

## 「心不相應行法」討論（續）

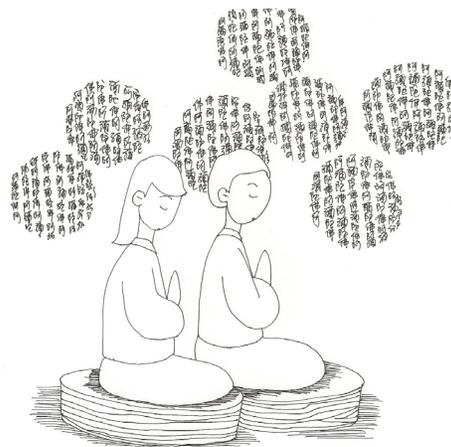
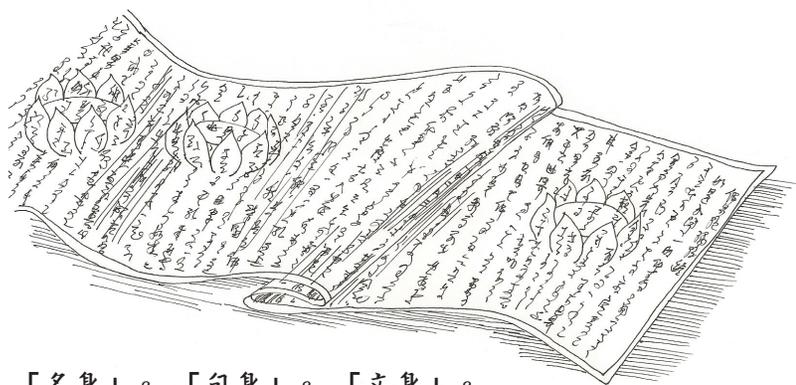
# Discussion of the “Non-Interactive Dharmas with the Mind” (continued)

趙親宣、陳親蔚 英譯

比丘尼恒青 插畫

English Translated by Alvin Chui and Blue Chen

Illustration by Bihkshuni Heng Ching



「名身」。「句身」。「文身」。

“Bodies of Nouns.” “Bodies of Sentences.” “Bodies of Phonemes.”

某甲：接下來，(八)「名身」，「名」是名稱；(九)「句身」，「句」是把「名」多加上幾個字，成一個完整句子；(十)「文身」，「文」就是文字。這三個都是語言文字的一種表達，依色塵、聲塵、法塵而安立的假名。

我們知道了所謂的語言文字，向內也可以指我們的思想，而這些都在「心不相應行法」裏面。

所以古代的祖師們都教導我們，不要過於追求詩詞歌賦這種的文章文采；有些古時候的禪師，在深入禪定之後，心中湧現出源源不斷的詩句，但也被告知不要執著這樣境界。所以，當我們意識到向內也可以是我們的思想，而思想也是一種假法；這樣它就可以幫助我們更有效的訓練自己去專注於話頭上（參話頭）。

**Mou Jia:** Next, (8) Bodies of Nouns—“Nouns” refers to a designation. (9) Bodies of Sentences: When a “noun” is expanded with a few more words, it forms a complete sentence; (10) Bodies of Phonemes (Text): Written characters. These three are all forms of expression in words and languages which are established based on the objects of sights, sounds, or mental objects.

We have come to understand that words and languages refer to our thoughts, and they all fall within the “non-interactive dharmas with the mind.” Therefore, the ancient Patriarchs taught us not to overly pursue literary elegance in literature, such as poetry, lyrics, or songs. Some Chan masters in ancient times, having gone through profound Chan samadhi, experienced an endless stream of poetic inspiration, like water gushing from a spring. Yet, they were cautioned not to cling to such states. Thus, when we realize that inwardly it can also be our thoughts and that thoughts are also a kind of false dharma. Such understanding can help us more effectively train ourselves to focus on our *hua tou* (Chan topics).

These (11) “birth (coming into being),” (12) “abiding (dwelling),” (13) “aging,” (14) “impermanence,” and (15) “cyclic flow (revolving)” when linked together, represent what we often

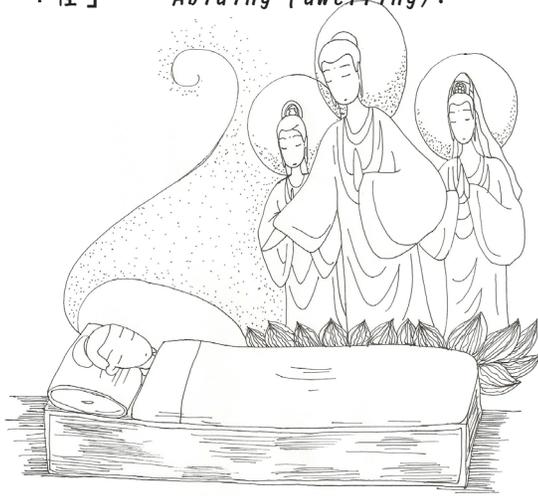


「生」。“Birth (coming into being).”

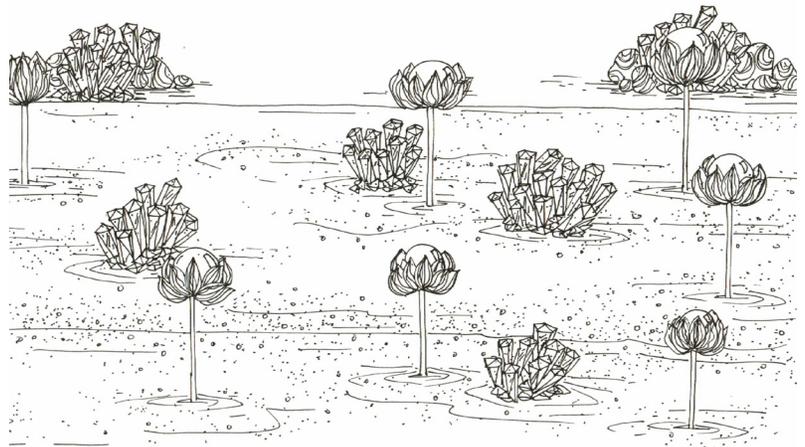
「住」。“Abiding (dwelling).”



「老」。“Aging.”



「無常」。“Impermanence.”



「流轉」。“Cyclic flow (revolving).”

這(十一)「生」，(十二)「住」，(十三)「老」，(十四)「無常」，(十五)「流轉」——當這幾個概念連結在一起來的時候，它們就是我們常講的生、老、病、死、輪迴；也就是我們一切眾生都有生生不息這樣生命流轉的現象，而生命流轉（生命的相續）是由於心識的相續，是隸屬在二十四個「心不相應行法」裏面，這歸根結柢就是一個假的法。

這個「生」，上人的解釋是，「生」就是以前沒有，現在有了才叫生；無論是人、畜生或是物質，都有生有老。由此可見，人和畜生等有情眾生是屬於「心法」，物質屬於「色法」；生老病死就是描述「心法」與「色法」的一個現象。比如有情眾生，是從無到

refer to as birth, aging, sickness, death, and reincarnation. In other words, they describe the phenomenon of continuous life cycles that all sentient beings experience. This cyclic flow of life (the continuity of life) arises due to the continuity of consciousness and belongs to the twenty-four non-interactive dharmas with the mind (twenty-four factors not directly associating with the mind). All of them, in the sense, are of nominal dharmas.

Birth: According to the Venerable Master's explanation, something that did not exist before, but now exists —this is called birth or coming into being. Everything — be it a human, animal, or a material thing—has the processes of coming into being, and aging as well. From this, it can be seen that sentient beings such as humans and animals belong to the category of “mind dharmas,” while material objects belong to “form dharmas.” Birth, aging, sickness, and death are phenomena that describe both “mind dharmas” and “form dharmas.”

有——有胎生的，有卵生的，有濕生的，有化生的——生出來方式，各有不同。

例如流感病毒，為什麼它突然這裏有了？為什麼它突然那裏有了？我們又該如何去阻止或預防它？就好像米放久了會生米蟲子一樣，為什麼靜悄悄的一堆米突然就有生命了，就有這個命根了？佛法裏面講：「諸法因緣生，諸法因緣滅；我佛大沙門，常作如是說。」我們知道這都是一個因緣法。在各方面條件具足以後，相應的生命就會被滋生出來；等因緣散去以後，生命也就隨之瓦解。這就是因緣和合所現的假相。

我曾經聽過有人表示對「輪迴」這個概念的存疑，她說：「我不理解在佛教裏講的輪迴是一個什麼概念，我不記得我過去世是什麼人，我根本不認識過去的那個我。為什麼那個人的業要由今生的我來承受？而今生的我卻什麼都沒有做。這個輪迴的概念，對我而言太不公平了。」

我發現她的問題，站在我們一般凡夫的角度看，也沒什麼錯；但我們凡夫看到的這個現象，也說明了一個重點，就是「一切法無我」。確實，到底誰是那個「我」呢？是過去造業的那個「我」，還是今天受果報的這個「我」？

但站在天人的角度看，又不一样了，因為天人的視力比我們凡夫要寬廣（寬頻），能一眼就看到我們生命流轉的樣貌；他的認知就是：過去造業的人和現在受報的人是同一個的。同樣一個事件，站在不同的視角，得出的結論也完全不一樣。這個也說明了「一切法無我」這個道理。

黃檗希運禪師提到：「造惡，造善，皆是著相。著相造惡，枉受輪迴；著相造善，枉受勞苦。總不如言下便自認取本法。」這是說的，如果

For example, sentient beings come into existence from non-existence—some are born from a womb, some from eggs, some from moisture, and some through transformation (birth from a womb, birth from an egg, birth in the presence of moisture, and birth via metamorphosis)—each with a different mode of birth.

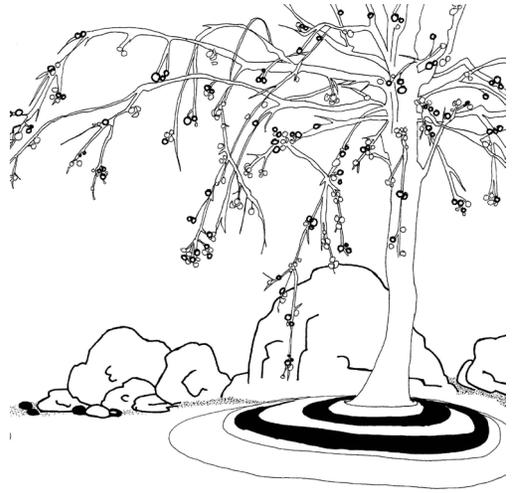
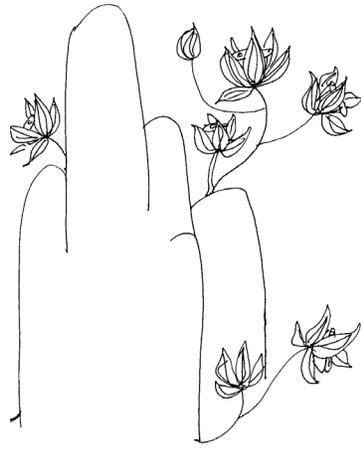
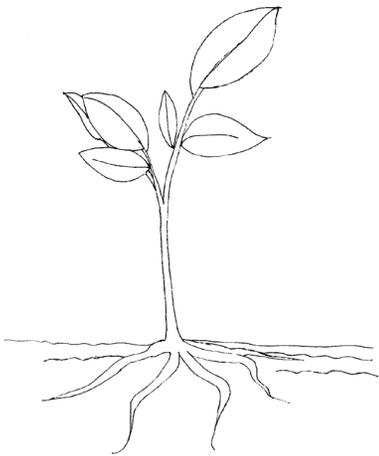
For example, with the flu virus—why does it suddenly emerge here and then appear there? How should we prevent or stop it? It's like how rice, when stored for a long time, starts to grow rice weevils—why does a still and quiet pile of grain suddenly teem with life, as if it had developed a vital essence? Buddhism teaches that: "All phenomena arise from causes and conditions; all phenomena cease due to causes and conditions. The Buddha, the great renunciant, often taught thus." This is the principle of dependent origination. When all the necessary conditions are present, living beings will arise accordingly. When those conditions dissipate, that life will also dissolve. This is the temporary manifestation that arises from the coming together of causes and conditions.

I once heard someone question the concept of "reincarnation." She said, "I don't understand what reincarnation in Buddhism really means. I don't remember who I was in my past life, and I have no connection to my past self at all. Why should I, in this life, bear the karma of that past person? And yet, I have done nothing to deserve this. It just feels so unfair."

I find that her question, from the perspective of an ordinary person like us, doesn't seem to be wrong at all. However, the phenomenon we ordinary beings perceive also highlights a key point: "All phenomena are without a self." Indeed, who exactly is this "self?" Is it the "self" that created karma in the past, or the "self" that is experiencing the consequences today?

But from the perspective of a heavenly being, it's different again. Because a heavenly being's vision is much broader than that of us ordinary beings. They can see the flow and transformation of our lives in a single glance. Their understanding is that the person who created karma in the past and the person receiving the consequences now are the same. The same event, viewed from different perspectives, leads to entirely different conclusions. This also illustrates the principle of "all phenomena are without a self."

Chan Master Huángbō Xīyùn said, "Doing evil or doing good are both attachments to forms. If you do evil while attached to forms, you will remain trapped in rebirth in vain; if



「定異」。“*Distinction (Fixed and Variable).*”

你不能認識自心的話，那正如祖師所用的這個詞是「枉」受，就是你的多苦、多樂都白受了。

(十六)「定異」。上人提到，「定」就是肯定、固定；「異」就是變異。例如因果輪迴的道理是肯定的，種善因，結善果；種惡因，結惡果。那麼在「因」上是同樣的因，而到了「果」上會產生不同的變異。

比如「殺戒」具備殺因、殺緣、殺法、殺業的條件。這些也是有層層遞進的一個秩序，尤其是在殺緣全部條件都湊齊了，這就構成殺生的一個重報，就很難悔改了；少了幾個緣法，還在輕罪中，比較有機會悔改並扭轉那個業報。

這個「次第」，這個「定異」，佛說它們也屬性是二十四個「心不相應行法」裏面。

那除了「種因結果」它有一個秩序、有一個成長的過程時間；那我們眾生生命流轉中，所形成的習性也是如此。如果要改變的話，也同樣是有一個對治，此消彼長的過程。這也是有一次第、有秩序的。

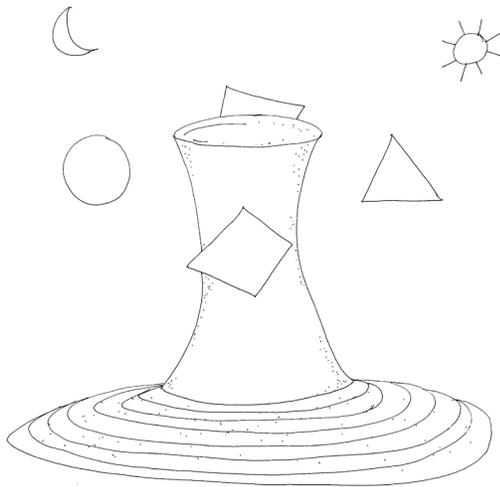
(十九)「次第」。上人說，

you do good while attached to forms, you will toil and suffer to no avail. Ultimately, it is better to directly recognize your original nature at once.” This means that if you cannot recognize your own mind, then, as the Patriarch said, all your suffering and joy will have been in vain—nothing more than fruitless experiences.

(16) Distinction (Fixed and Variable): The Venerable Master explained that “certainty (fixed)” refers to something definite and unchanging, while “change (variable)” signifies variation. For example, according to the law of karma, the workings of cause and effect are certain: a good cause leads to a good result, and an evil cause leads to an evil result. However, while the cause may be the same, the resulting effects may differ.

For example, the precept against killing encompasses the cause of killing, the circumstances that enable it, the method of killing, and its karmic consequences (causes, conditions, methods, and consequences). These follow a sequential progression. When all enabling conditions are met, it results in severe karmic retribution for taking a life, making repentance extremely difficult. However, if some of these conditions are missing, it remains a lesser offense, allowing greater potential for repentance and counteracting karmic consequences.

This “sequence” and “fixed vs. variable,” according to the Buddha, are also classified among the twenty-four “non-interactive dharmas with the mind.” Apart from the principle of cause and effect, which follows a sequential process of development over time, the habits we sentient beings develop in the cycle of birth and death also follow a similar process. If we wish to transform them, it likewise requires a gradual diminishing of old tendencies as new ones take root. This, too, follows a structured progression.



「次第」。“Sequence.”

這是有上下、前後、一切層次的法，絕對不會混亂。這個「次第」，就比如「因緣果報」、「種因結果」。它從種下一粒種子，等待一切因緣和合的條件，到最後得到果實，它們經歷了一定的秩序、一定的次第；有的因果，不得不經過那樣長的時間。這個秩序、這個規則，是無情的，它是按照自己這個法則來行事，並不以我們有情眾生的喜好或意願而轉變。

天親菩薩列舉了二十四種。上人對它們的描述是說：

因為這些都是假的，所以它們和各方面都不相應。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，你又加上一個虛妄。

那我們今天嘗試討論「心不相應行法」的概念，也是幫助我們進一步借假修真。這二十四種「心不相應行法」，我們九界眾生都被牢牢深縛其中。我們學習佛法，既要認識「心不相應行法」的樣貌，更要尊重這些「法」本有的規律、規則。

就先討論到這裏。阿彌陀佛。如有不當之處，敬請指正。 ❀

(19) Sequence: The Venerable Master said that this refers to a system with levels—higher and lower, before and after, every layer—absolutely free of confusion. This “sequence” is like “cause, condition, fruit, and retribution” or “planting a cause and reaping a result.” From the moment a seed is planted, awaiting the convergence of all necessary causes and conditions, to finally bearing fruit, it follows a specific order, a certain sequence. Some causes and effects must pass through such a long duration of time. This order, this rule, is impartial—it operates according to its own principles and does not bend to the preferences or desires of sentient beings.

Vasubandhu Bodhisattva listed twenty-four types. The Venerable Master described them as follows: “Because these are all illusory, they do not correspond to anything in any aspect. However, if we don’t recognize the illusory nature of these phenomena, how can we ever realize our true nature? Mistaking the illusory for the real is like adding the false upon the false, delusion upon delusion. All phenomena are inherently illusory, and yet you pile on yet another layer of illusion.”

So, our attempt today to discuss the concept of “mental factors not corresponding to the mind” is also to help us further “borrow the illusory to cultivate the truth.” These twenty-four “mental factors not corresponding to the mind” bind all sentient beings in the nine realms tightly and deeply. In studying Dharma, we must not only recognize the characteristics of these “mental factors not corresponding to the mind” but also respect the inherent patterns and rules of these “phenomena.”

I will stop here. Amitabha Buddha. If there are any inappropriate parts, please feel free to point them out. ❀

衣、食、住、行的習氣，都能改變，這才是無心道人。—宣公上人

**Only if you can change your habits in dressing, eating, living, and traveling are you a cultivator of no thoughts.**  
— By Venerable Master Hua