

Assault on the Self: How to Deal with the Arising of Karma

除我相：業障現前怎麼辦

A Talk Given by Doug Powers at the Buddhism for the Modern Mind class
at Berkeley Buddhist Monastery on May 23, 2016 (an excerpt)

果勒居士2016年5月23日講於柏克萊聖寺「佛教與現代心靈講座」（節錄）
陳玉、袁華麗 中譯

The basic problem in dealing with emotions is karmic. You not only have to not be attached to what is arising in the present, but you also have to slowly but surely, as the past is arising into the present, get rid of it thought by thought and feeling by feeling. After all, you have this huge history of feelings and emotions and those are all constantly arising. So one of the major aspects of cultivation or samadhi is that you patiently wait for them all to pass without reacting to them, because every time you react, emotions arise and are reinforced. So, basically in terms of difficult emotions, you have to not only not react in the present, you also have to patiently wait out all of the past.



情緒管理的根本問題就是業力。你不僅不要執著於當下升起的情緒，也有必要把從過去映射到現在的念頭和感覺逐個逐個地去除。畢竟你過去有巨大的「情緒庫」，這些情緒都在不斷地升起。所以修行或者修定的一個重要方面，就是耐心地等待以往的一切慢慢地過去，而不做任何反應。因為每次你做出反應，情緒就會升起並且得到強化。所以，對於難處理的情緒，你不僅在當下不要去反應，而且需要耐心地等待過往的一切過去。

Like or dislike, pleasure or displeasure

Like or dislike, pleasure or displeasure is all karma from the past that is coming into the present.

喜歡或者不喜歡，快樂或者不快樂，這都是從過往浮現到當下的業。

is all karma from the past that is coming into the present. So, the only way you're eventually going to be able to move past the karma that is already in motion is patience. Even if you were to sit in meditation, in super samadhi meditation, as soon as you come out of that samadhi meditation, the past still has not been done away with. And as soon as your mind opens to it, once again the past will emerge and you have to be

喜歡或者不喜歡，快樂或者不快樂，這都是從過往浮現到當下的業。想要克服已經浮現的業，唯一的辦法就是忍耐。即使通過打坐，並能進入深度的禪定狀態；但是一旦你起坐，過往的一切仍然沒有解決。一旦你的心與它們接觸，過往仍然會出現，你需要對浮現出來的過往的每一個方面都非常有耐心。這就是為什麼忍辱波羅蜜如此重要。你需要對你的心非常有耐心，對你的身體非常有耐心，並且耐心地不為浮現的念頭和情緒所動。

出現的情緒都是過往的經歷在當下的顯現。每一個當下實際上都是一個中性的歷程，它和過去

Even if you were to sit in meditation, in super samadhi meditation, as soon as you come out of that samadhi meditation, the past still has not been done away with.

即使通過打坐，並能進入深度的禪定狀態；但是一旦你起坐，過往的一切仍然沒有解決。

attend to them when they arise. And if you don't attend to them, they have nothing they can attach to. If the mind isn't moved towards the emotion, the emotion has nothing to attach to and disappears like a bubble. But if the mind goes towards the emotion the moment it arises, the mind picks it up and tends to it; the emotion then begins to take over the consciousness. You are not controlled by emotion. Emotions are experiences of the past coming from the present and the only way emotions have power is by attending to them when they arise in the present. So, if you could really develop samadhi in the present, if you could really develop an awareness, then you could actually not be moved by any emotion that arose and could actually choose every emotion. There's absolutely no reason why you wouldn't choose every emotion that you want to attend to.

If you're not choosing your emotions you're an idiot because you're allowing the emotions to take over the space of your consciousness. We're all idiots. We have to be really careful because if we don't understand that, then we actually think that these emotions — likes or dislikes — are actually something that is happening to us. We might even think we are those emotions. That would be really sad. But they are neither happening to us nor what we are, because the consciousness has to attend to them for them to actually exist. The greater, the more distance, the more space you can create, the more stillness you can create in your consciousness, the more power you have over the freedom of your mind. You're meditating or reciting to create a stillness in your consciousness you can use to not be moved by habituation. That's what you're doing. The point of practice is to create a freedom of mind that doesn't have to be moved by habituation from the past so quickly. It can actually see the process of choice-making that is occurring. Every split second the mind is actually making a choice to attend to something with its attention, and by the choice of its attention creates the experience that you're having in any given

patient with every aspect of the past as it arises in the present. That's why the paramita of patience is so important. You have to be really patient with your mind, really patient with your body, and really patient with not moving as thoughts and emotions arise.

Emotions that are occurring are all experiences of the past welling up in the present. Every current moment is basically a neutral experience that is taken over by association with the past. There's not a single emotion that is not generated this way. So, emotions don't happen to you. You have to

相聯繫。每一個情緒都是這樣產生的。所以說情緒並沒有發生在你身上。只有當你在意它們時，出現的情緒才會升起；你若不理會它們，它們就無處可依，然後像泡沫一樣消失。但是如果在情緒升起的時候，心對著情緒起反應，那麼心就會找到它，並且去處理它，之後情緒就會佔領意識。其實你並沒有被情緒所控，情緒只是過往的經歷在當下的投射，它的力量之所以強大，是因為它們在起起的當下你去理會它們。所以如果你真的可以培養當下的定力，如果你真的可以培養覺察力，那麼你就不會被升起的情緒所動，並且可以選擇情緒，你其實可以選擇每一個你想經歷的情緒。

如果你不選擇自己的情緒，那你就很愚癡了，因為你允許它佔據你的意識。我們都很愚癡。我們都必須非常小心，因為如果我們不懂這些，我們就會認為這些情緒——例如愛與憎——就真的發生在我們身上。我們甚至可能會認為我們就是這些情緒，這是很悲哀的。事實並不是這樣，是因為意識需要處理情緒來讓它們真正存在。你在意識和情緒之間創造的空間越大越遠，那麼你在意識中產生的定力就越大，同時你對心的控制能力就越強。當你在打坐或念誦的時候就是在創造一個意識中的定力，它能夠讓你不被習氣所動。修行的意義在於讓心自由，它不會迅速被過去的習氣所擾，它事實上可以看到當下

選擇的過程。每一瞬間，心都在選擇它要關注的對象，並為你製造經驗。因此你所經驗的，是你的心所照之處，並不是具體在你身上發生的事。

聽眾提問：

有時我會生氣，甚至在我有機會反應前，心裡就充滿了怒火，我甚至沒有意識到自己在生氣。偶爾我能看到內心的情緒湧現，我想，「哦，這種情

So, emotions don't happen to you. You have to attend to them when they arise. And if you don't attend to them, they have nothing they can attach to.

所以說情緒並沒有出現在你身上。只有當你在意它們時，出現的情緒才會升起；你若不理會它們，它們就無處可依。

moment. Your experience is the attention of the mind on something, it's not actually happening to you.

Question from the audience:

Sometimes I get angry and the anger fills me up before I even get a chance to respond. I'm not even cognizant of the fact I'm angry until I'm in the midst of the anger. Once in a while I'm able to see that emotion welling up inside me and I think, "Oh, this is arising in me." I can't say I make the decision not to be angry, but I don't engage in it and it actually dissipates by itself. I think this sort of speaks to what you were saying just now about choosing whether or not to engage the mind in certain emotions. In the first situation where anger consumes me so quickly I don't even see it happening, what is the momentum that carries it forward so that it consumes my space?

Doug's answer:

The momentum is habituation. It's the power of habituation. In fact, going to something like anger, there are many choices the mind has made before it gets to anger. Remember, there has to be some sort of irritation and the irritation is somebody messing with ME, somebody does something or makes some comment or acts in a way, and the irritation is the movement of the mind of being disrespected, disregarded, etc., and we could go through a hundred reasons why that happens. If we look at the mind when it first moves toward the emotion, behind that we'll find attachment to the view of self. There's no anger that doesn't come from an attachment to the view of self. Guaranteed. I guarantee you that at the heart of every single anger you've ever had was an irritation based on the view of self that was messed with in some kind of way or another. Your theory of self, your attachment to a self or some idea of someone you thought you were being messed with. So, if you could watch the self constantly, your theory of self, your

緒正在升起。」我不能說我可以決定不生氣，但是當我不去理會它，它實際上就自己消散了。我想這可能有點像您開始提到的，我們可以選擇是否去理會心裡的某些情緒。但是在第一種情形裡，怒火迅速淹沒了我，以至於我甚至都沒有覺察到自己在生氣。是什麼樣的勢頭讓怒火發出來而佔據了我的內心呢？

果勒居士：

這種勢頭就是習慣。習慣的力量。實際上，心在生氣以前已經做了很多選擇。記住，一定是先受到刺激，覺得有人在跟我過不去，或者某人做了什麼，或者評論了什麼，或者有某種舉動。這種刺激是自我沒有受到尊重，被漠視了的心動了，然後我們為此找了一百個氣惱的理由。如果當心最初被情緒所牽時，我們能夠觀心，就會發現其對「我見」的執著。沒有哪一種生氣不是來自於對「我見」的執著，百分之百是這樣，我向你保證。每一次你生氣的心裡，都是一種被激怒，這種激怒是源於「我」被這樣或那樣的方式所惹惱了。所以，如果你常常觀察「我」，觀察你的自我的理論、你的自我感，以及你自己覺得你是誰——如果你能察其源底，那麼你就可以確實體察到氣惱的那個時刻，甚至可以選擇是否被惹怒。

所以，首先你甚至可以選擇沒有「我見」。從最初浮現「我」的地方來觀察。這聽上去挺深奧，但這是可能的。如果你真正有禪修，你實際可以觀察到你的「我」被搖動了。如果你的功夫還沒有到這種程度，至少你能觀察到激惱正在產生的地方。如果你能在激惱正在升起的地方捕捉到它，那麼你就可以借助念誦、打坐或者正在使用的無論什麼方法，來忍耐而不被激惱，這樣激惱也就失去了它的勢頭。一旦你的激惱已經升起了，那它就會繼續升級。你實際可以體察到它在你心裡面升級的過程，觀察到它如何由感受，構成想法，再影響到身體。在你付諸任何言語或行動前，即使你覺察到了還在你自己裡面

Every split second the mind is actually making a choice to attend to something with its attention, and by the choice of its attention creates the experience that you're having in any given moment. Your experience is the attention of the mind on something, it's not actually happening to you.

每一瞬間，心都在選擇它要關注什麼，並為你的每一個當下製造經驗。你所經驗的是你的心所照之處，而不是具體在你身上發生了什麼。

sense of self, of who you think you are — if you could watch where that ends, then you could actually see the moment of irritation and even choose to get irritated or not.

So first of all you could choose to not even have a view of self, now granted that's pretty deep to watch from the place where the self first emerges. That's pretty deep, but it's possible. If you were really meditating, you could actually watch for your "self" being moved. If you're not at that level at least you could watch where the irritation is arising. And if you can catch the irritation where it is arising, then, if you can be patient with not engaging in the irritation through recitation or samadhi or whatever method you're using, that irritation loses its momentum. Once your irritation has arisen then it escalates. You could actually watch it escalate in yourself, you can watch it move from feelings to thoughts to body, and even if you catch the anger while it is still in the process of your own self before you said anything else or have done anything with your body to someone else, you still have control over the karma. But as soon as your body has acted on the anger, now you've lost control over the karma.

There's a huge difference between the moment that the anger arises and has even reached a fairly high level within yourself, and the moment you take action on its basis, because as soon as you've taken action, now it's going to be up to someone else. You've lost control over the karma. Now that karma's gone out into the universe, and it's coming back. And as anybody knows in here, a moment of anger could actually fundamentally change your life very easily. It doesn't even have to get to the anger where we are shouting out or something, it can get to a lack of feeling in a relationship for instance. A moment of anger could have a huge impact and what's said from that moment of anger could have a huge impact on the amount of trust, care, and everything else involved in the dynamic of the relationship. A certain amount of anger could actually change the level of trust, the fundamental level of trust in a dynamic situation between people; it could fundamentally change the karmic conditions.

We have to make distinctions all the way from the first movement of the mind. From that first moment all the way to an action, when we finally get out our guns and start to shoot them all the way down the road. So the degree to which you have enough stillness that you could observe from, is the degree to which earlier in the process you can catch it. The reason it reaches anger right away is because those places that are habituated, for example like with your dad, whatever he said that irritated you from the time you were seven years old, or when he takes that action or says that thing, the habituation of it is so great that the immediate response is anger, because it is habituated over time. All these immediate angers are habituated. They are histories of habituation. They move so fast, you can't see them. The boss thing, the wife thing, the parents thing, the kids thing — you know, they are habituations of some context that have already been built in — the speed of that is the momentum that you were talking about. ❀

輾轉的怒火，那麼這種業仍然在你的掌控之內。但是，一旦你基於怒氣而有所行動，你就失去了對這種業的控制。

當你開始動怒，甚至你心裡已經怒火高漲的時刻，與你出於憤怒而採取行動，這

之間有巨大的差異。因為一旦你付諸行動，情況就取決於他人，你已經失去了對業力的控制。現在業力已經出去，並正反彈回來。正如這裡的每個人都知道，一怒之下確實可以輕而易舉地讓你的生活發生根本的變化。這種生氣甚至不需要大喊大叫或什麼的，可能僅僅是一瞬間對某種關係失去感覺了。一怒之下可能產生巨大的影響。在怒氣衝動下所說的話，可能對人與人之間的信任、關愛以及人際互動中所涉及的其它一切層面產生巨大影響。某種量度的憤怒實際可以改變人之間的信任度，也就是人與人的互動中根本層面的信任；憤怒可以從根本上改變業緣。

從最初動念開始，我們一路都要分辨。從最初動怒一直到現之於行動——一直到最終掏出槍在路上射擊。你內心有何等的寂定來觀察，你就可以何種程度地儘早地捕捉到你的激怒。心裡立刻就怒火騰騰是因為某些習性。比如從你7歲時開始，無論你的爸爸說什麼都可以激怒你，或者當他有某種舉動或者提到什麼事情，你的習慣是如此強勢以至於你直接的反應就是生氣，因為這是歷久而形成的積習。所有不假思索的生氣都是習慣。這些習慣的陳跡，來勢如此迅速，你都無法看到它們。你與上司、妻子、父母、孩子之間的互動——它們都是因為某些背景而根植的習氣——這種習氣的速度就是你剛才談到的勢頭。❀

A certain amount of anger could actually change the level of trust, the fundamental level of trust in a dynamic situation between people; it could fundamentally change the karmic conditions.

某種量度的憤怒實際可以改變人之間的信任度，也就是人與人的互動中根本層面的信任；憤怒可以從根本上改變業緣。
