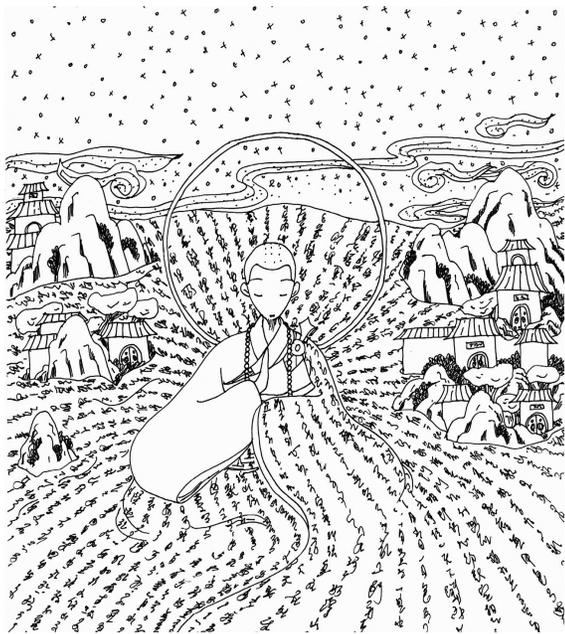
在巴利文《相應部經典》（第12相應，第12經）中，佛陀說，「問『誰貪呢？』並不是一個合適的問題」（沃爾德倫，2023年，英文第26頁）。人就像一輛車或一條河流，是對複雜模式的一種方便名稱，這種模式裏是一些相互關連的過程。

認為有某個主體在貪愛某些物體的想法，完全誤解了佛教最基本的教義之一。那麼，適合的問題是什麼呢？「『貪（渴望）』以什麼為條件」就是一個適合的問題（英文版第26頁）。佛陀教導說，「貪」是由「受」所引起的。

「受（領受）」被定義為樂受、苦受、不苦不樂受。而「受」是一種「遍行心所」，這意味著它存在於意識的每時每刻。

「識（意識）」的生起，是緣於「行（行為）」；而「行」的生起，又是緣於「無明」。當我們不能直了自己的真心時，我們便認為在這些轉瞬即逝的意識中所感知到的一切都是真實的；而實際上，我們所感知到的一切對境，完全是由我們的「心」所構建的。

因此，不了知我們的「本心」可以讓我們體驗到自身之外的其他事物，但是當然了，這些事物也並不以我們想像的那樣存在。這是因為，我們在那些「意識」瞬間所感知到的任何對境，都是藉助於各種「心所」的幫助才認知到的，而這些「心



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There's nothing intrinsically pleasant, unpleasant, or neutral in sense objects. Our mind provides the feeling tone from past karma.

對境的本質上並沒有什麼是愉快的、不愉快的或中性的。是我們的心從過往業力中的所感知。

intention—which, far from free will is limited to organizing whatever mental factors are present in a given moment of consciousness.

In addition to these five, there may be other additional wholesome or unwholesome mental factors present in a given moment of consciousness. These additional mental factors present in any given consciousness change from moment to moment.

This brings us to an important teaching: feeling, whether we like or dislike the object being cognized, arises dependent on contact. There is no agent choosing to like X and dislike Y. The experience of an object as pleasant, unpleasant, or neither automatically arises dependent on contact. There's nothing intrinsically pleasant, unpleasant, or neutral in sense objects. Our mind provides the feeling tone from past karma.

In a sutta on the eight worldly conditions, one suffers from becoming elated when experiencing pleasure and dejected when experiencing pain (AN 8:6; IV 157-59). Pleasure and pain continue to take hold of, to overpower, the mind, which is attracted to pleasure and repelled by pain.

In contrast, one who is mindful trains to understand the interactive processes as they really are. Conditions do not continue to overpower the mind, which is not attracted to pleasure or repelled by pain. Instead, attraction and aversion are given up. This only happens if we see feeling as dependently arisen. If we assign the cause of the pleasant or unpleasant feeling to an external object, we will continue to

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除了「受」之外，在每一個意識瞬間還至少有「觸」——就是感官(根)、對象(境)和意識(識)的結合；還有「作意」、還有「想」——就是通過施設種種名言的標記，用以識別所認知的境取像；還有「思」——「思」遠遠不是自由意識，它僅僅是把某個意識瞬間存在的所有「心所」組織起來。

「心所」除了這五種（遍行心所），在某個意識瞬間還可能存在於其他的「善」或「不善」的「心所」。這些於任何特定意識中都存在的額外「心所」，時刻都在變化。

這就帶給我們一個重要教導：無論我們喜歡或是不喜歡所認知的對境，「受」都會因為「觸」而生起。沒有一個主體在選擇喜歡X而不喜歡Y。對某個對境的體驗是愉快的（樂受）、不愉快的（苦受）或兩者都不是（不樂不苦受），會相依於「觸」而自行生起。對境的本質上並沒有什麼是愉快的、不愉快的或中性的。是我們的心從過往業力中的所感知。

一部關於八種世間法（利得和損失，美名和譏嫌，指責和稱讚，快樂和痛苦）的經典裏提到，人們在經歷快樂時

amass unwholesome karma and fail to see things as they are.

The Buddha is very clear that neither the sense faculties nor the sense objects are fetters, but rather the desire and greed (chandarāga) that arise from the coming together of a sense faculty and object are fetters (SN 35.232). There is desire and greed for the delight experienced from a pleasant feeling and the aversion experienced from an unpleasant feeling. The sense object is just a vehicle to convey the feeling. The ensuing delight is the result of clinging.

Take for example “The Greater Discourse on the Destruction of Craving,” in which the Buddha contrasts two types of people (MN 38: *Mahātaṇhāsankhaya Sutta*, tr. Bhikkhu Bodhi). First, one who still suffers:

“30. “On seeing a form with the eye, he lusts after it if it is pleasing; he dislikes it if it is unpleasing. He abides with mindfulness of the body unestablished, with a limited mind, and he does not understand as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder.

Engaged as he is in favoring and opposing, whatever feeling he feels — whether pleasant or painful or neither-painful-nor-pleasant — he delights in that feeling, welcomes it, and remains holding to it.² As he does so, delight arises in him. Now delight in feelings is clinging. With his clinging as condition, being [comes to be]; with being as condition, birth; with birth as condition, aging and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering.”

The first type of person delights in or opposes whatever he feels. Such delight is said to be the same as clinging or grasping, which sets into motion new karma and suffering. Now, one who breaks down experience in terms of the five aggregates does not amass new karma or additional suffering.

“40. “On seeing a form with the eye, he does not lust

會感到歡喜，在經歷痛苦時會感到沮喪。快樂和痛苦不斷佔據並壓倒心智，它被快樂所吸引，為痛苦所排斥。（增支部第8集，第6經；第4冊，157-59頁）

相比之下，一個有正念的人，會訓練自己去理解這交互過程中的真實狀況。境況就不會不斷的壓倒心，心不會被快樂所吸引，也不為痛苦所排斥。相反，他會放棄貪愛和瞋恨。這只有當我們將「受」視為「緣起」時才能做到。如果我們將樂受或苦受的原因歸咎於外在物件（對境），我們就會繼續積累不善業，而無法如實看待事物。

佛講得非常清楚，「六根（六處）」和「六塵（觸）」都不是束縛（結縛），因為「根」和「塵」相結合而生起的「欲貪（愛）」才是束縛（《相應部經典》第35相應，第232經）。

我們因為有「欲貪（愛）」，愉悅的感受所帶來快樂（樂受），和不愉悅的感受所帶來排斥（苦受）。對境只是傳達「感受（受）」的載體；隨之而來的喜悅，是「執取（取）」的結果。

以〈滅貪大論〉為例，其中佛對比了兩種人（《愛盡大經》中部經第38卷，菩提比丘英譯）。首先是仍在受苦的人：

「眼見色相時，若令他愉悅，他就貪戀；若令他不悅，他就不愛。他以不定的身念住，少心的，不如實了知心解脫、慧解脫：那些惡的不善法會盡滅無餘。

他忙於喜歡和排斥，無論他『感受』到什麼——不管是快樂的、痛苦的，還是不苦不樂的——他對這個感受都感到高興、歡迎，並一直抓著它²。他這麼做的時候快樂就會生起。因感受而喜悅，就是（緣生法裏講的）『取』。基於『取』就有了『有』；基於『有』就有了『生』；基於『生』就有了老、死、憂、悲、苦、惱、哀的生起。這就是一切苦蘊的根源（集起）。」

第一類人，喜歡或排斥他所感受到的任何東西。這種喜悅據說與「愛」或「取」是一樣的，會帶來新的業力和痛苦。現在，一個

after it if it is pleasing; he does not dislike it if it is displeasing. He abides with mindfulness of the body established, with an immeasurable mind, and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder.

Having thus abandoned favoring and opposing, whatever feeling he feels, whether pleasant or painful or neither-painful-nor-pleasant, he does not delight in that feeling, welcome it, or remain holding to it.

As he does not do so, delight in feelings ceases in him. With the cessation of his delight comes cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, aging and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.”

The same goes for the other sense faculties.

Another sutta speaks of developing both body and mind, so that when touched by a pleasant feeling, one does not lust after pleasure (MN 36)³. The pleasant feeling arises, but does not invade the mind and remain because the body is developed. When the pleasant feeling ceases and painful feeling arises, one does not become sad and distraught. The painful feeling arises, but does not invade the mind and remain because the mind is developed.

According to “The Greater Discourse on Causation” (DN 15, par 32, *Mahānidāna Sutta*), one does not consider feeling as self, nor self as without the experience of feeling. Because one does not think, “My self feels; for my self is subject to feeling,” one does not cling to anything in the world. Not clinging, one is not agitated. Not agitated, one attains nirvāṇa. In this way, every skandha whatsoever is to be seen as it actually is: it is not mine, not my self, not what I am (SN 22.93). Disenchanted with the aggregates, one becomes first dispassionate toward the aggregates and then fully released.

To conclude, every moment of consciousness is equipped with feeling—whether pleasant, unpleasant, or neither-pleasant-nor-unpleasant. If we fail to understand that this feeling dependently arises on the basis of contact from a storehouse of past karma, then, in confusion, we might erroneously think that that feeling comes from the sense

人若能從身受中解析五蘊（五蘊無我），就不會去積累新的業力或更多的痛苦。

「眼見色相，若能悅納，則不貪愛；即使其令人不快，他也不會不喜歡。他以無量心安住於身念處，他如實了知這是心解脫與慧解脫；在這裏那些惡的不善法盡滅無餘。

如此捨斷了贊成與反對，無論他『感受』到什麼，無論是樂受、苦受、不苦不樂受，他都不樂於、不歡迎它、也不繼續執著它。

只要他不那麼做，就不會再因『受』而生『愛』。隨著他『愛』的停止，『取』也停止；隨著『取』的停止，『有』也停止；隨著『有』的減去，『生』也減去；隨著『生』的減去，老、死、憂、悲、苦、惱、哀也終止。這就是一切苦蘊的止息（滅）。」

其他感官也是如此。

另一部經裏談到修煉身和心，以便有樂受時，人不貪戀這種快樂（中部經第36卷³）。愉悅的感受會生起，但不會侵入並留存人心，因為這人的身體已經過修煉。當樂受消失而苦受生起時，人不會變得悲傷和不安。苦受生起，但不會侵入並留存人心，因為這人的心是經過了修煉。

根據〈大因果論〉（長部經第15卷，第32段《大緣經》），人不認為「受」就是「我（本我）」，也不認為「我（本我）」沒有「受」的體驗。因為一個人不會想：「我這個人有感受；因為我這個人受制於感受」，所以這個人不執著於世間的任何事物，不執著，就不煩惱；沒有煩惱，就能證涅槃。按照這樣，一個蘊都應如實看待：它不是「我的」，不是「我的本我」，也不是「我本身」（《相應部經典》第22相應，第93經）。若對五蘊不再抱有執取，人就會先對五蘊心生厭離，然後完全解脫。

object being experienced. It does not. Moreover, even though the feeling is experienced, if we delight in that feeling, then more karma and suffering are created. The sense object does not give pleasure, but rather dependently arisen feeling is always present in our cognition of the sense object. We don't have to repress it, but it is for our benefit to train not to delight in, crave, and cling to it.

The Buddha encouraged us to break down our experience of things in terms of interactive processes, to see the aggregates as what we identify with and take as our own. Let's train to break down our experience of people and things in terms of the aggregates in order to see experience as the interaction of multiple factors in discernible patterns without an underlying subject. When the mind understands events as processes and does not attach and become agitated, the mind naturally expands knows experience as it really is (DN 15, par33). ❀

總而言之，「意識」的每一個瞬間都充滿了「受」——無論是愉快的（樂受）、不愉快的（苦受），還是既不愉快也不不愉快的（不樂不苦受）。如果我們不明白這個「受（領受）」是緣由於「接觸」過往業力而生起的，那麼，混亂的我們便可能會錯認為這種「感受」來源於正在經歷的對境（所緣境）。然而並不是這樣。此外，體驗到「感受」之後，如果我們喜歡它，就會製造更多的業力和痛苦。所緣境並不會帶來快樂，實際上是「緣起」的感受始終存在於我們對所緣境的認知當中。我們不必壓抑它，但應該訓練自己不去歡喜、不渴望、不執著於它。

佛鼓勵我們，用互相依存的視角來分析我們對事相的體驗，以致看清並認同我們自己就是「五蘊和合」所生起。讓我們訓練自己從五蘊的角度，來解析我們對人事物的體驗；這樣才能將體驗視為多種因素在以可辨別的相互依存上，而其中沒有一個潛在的主體（五蘊無我）。當心能將事相看作過程，並且不執著也不煩惱時，心就會放之自然，並了知實相的本來面目（長部經第15卷，第33段）。❀

1. Waldron, William. *Making Sense of Mind Only: Why Yogācāra Buddhism Matters*. Wisdom Publications: 2023.

1. 威廉·沃爾德倫新書《理解唯識：瑜伽行何以重要》，智慧出版社，2023年，英文版。

2. Bhikkhu Bodhi notes: “MA explains that he delights in the painful feeling by clinging to it with thoughts of “I” and “mine.” In confirmation of the statement that a worldlyling may delight in painful feelings, one thinks not only of full-fledged masochism but also of the common tendency of people to put themselves into distressing situations in order to reinforce their sense of ego.”

2. 菩提比丘指出：「中部經的註釋說：他通過以『我（I）』和『我的』的執念來執取痛苦的感受，並從而享受這種痛苦的喜悅。要證明世人可能以苦為樂，不僅要想到徹底的受虐狂，還要想到人們常將自己置於痛苦的境地以增強自我意識。」

3. MN 36: *The Greater Discourse to Saccaka*: “9. “And how, Aggivessana, is one developed in body and developed in mind? Here, Aggivessana, pleasant feeling arises in a well-taught noble disciple. Touched by that pleasant feeling, he does not lust after pleasure or continue to lust after pleasure. That pleasant feeling of his ceases. With the cessation of the pleasant feeling, painful feeling arises. Touched by that painful feeling, he does not sorrow, grieve, and lament, he does not weep beating his breast and become distraught. When that pleasant feeling has arisen in him, it does not invade his mind and remain because body is developed. And when that painful feeling has arisen in him, it does not invade his mind and remain because mind is developed. Anyone in whom, in this double manner, arisen pleasant feeling [240] does not invade his mind and remain because body is developed, and arisen painful feeling does not invade his mind and remain because mind is developed, is thus developed in body and developed in mind.” (tr. Bhikkhu Bodhi).

3. 中部經第36卷：《大薩遮經》第九：阿基維薩那啊，什麼是修身和修心呢？多聞法義的聖弟子當生起一個樂受時，在感觸到樂受的時候不會對樂產生貪著；當樂受息滅而生起苦受時，在感觸到苦受的時候便不會感到悲哀，不會捶胸號哭，不會內心迷亂。因為修身，內心便不會受生起的樂受所擺佈。因為修心，內心便不會受生起的苦受所擺佈。從兩方面來說，因為修身，內心便不會受生起的樂受所擺佈；因為修心，內心便不會受生起的苦受所擺佈。這就是修身和修心了。（菩提比丘英譯）。