

# 出獄： 出情緒的監獄

## Escape the Prison of Emotions



恒律法師2007年10月28日講於萬佛城大殿

A Dharma talk by Dharma Master Heng Lyu at the City of Ten Thousand Buddhas on October 28, 2007

我們剛剛聽到兩位法師非常精彩的法語，分別談到兩個非常有創世紀的英雄故事。這兩位英雄都曾經住在監獄度過悲慘的歲月，然而卻凸顯生命的本質以及價值。或許有人會問：「是不是我應該去監獄裡跟一跟，這樣子我以後更能造福人類，這是我的本質？」如果不是，請點頭！（大家都點頭）好！

其實，大部分的人幾乎每天都在監獄裡——在我們情緒的監獄裡。看到歡喜的人、事物的時候，就覺得心裡很舒服、很輕鬆；遇到跟希望相反或是相左右的時候，不管是人或是事物，我們會很不高興，心情會很沉重。或者感到很挫折，或者很抑鬱，或者很憤怒，是不是這樣子呢？有時候不但心裡會難過，甚至於胃會痛、血壓會升高，以至於吃不下飯、睡不著覺；有時候是太興奮了，有時候又太抑鬱。有時候我們受不了找人發洩，有時候藉酒消愁；有時候打開冰箱大吃一頓，吃到肚子痛為止；或者去shopping買東西，就猛刷信用卡。我們就這樣在情緒的監獄裡煩煩惱惱過日子，看似是自由，其實不是！

今天來參加觀世音菩薩的出家日紀念法會，可知道出家是出什麼家呢？不是說我離開家了就是出家，而是出煩惱的家、出情緒的家。因此應該來學習觀音菩薩如何出這個煩惱和情緒的家。我們可以從「觀世音」、「觀自在」的

We just listened to the wonderful Dharma talks by two Dharma Masters who shared stories about two extraordinary heroes, both of whom spent some miserable time in prisons. However, they definitely demonstrated the essence and value of life. Some of you might ask, “Should I go to prison and experience the life there? Afterwards, maybe I would be much more capable of benefiting human beings. Maybe this would be the essence of my life.” If you do not agree, please nod. [Everyone nodded.] All right!

In fact, most people live in prison every day – we live in the prison of our emotions. When we see someone or something that we like, we feel relaxed and at ease. On the contrary, when things do not go our way or we cannot get along with someone, we feel very unhappy, depressed, frustrated, sad, or angry. Isn't this the case? Sometimes, we not only feel psychological discomfort but also experience stomach aches or high blood pressure that could lead to loss of appetite or insomnia. Sometimes, we get too excited or melancholy. Other times, we feel we cannot endure it any further so we find a scapegoat to vent our emotions on, or turn to alcohol. Now and then, we open the refrigerator door and wolf down everything until our stomach hurts. Or, we turn to shopping and use the credit cards fiercely. We live like this and stay in the prison of our emotions under such immense stress. It seems as though we have the freedom to do whatever we want to do. In reality, this is not the case!

Today, we came to celebrate Guanyin Bodhisattva's Leaving Home Day. Do you know what home Guanyin Bodhisattva left? One does not “leave home” simply by departing physically from one's home. Leaving home means to leave the home of afflictions and the home of emotions. Let's find out how Guanyin Bodhisattva left the home

名字來看一看：他經常觀察自己是不是很自在？上人告訴我們經常要觀察自己，自不自在？如果不自在的話，該怎麼辦呢？為什麼不自在呢？因為有妄想，又跑到我們的監獄裡去了！

如何脫離這個情緒的監獄呢？記得上人曾經說：「你不要看我現在在簽支票，就在簽支票當中，在遞轉文件的時候，我都在觀察呼吸啊！」我們如何能夠像上人所說的，就在轉交文件當中，能夠觀照自己的呼吸？這一點是非常重要的。因為在經典上告訴我們，意識是非常的複雜，是很難調伏的。尤其是對初學修行的人，當我們告訴自己要慈悲，但是心並不一定聽語言的教導，特別是在生氣的時候。已經生氣的時候，雖然告訴自己不要生氣；但是這個氣還是想發、也還在發，隨便一遇著什麼，就又生氣了！這是惡性的循環。

為什麼不能控制生氣？這種惡性的循環經常在發生，所以一個善巧方便，就是不要跟意識打交道。把心先放在一旁，先調柔身。所以從放鬆身體開始，從肩膀開始。如果肩膀能夠放鬆的話，身體會覺得很輕鬆；再者，請不要忘記把背打直，這樣子整個身體的氣會流通順暢；把頭抬起來，不要低著頭，這樣子心會很靈敏；再來就讓呼吸緩下來，觀照呼吸，讓呼吸轉柔很細長。就這樣子，當下你會得到輕安的境界。

就算不一定能夠達到剛剛那一位法國盲人的境界，能夠直接觀照內心的光明，我們會感到輕安。有這種輕安境界的時候，會覺得自在；有這種自在的時候，可以分享給所有眾生，迴向給眾生。這種迴向是很自然的，不須要說什麼，是和眾生是一體的。在自然當中，不須要用口來說，只要心裡默默迴向。相反的，若不能夠把自己的身和呼吸調柔的話，就算口上說要慈悲，然而身體和呼吸卻是緊張的；這樣子不是真正的迴向，也得不到真正的受益。所以我們講要慈悲，先要調柔自己，先對自己的身體慈悲，對自己的呼吸慈悲；這樣子，我們的心就能從情緒監獄中自由了，釋放出來了。

其實，佛法並不在遠，就在近，只是我們並不在當下。如果時時想到觀自在，就這麼自在；如果有妄想，那就不自在了。把自己

of afflictions and emotions. We can learn from his names, Guan Shi Yin [Contemplating the Sounds of the World] and Contemplating at Ease: he always contemplates to see whether he is at ease and present in the moment. Ven. Master Hua told us that we should always contemplate our minds to see whether or not we are at ease. If we don't feel at ease, what should we do about it? Why do we feel uneasy? It is because we have discursive thoughts and have jumped back into the prison of emotions.

How do we leave the prison of emotions? I remember the Ven. Master once said, "When you look at me while I am signing this check, don't just assume that I am only signing my signature. While I am handling this document, I constantly observe my breath." How do we observe our breath while we are handling documents according to the Master instructions? This is a very important technique. According to the sutras, consciousness is very complex and thus not easy to tame. This is especially true for beginners. When we tell ourselves to be compassionate, our mind might not listen to our instructions particularly when we are angry. When we are already angry, even though we tell ourselves that we should not be angry, that emotion still bursts out. While we are in this situation, no matter what we encounter, we very easily get agitated. This is a vicious cycle.

Why can't we control anger? This vicious cycle occurs in our daily life often. One expedient technique is not to interact with our consciousness. Let's put the mind aside for now and start by relaxing the body. Begin with the shoulders: if you can relax the shoulders, you can feel that your body is relaxed. Don't forget to straighten the back so the energy will be able to flow smoothly. Raise your head upright. Then you will be more mindful. Then, slow down your breath and observe it. Let the breathing become gentler and longer. That way, you will experience a sense of lightness and ease in the present moment.

Even though we may not be able to have the same experience as the blind French man who could contemplate the light in his mind, at least, we can attain a sense of lightness and ease. Once we have attained a sense of ease, we can send it out to all beings, dedicate it to beings. This dedication happens very naturally, without needing to be verbalized. It's an experience of sharing the same essence with all beings. One can silently emanate this dedication without needing to say anything. Conversely, if we are unable to make our bodies and our breathing gentle and calm, even if we talk about being compassionate, our bodies and breathing will be tense and uptight. Then we cannot truly dedicate goodness or benefit others. Therefore, we must first relax and calm ourselves and start to be compassionate with our physical body and our breath. In this manner, we can free ourselves from the prison of our emotions.

In fact, Buddhism is not far away but is here and now if only we are aware of the present moment. If we constantly contemplate that

的身放鬆，把呼吸調柔了，就會發現又回到自在了。雖然剛開始會很不熟悉，但是只要經常提醒自己，常常念觀世音菩薩，常想觀自在菩薩出家——離開煩惱家、離開情緒的監獄——你會發現：並不一定需要每天去上網，去找些新的資料。

最近我聽說有一種病，什麼病呢？不上網會死的病；如果不去上網，就覺得快要死了。為什麼會這樣子呢？因為心向外看，一但不能夠上網去流覽，就覺得人生乏味；然而卻沒有上自己內心的網站看一看。

其實內心的網站是最節省能源的，而且給我們最自在；就像上人告訴我們，自性的汽油不要向外用，用光了以後就沒得用。事實上，把自己身心調柔了，又回到錢也買不到的快樂了。今天你有錢，真能夠買到安全嗎？不能的；你會提心吊膽。有錢，能夠買到快樂嗎？不能的；為什麼？因為心在為錢而憂惱。但是把重點放在身心上面，這種的快樂是最好的快樂。我們是佛教徒，應該感到很慶幸和感恩的；因為這種無價的寶貝、無價的寶藏，不是外面能夠找到的。外面找得到的東西，會失去；內心所找到的，是永遠不會失去的。

---

we are at ease, we would be able to be really be at ease. If we have any delusion or wandering thoughts, we won't be at ease. When we relax our physical body and tame our breathing, we will find that we have returned to the state of ease. We might not be used to it in the initial stage of this practice but we just need to constantly remind ourselves: always be mindful of Guan Shi Yin Bodhisattva, contemplate Guan Shi Yin Bodhisattva's leaving home – leave the home of afflictions and the prison of emotions. You may find that you will no longer feel the urge to surf the net every day to find new information.

I recently heard about a disorder called Internet addiction. People with this disorder feel as if they are dying whenever they cannot access the Internet. This happens because their mind is constantly seeking information; as long as they cannot get online, they feel life is meaningless. Why don't we browse the website of our inner mind?

In reality, the website of our inner mind is energy-saving and environmentally friendly, and it can give us ease and peace. The Ven. Master warned us not to waste the gasoline of our self-nature, for when we run out of our internal gas, there will be no more. In truth, when we tend to our body and mind, we rediscover the happiness that can never be bought. If you have tons of money today, can you buy safety? No, because you will still worry. Can money buy happiness? No, because your mind is worried about money. However, when we focus on our body and mind, we experience the greatest happiness. As Buddhists, we should feel grateful and appreciative because it is a priceless treasure, which can never be found outside ourselves. Anything that can be found externally will eventually be lost. On the other hand, anything found through our inner mind will never be lost.