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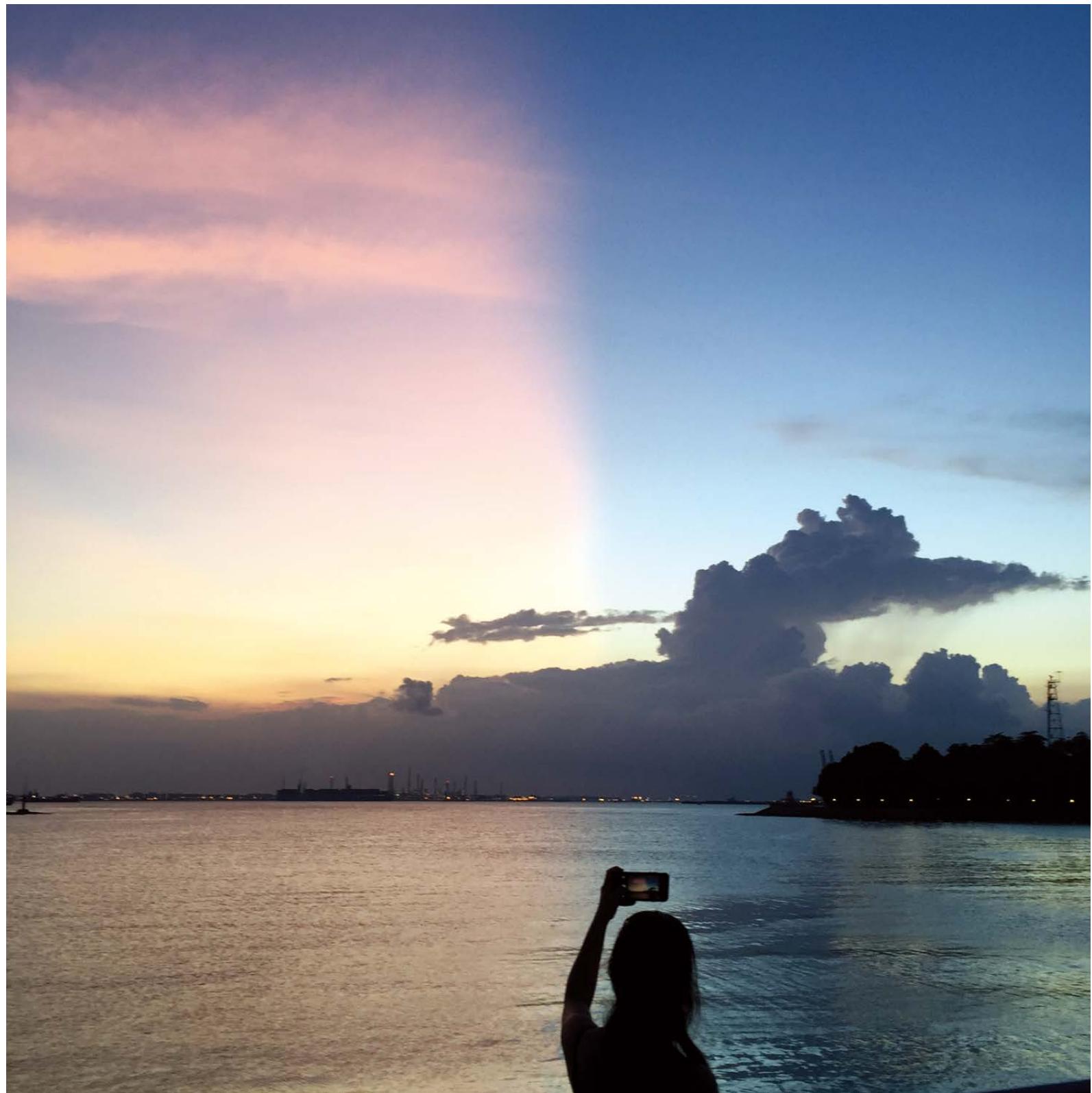
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編者話 EDITOR'S NOTE

陳旨均 Chen Zhijun



攝影 Photography 方慧琳 Joyce Fang

不是有這樣的說法嗎？「要活得好，把每一天當做生命的最後一天。」其實，為何我們不把每日看成生命的第一天呢？既然改變才是不變的事實，那麼每一刻的經歷都是新鮮出爐；這樣想，我們的人生將會是何其鮮活啊！

本期的主題是「重新」。禪修大師詠給·明就仁波切在2017年新年祝詞中，提及接受無常的重要性，並且囑咐同學們不論在座墊上或生活中都不要忘記做禪修練習。這是這期內容的啟發點。雜誌中，一位同學敘述她如何在任何時間、任何地點都能夠在日常生活中找到片刻的休息；另外一位同學則分享她在婚姻破碎後如何透過禪修重新認識自己。第三篇文章節錄了明就仁波切去年在香港的一個講座，讓他帶領我們一步一步認識本具的覺知。最後，我們也從仁波切的著作中精選了一些關於無常的字句與大家分享，幫助我們看清無常的真理。

希望這雜誌為大家帶來益處。畢竟，透過禪修認識自己是一個務實的過程。我們開始了解心的運作，開始明白什麼令我們真正快樂，也開始試著培養一些讓我們真正快樂的生活習慣。但是，因為習性難改，我們需要一些提醒。

我們也需要勇氣。字裡行間，您會發現這期內容的一個共通點——即是「屢戰屢敗，屢敗屢戰」的勇氣。例如，如果我們相信禪修對我們有益，也想要培養禪修的習慣，那麼，即使在忙碌及懶惰的情況下，也答應自己不要放棄；失敗了，再嘗試。面對困難時也一樣。

最近有一位朋友和我分享她工作上的一些煩惱。她接了一個新差事，但是因為職責還在摸索中，工作量比她原先預想的多，搞得她身心俱疲。我指出她的老闆似乎很賞識她，要不然也不會把責任一一交給她。其實，長遠來說，這樣的訓練對她的成長也很有幫助。聽我這麼說，她答道：「妳怎麼總是那麼正面。」

老實說，我並不認為我在尋找正面的看法；我只是想比較全面地看事物，因為這會喚醒我們的勇氣——看清了，我們反而可以鬆一口氣，因為不接受也是枉然，所以索性欣然地接受挑戰吧。在《帶自己回家》一書中，明就仁波切就提及，無常的真理，可「成為我們的助力，確保我們不錯失現在所擁有的珍貴機會」。希望大家能在雜誌中找到一些助力，讓我們在跌倒時有勇氣再次站起，重新再來。

To fully appreciate life, it is said, we ought to live as if today were our last day on Earth. But why not live as if it were our first? If change is the only certainty in life, then, truly, every moment we experience is new; how fresh life would be if we could only see it this way!

This issue's theme, "Renewal", takes its cue from meditation master Yongey Mingyur Rinpoche's New Year's greeting for 2017, in which he points out the benefits of accepting impermanence and encourages us to practise, not just by sitting on a meditation cushion, but also by living our daily life with awareness. Thus, we have a cover story that tells how one student finds pockets of rest, anytime and everywhere in her daily routine; a piece by another who describes her own renewal in the aftermath of a failed marriage; a teaching by Mingyur Rinpoche when he was in Hong Kong last year, in which he shows us, step by step, how we may recognise our natural birthright, awareness. Finally, we have a selection of Mingyur Rinpoche's insights about impermanence, each of them a wake-up call for us to live life with more clarity and freedom.

We trust you will find these articles useful. At its heart, the process of getting better acquainted with ourselves through meditation is a practical pursuit. As we get to know how our minds work and to understand better what makes us happy, we try to make the necessary changes in our lifestyle. And because our old habits are strong, we need constant reminders.

There's something else, too, that we need – courage. A common thread you'll find in these articles is a willingness to try and try again, a kind of a "stupid" promise to ourselves, if you will, that we will not be deterred by failure. If we are convinced by the benefits of meditation, for example, we try to make time for it, even when we feel lazy, are busy, or if our minds wander far more than we like. Encountering a problem, we do our best to face it.

Recently a friend told me she was having a hard time at work. She had taken on a somewhat undefined role at work, and was having to do a lot more than she'd expected. She felt tired and frustrated. I noted that since her boss was giving her more and more to do, it was a sign that he recognised her abilities, and, in the long run, being stretched at work would only benefit her. "That's a very positive way of looking at things," she said.

Rather than trying to be positive, however, I was actually trying to take note of a fuller, thus more accurate, picture of the situation. And I find this to be a wonderful way of waking up our courage: when we can see more clearly, there seems to be little point in pretending that we cannot, and we stop grumbling and do what we need to do. In his book *Turning Confusion into Clarity*, Mingyur Rinpoche writes that a true understanding of impermanence works like "the wind at our backs, urging us not to squander the precious opportunity that we have now". We hope you find in these articles the wind at your backs, urging you to pick yourselves up if you fall, dust off the dirt, and walk on, living each day as if it's new.

日常生活中 靜悄悄禪修

撰文 黃詩雅 翻譯 馮光至 攝影 方慧琳

每天過着忙亂生活的我們，
大部分人有時都渴望有喘息的時刻，只是想停下來，
甚麼都不做。一位禪修同學與我們分享，
如何除了坐在禪修座墊上外，
她尚可以在日常生活中，找到一些休息的時刻



鐘聲響起了，課堂剛結束。我離開一個班房，走向另一個班房教書。周遭的喧鬧展開了——學生們收拾書本與物品，閒聊着，沿着走廊走。這一切，在我的意識中逐漸消逝。

在那一刻，我的心安住了。

我曾是個中學教師，每天須工作十二小時，而這十二小時充斥着課堂、文書工作、會議、電話、輔導、指導、評分、備課，諸如此類。上述提及的方式，便是我把非正式的修行悄悄納入日常生活的方法。我從不理會這樣的禪修能維持多久，又或我可以保持心的穩定有多久。對我這個初學者來說，非正式的練習讓禪修變得自在與清新。

不瞞大家，我是個很差勁的禪修者。很多時候，我不是太過忙碌便是太過懶惰，總之很少可以拖着身軀，坐在我那塊已有八年歷史的禪修坐墊上，它因而仍然簇新和結實。假若我真的坐下來，我通常總是太緊張啦，太放鬆啦，太睏倦啦，太不安啦。我的雙腿會入睡，我的膝蓋會疼痛，我的背脊會疼痛，我的屁股會發癢，我的膀胱會滿溢……總之應有盡有。但假若我在每天的更迭起伏中實行這些短短的練習，以上所有問題便沒有機會浮現。

假若閣下的日程並非如老師或學生般的安排，你也可以在停止一件工作或即將展開新工作前，找到安住的一刻。這可能是開會前或開會後，報告前或報告後，午飯前或午飯後，甚至是小解前或小解後。這些前前後後的時間很好用，因為它們自然出現，讓你有空間去停下來禪修一下。

假若你的日程排得滿滿，找不到任何空閒

時間，那你可以確定一個視覺上的提醒，從而趁機悄悄練習一陣子。例如，你可以利用每天必須走過的一道門口作為提醒：每次走過門口，你便採用任何想到的方式禪修一下。

不用擔心禪修長短，即使只是很短時間，即使只是數秒鐘，已很不錯。你也可以選擇停下來觀察你的呼吸、你的念頭，或任何你注意到的物件。

諸般因緣 隨遇而修

一個人若能在日常生活中找到停下來的時刻，並善用此刻，當然十分好。但除了休息之外，有時最佳的修行時間，就是善用你即時的感知——你見到的，聽到的，嗅到的，觸到的，或嚐到的——這些都有助你日常的非正式禪修。

我覺得，在香港的街道上行走，就是最佳的修行方式。香港的街道充滿着令人「分心」的事物，而正是這些色、聲、香、觸，令禪修變得如此清新。我會輕輕地感受這些知覺，簡單地觀察它們，讓它們自來自去。這樣我便會得到自由，不再束縛於急趕的行程，不再束縛於我內心的恆常喧鬧，也不再束縛於我對人們推推撞撞的不滿。

香港街頭 禪機處處

要善用香港街頭的多采多姿，我們可以這樣做：選擇一條你熟悉的路程，例如你每天上班的路途——那你便不用擔心會迷路。你開始禪修時，可以挑選一個對象：一個景象、聲音、氣味，或觸覺。舉個例子，你可能選擇專注於你雙腳的感覺，它們接觸地面，一步一步的，你能覺知多久便多久。假若你挑選了一個景象、聲音或氣味，它們很可能隨着你移動而逐漸消逝。

它們消失時你可以怎樣做呢？只需感受下一個出現的景象、聲音或氣味便可。而假若你感到五官給疲勞轟炸，只需覺知這種感覺便可。

你這一刻可能會嗅到汽車的廢氣，下一刻便是炒粟子的甘甜香味。這些氣味有時會逐漸

消逝，有時又會與其他氣味混合在一起。在一次行程中，我可以聞到「海味」（南北貨）的鹹味，女士的各種香水味，還有各種濃烈氣味——未洗的頭髮，新鮮「雞蛋仔」，咖喱魚蛋，坑渠水，香汗與臭汗。除非你留意，否則你永不會知道你周遭環境是如何生趣盎然、變化萬千。

而我只是列舉了一種感官的經驗而已。街上尚有林林總總的聲音，例如人們在說話、大笑、叫賣，又例如電車的叮叮聲，汽車的隆隆聲，交通燈由慢轉快的咇咇聲，以至小販運貨的手推車轟隆聲。

還有路人來來去去，有的阻擋了你的去路，有的則是你阻擋了他們的去路，於是或會出現厭惡的面色，又或舌尖發出噴噴聲。你感到大廈的冷氣機水滴在你的頭上或肩上，又或走過屈臣氏門口時，感到一陣涼氣吹過來。當你更覺知你的感官所感受到的事物、當中的變化和活動，生命便會變得如此顯而易見。

在感受這一切如來如去的事物之時，它們的背景——即覺知本身——自然地變得異常敏銳。再沒有評論、執着、排斥，因為覺知就是純然地去認識。安住在這樣的認知中，你會發現每天上下班的路程變成了一扇窗口，幫助你在忙碌的一天中，找到內心的寧靜。

最後，在你嘗試之前，必須作出告誡：謹記覺知是禪修的精要所在。因此，不要以為禪修就是要忽略你周遭的環境。相反，你必須留意周遭的危險，例如路人、坑洞、樓梯、車輛等。

小不化大 大題小做

除了我們的感官外，我們在日常生活中還經驗到兩種東西：念頭和情緒。若有車輛不打燈而搶前，又或若我的同房把我留待特別日子享用的薯片吃掉，我的內心便會出現憤怒的情緒……其實尚會有各種各樣的情緒與念頭，不過在這兒不打岔了。問題是：我們應當如何善用我們的念頭和情緒來禪修呢？

首先我們必須明白，禪修的目的並非趕走念頭與情緒，而只是簡單地覺知它們，不讓它

們奪走我們內心的寧靜。我只是個初學禪修的人，故感到情緒的威力強大，難以抗拒，因而會受它們支配。例如，儘管我覺知到內心湧起了憤怒，但我還是不由自主，要讓它發泄出來。這就像有一粒很大的含膿暗瘡——你就是不得不弄破它。

在日常生活中，我發覺一個處理念頭與情緒的有效方法，就是明白到這些念頭與情緒出現的原因，是我希望離苦得樂。千萬別以為我在慾惡自戀，事實上我們每個舉止都是為了離苦得樂。我們每一次眨眼，每一下呼吸，每一口食物，每個行動與決定，都是基於這樣的渴望。當我感受到自己離苦得樂的渴望，便會以另一種方式對待憤怒。我不再把它視為一種必須發泄、避免或抗拒的情緒，反而看到它背後的愛與慈悲。這樣，憤怒以至其他令人難受的情緒都會變得美麗，把情緒小事化大、小題大做的循環便會停了下來。突然，有一個空間讓這個念頭或情緒存在：心打開了，它大度包容，它溫煦柔和。

努力不懈 不斷嘗試

當然，我並非每次有糟念頭或壞情緒出現時都成功，我有時是會失敗的。很多時候，我都忘記了在日常生活中禪修。

不過有一位智者說過，失敗是很好的，因為證明你嘗試過。因此，把禪修帶進日常生活中，我們只需不斷嘗試。成功時，歡欣鼓舞吧；若失敗，便反省和自勉。在過程中，須深切明白你如何渴望離苦得樂。總之，你必須不斷努力嘗試，在忙碌的生活中，抓緊任何機會悄悄禪修。

一旦成為習慣，便不用再悄悄抓緊甚麼機會。你已成為了一位真正的禪修者，不管是否坐在坐墊上。



Anytime, everywhere: A SNEAKY MEDITATOR'S GUIDE

Text Michell Wong Photography Joyce Fang

Most of us who lead crazy busy lives sometimes long for moments of respite when we can just rest and do nothing. We invite one student of meditation to tell us how – besides sitting on a meditation cushion – she manages to find some moments of rest in her daily life

The bell has gone. Class has just ended. I walk away from one classroom, heading towards the next one where I have to teach. The commotion that has started – the rushed gathering of books, the students chatting and walking down the corridor – slowly fades behind me.

And in that moment, I rest my mind.

As a high school teacher who had to work 12 hours a day, with the 12 hours jam-packed with lessons, paperwork, meetings, phone calls, counselling sessions, mentoring, marking, lesson preparation, and so forth, this was one of the ways I sneaked informal practice into my daily life. I was never concerned with how long the practice lasted or how long I could maintain that stability of the mind. And that, for a beginner like me, made informal practice so free and fresh.

You see, I am a terrible meditator. I am often either too busy or too lazy to bring myself to sit on my barely used and still firm eight-year-old meditation cushion. When I do sit, I often get too uptight, too relaxed, too drowsy, too agitated. My legs go to sleep, my knee hurts, my back hurts, my buttock itches, my bladder is full... and the list goes on. But when it comes to these short practices that work with the ebbs and flows of my day, none of those problems ever had a chance to surface.

For those whose day is not scheduled like that of teachers or students, a moment's rest can be found anywhere right after you stop a task and before you embark on a new one. These can be before and after a meeting, presentation, lunch break, even pee break. These before/after demarcations work well because they are natural gaps that give you room to stop and meditate.

And if your day is so hectic you fail to notice any short breaks, you can sneak in some practice by establishing a visual reminder, such as a doorway you have to pass several times a day. Each time you pass that doorway, you meditate using any method that comes to you. You don't have to worry about how long you meditate. Just do it for a short time, even a few seconds would suffice. You can also choose to stop and watch your breath, your thoughts, or any object that comes to your attention.

Use whatever you perceive

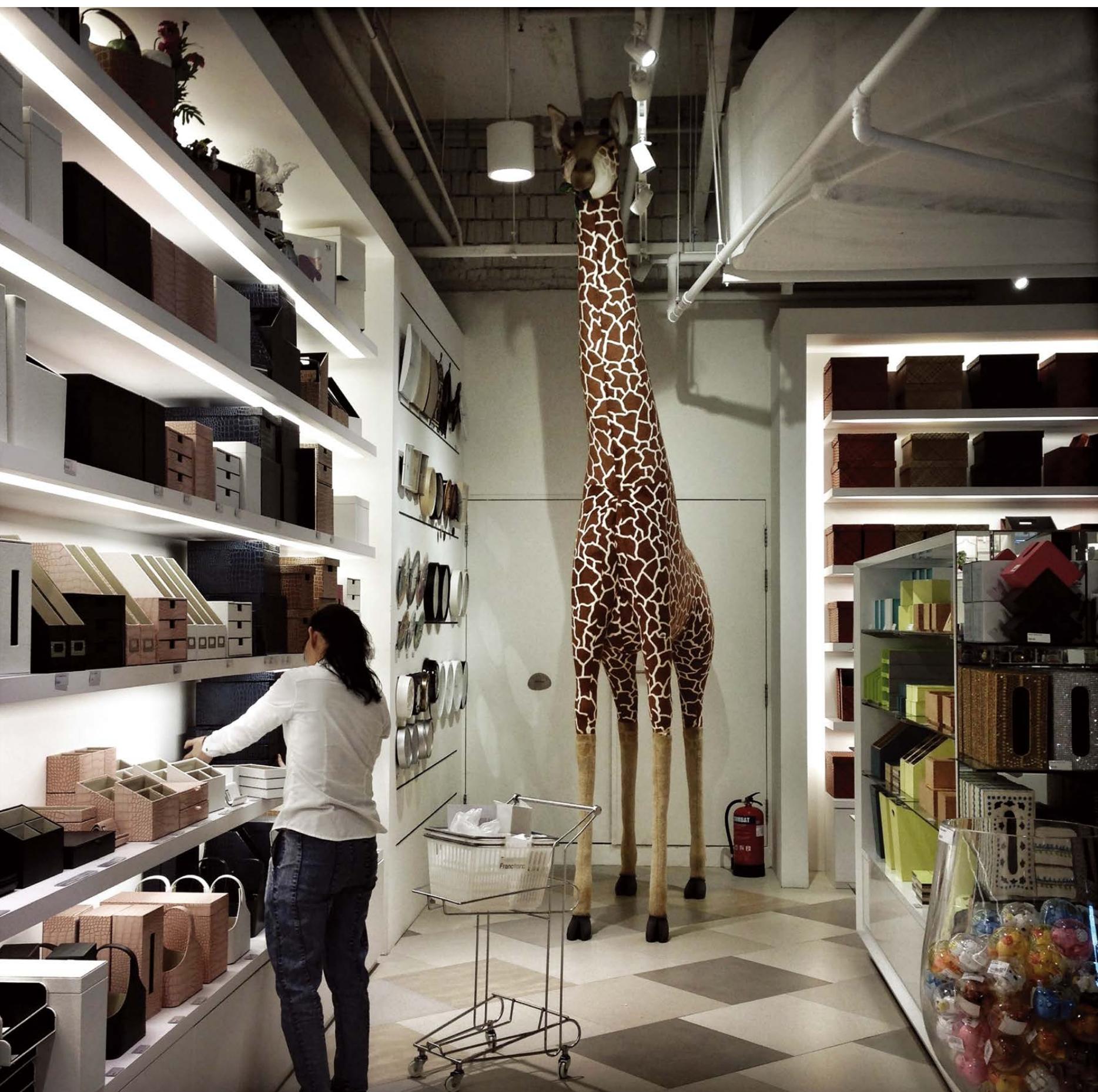
Finding pockets of rest in one's daily life and making that rest meaningful is well and good. Yet beyond rest, there are times when the best practice for the moment involves using your immediate perceptions – what you see, hear,

smell, touch or taste – as support for your daily informal meditation practice.

For me, walking along the streets of Hong Kong is the best practice. Hong Kong streets are rich with "distractions", and it is precisely these sights, sounds, smells and sensations that make meditating with them so fresh. To hold these perceptions lightly, and to simply watch them as they come and go, frees me from my usual rush to get from one place to another, my usual mental chatter, my usual annoyance at people who push and shove.

Loving the streets of Hong Kong

So here's how to make full use of the richness in Hong Kong streets. Choose a route that you are familiar with, say part of your daily commute – you don't want to have to worry about getting lost. You could start with meditation on an object: a sight, sound, smell or sensation. For instance, you could choose to focus on the sensation of your feet touching the ground with each step, and continue being aware of it for as long as you want. If you choose a sight, sound or smell, chances are they will fade away because you are on the move. What do you do when they



disappear? Embrace whatever other sight, sound or smell that comes to your attention. And if you find your senses being bombarded, just be aware of that.

One moment you may be smelling the exhaust of motor vehicles, and the next the sweet aroma of chestnuts fried in black pebbles. Sometimes the smells fade out, sometimes they get mixed in with other smells. During any given walk, I can smell the sea salt in dried seafood, various floral perfumes women wear, the overpowering smell of unwashed hair, fresh egg waffles, fish balls in curry sauce, thick warm sewage wafting from the drains, sweat both fresh and stale. You never know how full of life and change your surroundings are until you pay attention to them.

And I have but only listed some experiences from one sensory perception. There are still the myriad sounds of the streets from people speaking, laughing, hawking their goods, the ding-ding of the trams, the vroom-vroom of cars, the beeping of traffic lights that go from slow to fast, to the rattling carts people push to move goods.

Then there are the people coming and going, sometimes in your way, sometimes you are in their way, sometimes you get a disgusted look and a cluck of the tongue. You feel the few drops of water from air-conditioners on buildings hitting your head or shoulder, the changes in temperature as you walk past the cool air wafting from a Watson's store. When you become more aware of the different things your sense perceptions pick up, then change, movement and life become so much more apparent.

And in the midst of all these perceptions, somehow the background of all these experiences, the awareness behind all that you perceive, comes into sharp focus. There is no judging, grasping or rejecting because to be aware is simply to know. Resting in that knowing, you will find that your daily commute serves as a window, bringing you peace in that part of your busy day.

One last caveat before you try this out: remember that awareness is the essence of

“ A wise man once said that failure is good because it means you have tried.

To bring practice into our daily lives, we just have to keep trying ”

meditation. So, don't think that to meditate you have to shut off your surroundings. Be mindful of the dangers around you, such as people, potholes, stairs and vehicles.

Make molehills of mountains

Apart from our sense perceptions, there are two other things that we experience in our daily lives: thoughts and emotions. Anger is an emotion that arises in me when a car cuts in front of me without signalling, when my roommate finishes the potato chips that I was saving for a special occasion... actually, that gives rise to a whole bunch of other emotions and thoughts, but I digress. The question is how, then, do we practice with thoughts and emotions.

First, we must understand clearly that the objective of meditation is not to be devoid of thoughts and emotions. Rather, it is simply to be aware of them instead of letting them hijack our peace of mind. As a beginner meditator, I find the temptation to give in to my emotions too great to resist. Although I am aware that, say, anger is rising in me, I cannot help but let it burst out. It is like having a huge pus-filled pimple – you just have to pop it. So, one approach I find useful in working with thoughts and emotions in my daily life is to recognise that these thoughts and emotions come from my wanting to be happy and avoid suffering. In case you think I am encouraging you to be narcissistic, the fact is that every single thing we do is motivated by the desire to be happy and to avoid pain. Every blink of our eyes, every breath we take, every

bite of food, every action and decision is based on these desires. Feeling this desire to be happy and to be free from suffering, I get to relate to anger in a different way. Instead of seeing it as an emotion that has to be vented or something that I want to avoid or reject, I begin to see the love and compassion that lie behind it. And when that happens, anger and the other difficult emotions become beautiful. And then the old human cycle stops, the cycle that wants to build on negative emotions until a molehill becomes a mountain. Suddenly there is space to let the thought or emotion be – just be, rather than triggering reactions. The heart opens, and there is a welcoming gentleness within.

Try and try again

I do not succeed every time negative thoughts or emotions arise. There will be times when I fail. And many times I forget to practise in my daily life. But a wise man once said that failure is good because it means you have tried. So to bring practice into our daily lives, we just have to keep trying. Rejoice when you succeed; reflect and encourage yourself when you fail. Do it all with that intimate understanding of how much you want to be happy and to avoid suffering. And to tie it all together, you have to be consistent in sneaking in meditation whenever you can in your busy life.

Once it becomes a habit, sneaking is no longer needed. You will have become a meditator both on the cushion and off.

心裏的那個洞

撰文 小山 插圖 倪鶯露

**禪修帶領我們重新發現自己內心一些真正無價的特質。
一位同學分享了她的心路歷程，
告訴我們如何讓破碎的心成為感恩之源**

在德噶禪修中心學習禪修大約有四、五年了，一直都是在看詠給·明就仁波切的錄像，由開心禪的第一階至2016年的第三階其實並沒有見過老師的真人。雖然三階也學了，對於第三階的「見真」，道理上是明白的，但總有一種不太確定的感覺。適逢這次十天閉關是由老師親自教授，所以決定重新由第一階至三階好好再上一次課。

要去十天的閉關，事前的準備工夫少不得，我更作了一些特別準備，包括心情。在第一天報到的時候看到前任帶着新伴侶來一起上課；我雖然作好了心理準備，但身處這情境中，心裏還是有點怪怪的感覺。我跟自己說：「始終是糾纏了很多年的事情，雖然大家最終是和平地斷這夫妻關係，但再碰面時還有些心理反應也是很正常的。」於是我在心裏扮着老師豎起大拇指說：「Good，這是個很好的對境」。對境是我們學禪修時拿來練習的一個對象，在練習情緒禪修時特別需要它，所以我這次真的是得到很好的學習機會，遇到很好的對境，so good！

其實多年來在感情路上的失意令自己情緒低落、抑鬱，透過禪修的練習，好像重新認識了自己，情緒也跟着好轉了很多。不過心裏總是覺得有一個洞，情緒來的時候狂風暴雨就從這個洞吹進來，把所有東西吹倒、弄濕。在這幾年間，傷心時經常練習禪修來平伏情緒，但好轉了又開始疏懶，可能是這個原因吧，所以有時我覺得這個洞變小了，但有時候它又再次變大；就好像家裏漏水一樣，不是那麼容易找到問題最終的源頭，修補好這裏，又到另一處漏水，所以一直在學習禪修，一直在修補漏水，在找洞。與此同時最討厭的是那些跟我說什麼都是虛幻，人生就是無常的朋友，真的覺得這些好廢話。這種悲痛的感覺是那麼真實，

這個「我」在強烈感受着劇痛啊，連身體都不受控的在顫抖，怎可能是虛幻，你們不是我，根本想像不到我的感受。當然朋友想幫我，我是知道的，要說這些道理我也會，只是道理是道理，感覺它離我甚遠，對我一點幫助也沒有，為了表現得積極正向，我沒跟人說起心裏有這個久不久就會翻風下雨的洞。

在十天閉關中，在幾百人一起共修的帳幕裏，前任的新伴侶有時就坐在我前兩行的位置，我坐在那裏用眼睛看着，又閉上眼觀着心裏有什麼感覺，說是討厭嗎？又不是。說是喜歡嗎？當然沒可能。看着觀着，好奇怪，其實沒有什麼情緒，也沒有什麼感覺，但看到他們的第一眼那心跳還是會比平常的快一點呢！雖然也可以說是正常，但這所謂的正常其實又代表些什麼呢？我想了很多。然後在接下來的問答環節上剛好有同學問到情緒的問題，老師回答說：「情緒後面其實還有另一個情緒，但你不用去分析它，只需要看着它……」。於是隨後的練習我就試着用這個方法，就只是看着它，腦筋不再轉來轉去地找答案。如是這般，就在閉關的第八天，在禪坐時忽然覺得其實根本沒有那個洞，那個躲在心裏良久有時會吹倒弄濕所有東西的洞，不是它消失了而是打從一開始它就不存在，真的好神奇！忽然清楚地覺得，我所謂的悲痛和顫抖是情緒和身體對思想作出的反應，沒錯，痛和抖的反應是真實的，但洞卻是虛構的，那個洞和那些痛並沒有連接在一起的直接關係，在它們中間的是思想，即是禪修時要讓它放鬆的那個思想，就在那一刻忽然像打通了什麼似的，有一種寬闊的空間感並且覺得很輕鬆，很自在！

在十日禪的問答環節中，有一條問題令我有很深的印象。當主持讀出：「我總是覺得自己沒有資格得到幸福……」我真想知道這是

誰寫的，好想找她出來給她一個擁抱，因為我很熟悉這句話，有一段很長的時間它也同樣在我心裏嘀咕，帶着一種很差勁的自我感覺。我回想，這也許是一種自憐吧，把自己沉在痛苦裏其實有一種另類的舒服感覺，因為痛苦至少可以產生存在感，有一樣東西可以抓着，感覺比較實在，即使那是痛苦；如果什麼都不是，什麼都沒有，實在太虛無、太空洞，反而更可怕。當然我現在明白了，這正是我要學習的一個課題，一種雖然看似什麼都沒有，但卻有無限可能性的「空」，其實並不可怕。

我不知道其他人是否與我一樣，道理已經聽過無數次，雖然非常明白，但還是一而再，再而三的重覆讓自己有傷心難過的機會，然後再來責備自己，好像你不用等下一世，輪迴就在日常中重覆。但今天我要感謝這些經歷，真的，因為總是要走過很多冤枉路，在迴旋處繞圈，跌過泥氈爬起，這些道理才在我心裏真正產生效用，才由衷地放手。

總結我到現在為止的禪修歷程是，由第一階「靜心」，讓心靜下來不受情緒困擾。然後第二階「敞心」，由善待自己，喜歡自己開始，生出慈悲的心。然後到第三階「見真」，看見一切都不是我們想像的那種真確，打破一向固有的概念。這些階段就像老師說的，看到門口有一條蛇的時候，先靜下來別讓恐懼打亂自己，接下來想想牠和我有什麼分別，為什麼要那麼怕牠，最後走近去看真些，原來那隻只是一條塑膠做的假蛇！

從看詠給·明就仁波切的錄像到這次由他親自教授的十天閉關禪修，如果要我簡單形容這些年來學習禪修究竟有什麼最大的得著，我想就是讓心多出了空間，從空間感覺到自由，而自由實在太美妙了！



WHY I'M GRATEFUL FOR THE HOLE IN MY HEART

Text Siu San Translation Chen Zhijun Illustration Lulu Ngie

The practice of meditation leads us to new discoveries about ourselves, and some of what we find are truly priceless. One student shares her journey, and tells us how her heartbreak became a cause for gratitude

I first began to practise meditation about five years ago when I joined the Joy of Living programme at Tergar Meditation Centre in Hong Kong. Our teacher, Yongey Mingyur Rinpoche, was in retreat, so he instructed us not in person but through a series of videos. Throughout the entire programme, which I completed in April 2016, I had never met Mingyur Rinpoche in person.

In the third and final level of the course, we were taught how to "awaken our wisdom". I understood the theory of it, yet there was something beyond my grasp. So when I knew Mingyur Rinpoche, now out of retreat, was coming to Hong Kong to personally teach the entire Joy of Living programme in a 10-day retreat, I signed up for it.

There was a lot to do before the retreat in September, and not just in terms of chores. I also needed to prepare myself emotionally – my ex-partner and his new wife would be there too, and I braced myself for the inevitable meeting.

Although I went prepared, seeing them together on the first day of the retreat stirred up some feelings. I told myself this was to be expected. After all, the relationship took some years to end. Even though the breakup in the end was amicable, it is not unusual to have an emotional reaction in such a situation. So, I channelled Mingyur Rinpoche, gave myself a thumbs-up and told myself: "Good! Use this emotional reaction as a support for your meditation." After all, to meditate with emotions, we need emotions. So here before me was a great support for meditation – so good!

To be honest, I was badly hit by my failed marriage. Then, through meditation, I had begun to get to know myself afresh. I became less sad, less depressed. Still, I felt there was a perpetual hole in my heart. When turbulence hit, gale-force

wind and rain ripped through this hole and made a mess of everything. Through the years, I practised meditation when I was sad, but became lazy when I felt better. Perhaps because of this, the hole could not be filled. Sometimes it seemed to have shrunk, but at other times it got bigger. Like the leaking roof I was battling at home, I just could not locate the source of the problem. Every time one leak was plugged, another leak would present itself. Meditation felt like an exercise of locating the leak, of trying to fill the hole.

When I was down, some friends tried to comfort me by telling me that life was like a dream, and that everything in life was impermanent anyway. What rubbish, I thought. I hated that advice. The pain was so real, and so forceful that my whole body would sometimes shake uncontrollably as a result. And there they were, telling me it was all in my mind. You could not possibly know how I felt unless you were in my shoes, I thought. Of course, I know my friends were trying to help me, but what they told me didn't help at all. So in order to pretend that I, too, could be upbeat and positive, I stopped telling anyone about this hole in my heart.

During the 10-day retreat, group practice was held in a big tent. There were about 300 people in the tent but by chance, my ex-partner's wife sometimes sat in a seat two rows in front of me, within my sight line. I sat there looking at her. Then I closed my eyes and tried to put a name to what I was feeling. Was it aversion? Not really. Could I say I liked her? Of course not. I realised in fact that I didn't have very strong feelings, which was odd. But clearly my heartbeat went up when I first saw the two of them together. Was this normal? And if this was normal, what did it mean? My thinking mind kept going non-stop.

As it happened, at the next question-and-

answer session, one student asked a question about emotions. Mingyur Rinpoche's reply was: "Behind the emotion is another emotion, but you don't need to analyse it. Just watch it." So I followed his instruction. During practice thereafter, I simply looked at my emotions. I stopped trying to look for an answer.

On the eighth day of the retreat, while sitting, I suddenly saw for myself that there was no hole in my heart. In fact, this hole that let in the howling winds and lashing rain never existed in the first place. It didn't disappear; it simply never existed. How amazing! For a moment I clearly knew that what I had labelled sadness and the bodily tremors that went with it were a reaction to my own thinking. While the feelings of pain and the trembling were real enough, the hole was fictitious. Not only that, but the seemingly direct relationship between the emotional and physical reactions and the supposed hole never existed; it was thinking that lay between them. At that moment, I felt as if something broke, and a sense of openness, a sense of space, flooded in. I felt light and free.

During the retreat, we could submit written questions about the day's practice to Mingyur Rinpoche, some of which he would answer in class. A sentiment expressed in one student's question left a strong impression on me. "I keep feeling that I don't deserve to be happy..." the question read. I wish I knew who wrote that, because I want to find her and give her a hug. I am only too familiar with this feeling. For a long time, this was what I thought about myself, as I struggled with a sense of low self-worth.

Thinking back, this was perhaps a kind of self-pity. Indulging in sadness can give us a perverse kind of comfort, because at least pain offers a confirmation that we exist. It was something we could hold onto. If not even pain was left to us, how terrible would that be? Everything would be hollow and empty; it would be awful. Now, of course, I know that understanding this "emptiness" is my homework: to begin to see that "emptiness" isn't as terrifying as I think, that a seemingly empty void is in fact a space full of possibilities.

I don't know if other people are like me. Do they, too, despite knowing what is good for them,



find it difficult to stop repeating the pattern of self-torture? At every opportunity, we allow ourselves to sink into a hole of sadness, then reproach ourselves for feeling sad, again and again. Samsara is in the here and now; we don't have to wait for the next life!

Today, however, I am truly thankful for these experiences. Because they were what I needed – yes, even the detours, the missed turns and the painful climb out of every mud hole I let myself step into – to see for myself what is true and what is not, so that I could finally let go of the past.

Looking back on my meditation practice,

I could see the changes along the way. In Level 1, "Calming the Mind", I learned to let the mind rest and my emotions became less threatening. In Level 2, "Opening the Heart", I learned to treat myself better, to try to develop loving-kindness and compassion first for myself, then for others too. In Level 3, "Awakening Wisdom", I learned to question my thinking and beliefs and try to see that my perceptions aren't as real as I imagine them to be. These stages are just like the ones Mingyur Rinpoche described using the example of a snake: when we first see a snake at the door, first we can calm ourselves down so we are not overwhelmed

by fear, next we can try and recognise that the snake is in fact a living being like us, and that our fear may be exaggerated, and lastly, as we walk towards the snake for a closer look, we realise that the snake was merely a rubber snake all along!

From watching Mingyur Rinpoche on video to finally receiving teaching from him in person, it has been some journey. If you were to ask me what is the greatest gift I found through the practice of meditation, I would have to say that it is the space I found in my heart and mind. In this open space, I tasted freedom, and this freedom is wondrous indeed.

以喜悅擁抱焦慮

翻譯 劉善欣

攝影 李錦棠



2016年9月，明就仁波切在香港伊利沙伯體育館進行了兩場公開講座，座無虛席。本文輯錄第一晚公開講座的精彩內容，仁波切不單向觀眾介紹禪修的精髓，更帶領大家一起進行一些簡單的禪修練習

現今社會，有人形容這是一個焦慮的年代。在物質方面，我們發展得非常蓬勃，科技日新月異。每個人都擁有智能電話，也在使用微訊、WhatsApp……有很多新發明、新科技。然而我們的壓力、不安、煩惱、困擾等等也在不斷增加。我們面對工作壓力、競爭、人際關係、家庭及各種問題。因此，我們稱之為焦慮的年代。

我們要怎樣才能把喜悅帶入焦慮的年代呢？

當我年幼的時候，大約七、八歲左右，我患了恐慌症。雖然我生於一個美好的家庭，生活在尼泊爾山中一個美麗的鄉村，但恐慌總是如影隨形一樣跟著我。在九歲的時候，我下定決心要學禪修，之前我也嘗試了很多方法對治恐慌。

於是跟母親商量，或許我應該要學習禪修。我的父親、外公、外婆也是禪修者。當我看見他們禪修時，他們安靜得像喜馬拉雅山一樣。母親說：「好啊！我去告訴你父親。」但我卻阻止她：「不，等一下。你先不要跟他說，要得我批准才跟他說。」我心想，可能他會覺得我太年幼、太愚蠢，學不來。

但母親並沒有理會，她還是跟父親說了。有一天，父親問我：「你是不是想學禪修？」我說：「是啊，但是誰告訴你的？」你的母親。（現場一陣笑聲）我告訴父親我真的很想學禪修，父親說：「非常好，我教你。」我十分高興。

於是告訴父親我恐慌的狀況。父親說：「你不需對外尋找平靜，真正平靜的心源於內在，依靠外境你根本找不到真正的寧靜。」於是父親開始教我一些禪修技巧，稍後我會跟大家分享。

我還有另一個毛病，就是覺得禪修的意念很好，可是不喜歡禪修練習。有時我以為自己已經禪修了十五分鐘，但原來只坐了兩、三分鐘。

當我十三歲時，北印度智慧林準備開辦一個為期三年的傳統閉關。於是向我的老師，同時也是該寺院的負責人——大司徒仁波切祈請，請求他允許我參加三年閉關，大司徒仁波切仁慈的答應了。

為什麼我想要參加閉關？因為我懶惰。我想如果我去閉關，我的懶惰就不會跟隨我。事與願違，懶惰原來卻跟著我一起閉關。更甚是，我的懶惰與恐慌成為了好朋友，以至我的恐慌情況比從前更差勁。於是，我嘗試運用禪修技巧，當中我找到兩個問題。第一個問題是「對啊，老闆。」另一個是「喔，走開！」

所謂「喔，走開！」是我對恐慌的一種很厭惡、很討厭、很抗拒、很不想它存在的意思。

另一方面，「是，老闆」的意思是順從恐慌的話，恐慌說甚麼你就「對啊，知道」。正如駕駛車輛，必須要油門及煞制。欠缺這兩樣東西，汽車是不能駕駛的。而引起我們內心的焦慮、恐懼、壓力就是這兩個成因——「喔，走開！」及「對啊，老闆。」

於是嘗試接受恐慌，嘗試跟它交朋友。這樣做帶來了突破，我從中得到益處。每當恐慌生起，我就開始禪修。恐慌成為了禪修的助緣，讓我從中學習到很多。因此恐慌是我其中一位最好的老師，也是我其中一位最好的朋友。

當然，要跟恐慌做朋友並不容易。經過今晚的講座，大家回去後是否便可以從恐慌中發現喜悅呢？未必如此，但我們可以試著從微小的事情開始。現在告訴大家，到底我是怎樣跟恐慌做朋友。讓我們按部就班，一步一步來，先從簡單的禪修學起。

身在這，心在那

禪修的精髓是覺知。大家知道覺知嗎？有多少人知道覺知？請舉手。（觀眾舉手）

有多少人不知道覺知？請舉手。（觀眾舉手）其實，這代表大家都知道甚麼是覺知。

那些說自己知道覺知的人，當然是知道覺知了。而那些說自己不知道覺知的人，其實都知道甚麼是覺知。為什麼？因為你們知道自己不知道覺知，才會知道。

明白嗎？好，我們一起練習。大家請舉高手。（仁波切舉高了一隻手）大家知道自己把手舉起了嗎？知道吧！這就是覺知。將手放在頭頂，你可知道自己的手放在頭上？這就是覺

知。摸一下你的頭頂，能感受到手與頭頂的質感嗎？這就是覺知。

其實我們所有人都有覺知，我們每天 24 小時、每週七天都有覺知。

第一個禪修技巧是覺知身體的禪修。很多時我們的心都往上跑到這個位置（仁波切把手高舉至頭頂之上），在過去與未來之間跳來跑去。很多時我們的心並不是與身體在一起，總是想這想那，想著過去與未來的事情，喋喋不休、停不下來。如此這般，你的能量都在往上跑，以至心與腦的速度變得急促，令你不能休息。而你的念頭變得非常強烈，腦海中的畫面、聲音、感受到的一切都誇大了，因此我們要學習將覺知帶回自己的身體。怎樣做呢？很容易！你有身體嗎？當然，每個人都有身體，對吧？這就是身體的覺知。你知道你有身體，你感受到你的身體，就是如此。

現在我們一起練習。請稍稍坐直身體，背脊輕輕靠著椅背也可。坐在椅子上，我們的肩膀、膝蓋、腳需要保持平衡。雙腳接觸到地面，要是腿比較短而接觸不到地面，也是可以的。將手放在膝蓋上。

輕輕閉上眼睛，感受一下自己的身體，放鬆你的身體。慢慢感受一下頭頂，放鬆頭頂的肌肉。現在慢慢將覺知從頭頂帶到面部，放鬆你的額頭、面頰、耳朵、頭的後部、頸。放鬆你的肩膀、背部、胸口。放鬆你的腹部、腰、背，放鬆你的雙手及雙腿。

現在，請你將全身收緊——吸氣，閉氣，並收緊整個身體。然後呼氣，放鬆。再來一次——吸氣，將身體收緊。呼氣，放鬆。

即使你不能放鬆，也是可以的，你只需要覺知自己不能放鬆。如果你知道自己不能放鬆，這代表你正在放鬆。有沒有放鬆沒關係，只要覺知。

與自己在一起，你是自由的。你不需要扮演任何人、任何角色。你可以自由地做自己，並能夠控制自己。現在慢慢張開眼睛，保持放鬆。就是這樣。

感覺如何？有多少人看見自己有很多念頭跑來跑去？這樣非常好。如果你看到很多念頭跑來跑去，我們稱之為瀑布般的體驗。這代表

你的心慢慢變得平靜、清明，因此能夠認出這些念頭。一般情況我們有很多念頭及情緒，我們總是跟念頭及情緒混為一體而不能把它們認出來。

如果河流很混沌，我們不能看見河裡的魚。若然河水變得清澈，我們才可以看見河裡的魚。

所以當你開始禪修，並嘗試著放鬆，你會開始發現原來自己有這麼多念頭，這是非常好的，不要以為自己有甚麼不對勁。

或許有些人會覺得很快樂、很放鬆，這樣也非常好。但這樣的體驗未必持久，明天當你再嘗試，那種喜悅的感受可能已經不見了。

剛開始時，我們的禪修經驗總是起伏不定，就像股票市場一樣起起落落。這樣很好，無須擔心。但有些人對禪修有些誤解，以為禪修就是甚麼也不去想——集中、沒有念頭、腦袋一片空白、集中。

或許有些人會以為一做禪修就會得到一種歡欣、喜悅的感覺。尤甚在西方，很多人有這樣的想法。臉上掛上假裝的笑容，然後在心裡說著「平靜」、「放鬆」，但其實很繃緊。真正的禪修並非如此，你不能阻止你的念頭，這是不可能的。

波蘿包的禪修

舉例來說，菠蘿包是香港很普遍的美食。現在，我們一起做一分鐘的特別禪修。一分鐘時間，大家不要去想菠蘿包。閉上雙眼，保持背脊挺直。不要去想菠蘿包。即使只有一秒想過菠蘿包，這趟禪修你就丟失了。不要去想菠蘿包。

（一分鐘後）怎樣？容易嗎？不容易，對吧？當你說「不要菠蘿包」，你在想的其實就是菠蘿包。然後很多菠蘿包就在你的腦海中跳出來，心裡愈是說「不要菠蘿包、不要菠蘿包」，反而令菠蘿包變得更清晰、更巨大。所以，事實是我們根本無法阻擋念頭及情緒，愈阻擋只會令它們變得更多、更強烈。

正如開始的時候我告訴大家，禪修的精髓就是覺知。所謂無念、平靜、喜悅、清明……這些只不過是禪修的體驗，並不是禪修的精髓。

如果你有覺知，那麼一切都沒問題了。

當你做身體覺受的禪修時，如果能夠放鬆——非常好！即使不能放鬆，只要知道自己不能放鬆，這就是禪修，因為有覺知。正如河流，如果你能觀看河流，意味著你已經離開了河流。若然你掉進河裡，被河水沖走，那時你是看不見河流的，對嗎？如果菠蘿包在心中湧現，你只需知道但無須理會。如果能夠放鬆身體——很好；即使不能放鬆，也很好。

因此，禪修的精髓就是覺知。當你覺知並觀看著河流，無論河水是清澈還是污濁也沒關係，你不需要阻止河水的流動。只要有覺知，你就自由了。

覺知就像光、像空間，永遠都是自由的。雲、颱風不時在空間浮現，我們的念頭和情緒就像天氣，焦慮就像颱風，而超級颱風好比恐慌。即使內心翻騰有如颱風，覺知卻永恆不變，它是自由的。當強烈的情緒、念頭注入覺知，這一切都會被消融於覺知之中，我們要做的就是認出覺知。

真正的平靜就在我們內心，覺知包含真正的快樂和智慧，所以覺知是非常重要的。

這裡有一個好消息！我們每天廿四小時、每週七天都有覺知。那些說自己沒有覺知的，其實也有覺知。是誰說：「我沒有覺知」呢？這其實是覺知說的！所以我們離不開覺知。

而覺知就是禪修的精髓。

現在你可能開始疑惑：「既然禪修的精髓就是覺知，而我亦每天廿四小時都有覺知，那為甚麼我還要來這裡學禪修呢？」

你又可能會想：「有些時候我不快樂，想著很多事情，要面對各種問題，內心有很多焦慮、壓力、憎恨。有時又會覺得孤單……有很多困惑。既然覺知是禪修的精髓，而我任何時候都有覺知，那為甚麼我會有這些問題？」

現在給大家五分鐘時間討論：如果禪修的精髓是覺知，而我們每天廿四小時也有覺知，那麼我們是不是每天廿四小時都在禪修呢？很明顯我們並不是任何時候都在禪修。這樣矛盾就來了。既然禪修的精髓就是覺知，而我們每天 24 小時都有覺知，可是我們並非時時刻刻都在禪修，為甚麼？這就是我們要討論的題目。

(觀眾討論)

大家的討論如何？是不是更困惑了？如果你覺得更混亂、更不明白，這是好的徵兆。在我們找到真正的智慧之前，必先經歷混亂及困惑的階段，所以說這是好的徵兆。若然你不覺得混亂，這樣也很好。無論如何，即使你現在毫無頭緒，也無須顧慮。

由於人數眾多，我們不能一起在此討論這個題目，因此我現在把答案告訴大家。捷徑——每個人都喜歡捷徑，對吧？答案是，其實我們是有覺知的，只是平常我們沒有把它認出來。因此，分別在於有否把覺知認出來。

相信自己的美好

給大家一個例子：假如你有一隻手錶……（仁波切舉起他的手錶）這是一隻很名貴的手錶——價值超過港幣 50 萬。不是的，跟大家開玩笑。這手錶沒有這麼昂貴，我不知道價錢，是人家送我的。這是一隻很輕、很好的手錶。

想像你手上有一隻冠絕全球的名貴手錶。可是你經常忘記時間，因為你不知道這是一隻手錶，你以為它是一隻手鐲。要知道時間，你只好問人。由於不知道時間，你經常遲到，以至被老闆辭退。這樣產生了很大的問題。

你在想：「唉！如果我有一隻手錶就好了！」

有一天，你遇到一位好友並問他現在是甚麼時候。友人說：「你說甚麼？你不是戴著手錶嗎？」最初你不相信，然後友人為你介紹這隻手錶。你恍然大悟：「啊！原來這是一隻手錶？可能這是真的。」你開始學怎樣看時間，時針、分針、秒針……這需要很長時間，但你終於學懂了。你變得準時因為你終於知道時間，老闆因此很高興，你也獲得職位提升。

手錶的功能是甚麼？顯示時間，對吧？即使你擁有世上最名貴的手錶，要是你不知道它是手錶，那麼你依然不能知道時間。我們擁有微妙的覺知——覺知正好比喻為手錶。覺知非常珍貴、奇妙無比，充滿著純正、自由，但我們沒有把它認出。所以即使我們每天廿四小時

都有覺知，覺知卻沒有為我們帶來任何益處。

所以，認出覺知非常重要。關鍵不在於我們有沒有覺知，而在於我們有否認出覺知。

我們都具有本初善，意思是所有人的本質都是美好的。我們內在有很多優點，你比你想像的更為聰明，你比你認為的更有能力、更有天賦。只是我們不知道，也不相信。

科學家指出，即如我們有十個特質，當中有一個缺點而其餘九個都是優點，我們總是聚焦於那個缺點並將之擴大。

覺知源於本初善。本初善不單只包含覺知，也包含愛與慈悲。同時也包含智慧、能力、技能、力量等等。以上種種美好的特質都源於你的內在，也源於每個人的內在，無論你是誰，無一例外。

因此，禪修就是我們開始覺知自己內在的優點，去探索自己的本質，去認識自己的心，認識自己。

剛才我教了大家身體覺受的禪修技巧。現在，我教大家另一個禪修技巧——聲音禪修。有兩個步驟：第一，聽聲音；第二，聲音禪修。

第一個步驟，你不需要禪修，只需要聽聲音。聽到嗎？（敲磬）能夠聽到這個聲音的，請舉手。（觀眾舉手）好！聲音禪修做完了，驚訝嗎？這就是聲音禪修。

其實我們整天都在聽聲音，只是在我們聽的時候沒有認出覺知。所以，現在我們用覺知去聽，你知道你在聽。心和耳朵一起聽聲音。不需要太用力、太集中，放鬆身體，就是簡單地覺知聲音。

讓我們一起練習。保持禪修的姿勢，閉上眼睛，把心帶回到身體，放鬆身體。即使不能放鬆也沒有問題。感覺自己的身體，感覺身體的重心。

現在，請大家聽聲音，任何聲音也可。空調的聲音、咳嗽的聲音、身體移動的聲音。讓聲音來到你的耳朵，進入你的耳朵。慢慢張開眼睛，保持放鬆，繼續聽聲音。

感覺如何？你喜歡身體覺受的禪修，還是聲音禪修多一點呢？我們的性格各有不同，有些人傾向於身體覺受，而有些人比較喜歡聲音禪修。當你回家後，如果想繼續禪修，由明天

開始，選擇你最喜歡的禪修並試著開始。

隨時隨地即可

你需要做兩件事：正式的禪修和非正式的禪修。

進行正式的禪修，你需要坐在椅子或坐墊上，關掉電話、微訊、電視。禪修時間不需要很長：三至五分鐘就可以了。即使早上只坐一分鐘也能改變你一整天。如果你是初學者，由三分鐘開始練習就已經很好。每天進行，最少持續二十天，這樣你會建立禪修的習慣。一個月後，練習會變得容易。

另一種是非正式的禪修，隨時、隨地你都可以禪修。無論你在駕駛，看著微訊，吃著菠蘿包，看著電視，進行會議，做運動，即使只有數秒都一樣可以禪修。短時間，多次數。大家也有耳朵，都可以聽到聲音。大家都有身體，隨時隨地，用數秒鐘去感受一下身體——「嘿！你好嗎？」跟人打招呼同時也可覺知自己的身體。開會前幾秒鐘也可以禪修。你可以繼續進行要做的事情，同時正在禪修。

另外，當我們焦慮的時候可以怎麼做呢？兩個選擇。

你可以將心帶回到身體，感受身體所有的覺受。當你不快樂、孤單、情緒低落，身體會生起很多覺受。讓你的心跟覺受在一起，覺知著覺受。數秒之後，你完全丟失了。不打緊，再回來。丟失，回來，再丟失，再回來。這是正常的。

有些時候，當情緒異常強烈，例如憤怒、憎恨、恐慌、焦慮令你無法控制，你可以嘗試聽聲音。當你感到壓力，聽聲音。當你擔心，聽聲音。恐慌，聽聲音。每當你恐慌的時候，聽聲音，讓這成為習慣，心會慢慢平靜下來。這就是日常生活的禪修。

JOY IN AN AGE OF ANXIETY

Transcription Giselle Leung, Villie Yu and Chan Kailin Photography Roy Lee



In September 2016, Yongey Mingyur Rinpoche gave two public talks to full-house crowds at Hong Kong's Queen Elizabeth Stadium. This is an edited excerpt of the talk on the first night, in which he introduced the audience to the essence of meditation and took us through some simple guided exercises

Some people describe our age as an age of anxiety. There is a lot of material development today, of course, and technology is much improved. You all have smartphones, and you're all using WeChat, WhatsApp... So many inventions; so many new things.

But what has happened to our minds? We are becoming more and more nervous. There is more worry and more stress. There are problems with our minds. Work is stressful; sometimes we have so many things to do, and there's a lot of competition. Plus, you may have relationship problems, family problems. So we will call this an age of anxiety.

How do we bring joy into this age of anxiety?

When I was young, I had panic attacks. I was about seven or eight years old. Although I had a wonderful family and I was born right in the middle of the Himalayas mountains in Nepal, panic followed me like a shadow. When I was nine years old, I really wanted to learn meditation. Before that, I had tried many things to deal with my panic.

That time when I was nine, I said to my mother, "Maybe I should learn meditation". My father, grandpa and grandma were all meditators. When they were meditating, they looked very calm and peaceful, just like the Himalayan mountains. My mum said, "Good idea! I will tell your father." But I told her, "No, wait. Don't ask my father now". I thought maybe I was too young, and too stupid, and my father would not accept me. So I told my mum, "Wait, don't ask now. If and when you get my permission, then you can ask".

But my mum did not listen to me, and told my father my request. One day, my father asked me, "Do you want to meditate?" I told my father, "Yes, but who told you?" "Your mum did." [audience laughs] So I admitted I really wanted to meditate.

My father said, "Very good". And I was so happy.

I told my father about my panic attacks. And he said, "Don't look for peace only in the external circumstances. The real peace is in your mind, in your heart. You cannot find complete peace in external circumstances." Then my father taught me some meditation techniques, which I will share with you later.

I had another problem. Although I liked the idea of meditation, I did not like the practice of meditation. I would meditate for two to three minutes and think it was already 15 minutes.

When I was 13, the Sherab Ling Monastery in northern India was going to begin a three-year retreat. I asked Tai Situ Rinpoche, who is my teacher and head of the monastery, if I could join the retreat. He kindly accepted me.

Do you know why I wanted to attend the retreat? Because I was lazy, and I thought the retreat would stop me from being lazy. But sadly, my laziness followed me into the retreat. Plus, my laziness and my panic became good friends, and my panic got worse. Then I really tried to apply the meditation techniques.

I found there were two main problems. The first one was "Hey, get out". The second was "Yes sir!".

"Hey get out" was how I felt when I had a kind of aversion or hatred towards my panic. I didn't like my panic. I had strong resistance against my panic, and I wanted to get rid of it.

The second problem was that sometimes I believed my panic, and I said "Yes sir" to it. If my panic said, "There's a problem", I said "Yes, there's a problem". If it said, "Life is a problem", I said, "Yes, life is a problem". If you want to drive a car, you need an accelerator and a brake, right? Without these two things, you can't drive the car.

It's like that. As I hope to show you later in this talk, the causes of panic, anxiety and stress are all related to these two problems – "Hey, get out" and "Yes sir".

Then I tried to accept my panic. I tried to make friends with it. That was the breakthrough, and it really benefited me. After that, when I felt the panic, I quickly began to meditate. The panic actually became a support for my meditation. I learned a lot from it, and now I consider panic one of my best teachers, and one of my best friends.

I am not saying that it is easy to make friends with panic. And I am not saying that, after this talk, you will be able to go home, go back to your room and discover the joy of anxiety, forever. It won't be like that. But you can begin, and you can have some small experiences. So, how did I make friends with panic? We have to learn it step by step. I will teach you simple meditation.

The essence of meditation is awareness. Do you know awareness? How many of you know awareness? Raise your hands. [show of hands]

And how many of you don't know awareness? Raise your hands. [show of hands] OK! That shows that you, too, do know awareness. Why? Because you are showing that you are aware – aware that you don't know awareness.

So, no matter when you raised your hands, you all know awareness.

Let's do another exercise. Raise your hands like this. [Rinpoche holds out an arm] Do you know your hand is raised? Yes, right? That's awareness. Put your hand on your head. Do you know your hand is on your head? That's awareness. And feel the top of your head. Do you feel the texture? That's awareness.

So you all have awareness. And you have awareness 24 hours a day, seven days a week.

Now the first meditation technique is awareness of the body. Normally our minds are up here [holds hand above head], jumping between past and future. Your mind is not here now with the body. You're thinking, thinking, bala bala bala bala, yada yada yada yada, thinking about the past and the future. So when your mind is like this, all your energy goes up, and the speed of your mind becomes very fast and you cannot rest. Our thoughts become very strong. The images, the voice, the sensations, the feelings... everything becomes magnified. That's why we have to bring awareness to our body. How do we do that? Very easy! Do you have a body? Of course, everyone has a body, right? So we all have awareness of the body, because we can feel it.

Now we're going to practice together. Please straighten your body a little bit. You can use the back of the chair to support your back. Sitting on the chair, your shoulders, your knees and your feet should be in balance. Try to touch your feet to the ground, but if your legs are too short and you can't touch the ground, that's OK too. Put your hands on your knees.

Please close your eyes. Feel your body. Just relax your body. Slowly become aware of the top of your head, and relax the muscles on the top of your head. Now move your awareness from the head to the face. Relax your forehead, cheeks, ears, back of the head, neck. Relax your shoulders. Relax your back. Relax your chest. Relax your stomach and lower back. Relax your arms and legs.

Now please tighten your whole body – breathe in, hold your breath, and tighten up your body. Then breathe out, and relax. Again – breathe in and tighten your body, tighten all the muscles in your body. Now relax.

If you cannot relax, that is OK, just be aware that you cannot relax. If you know that you're not relaxed, that means you're relaxing. It doesn't actually matter whether you are relaxed or not, just as long as you are aware of it.

Just be with yourself. You're free, you don't have to pretend to be anybody, you don't have to act to be anyone. Be yourself. You are in control of yourself. Now slowly open your eyes, and continue to relax. How was it? How many of you

experienced a lot of thoughts coming and going? That's very good. If you see a lot of thoughts coming and going, that's what we call a waterfall experience. That means your mind is becoming a bit calmer and clearer, so you are able to recognise many thoughts. Normally we have a lot of thoughts and emotions, but we cannot see them because we're one with them.

If a river is muddy, we cannot see the fish. But if the water becomes clear and clean, you can see the fish in the river. So when you begin to meditate and try to relax, many thoughts come. That's good.

Maybe some of you felt happy and relaxed, joyful. That's also good, but that experience may not last long. If you try this tomorrow, the joy may be gone.

At first our meditation experience always goes up and down. It is like the stock market, up and down. That's good. Don't worry about that.

Pineapple bun meditation

But some of us may have some misunderstanding about meditation. We may think meditation means thinking about nothing. Concentration; no thoughts; empty mind; concentration.

Or, some people think meditation is blissful. Especially in the West, people think this way. You put on an artificial smile, your mind says "peace" and "relax", but you're tight. Real meditation is not like that. You cannot block your thoughts. It's impossible.

For example, *bo lo bao* (pineapple bun) is a popular food in Hong Kong. Now we'll do a special meditation for one minute. OK, together, you are not allowed to think of *bo lo bao*. For one minute. Please close your eyes, keep your spine straight. No *bo lo bao*. If you think of *bo lo bao* for even one second, you've lost the meditation. No *bo lo bao*.

[after one minute] OK, how was it? Was it easy or not? Not easy, right? If you say "No *bo lo bao*", what you think of is *bo lo bao*. So many *bo lo bao* pop up in your mind. So it's impossible to block thoughts and emotions. Just trying to do so makes them more numerous and stronger.

As I told you at the beginning, the essence of

meditation is awareness. The essence of meditation is not having no thoughts, or having peace, joy or clarity. Those are what we call the experience of meditation, not the essence of meditation. As long as you have awareness, you have meditation.

For example, when you practise meditation with awareness of the body, it is wonderful if you can relax. But if you cannot relax, and you know that you're not relaxed, that is also meditation.

Imagine a river: if you can see the river, that means you are out of the river. If you fall into the river and get carried by the river, you can no longer see the river, right? In the same way, as you practise, if the *bo lo bao* comes into your mind, you can let it be. You just need to be aware of it. When you practise meditation with awareness of the body, if you can relax your body – good; if you cannot relax, it's also OK.

The essence of meditation is awareness. If you are aware of the river and you watch the river, it doesn't matter if the river is calm and peaceful, or muddy, or even if it becomes a waterfall. You don't have to block the river. If you have awareness, you're free to let the river of your thoughts flow through your mind without being carried away by them.

Awareness is like light, like space. It is always free. In space, there are clouds, and sometimes there are typhoons. Our thoughts and emotions are like the weather. Anxiety is like a typhoon; panic is like a strong typhoon. Even when there's a typhoon, space never changes. It is always free. So when the panic or whatever emotion comes into awareness, it can stay in the awareness, dissolve into the awareness. What we have to do is to recognise awareness.

Real peace lies within us, and real happiness and wisdom are found within awareness. So awareness is very important.

Here's a piece of good news: you have awareness 24 hours a day, seven days a week. Those of you who say you don't have awareness, actually, that means you have awareness. Because what is it inside you that says "I don't have awareness"? It is awareness itself!

And awareness is the essence of meditation. Now you may have a doubt. You may be





thinking, "The essence of meditation is awareness, and I have awareness 24 hours a day. Then why do I have to come here to learn meditation?"

Additionally, you think, I am not happy sometimes, and I have this monkey mind, and lots of anxiety and problems, bala bala bala bala, yada yada yada yada. And a lot of stress and hatred. And sometimes I feel lonely. So many concerns! If awareness is the essence of meditation and I have awareness all the time, then why do I have these problems?

I will give you five minutes to discuss this among yourselves: If the essence of meditation is awareness, and you have awareness 24 hours a day, does that mean you are meditating 24 hours a day? But of course you are not meditating 24 hours a day. So there's a contradiction here. The essence of meditation is awareness and you have awareness 24 hours a day, yet you're not meditating 24 hours a day – why? That's the discussion topic.

[discussion among audience]

How was your discussion? Are you more confused now? If you become more confused, that's a good sign. Confusion and doubt often come before real wisdom. But if you're not confused, that's also good.

In any case, please don't worry even if your confusion seems very real.

There are so many people here that we cannot all discuss the topic together, so I will give you the answer now. The answer is, you have awareness but normally you don't recognise it. So the difference is recognition.

I will give you one example. If you have

a watch... [holds up his watch] This is a very expensive watch – more than half a million Hong Kong dollars. No, no, no... just kidding. This was not that expensive. I don't know how much; someone gave it to me. It's a good watch, very light.

Say you have a watch, and it's the most expensive watch in Hong Kong, the best watch in the world. And yet you never know the time, because you don't know that it's a watch. You think it's a bracelet. To learn the time, you must ask other people. Not knowing the time, you sometimes turn up late for work and your boss is not happy. Eventually you get fired. You have big problems.

You think to yourself, "Ah, if I had a watch, that would be wonderful."

One day, you meet a good friend and you ask your friend what time it is. Your friend says, "What are you talking about? You have a watch." At first you don't believe your friend. Then your friend introduces your watch to you. You think, "Wow, that's a watch? Maybe it is." Slowly you learn how to read the time, first the hour, then the minutes and the seconds... it takes a long time, but you finally learn it and now you're on time for work. Your new boss is very happy and you are promoted in the company.

What is the quality of a watch? To tell the time, right? So even if you have the best watch in the world, if you don't know that it's a watch, then you still can't tell the time. We have this wonderful awareness – awareness is like the watch. This awareness is free, pure, precious, wonderful. But

if you don't recognise your own awareness, even though you have awareness 24 hours a day, it is of no benefit to you.

So recognition is very important. The issue is not whether or not you have awareness; rather, it is whether or not you recognise it.

The good within you

We have basic goodness. That means everyone's nature is good. You all have a lot of wonderful qualities within you. You are smarter than you think you are, more capable than you think, more talented than you think. But normally we don't know that, and we don't believe it.

Scientists say, if we have 10 qualities within us, one of them is negative and nine are positive. We tend to see only the one negative one, and we exaggerate it.

Awareness is part of our basic goodness. Not just awareness, but also love and compassion. There's wisdom, capability, skill, power... so many things. There are so many good things within you, within each of you, no matter who you are; there are no exceptions.

The meaning of meditation is to be aware of your inner good qualities, to explore our true nature, to learn more about our mind, more about ourselves.

I have taught you the meditation technique of awareness of the body. Now I will teach you another technique – sound meditation. There are two steps. First, listen to sound. Second is the sound meditation.



“ Awareness is free, pure, precious, wonderful. But if you don't recognise your own awareness, even though you have awareness 24 hours a day, it is of no benefit to you. ”

For the first step, you don't have to meditate, you just listen to the sound. Can you hear? [hits the singing bowl] Those of you who can hear this sound, raise your hand. [show of hands] OK, good. Sound meditation is finished. Are you surprised? That is sound meditation.

Actually, you hear sounds every day, but you hear them without recognising awareness. Now, when you hear with awareness, you know that you are hearing. The mind and the ears both listen to the sound. Again, this is no need to focus hard. Just relax your body, and simply be aware of the sound.

Let's practise together. Keep your meditation posture. Please close your eyes. Bring your mind into your body. Relax your body. If you cannot relax, that's OK too. Just feel your body, feel the gravity within the body.

Now please listen to sound, any sound. The sound of the air conditioners, people coughing, the sounds of body movement. Any sound that comes to your ear, just let it come. Now open your eyes. Continue to relax and listen to sound. OK, how was it? Which do you prefer, awareness of the body or sound meditation? Because of our

personality differences, some prefer awareness of the body and some may prefer sound meditation. When you go back home, from tomorrow onwards, continue with the meditation – pick the technique you like the most and begin with that.

You need to do two things: formal meditation and informal meditation.

For formal meditation, you can choose to sit on a chair or a cushion, switch off the phone, no WeChat, no TV. Formal meditation does not need to be too long – even three to five minutes is OK. Even one minute in the morning can change your whole day. If you are very new, begin with three minutes. But do it every day. You need to try to do this every day for at least 20 days. Then you will develop a habit for meditation, and after one month it will become easier to practise.

The other is informal meditation. You can meditate anywhere, anytime – while you are driving, looking at WeChat, eating *bo lo bao* or watching TV, while in a meeting or doing physical exercise. Do it for a short time, even a few seconds, many times over and over. You all have ears, you can hear sound around you, and you all have a body. Anywhere, anytime. Just a

few seconds to feel your body – "Hello, how are you?" – and be aware of your body. So even in a meeting, or before the meeting begins, you can do some mediation. Then you can continue doing whatever you need to do but your mind is meditating.

And, what can you do if and when you have anxiety? There are two choices.

You can direct your mind towards your body, and feel the sensations in the body. When you are unhappy, lonely or depressed, there will be lots of sensations in the body. So bring your mind to be with the sensations, and be aware of sensations. After a few seconds, you may get completely lost in your thoughts. That's OK, you can come back again. Lost, come back, lost, come back. That's OK, that's normal.

Or, sometimes when the emotions are too strong, such as anger, hatred, panic, anxiety, and you cannot control them, then meditate on sound. When you feel stressed, listen to sound; worried, listen to sound; in pain, listen to sound. When you feel panic and you listen to sound, then it becomes a habit and your mind will be calm. That's how you can practise mediation in your life.

無常的全貌

改變是必然的——這個道理我們似乎都懂。然而，面對發生的時候，我們經常還是覺得難以接受。或許，我們需要有更深切的了解。禪修大師詠給·明就仁波切的教學中，經常提到認識「無常」的重要性，在這裡，與大家分享他的一些見解，希望藉此提醒，我們可以從自己的人生經歷中時刻認出「無常」，看清這個真理的全貌。

THE FACES OF IMPERMANENCE

We all know that change in life is inevitable, yet too often we resist change, perhaps because of a deep-seated human longing for some kind of permanence. But what is impermanence? In his teachings over the years, Yongey Mingyur Rinpoche often talks about the importance of understanding – and accepting – the truth of impermanence. Here, we share some of his insights, in the hope that they may encourage us to open our hearts and minds to all our life experiences.



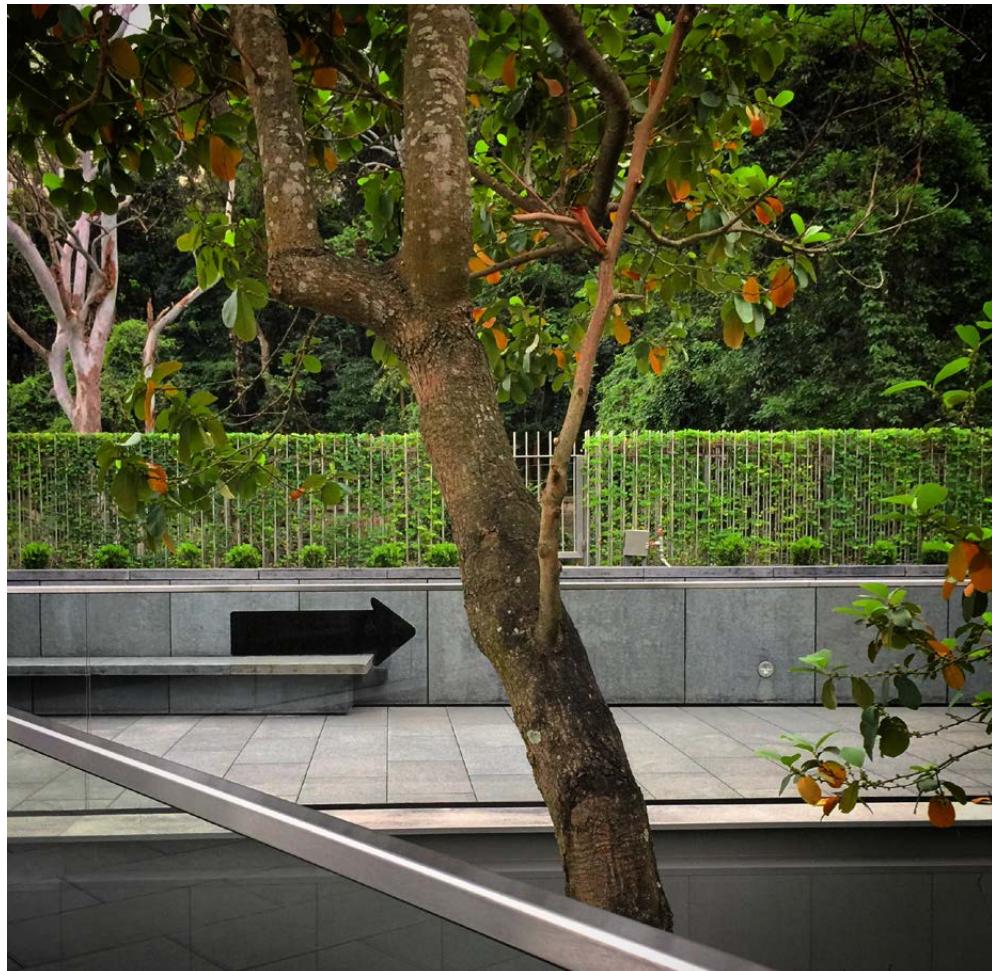
攝影 Photography 梁惠芬 Alecia Neo / Ground-Up Initiative

周遭環境的因緣條件不斷在改變，但真正的平靜來自於適應改變的能力。

《世界上最快樂的人》第 270 頁

Conditions are always changing, and real peace lies in the ability to adapt to the changes.

The Joy of Living, page 210



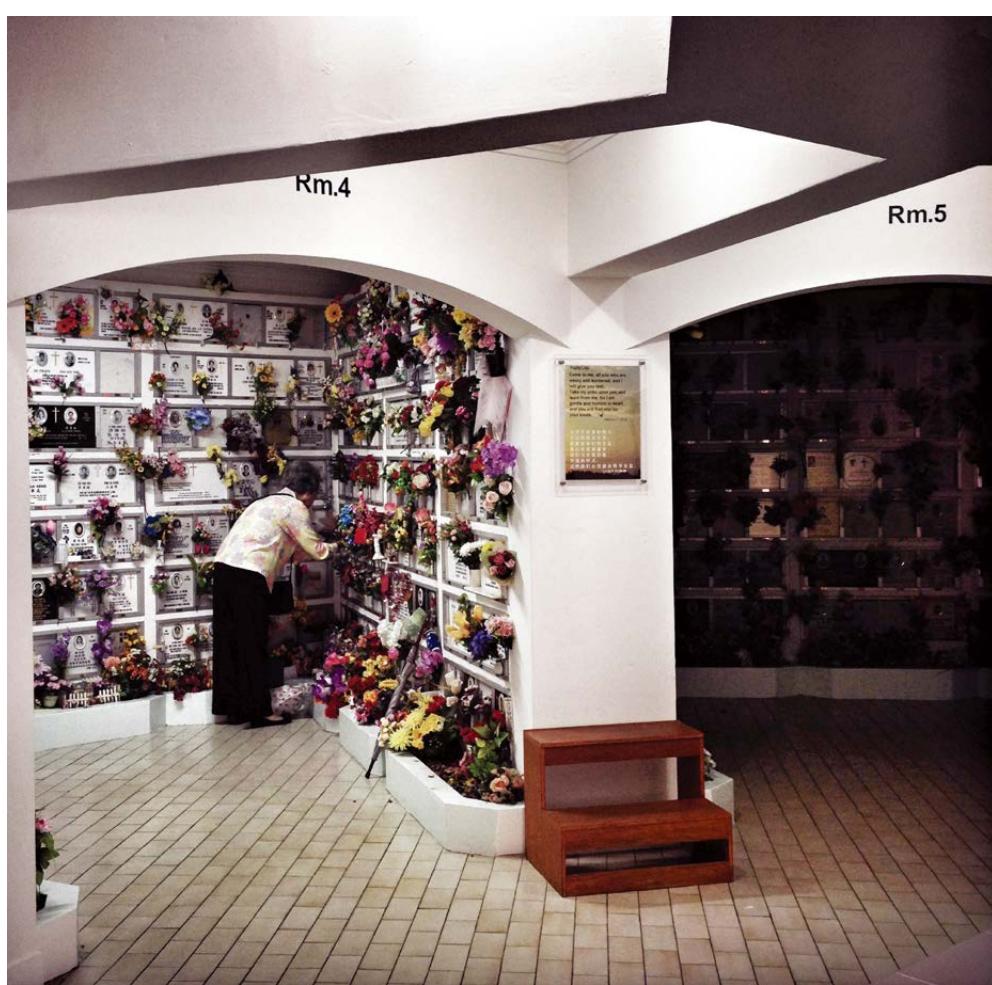
攝影 Photography 吳世傑 Ng Sai Kit

接受一切現象無常的重要性在於，這就如同一把智慧之劍，能夠斬斷重重虛幻和扭曲的迷惑。

《帶自己回家》第 114 頁

The point of accepting impermanence of all phenomena is that this is the sword of wisdom that cuts through endless layers of delusion and distortion.

Turning Confusion into Clarity, page 97



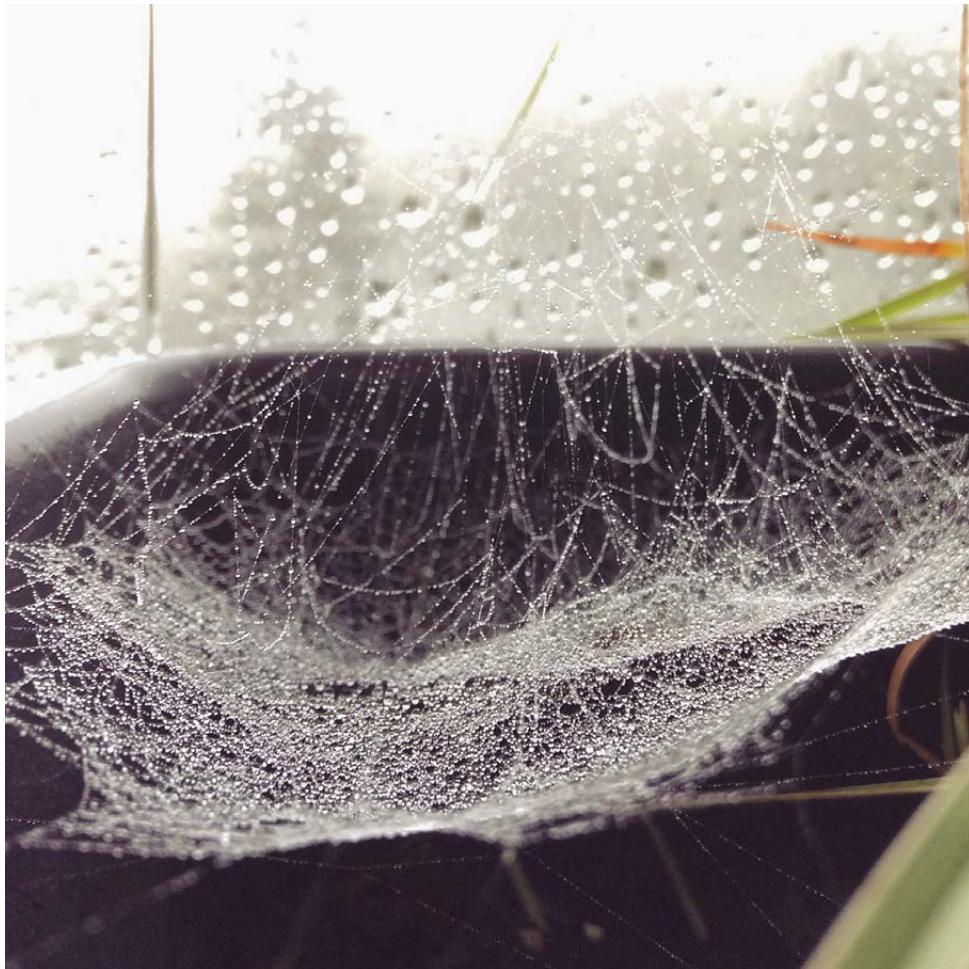
攝影 Photography 方慧琳 Joyce Fang

船沉了、房子倒塌、寵物死去、漁網破了，這些對外相形態變化的描述，都暗示一種結束。但是，我們所謂的「結束」其實是一種轉型，一個我們所知道的，想要維持或定義的狀態的結束。「結束」只是在概念上的，物體沒有結束，而是改變了。

《帶自己回家》第 119 頁

Boats sink, houses decay, pets die, fishing nets disintegrate. All of these descriptions are changes in form that imply an ending. But what we call an "ending" is simply a transformation – an ending to what we know, or want to hold on to, or can identify. "Ending" only applies to the concept, not the object. The object just changes.

Turning Confusion into Clarity, pages 100-101



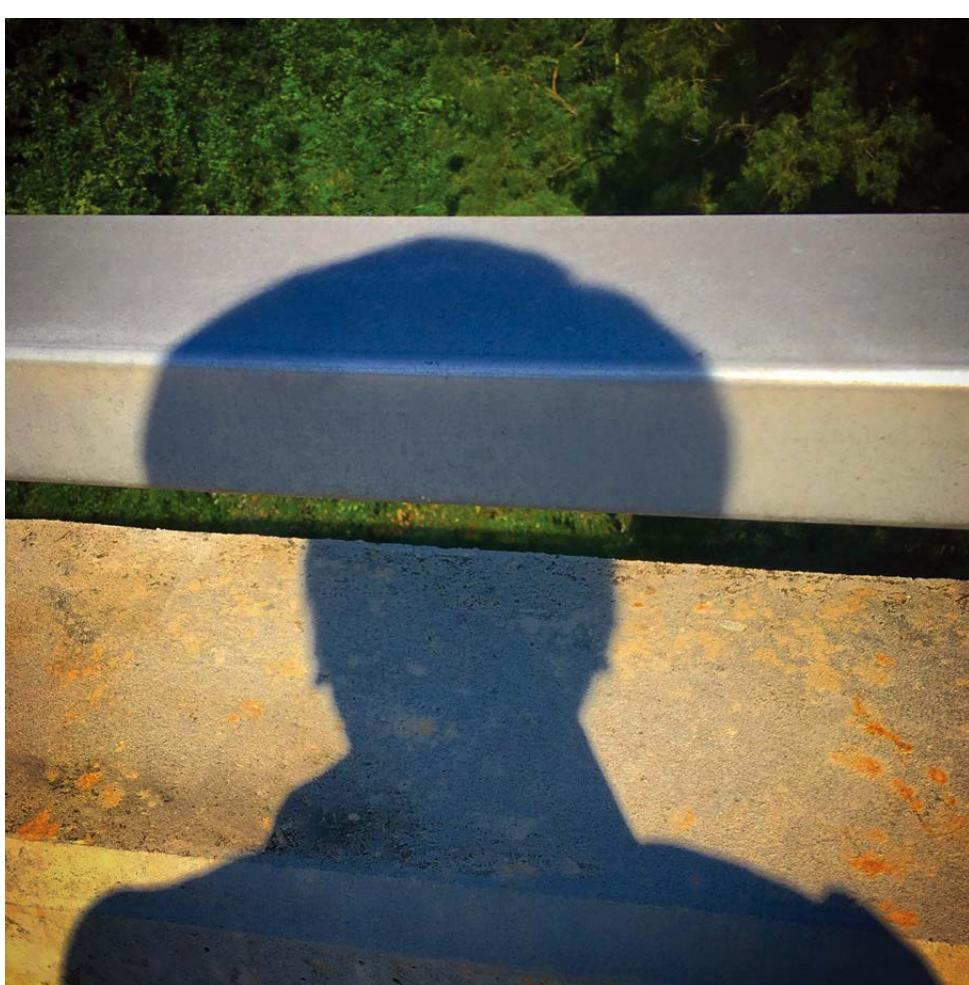
攝影 Photography 倪鶯露 Lulu Ngie

我們傾向於把無常跟失去什麼，而非得到什麼聯繫起來。然而，所有我們生命中正面的潛力能夠被實現，都是因為無常。

《帶自己回家》第 114 頁

We tend to associate impermanence with loss, not gain. Yet all the positive potential in our life can only be realised because of impermanence.

Turning Confusion into Clarity, page 97



攝影 Photography 吳世傑 Ng Sai Kit

我們很容易從知性的角度接受無常，但佛陀指出：只會講述真理是沒用的！嘴巴說「一切都是無常的」，行為依然固守一切不變，只會讓痛苦的病情加劇。

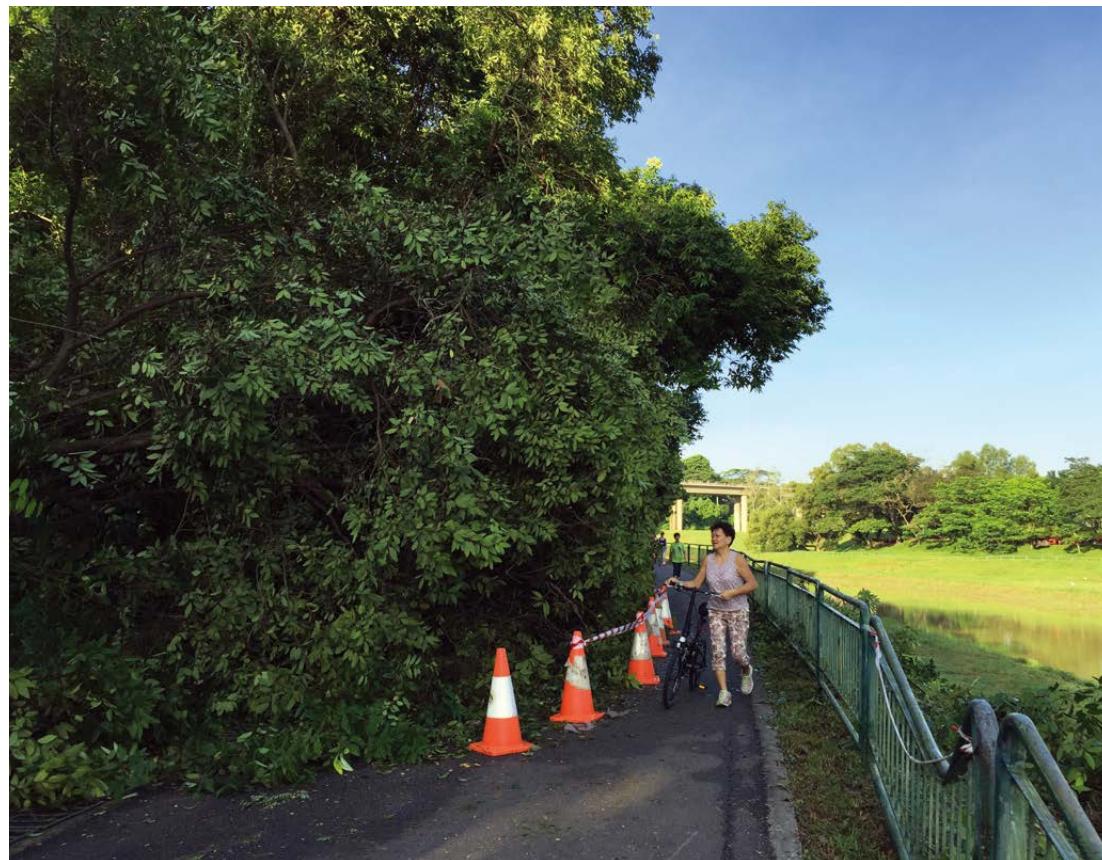
《帶自己回家》第 114-115 頁

We easily accept impermanence as intellectual information. But in the Buddha's diagnosis, descriptive truth is not the point. To acknowledge the truth of impermanence while functioning as if things do not change perpetuates the sickness of suffering.

Turning Confusion into Clarity, page 97

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顧問 Adviser
雅諦喇嘛 Lama Yadie

編輯 Editors
陳旨均 Chen Zhijun, 何曼盈 Tina Ho

文字編輯 Copy editing
陸寶玉 Renza Luk, MM Thomson, 劉善欣 Sandy Lau

美術總監 Art direction
林偉雄 Hung Lam

設計 Design
倪鶯露 Lulu Ngie

封面及封底攝影 Cover and back page photography
方慧琳 Joyce Fang

分發 Distribution
陳麗容 Anna Chan, 何奕華 Raymond Ho,
袁文聰 Yuen Man Chung, 周冠英 Moody Chow

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Tergar Meditation Centre, H.K.
Room 1, 1/F, Wellborne Commercial Centre,
8 Java Road, North Point, Hong Kong.
電話 Tel: (852) 2566-1699
Facebook: www.facebook.com/tergarhongkong

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