

Namo Tassa Bhagavato Arahato Sammā sambuddhassa.

禮敬彼世尊、應供等覺者（三遍）

緣起

Dependent Origination (*paṭicca-samuppāda*)

Somaratne 教授講述

1. Meaning of the word 字義

***paṭicca-samuppāda* :**

“dependent co-arising”, “dependent origination” 緣起

***paṭicca*:**

“having moved towards”; “having gone forward”; “depending upon”;

“dependently” 趣向；依靠；緣於～

***samuppāda*:**

“co-arising” ; “coming into existence together”. 和合而生

2. *paṭicca-samuppāda* dhammā 緣起法

the dependently arisen things 緣起之事物

phenomena or events that have arisen depending upon conditions 依因緣而生起之現象

it describes an effect, not a cause 這是指結果不是因

the effect is then traced back to its conditions or possible causes 結果又反饋其因緣或可能原因

3. 4 characteristics of *paṭicca-samuppāda* in 4 words : 緣起特性

(1) *tathatā* - objectivity 客觀如實性: theory corresponds to reality: “those conditions alone, neither more nor less, bring about this or that event.” 理論相應於現實：“就是這些條件，不多也不少，引生此或彼事。”

(2) *avitathatā* - necessity 必然性: “when the conditions come together, events and things are produced”; “there is no failure even for a moment to produce the events which arise when the conditions come together.” “當因緣和合，事物就會生起”，“當因緣

和合時，該生起的事物必然會生起，不會有絲毫的失誤。”

(3) *anaññatā - invariability: it confirms the lack of exception, the existence of*

regularity(不變性:確定其無例外及存在的規律):“a certain set of conditions gives rise to a certain effect, not to something completely different.” 特定的因緣會生起特定的結果，不會生起完全不相關的東西。

(4) *idappaccayatā - conditionality, “this-condition-ness”* (此緣性) :“a thing comes into existence only if the necessary conditions are available.” 有了必要的因緣，東西才會存在。

4. Characteristics given in the Visuddhimagga 清淨道論列舉的特性

nothing arises from nothing; nothing arises, occurs, or is produced accidentally 凡生皆非偶然

nothing is produced from a single cause; nothing arises from a single condition; always many causes 單因、單緣不生，因緣具足方生

nothing arises as a single conditioned factor; a result or effect is always many 單因不能生任何東西，凡有果必然是多果

from many causes many results are produced. 從多因生多果

5. Many Causes, Many Results 多因多果

From a plurality of conditions arise a plurality of conditioned factors.多個緣，生起多個因

It is always the case that from a multiplicity of conditions arise a multiplicity of conditioned factors.必然是多重的緣，生起多重的因

Strictly speaking, dependent means co-dependent (dependence on many factors);嚴格說，緣起意指相依緣起（依於多個因）

arising means co-arising (arising together with many other factors).生起意指相依生起（多個因和合而生）

7. Interdependency=Impermanence 相依緣起=無常

there is no independent status to anything; everything is interdependent

沒有獨立自存的法，一切都是相依緣起的

nothing is permanent; that which arises must necessarily be subject to death and destruction. 沒有一法是恆常的，凡有生必然會死亡與壞滅。

8. Arising and Ceasing 生與滅

Whatever arises is arising in dependence on conditions; 凡有生必是依緣而生

whatever ceases is ceasing because of the cessation of those conditions which made it arise
凡有滅必是所依緣滅而滅

9. The basic formula of the theory 緣起的基本定式

imasmiñ sati idañ hoti – this (A) being present, that (B) comes to be; 此有故彼有

imassa uppādā idañ uppajjati – on this (A) arising, that (B) arises. 此生故彼生

imasmiñ asati idañ na hoti – this (A) being absent, that (B) does not come to be; 此無故彼無

imassa nirodhā idañ nirujjhati – on this (A) ceasing, that (B) ceases. 此滅故彼滅

10. Relationship between the cause and the effect 因果關係

imasmiñ sati idañ hoti does not mean:

B (the result) comes from A (the cause) = from this, that comes to be

B (the result) is an evolved stage of A (the cause)

It means:

this being present, that comes to be

此有故彼有並非指（前後因果）：

(1) 彼果來自此因，因為那等於說，由於這個才有那個。

(2) 彼果是此因的一個發展演化階段。

而是指（相依因果）：有這個所以那個有。

11. Cause and Condition 因與緣

In the early discourses, causes (*hetu*) and conditions (*paccaya*) are taken together. Oil-lamp remains burning depending on the wick, oil, container, oxygen, temperature and so forth.

All these factors are essential for the oil lamp to remain in burning. They could be causes or conditions. 早期經典中因與緣是合在一起的，油燈是依於燈芯、油、容器、氧、溫度等等才能續燃，所有這些因素對於油燈續燃都是必要的，它們都可以是因或緣。

12. Rejected 否定的謬見

(1) the effect is in the cause in a latent form 果以潛藏形式存在於因中

(2) the cause is in the effect in an actualized form 因以顯化形式存在於果中

(3) the cause is imminent in the effect 因突顯於果中

13. Buddhist View 佛教的觀點

When the condition exists, there is the arising of the effect 有緣，就有果(同時)

When the condition does not exist, the effect ceases to be 沒有緣，就沒有果(同時)

Nothing passes from the cause to the effect 沒有任何東西從因去到果

The cause does not pervade the effect 因不遍及於果

The cause is neither a substantial entity, nor an active agent. 因非實體，亦非主體

The cause does not have its own-sway/own-power (*vasavattitā*) to produce the effect. 因沒有能獨自生果的力量

For example, in a cognitive process, all mental phenomena, such as attention and perception, take place naturally according to the principles of psychological order (*citta-niyāma*), each stage in the continuum being conditioned by the immediately preceding one, with no substance passing from one stage to another. 舉例來說，在認知過程中，所有心理現象，比如注意與知覺等，會依心理次序而自然生起，此連續過程中的每一階段都依緣於前一階段，而且並沒有任何東西從此階段去到下一階段。

14. General Application of Dependent Co-arising 緣起的綜合應用

Causal explanations are given for the arising of consciousness, the sequence of the cognitive process, the operation of the moral order and so on. 因果的解說是為了說明心識的生起、認知程序以及道德觀律的作用等

Dependent Co-arising has also been used to understand the gradual evolution of society, and the origin of social disorder which stem ultimately from craving, as does individual suffering. 緣起法也用於了解社會的發展演變以及由致人受苦的貪愛所引發的社會亂象的起因。

15. Theory explains 此理論在於說明~~

the reality of "This I"; all forms of human experience. 此我的真相；種種的人類經驗 *paṭicca-samuppannā-dhammā*, causally conditioned phenomena or things; 緣生之法 everything (*sabba*) and every individual thing in the universe and relations among them.

世間的一切法與一一法及其總、別之間的關係

the causal pattern in the physical phenomena both organic (seed) and inorganic (season);

natural occurrences like drought, earthquakes, plant life; reality of life (suffering and cessation); life now; psychological processes; process and the content of thinking

(conceptions/ theories); human behavior (social/ political); means and goals of moral

behavior; attainment of freedom; events; the evolution and dissolution of the world

processes. 有機體(如種子)與無機體(如季節氣候)等物質現象的因果型態；乾旱、地震、

植物生命等自然界的現象；現世生命；心理過程；思惟(概念/推理)過程與內容；人類

(社會/政治)行為；道德行為的手段與目標；爭取自由；各種事件活動；世界演進與消退的過程...等。

the present time which is presented with the word *paccuppanna* “arisen with a background”. 巴利文 "paccuppanna"所謂的現前
the existence of universal harmonious pattern, a causal cosmic order (*dhamma-dhātu*). 宇宙和諧型態的存在，因果的宇宙次序(法界)
the uniformity of the causal relations, the interconnection and interdependence of all things and life on earth and in the outer world. 因果關聯的一致性，地球上及外在世界中一切事物生命的相互關聯與依存
that this world and everything belonging to it have a structure, a method of functioning, and that our planet earth is a delicately balanced system of interdependent parts, an eco-system (*dhammatā esā*) 世間及其中一切法都有其結構、作用方式，我們的地球是相互依存的一些部件所形成的一個微妙的平衡體系。

16. Purpose 緣起法的目的

It exposes the conditions that sustains the round of rebirths (*saṁsāra*) 揭露延續生死輪迴的因緣

To show what must be done to gain release from the round. 顯示解脫輪迴的要務

Existence within *saṁsāra* is suffering and bondage 輪迴中的存在是苦與束縛

Ending of suffering requires deliverance from the round 要滅苦就必須解脫輪迴

To win deliverance from the round is a matter of unraveling the causal pattern that underlies our bondage, a process that begins with understanding the causal pattern itself.

解脫輪迴就是要揭開潛藏在我們的繫縛底層的因果型態，也就是從了解因果型態本身為起始的一個歷程。

Dependent origination defines this causal pattern. 緣起法說明了這個因果型態

17. Special Application 特殊應用

A twelve-factored formula explains the causal structure of individual existence in its *saṁsāric* dimension. 十二支的定式解釋了，輪迴中存在個體的因果結構。

Individual existence means the causally originated five aggregates of grasping. 所謂「存在個體」是指因緣生的五取蘊。

The twelve-factored formula explains the dependent arising of the five aggregates of grasping. 十二支的定式解釋了緣生的五取蘊

The five aggregates of grasping are not static entities. 五取蘊不是靜態的實體

They are constantly changing five aspects of individual existence, which always interact with the external world. 五取蘊是存在個體不斷與外界互動中的持續變化的五個面向

What is dependently arisen is not definable either by way of existence (*atthitā*) or by way

of non-existence (*natthitā*). There is only a continuum of arising and ceasing. 緣生之一切法都不能界定其為有或為無，只有一個生滅相續的統一體。

18. anuloma and paṭiloma 順逆觀察

A sequence of 12 factors joined into a chain of 11 propositions 十二支序列結合而成 11 個部份的環鏈

In two orders: 有兩種次序

(1) by way of origination – *anuloma* – forward sequence 集起過程的順向次序

(2) by way of cessation – *paṭiloma* – reverse sequence 寂滅過程的逆向次序

19. Mode of Presentation 說明方式

Sometimes the presentation proceeds from the first to the last 有時從第一支至最後支

Sometimes it begins at the end and traces the chain of conditions back to the first 有時從最後一支反溯緣起的環鏈而至第一支

Other times, it picks up the chain somewhere in the middle and work either backwards or forwards 有時從中挑一個點，然後順向或逆向展開說明

20. The Twelve-Factored Formula 十二因緣定式

With ignorance (*avijjā*) as condition are volitional constructions (*saṅkhāra*); 緣無明有行

with volitional constructions as condition is consciousness (*viññāṇa*); 緣行有識

with consciousness as condition is mentality-materiality (*nāma-rūpa*); 緣識有名色

with mentality-materiality as condition is the six-fold sense-base (*saṅāyatana*); 緣名色有六入

with the six-fold sense-base as condition is contact (*phassa*); 緣六入有觸

with contact as condition is feeling (*vedanā*); 緣觸有受

with feeling as condition is craving (*taṇhā*); 緣受有愛

with craving as condition is clinging (*upādāna*); 緣愛有取

with clinging as condition is becoming (*bhava*); 緣取有有

with becoming as condition is birth (*jāti*); 緣有有生

with birth as condition are aging-and-death, grief, lamentation, pain, sorrow, and despair (*jarā-maraṇa-soka-parideva-dukkha-domanassa-upāyāsa*). 緣生有老病死、憂悲惱苦

21. the conditional structure of our situation now 我們境遇的因緣結構

Why do we suffer misery and pain; old age and death

(*soka-parideva-dukkha-domanass-upāyāsa; jarā-maraṇa*)? Because we are born and are

subject to be born (*jāti*).何以有老死等苦？由於「出生」及為其所繫

Why are we born? Because we are in a process of becoming (*bhava*).何以出生？由於陷於「有」的過程

Why are we in becoming? Because of clinging or attachment (*upādāna*).何以有有？由於有「執取」

Why do we cling to the objects of this world? Because of our craving, the thirst for enjoyment (*taṇhā*).何以執取世間萬法？由於貪愛—渴愛欲樂。

Why do we have this craving? Because of feeling (*vedanā*).何以有貪愛？由於有「受」

Why do we have this feeling? Because of contact (*phassa*).何以有受？由於有「觸」

Why do we have this contact? Because of the six sense faculties (*saḍāyatana*). 何以有觸？由於有「六入」

Why do we have the six sense-spheres? Because of the psycho-physical organism (*nāma-rūpa*). 何以有六入？由於有「名色」

Why do we have this psycho-physical organism? Because of consciousness (*viññāṇa*). 何以有名色？由於有「識」

Why do we have consciousness? Because of mental formations (*saṅkhāra*). 何以有識？由於有「行」

Why do we have mental formations? Because of ignorance (*avijjā*). 何以有行？由於有「無明」

22. Method of Explanation 詮釋方式

Because of ignorance – lack of direct knowledge of the four noble truths – a person engages in volitional actions – wholesome and unwholesome activities of body, speech, and mind. These are the volitional formations.由於無明—缺乏現觀四聖諦的智慧—所以人們造作身口意之善、惡業行。這些就是「行」。

The volitional formations sustain consciousness from one life to the next and determines where it re-arises; in this way volitional formations condition consciousness. 「行」推動「識」從此生至他生，並能決定再生至何處，「行」即由此而緣生「識」。

Along with consciousness, beginning with the moment of conception, comes name-and-form, the sentient organism with its physical form and its sensitive and cognitive capacities. 有了識，開始有概念，就有名色，亦即有感覺及認知能力的眾生的有機體。

The sentient organism is equipped with six sense bases, the five physical sense faculties and the mind as organ of cognition. 眾生的有機體配備有六根，即前五色根與認識作用的意根。

The sense bases allow contact to occur between consciousness and its objects, and contact conditions feeling. 六根能讓六識與六境有觸，且緣觸有受。

Called into play by feeling, craving arises, and when craving intensifies it gives rise to clinging, tight attachment to the objects of desire through sensuality and wrong views. 由於受的招感，貪愛生起，貪愛增長就會產生執取，亦即由縱慾及邪見而緊緊抓取欲境。 Impelled by one's attachment, one again engages in volitional actions pregnant with a new existence. 由於執取的驅動，人們又會造作能孕育出新的存在的業行。

At death this potential for new existence is actualized in a new life beginning with birth and ending in aging-and-death. 最終，此新存在的潛勢會現起新生命，始於出生而終於老死

23. The 12 factors spread out over a span of three lives **十二支貫通三世**

Ignorance and volitional formations pertain to the past 無明、行屬於過去世

Birth and aging-and-death pertain to the future 生、老死屬於未來世

The intermediate factors – consciousness, name-and-form, six sense bases, contact, feeling, craving, clinging, existence – to the present 中間的識、名色、六入、觸、受、愛、取、有等八支屬於現在世

24. 12 factors are distributed into three rounds **十二支配屬惑業苦三道**

The round of defilements – ignorance, craving and clinging 惑道—無明、愛、取

The round of action – volitional formations, *kamma*-existence 業道—行、有

The round of results – all other factors – consciousness, name-and-form, six sense bases, contact, feeling, (rebirth-existence), birth, aging-and-death 苦道—其它識、名色、六入、觸、受、生、老病死等七支。

In this way the round of rebirths revolves without discernible beginning. 再生之輪如此流轉而無始。

25. Two Roots **二根**

Ignorance – from past to present 無明—從過去到現在

Craving – from present to future 貪愛—從現在到未來

Whenever there is ignorance, then craving and clinging invariably come along 只要有無明，愛、取必然就會隨之而起

Whenever there is craving and clinging, then ignorance stand behind them 只要有愛、取，無明也必然緊隨其後

Ignorance and craving of the past life give rise to a new life lived in a conscious body with

its six sense bases 過去世的無明、貪愛引生新一期的生命，入住於具足六根的有識身中。

Then ignorance and craving again function as joint causes in the present life to bring about renewed birth and suffering in the future life. 然後這一期的無明、貪愛又成為現在世中貫連的因，引起未來世新的再生並受苦。

26. Presence of the Five Aggregates of Grasping 五取蘊的現起

The five aggregates of grasping are not separable from one another, although of course they can be distinguished. 五取蘊儘管它們有區分，但彼此卻是分不開的。

They all occur together 它們是同時現起的

At every stage of the causal process, the five aggregates of grasping, or at least their main constituents, are present. 在集起過程的每一階段中，都具足這五取蘊，或至少具足其主要素。

27. Why at each stage only one factor is mentioned as the condition? Why only one factor is mentioned as what is conditioned?

為什麼每一階段只有一支稱為緣呢？為什麼只有一支稱為被緣起之法呢？

Dependent arising means the arising of effects evenly in dependence on a conjunction of conditions. 緣起意指果的生起平均地依於各種因緣的和合。

Arising means arising together and equally, not piecemeal and successively. 生起是指相依且平等地生起，不是零零落落及前後相繼地生起。

If only one factor is mentioned as the condition for another, it is in order to single out the chief condition among many conditions and relate it to the most important conditioned factor among many other conditioned factors.

若只說某一支是另一支的緣，那是為了突顯出諸「緣起支」中主要的一支，並將它與其它「被緣起支」中最重要的一支建立關連。

28. Can ignorance exist in splendid isolation from the five aggregates of grasping? 無明能離開五取蘊而獨存嗎？

For ignorance to exist, there must be an individual being = the five aggregates of grasping. 無明一定要依住於有某一 "個體 (=五取蘊)" 。

When ignorance functions as a condition, it is one condition among many other conditions = the five aggregates of grasping without counting ignorance. 若以無明為緣時，其實它是其它諸緣(即無明以外的五取蘊)中的一緣。

If only ignorance is mentioned, this is in order to single out the chief condition among a collection of conditions. 若只提及無明，這是為了在諸緣中突顯出主要的一緣。

29. Ignorance 無明

Ignorance means the ignorance of the four truths: the fact of suffering, its cause, its cessation, and the way leading to its cessation. 無明即不知，亦即不知四聖諦：苦聖諦、苦集聖諦、苦滅聖諦、苦滅道跡聖諦。

It is not-knowingness of things as they actually are. 無明是不知事物的真實本質(即不如實知)。

Ignorance of the four truths means that a person acts like a robot, not knowing what really he is, and what his true freedom is. 不如實知四聖諦意謂人們像個機器人一樣，不知自己究竟是什麼？不知真正的解脫是什麼？

30. Ignorance is not the first cause 無明不是第一因

Though ignorance is listed first, it is not the first cause. 雖然無明排在第一個，但它不是第一因。

The first beginning of ignorance is not known such that we may say, before this there was no ignorance, at this point there arose ignorance. 無明的初始不可知，沒有這樣一個初始點，而可以說：在此之前沒有無明，在此之後才生起無明。

That ignorance itself is causally conditioned can be known (*atha ca pana paññāyati idappaccayā avijjā*). 無明本身也是依緣而起的，是可知的。

31. Purpose of the causal process 宣說此因果歷程的目的

Not to explain the absolute origin of the saṃsāric process, nor to explain the ultimate end to which it is destined. 不是為了解釋輪迴的絕對起源，也不是為了解釋必然的終極結果。

After enumerating the twelve-factored causal process, the Buddha says: Would you, monks, knowing and seeing thus probe [run behind] prior end of things ... or pursue [run after] the final end of things? 佛陀在逐一系列十二支的因果歷程後說：諸比丘！你們如是知見之後，還會探求事物的最初開端嗎？.....或還會追求事物的最後結尾嗎？

32. Not easily Perceived 不易覺察

“one who sees the dependent arising sees the Buddha’s teaching; one who sees the Buddha’s teaching sees the dependent arising.” 見緣起者即見法，見法者即見緣起。

“these human beings are delighting in attachment, delighted by attachment and excited by

attachment. By these beings who are delighting in attachment ... this position, namely, conditionality, dependent arising is not easily perceived” (MN I 167). 這些眾生愛樂於取，於取得愛樂，於取得喜悅；對這些眾生來說，此緣起性與緣生之法是難見的。

33. Know the phenomenon together with its Causes 了知法與其因

“When phenomena appear to an ardent and contemplating person, then all his doubts go away when he knows a phenomenon together with its causes (*sa-hetu-dhamma*); when he knows the ceasing of the conditions (*paccayāna khaya*)” (Vin I 2) 當某一法在精進禪修者當前生起，如果他了知此法、此法之集起與此法之寂滅，則他的種種疑惑都會消失。

34. the middle doctrine 中道

it avoids all both extremes: eternalism and annihilationism. 避免兩極端：常見與斷見

35. Self-Causation is Rejected 否定因果自作

It rejects the self-causation (*saya-kata sukha-dukkha*) which sees the identity between the cause and effect for it professes that one who does actions experiences their results.

中道否定苦樂自作，這種邪見主張自作自受，因而認為從因到果之間有個主體。

The self-causation theory is connected with *sassatavāda* or eternalism for it sees a self/soul in everything. 苦樂自作的主張與常見有關連，因為常見認為一切法都有自我或靈魂。

36. External-Causation is Rejected 否定因果他作

It rejects external-causation (*para-kata sukha-dukkha*) which recognizes a difference between cause and effect. 中道否定苦樂他作，這種邪見認為從因到果之間是不同的主體。

One does actions another experiences their results. Time, God, karma (action), or fate causes it. Such belief is a form of determinism (*niyati-vāda*). It is connected with *ucchedavāda* or annihilationism. 一個人造業而另一個受報。是時間、神、業行或命運引起果報，這種觀念是一種命定論，是與斷見有關連。

37. Half Idea (both Self and External) is also Rejected 否定因果自他共作

Buddhist causation theory also rejects theory that combines both the self and the external causations (*saya-kata ca para-kata ca sukha-dukkha*) and understands that half caused by oneself, and the other half by another. 佛教的因果論也否定自造半因、他造半

因這種因果自他和合共作的理論

38. No-Causation Theory is also Rejected 否定無因作

Buddhist theory also negates the theory that states, neither caused by oneself nor caused by another (*asaya-kāra aparā-kāra*), which is a form of accidentalism – “accident” (*ahetu-appaccaya-vāda*) where life is regarded as a product of the blind play of mechanical nature. This is also called *addhicca-samuppanna-vāda* which denies any form of causation. 佛教的因果論也否定非自作非他作的理論，這是一種偶然論，認為生命是機械性瞎玩的一種結果。這種叫做無因論，否認一切的因緣。

Buddhist causation theory denies the theories of everything exists – existence; everything does not exist – non-existence; everything is one; everything is many; soul and body are one (annihilationism); soul and body are two different things (eternalism); the cause evolves into a fruit (tree is in the seed); the cause is seen as the fruit or fruit is an illusion as in the case of tree is seen as a ghost at night. 佛教的因果論否認萬法實有、非有、一體、多體，身心一元(斷見)、身心二元(常見)，果在因中(樹在種內)、即因即果、或業果虛無如夜晚見樹為鬼...等論說。

39. Existence and Non-Existence 實有與非有

“To him who perceives through proper insight the arising of the things of the world, the belief in non-existence (annihilationism) does not occur; To him who perceives through proper insight the ceasing of the things of the world, the belief in existence (eternalism/ immutability) does not arise.” 一個能以正確智慧觀世間諸法集起的人，不會生起世間非有的邪見(斷見)；一個能以正確智慧觀世間諸法寂滅的人，不會生起世間實有的邪見(常見)。

In the Commentaries: dependent co-arising is also described under five functional laws: season law (*utu-niyāma*) – physical laws; seed law (*bīja-niyāma*) – biological laws; mind law (*citta-niyāma*) – psychological laws; action law (*kamma-niyāma*) – moral laws; phenomenal law (*dhamma-niyāma*) – phenomenal laws.

註釋書中說：在下列五個實用法則中也有提及相依緣起：季節法則—物理定律；種子法則—生物法則；心識法則—心理法則；行為法則—道德法則；現象法則—諸象法則。

回 向
願以此功德，普及於一切
我等與眾生，皆共成佛道