

Seeing the Totality of All Causality

看清因果的全貌



A Talk Given by Doug Powers during the Sudhana Retreat (May 31, 2016)
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The goal in practice is to open up your consciousness, awareness. You do that so that it isn't constantly in its discriminatory aspect based on the habits of the past, in the constant discriminatory habits of the past. Rather, it opens up to being aware of how things really are. Right now, your consciousness isn't open to the way things really are because it's constantly adding discrimination and imagination based upon karma from the past, habits of the past. Once you no longer rely on the discriminating mind, then your awareness will now see things directly and when it sees things directly, it's directly in wisdom.

Student: Can we explore that nondiscriminatory nature of wisdom a little bit more?

Doug [interrupts the student]: We should just sit though to do that, because when we use words we are already using discrimination, but that's okay.

Student [continues]: When we speak of nondiscriminatory wisdom, is it that we are not relying on the karmic knowledge that we have? In other words, with such wisdom we go beyond just thinking we understand things based on our projections and constructs. Is that right?

Doug: Well, let me try... but of course, I will be using words and thus discrimination, so it is not nondiscrimination; this will all be very imaginative and not nonimaginative — okay? So everybody sees I'm

修行的目的是把心打開。這樣一來,意識就不會隨著過去的習氣繼續不斷地分別,而是更加瞭解事物本來的樣子。目前,你的心並沒有對事物的本來面目持有開放的態度,是因為它正不斷地隨著過去的業習進行分別、想像。一旦你不再依賴這個分別心,你會直接看到事物的本身;當你直接看到事物的本身時,這就是頓悟。

學生:我們可不可以更深入地探究一下智慧的不分別性?

果勒居士 (打斷這位學生):我們應該打坐來探究這個,因為一旦使用語言,我們就已經落於分別了,不過這也是沒有辦法。

學生繼續問道:講到不分別的智慧,我們是不是不再依賴現有的知識?換句話說,有了這種智慧,我們會超越以我們的思維和心意識來理解的事物。是這樣嗎?

果勒居士:好的,我試著解釋一下。當然,我會借助言語來解釋,但這也是落於分別和想像,而不是無分別心、非遍計執性的,了解了嗎?所以大家都清楚,我現在所做的,與我所要說的

doing exactly the opposite of what I'm saying. But instead of just sitting here and saying nothing, I'll say something.

So let's put it this way in a modern sense. And this isn't it exactly, but it might help. The discriminatory refers to the habituated constructs that you already have or are around us that set up the context in which we see things, that's already extremely limited by the habituation of context. In other words, this discriminating mind is based upon seeing things contextually within a frame of reference. The frame of reference is the culture, the language, the personal history, the personal psychological experiences, the gender... all the different elements that make up the habitual frame of reference that you bring to bear to your perceptions. This also includes all of the "-isms" of your time—the scientism, the capitalism—in short, all the structures that we're currently operating in. Insofar as we use those structures—all habitual and contextual frames of reference—our mind is discriminating.

What the Buddha is pointing to is the direct experience of awareness that isn't limited by those contexts. Then it turns out that if you looked, but did not overlay those patterns on your experience, you find out that everything that's occurring has infinite causation. But what we do is that we use patterns to take infinite causation and, on a moment to moment basis, fit our experience into those theories in order to make sense of situations that are in fact infinitely complex. I mean infinitely infinitely complex, if we were to look at it causally. I mean just a movement of this arm is infinitely complex causally.

So what the Buddha is saying is that what you could do, that what the awareness is capable of, is actually to see how things really are. You can actually see the totality of all causality. It is directly knowable with your awareness. Your awareness has the capability of directly knowing what is actually going on.

Right now the problem is that you're not seeing what's actually going on, because you have this habituation. But don't think of this as just your personal habituation; you are way too limited in what you think karma is. It consists of all the structures that you are applying to make sense out of things, of all the structures that are the basis of your limited experience, the totality of them, the psychological, the economic, the political, the scientific, and so forth... Now to see directly, if you were to see directly then it's going to look very differently. What we will then realize—this is where the Mahāyāna perspective comes in—is that the entire totality of causality is actually happening within my own awareness right now. ❀

So what the Buddha is saying is that what you could do, that what the awareness is capable of, is to actually see how things really are.

因此佛陀說，你所能做到的，也就是你的覺性所能做到的，是如實地去看事物本來的樣子。

正好相反。但是，我還是說點什麼吧，而不是坐在這裏，一言不發。

我們就試著從現代的角度來解釋，這樣的解釋不完全準確，但可能會有幫助。分別心是指，我們看待事物的思維模式。這些慣性思維，有些是我們已經形成的，有些來自我們周圍的環境，我們的心極其局限於這些模式中。換句話說，分別心是基於以某個參照系來看待事物。這個參照系可以是文化、語言、個人歷史背景、個人心理歷程、個人性別等等。所有這些不同的

元素，組成了這個影響你看待事物觀點的參照系。這個參照系也包括你所處時代裡的一切「主義」——科學主義，資本主義——一言以蔽之，它包涵了我們現前運作的各種意象。只要我們用到這些慣性思維和參照系，我們的心就處於分別中。

佛陀所指向的，是不受任何框框限制的直接體驗。如果不將那些模式加諸於你看待事物的體驗，你會發現，一切正在發生的，都有無盡的因果關係。而我們卻在念念之中，將無限的因果置於有限的框架中，將我們的體驗訴諸於那些理論，試圖去弄清實際上無限複雜的狀況。我是說，我們若是從因果關係的角度來看待事物，那是無窮無盡的錯綜複雜。比如就連我現在抬起胳膊，它的因果關係也是無限的複雜。

因此佛陀說，你所能做到的，也就是你的覺性所能做到的，是如實地去看事物本來的樣子。事實上，你能看到一切因果關係的全貌，這個正在運作的總體，是你的覺性可以直接覺知的。

目前的問題是，你並沒有見到實際發生的情形，因為你有習氣。不要認為這只是一些你的個人習氣，這樣的想法，表示你對業的看法太有限了。這種習氣還包括所有你用來理解事情的框框，所有局限你經歷的框框，所有總合了心理的、經濟的、政治的、科學的等等，各個面向的框框。現在如果你能直接去看到事情的本來面貌，你的看法將會非常的不同。那麼我們就會知道，也就是大乘佛法的觀點是，因果的全貌就在我們自己當下的覺性中。 ❀