5.疑 ——— 5.起業相
　　 ——— 6.業繫苦相

若想擺脫十二因緣的網和五蔭的苦，只有一個辦法，必須勤修八正道（下略）。

八正道是打破十二因緣網，和脫離五蔭苦的辦法。所謂八正道即：

1.正見：慈悲、佛法、和智慧；

2.正思維：不貪、不瞋、或不癡；

3.正語：不說謊、不作無意義批評、或不說廢話；

4.正業：五戒是：

①不殺生，

②不偷盜，

③不妄語，

④不邪淫，

⑤不飲酒。

5.正命：不做屠夫、獵人、漁夫、軍人、劊子手、命相家或占星家；

6.正精進：避免心靈的罪惡狀態，而培養心靈的良好狀態；

7.正念：四念住：

①觀身不淨，

②觀受是苦，

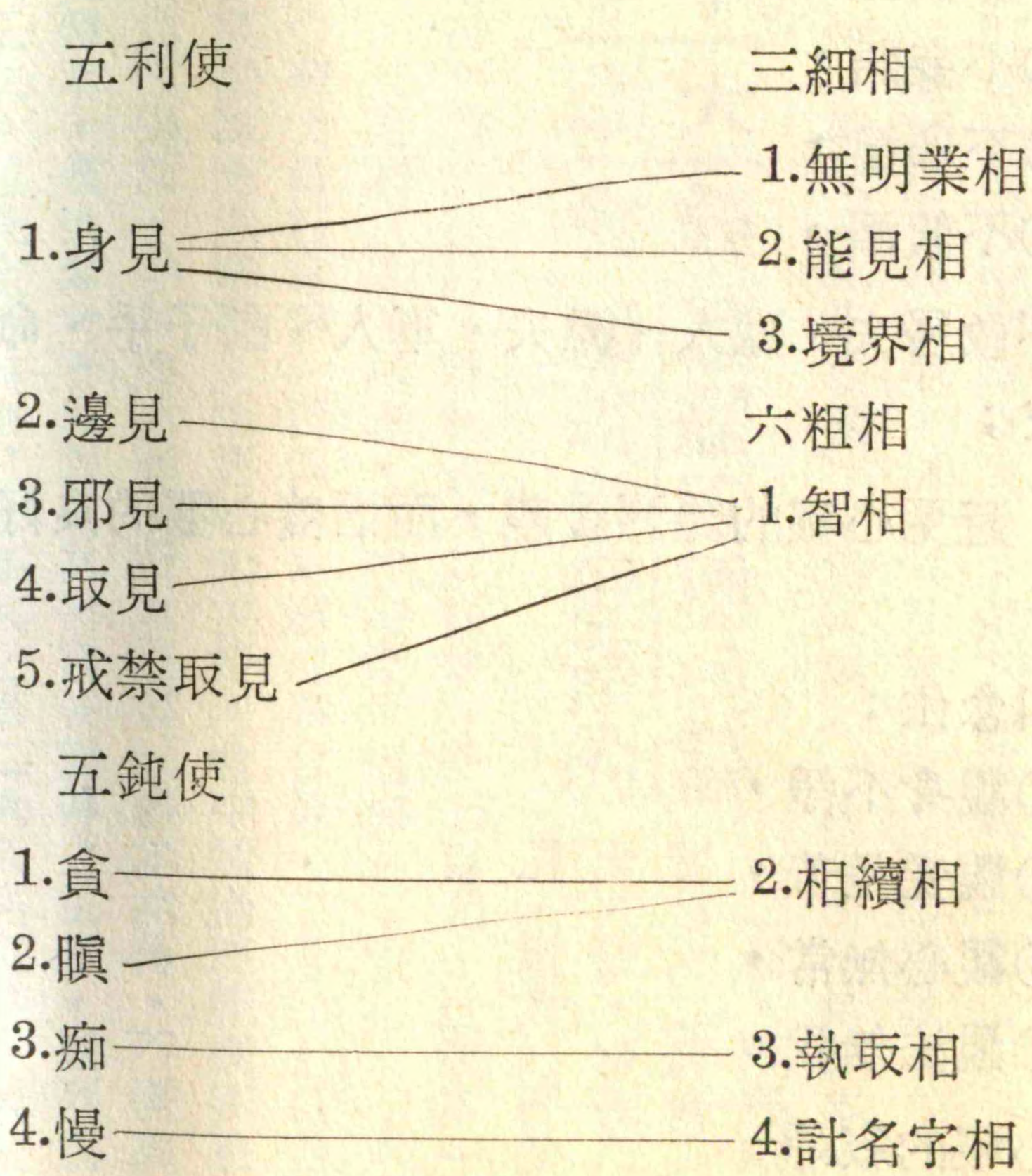
③觀心無常，

④觀法無我。

8.正定：心靈的寂靜。

2.受（經驗或瞭解地、火、水、風、金五元素）	2.邊見
3.想（智識及六塵）	3.邪見
4.行（智識及業）	4.取見
5.識（心及外界資料）	5.戒禁取見
五　蓋	五鈍使
1.貪欲蓋	1.貪
2.瞋恚蓋	2.瞋
3.睡眠蓋	3.痴
4.掉悔蓋	4.慢
5.疑法蓋	5.疑

五利使和五鈍使最後成爲三細相和六粗相：



8. 愛	8. 妨　碍	8. 地、木、金、石	8. 無　想	8. 笨拙愚鈍固執
9. 取	9. 製　造	9. 有羣體意識的小動物（如蜂）	9. 若非無色	9. 共同的相互關係，欺詐和汚辱
10. 有	10. 滅　絕	10. 順從密咒的鬼	10. 若非有色	10. 互相依賴和眞言
11. 生	11. 光　明	11. 無羣體意識的昆蟲	11. 若非有想	11. 統一的假、欺詐和差異
12. 老　死	12. 黑　暗	12. 弑食父母者	12. 若非無想	12. 互相的損害遺憾、殺業和奇異

現在談到五個五蔭的表。五蔭是身體和情緒的機械作用，十二因緣的共業由此產生。如上所述，十二因緣是曲調；五蔭是吉他或樂器。（下略）

五利使	五鈍使
1.身見	1.貪
2.邊見（常見或斷見）	2.瞋
3.邪見	3.痴
4.取見	4.慢
5.戒禁取見	5.疑

五蔭與五利使、五鈍使直接相關，五蓋亦然。五蔭與五利使有因果關係，因爲五利使是自我昇華之結果。

五　蔭	五利使
1.色（視及空間）	1.身見

」，即性行爲。第三個環是「識」，即胚胎的意識。第四個環是「名、色」，即胎兒生命的感覺。第五個環是「六入」，即胎兒的眼、耳、鼻、舌、身、意的開端。第六個環是「觸」，即胎兒和母親的身體接觸。第七個環是「受」，即母子間的愛和依附的感覺。第八個環是母子兩人間的「愛」。第九個環是「取」，即顯現胎兒自我的欲望。第十個環是「有」，即「我」見之出現。第十一環個是「生」。第十二個環是「老、死」。

本文將列舉五個十二對的表，好讓大家看出彼此之間的關係。文中提到的『動物』一詞，其意爲『生存的狀態』。

十二因緣	十二個緣起標誌	十二種動物	十二類	產生動物的十二原因
1. 無明	1. 寂靜	1. 爬蟲類	1. 卵生	1. 空假和能
2. 行	2. 行動	2. 哺乳類	2. 胎生	2. 汚染和慾望
3. 識	3. 統一	3. 蟲類	3. 濕生	3. 依附溫暖和動作
4. 名色	4. 分離	4. 蛾、蝙蝠	4. 化生	4. 混亂和接觸
5. 六入（眼、耳、鼻、舌、身、意）	5. 不變	5. 蜥蜴	5. 有色	5. 混亂和固執的附依
6. 觸	6. 變易	6. 天人	6. 無色	6. 毀滅散亂和黑暗
7. 受	7. 穿入	7. 鬼	7. 有想	7. 欺詐的映像和影子

佛學名詞的一些數字分類

董果循著
鄭振煌節譯

本論文以幾個佛學名詞為討論中心，這些名詞雖然指的是各種可以感知的現象，其本身只不過是名詞而已。但在名詞之外，含攝有觀察生命的廣泛原則。

佛性本來是清淨光明的。世界是變動不居的，由惑而起的。有情衆生從業產生。業是從六根——六種感官（眼、耳、鼻、舌、身、意）以及虛幻的思維產生出來的。有情衆生皆具佛性，但通常他們都因爲業障的關係，以致不知自己的佛性。

十二因緣都是「因」。它們形成一個網，以物質或精神方式保存能或光明。它們是五蘊這個吉他所彈奏出來的曲調。（下略）

十二因緣的第一個標誌是第一念，這個第一念最初是寂靜的。所謂寂靜，亦即空間乘以沒有分際的時間之結果。空間是最初的因素，因爲空間是可以經驗到，而時間却還沒有分際。第二念包含第二個到第十二個因緣，第二念是有分際的時間乘以空間。因爲第二念構成暫時的連續關係，時間的經驗便勝過寂靜，這就是純空間的呈現。而純空間正是第一念的最初因素。第二念是第一念的記憶，它促成了時間三際的出現，即過去，現在和未來。

十二因緣說明光明（如在佛性中的光明）如何變成暗淡，它們是佛教十二類的基礎。爲了便於說明起見，我們將以十二因緣解釋吾人生命的創造、生存和結束。十二因緣的第一個環是「無明」，這是使兩個人結合在一起的默愛。第二個環是「行

This is the eight of the Eightfold Path which leads out of suffering and back to the Buddha Nature.

The Eight-fold Path is the way to break the net of the Twelves and escape the suffering of the Fives. It is:

1. Right Knowledge: compassion, Buddha dharma and wisdom;
2. Right Thoughts: no greed, hatred, or delusion;
3. Right Speech: no lying, useless criticism or vain talk;
4. Right Action: the Five Precepts which are:
   a. not to kill,
   b. not to steal,
   c. not to lie,
   d. not to commit sexual misconduct,
   e. not to take intoxicants.
5. Right Occupation (Livelihood): not to be a butcher, hunter, fisherman, soldier, executioner, fortune-teller or astrologer;
6. Right Effort: avoiding the evil states and cultivating the good states of mind;
7. Right Attentiveness: contemplation of
   a. the body as impure
   b. sensation as sorrowful
   c. levels of consciousness as impermanent and
   d. phenomena as not self;
8. Right Concentration: stillness of the mind.

Five Hindrances	Five Dulls
1. Sense desire;	1. Greed;
2. Ill will (hate);	2. Anger;
3. Sloth and torpor;	3. Stupidity;
4. Excitedness and sense of guilt;	4. Arrogance;
5. Indecision.	5. Doubt.

The Five Sharps and Dulls ultimately result in the Three Subtle Marks and Six Coarse Marks:

Five Sharps	Three Subtle Marks
1. View of a body;	1. Karmic;
	2. Returning;
	3. Manifest.
	Six Coarse Marks
2. Extreme views;	1. Knowing Discrimination;
3. Deviant views;	
4. View of grasping;	
5. View of grasping;	
Five Dulls	
1. Greed;	2. Anger;
2. Response;	
3. Stupidity;	3. Attachment;
4. Satisfaction;	4. Calculation;
5. Doubt.	5. Arousal of Karma;
	6. Karmic bound suffering.

Ultimately there is only one way out of the net of the Twelves and the suffering of the Fives.(……)

Five Sharps	Five Dulls
1. View of a body;	1. Greed;
2. Extreme views (eternalism or annihilationism);	2. Anger;
3. Deviant views;	3. Stupidity;
4. View of grasping (at the above views)	4. Arrogance;
5. View of grasping at unprincipled (useless) precepts.	5. Doubt.

The Five Skandhas are directly related to the lists above, as are the Five Hindrances. The Five Skandhas have causal connections with the Five Sharps because the Sharps are the result of the sublimated ego.

Five Skandhas	Five Sharps
1. Form (seeing and space);	1. View of a body;
2. Reception (experience or knowing the elements, earth, fire, water, wind and metal);	2. Extreme views;
3. Conception (intellect and the six sense data);	3. Deviant views;
4. Behavior or impulse (intellect and karma);	4. View of grasping;
5. Consciousness (mind and external data).	5. View of grasping at prohibitive precepts.

Twelve Things Which Cause "Animals" to Be Produced:
1. Empty falseness and energy;
2. Staining and desire;
3. Attachment, warmth, and movement;
4. Confusion and touch;
5. Confusion and stubborn attachment;
6. Destruction, dispersion and darkness;
7. Deceitful images and shadows;
8. Stupidity, dullness and stubbornness;
9. Mutual interrelation, inverted deceit and defilement;
10. Mutual reliance and mantras;
11. United falseness, deceit and difference;
12. Mutual harm, resentment, killing karma and strangeness.

Now we come to the five lists of Fives. The Fives are the physical/emotional mechanism by which the combined karma of the Twelves is carried out. As stated above, the Twelves are the melody or tune; the Fives are the guitar or instrument.

Twelve Kinds of Animals:	Twelve Things from Which "Animals" Are Born:
1. Reptiles;	1. Eggs;
2. Mammals;	2. Wombs;
3. Worms, insects;	3. Moisture;
4. Moths, bats;	4. Transformation;
5. Lizards;	5. That which has form;
6. Formless heaven beings;	6. That which has no form;
7. Ghosts;	7. That which has thought (without form);
8. Earth, wood, metal, stone;	8. That which has no thought;
9. Small units with a group consciousness (e.g. swarms of bees);	9. That which has no form (but has thought);
10. Mantra obeying ghosts;	10. That which has form, yet is beyond form;
11. Insects with no group consciousness;	11. That which has thought; yet is beyond thought;
12. Those which kill and eat their parents.	12. That which has no thought; yet has thought.

Twelve Links of Conditioned Co-Production:	Twelve Conditioned Marks:
1. Ignorance;	1. Stillness;
2. Action;	2. Movement;
3. Consciousness;	3. Unity;
4. Name and Form;	4. Separation;
5. Six Sense Organs (eye, ear, nose, tongue, body, and mind.);	5. Quietude (no change);
6. Contact (touch);	6. Change;
7. Feeling (sensation);	7. Penetration;
8. Love (desire);	8. Obstruction;
9. Grasping;	9. Production;
10. Existence (possession);	10. Annihilation;
11. Birth;	11. Brightness;
12. Old Age & Death.	12. Darkness.

In order to give a pragmatic application we will show how the Twelve Links of Conditioned Co-production apply to the creation, existence and end of a life of a human being. The first link is Ignorance. This is the unspoken love between two people which brings them together. The second link is Action, which is the sex act. The third link is Consciousness which is the consciousness of the fetus. The fourth link is Name and Form. This is the feeling of life in the fetus. The fifth link is the Six Sense Organs. These are the beginnings of the eyes, ears, nose, tongue, body and mind of the fetus. The sixth link is touch or Contact. This is the bodily contact between the fetus and its mother. The seventh link is Feeling. This is the feeling of love and attachment between the mother and child. The eighth link is Love between the two beings, mother and child. The ninth link is Grasping which is desire manifesting an ego in the fetus. The tenth is Existence when a view of the "self" arises. The eleventh link is Birth and the twelfth link is Old Age and Death.

At this point in the essay five lists of twelve units are included, arranged so that one may see how the content of each parallels the others. The "animals" referred to are, literally, states of Being.

from the six sense organs (eye, ear, nose, tongue, body, and mind) and false thinking. Sentient beings have the Buddha Nature, but generally do not know it because of their karma. (……)

There are Twelve Links of Conditioned Co-production. They are the "why". They are a net which keeps energy/brightness in a physical/mental form. They are the "melody" played by the "guitar" which is the lists of Fives.

The first conditioned mark is the first thought. At the outset of this first thought is stillness, which is space multiplied by undiscriminated time. Space is the initial factor because space is experienced, but time is not yet discriminated. The second thought consists of the second through twelfth conditioned marks. The second thought is differentiated time multiplied by space. Because the second thought sets up temporal sequence, the experience of time then predominates over the stillness, the pure presence of empty space, which was the initial factor of the first thought. The second thought, the memory of the first, creates the presence of the three periods of time, past, present, and future.

The Twelve Links of Conditioned Co-production explain how brightness, as in the Buddha Nature, becomes dull. They are a basis for Buddhist lists of twelve.

Bilingual Buddhist Digest

中・英・文・摘

Some Numerical Classifications of Buddhist Terminology

by
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Translated into Chinese
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The following is a short essay constructed around some lists of Buddhist terms. These lists comprise the names given to various perceived phenomena, and are, in themselves, nothing more than names. Beyond names, however, they embody much larger principles which deal with a way of perceiving life.

The Buddha Nature is that which is originally bright and pure. The world is that which is changing, and it is produced from delusion. Sentient beings are produced from karma. Karma is produced