

## Awakening to An Affliction



BODHI FIELD | 菩 提 田

## 對一個煩惱的察覺

兩個月前，在聽經的時候，法師在講法的時候的一句話，幫助我察覺到自己一個煩惱的來源。法師大約是這樣說：「第七識是執我，就是你想要你自己塑造成一個什麼樣的人，這個識就會幫你達成這個目的。它塑造自己的方法，比如我要成為一個樂善好施的人，還是要成為一個慈悲和善的人。」當我聽到這句話時，一個曾經困擾著自己的煩惱，在心中呈現出來；雖然這個煩惱，是非常非常幼稚的，但它卻是我心中的煩惱。

比如有一天，我打破了一個正在使用的漂亮杯子，雖然一直都

Two months ago, a sentence from a Dharma Master's Dharma talk helped me awaken to the source of an affliction. I recall that the Dharma Master said it in this way: 'the 7th consciousness is the attachment to oneself. That is to say, this consciousness will help you to reach the goal of molding yourself into the type of person that you would like to be. For example, it could help us to become a generous person or a kind, compassionate and good-hearted person'. When I heard this, I was reminded of an affliction that once disturbed me. Although it may have been a really childish one, it stirred up a lot of trouble in my mind.

One day, I broke a pretty cup I had been using. Although I really liked this cup,

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挺喜歡這只杯子，但內心裏並不認為自己對這個杯子有太多執著，所以現在既然碎了，就再去換一個新的。我不認為自己對舊的杯子有多少留戀，可是這個時候，朋友出於關心前來安慰我說：「杯子打碎了，妳不要難過。」這時我回答：「沒有，我沒有難過。」朋友想想不放心，繼續安慰我說：「沒關係的，杯子雖然打碎了，還可以再買一個新的。」這時，我的心裏可能就會生起少許煩惱，我會想：「我本來就不曾在乎這款杯子，我並不難過，我不需要被安慰。」朋友學佛，想想不放心，繼續用佛法安慰我說：「一切事物都有成住壞空，隨因緣起，又隨因緣滅，所以，杯子打破了沒關係的。」結果，我就更加缺乏耐心了，因為我自認為並不在乎這款杯子，我不需要被安慰。

和朋友之間，有很多類似這樣的互動。我為自己的這種自以為是的心態而苦惱，我覺得我的心太不謙虛了，為什麼我就不能心平氣和地去接受朋友的幫助？為什麼我會自認為自己不需要？直到那一天，聽了法師的那段話，第七識就是執我，就是你想要把自己塑造成一個什麼樣的人，這個識就會幫助你達成這個目的。我的心中好像有了些答案。

我試圖用這段話來解釋這個現象，為什麼當朋友作為第三方，數次認為我對杯子有所執著的時候我會起煩惱？起初，杯子碎了，沒有執著，什麼事也沒有；最後，朋友的一句關心，讓我開始意識到，我對杯子沒有執著這層狀態。這個時候，我的執就開始在塑造一個我相——我是一個對杯子沒有執著的人。

在最初，這層我相還是比較輕微的，但是我並沒有及時覺悟，所以經過朋友反覆問候，更加深了我對這個我相的捍衛。我只是以為，我沒有執著杯子這件東西，但並不知道，其實我正在強烈地執著「我沒有執著」這層概念。

這樣分析下來，我的煩惱幾乎都是來自同樣的地方。第七識把我塑造成一個自認為對杯子沒有執著的人；這一點一旦堅固下來，我就不能容忍這樣的自我被他人否定。

這讓我慢慢回想起一年前，曾經有一段時間心中常起煩惱。有一層的煩惱，是來自於與他人的互動。當思考模式完全不同的人在一起時，我不能忍受自己被誤解；我以為我明明就

I didn't think I had too much attachment to it in my mind. Now that it was broken, I would just get another one. I didn't think I would have any longing for the old one. At this time, my friend comforted me and out of concern said "Don't be sad over the broken cup". I replied "No, I'm not sad". Not convinced, my friend continued to comfort me and said, "It is okay, you can always buy another one..." At this point, some affliction arose in my mind and I thought, "Originally I didn't care much about the cup, I didn't feel sad and I didn't need to be comforted." My friend is a Buddhist and still felt I needed support so she continued to comfort me by saying, "There is always 'becoming, dwelling, decaying and emptiness. Everything arises and extinguishes according with conditions. It is okay that the cup is broken.'" At this point I lost my patience because I didn't think I cared about this cup and I didn't need to be comforted.

There were many similar interactions like this between me and my friend. I was afflicted with my own opinionated attitude. I realized I was not humble at all. Why cannot I just accept the help from my friend with a peaceful mind? Why did I think I don't need help? Once I heard what the Dharma Master had said about the 7th consciousness being the attachment to oneself, and that it can contribute to mold yourself into the type of person you want to be, I finally seemed to have the answer in my mind.

I tried to analyze my condition with what I had heard. Why did I strike up affliction when my friend, as a third party, thought I had attachment to the cup? At first when the cup was broken, I didn't have any attachment and I was okay with everything. Then the offer of sympathy from my friend made me aware of the condition that I was not attached to the cup. At this time, my attachment to self started to mold a mark of self that I was a person without attachment to the cup.

Initially, this mark of self was trifling, but I was not aware of it in time to deal with it. Later on, the repeated offers of sympathy from my friend deepened my defense over this mark of self. I only thought that I was not attached to this object--the cup, but I was not aware of the fact that I was strongly defending the concept that 'I don't have any attachment'.

With the analysis, I realized my affliction all came from here. The 7th consciousness molded my "self" into a person who recognized my "self" as a person having no attachment to the cup. Once this self was firmly created by this concept, I could not tolerate being seen by other people as having attachment to the cup.

I was also reminded of a period of time about a year ago where I found myself often afflicted while interacting with other people. When I came across people with completely different ways of thinking, I could not tolerate being misunderstood. I would have the thought "I was clearly not thinking it that way, why would people interpret it the way they did?" The second level of affliction came from my own conduct not matching up with my own expectation. When I didn't meet the mark I had set for myself, I would be disappointed in myself.

不是這樣想的，為什麼會被誤解成其他意思。第二層煩惱，是來自自己的所作所為，不能符合對自己的期許。我所期待的自己，應該要成為怎樣，但卻沒有達到，我對自己是有些失望的。

這兩種情況，都可以用上面第七識——我執的原理來分析煩惱的起源。同時，也直到最近，才慢慢學習體會上人的這句話：萬事萬物無不是在為我說法，無不是要令我覺悟，所以事事要返求諸己。

打一個比方，譬如在和旁人的互動中，我覺得有煩惱；其實這個時候，也正是外在境界要令我覺悟。首先是由於內在的警覺程度不夠，第七識已經塑造了無數個我相、人相、眾生相，而我都不能夠自我察覺，因此這時候就需要靠外界的力量令我察覺。外界只需要用相反的思維來測試我，我立刻就會起反應，譬如：「我沒有」、「我沒有這樣想」、「我不是這樣的」…等等。

這讓我想到，曾經看過一部卡通片裏的一個可愛角色，是一位邪惡的國王。邪惡的國王他最大的心願，也就是對自己的期許，是希望成為天下最惡的人。所以如果別的小卡通告訴他：「大王，你真是世界上最惡心的人，你是個大惡人！」他會非常高興；但是如果有人輕輕地告訴他：「您真是個善良的人啊！」他就會飽受打擊。想到這個卡通片，我覺得自己和這位邪惡的國王還蠻像的，所以這個卡通片也是在為我講述佛法：我執是這樣的，煩惱是這樣的，兩者都是沒有自性的。

所以現在自己的心相，比從前開放一點點。過去的我，對自己採用的是比較高壓的方式，在內心深處，我害怕和他人的觀點理念有所衝突；其次，我害怕自己起煩惱；最後，當發現自己起煩惱時，就會苛責自己。

近來我的想法開始有一些改變。首先，我不想用第七識繼續塑造自我，比如想要成為一個什麼樣的人，尤其是我曾經認為，要通過修行成為一個什麼樣的人。我要通過修行，成為一個擁有淵博知識的人嗎？我要通過修行，成為一個擁有很好儀表的人嗎？我要通過修行，成為一個德高望重的人嗎？或者是，我要通過修行，成為一個證悟的人嗎？好像都不是的。

雖然這些自我的願景，看上去都很美好；但是，它們是不是會繼續把我束縛在三界裏？也

I can try to analyze the source of my affliction to these two conditions with the above mentioned 7th consciousness: the principle of the attachment to oneself. Around the same time, I started to realize what the Venerable Master had said; all things and objects are speaking Dharma for us. None of which is not to awaken us, so we have to return the light within and reflect ourselves.

For instance, when I was having difficulty during interaction with people, it was the outside conditions that were trying to awaken me. Initially, not having strong awareness, my 7th consciousness had already molded numerous marks of self, marks of people and marks of living beings which I did not sense at all. At this point, I would have to rely on the force from outside conditions to awaken me. It only takes a test from someone with opposing views to bring to awareness my habitual response, such as 'I didn't', 'I wasn't thinking it in that way' or 'I'm not like that'....etc.

This reminded me of a cute cartoon character, an evil king. The biggest wish of this evil king, his own aspiration for himself, was to become the most evil person in the world. If other subordinate characters told him "Great king, you are the most evil person in the world, you are the most vicious person!" he would be really happy. If someone told him lightly that 'you are really a kind person', he would feel devastated. Remembering this cartoon, I felt I was somewhat like this evil king. This cartoon was also speaking Dharma for me: this is how the attachment to the self is. How the affliction is. Neither of them has a nature to itself.

Consequently, I felt my mind was comparatively a little bit more open than before. In the past, I would suppress myself. First of all, deep down in my mind, I was afraid to have conflict with others' viewpoints and concepts. Secondly, deep down in my mind, I was afraid to cause myself affliction. Lastly, I would scold myself if I ever strike up affliction.

Lately, I am starting to have some change of thoughts. First of all, I don't want to continue molding a self of mine with 7th consciousness, such as being a certain kind of person, particularly the type of person I wanted to become through cultivation. Would I like to become a knowledgeable person through cultivation? Would I like to become a person with good deportment through cultivation? Would I like to become a lofty person with virtue through cultivation? Or would I like to become awakened and certified through cultivation? None of them seems right to me.

Even though all these self-aspirations seem nice and beautiful, will they continue to bind me to the Three Realm? Maybe I would continue to be a nice living being in my next life, but I won't be liberated because I will be still dreaming within my 5th, 6th, 7th or 8th consciousnesses.

Up until now I was not sure of my understanding. It still takes me some time to feel and experience it. However, I have stopped molding my own self at least. Having put down the first layer, I further



許，下輩子我會繼續成為一個美好的眾生，但是不能讓我得到解脫，因為我還是在自己的五、六、七、八識裏做著夢。

現在我還不確定自己這個理解，還是需要時間去體會；但是，至少已經不想再繼續塑造自我了。只是先把第一層卸下，接著再往自己的內心觀察，在自我意識中還是存在很多很多的我相。如果自己可以察覺到，就將它化解；如果不能察覺，外界會幫助我察覺到。

記得最初讀上人開示錄的時候，我只覺得上人只是在教導我們不要打妄想；但是現在覺得，有很多時候，我並沒有意識到自己在打妄想。曾經自己對妄想的理解是比較粗淺的，直到最近，再次閱讀上人開示錄的時候，為什麼我的耳朵燒了？我的臉紅了？我感到自己在流汗。也許是因為在道場常住的這些歲月中，更多的妄想慢慢地浮現出來，所以上人的話開始像藥一樣，發生了效用。

比如前段時間，再一次讀到上人講白居易的那個故事：「諸惡莫作，眾善奉行，自淨其意，是諸佛教」，三歲小孩雖懂得，八十老翁行不得。這個故事以前聽了很多遍，我都沒感覺到有什麼；可是這次再讀這個故事，我感到真的是不容易。上人說：「諸惡莫作，你真的是一個惡念都沒有嗎？」

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contemplate my inner mind and now realize there are many more marks of self in my own consciousness. I will be able to resolve these marks as I become aware of them. If I am not aware of them, the outside conditions will help reveal them to me.

Remembering my initial reading of Venerable Master's instructional talks, I only sensed the surface of his teaching regarding us stopping our false thinking. Now I realize that I was not even aware how often I was having false thoughts. My earlier understanding of false thoughts was comparatively coarse. Recently when I was reading Venerable Master's instructional talks once again, I wondered why I felt my ears burning, my face turning red. I felt like I was sweating. Maybe during the years spent living in the monastery as a permanent resident, more of my false thoughts have gradually appeared and the words of the Venerable Master have started to work like medicine.

A while back I was reading the story that the Venerable Master talked about Bai, Ju-Yi: 'Not doing any evil, upholding the good, purifying one's mind; This is the teaching of the Buddhas'. Even a three year old understands it, but an eighty year old man cannot practice it. I had heard this story so many times without giving it much thought. When I read it this time, I truly felt it wasn't easy. Venerable Master said: 'Not doing any evil'. Do you really not have one single evil thought?

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佛言：當念身中四大，各有自名，都無我者。我既都無，其如幻耳。

——《佛說四十二章經》

*The Buddha said, "You should be mindful of the four elements within the body. Though each has a name, none of them is the self. Since they are not the self, they are like an illusion."*

—The Sutra In Forty-two Sections



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