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PUTTING ME
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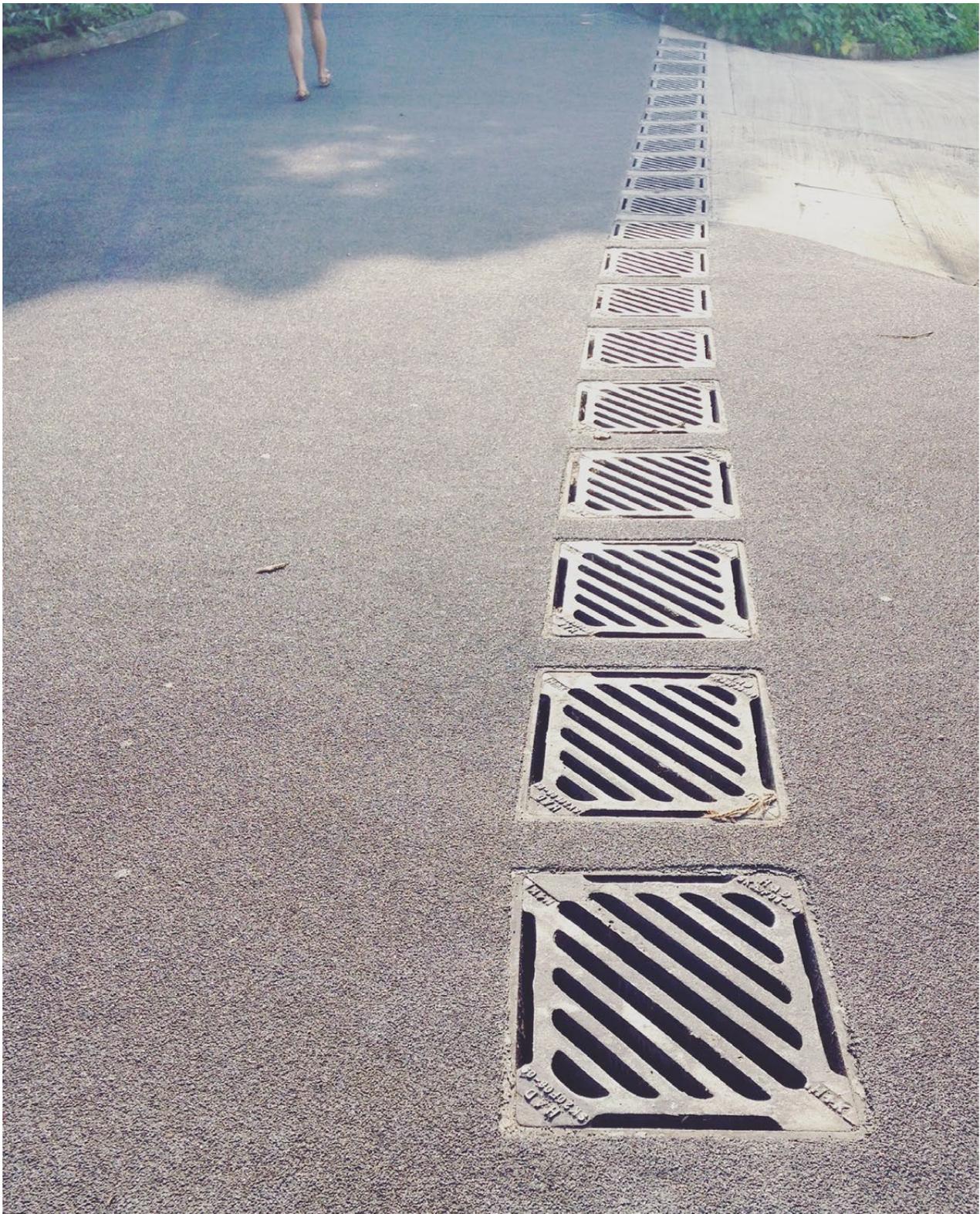
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與放鬆同在
ON BEING
RELAXED





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編者話

EDITOR'S NOTE

陳旨均 Chen Zhijun

在超級市場要排隊付款時，見到收費處前滿是人龍，你會不會「遣派」隨行的家人或朋友分開排隊，好讓你以最短的時間付款？

在地鐵站內，走在你前面的那個人突然在閘口面前停下來找車票，你心裡有沒有閃過一絲的不耐煩？

搭地鐵去上班時，你是否會站在某一個位置候車，因為你知道那車廂會停在終點站裡最靠近那個方便你的出口？

如果三個問題你都答「會」及「有」，那你很有可能住在香港。一篇近期的媒體報導，就是用了這些例子來點算香港人一些比較有趣的省時間的方法。所以，這期 Joy of Living 雜誌的主題——「安忍」——非常適合香港；畢竟，這個城市似乎有很多不耐煩的人。

在我看來，香港人也不是特別的不耐煩。人生長在一個競爭激烈、看重高效率、而且什麼都要快的現今社會裡，難免容易培養出一些嚴己嚴人的個性。其它大城市的人極可能也會有些許這種特質。

修持安忍的好處很多，不只是可用於等候巴士的時候讓自己感到時間比較容易過。真正的安忍不是咬緊牙根的忍耐；它包含了智慧、活力，甚至喜悅。

真正的安忍出自於了解；我們安忍，因為我們明白遇上那個情景，在一些因緣條件的運作之中，我們需要安忍。

這期的雜誌中，我們邀請兩位禪修同學和我們分享她們修持安忍的經驗，也請了另一位同學訪問幾位年輕人，談談他們對自己的看法，試圖探索我們和自己的關係。雜誌內也包括兩個精彩的教學：一是詠給·明就仁波切去年在香港一場講座的摘要，當中，他向眾人開示了愛與慈悲的力量；二是我們和滇巴嘉晨喇嘛的訪談，讓他分享如何才能真正地放鬆。

大家從這幾篇文章中可看到一些修持安忍的提示。比如，要培養安忍，我們必須接受與我們期許有差異的人與事。我們都會犯錯。有時候，我們被情緒挾持，做了一些讓自己難過的行為；有時候，他人被情緒挾持下，做一些讓我們難過的行為。這些事情一直發生著——以前、現在、未來都在發生。難耐於它們其實一點幫助都沒有，甚至會產生其它問題。

用智慧去分析，我們會發現「遣派」家人或朋友在超級市場付款處分開排隊，其實不會為我們省下太多的時間。所有揀選人龍的策略，成效都不大；往往，站在我們前面的朋友付款時，會出現突發事情，結果最快的人龍變得最慢。

所以，做了選擇就耐心等待吧；與其想策略，不然好好地享受與家人朋友在一起。

Facing long lines at the supermarket checkout counters, do you ask friends and family who happen to be with you to queue separately, so that you get to pick the quickest queue?

At the metro station, when someone in front of you fumbles for their entry ticket at the turnstile, forcing you to slow down, do you feel a flash of annoyance?

And on your daily commute on the metro, do you position yourself to get into a certain car so that when you arrive, the exit is closest to you?

If you answered "yes" to all three questions, you probably live in Hong Kong, according to a recent newspaper article taking a light-hearted look at the many things Hongkongers do to try to save time. That's why the theme for this issue of the magazine, "patience", is made for Hong Kong. Where better to practise patience than in a city full of impatient people?

I bet we're not the only ones, though. Anyone living in a competitive society that values productivity, efficiency, quick thinking and quick results will find it hard to slow down, and easy to be demanding – both of ourselves and others.

The patience we want to cultivate is useful for more than making the wait for the bus endurable. After all, true patience isn't painful forbearance; it is lively, intelligent, almost joyful.

Why? Because we understand that it is right – in that situation and under those circumstances – to be patient.

In this issue, we asked two practitioners of meditation to share their experience in the cultivation of patience. We also invited a third to talk to some young people in a piece exploring how self-identities are formed, to explore our relationship with ourselves. Finally, we present two wonderful teachings: one, the highlights of Yongey Mingyur Rinpoche's talk in Hong Kong last year, on the power of love and compassion; and, two, an interview with Lama Tenpa, in which he shares the secrets of being relaxed.

From these articles, you will glean some attributes of cultivating patience. A most important one is the willingness to accept people and things as they are, not as we wish. We make mistakes; so do others. Sometimes, we are held hostage by our emotions and act in a way that we dislike. Or, other people are held hostage by their emotions and act in a way that we dislike. Getting upset does not stop these things happening; in fact, it often makes things worse.

If we apply our intelligence and analyse, we may discover that the time saved by "deploying" friends and family to stand in separate queues at the supermarket checkout counters is actually negligible. As well, "strategising" to minimise queuing time often fails, because what looks like the shortest queue can easily turn into the longest, such as when the person in front of you gets delayed by a problematic transaction.

So just pick a line and wait. The time is better spent enjoying the company of your friends and family.

耐性的挑戰

撰文 楚欽／何曼盈 攝影 沈綺穎



在每天遇到的人與事中，
總有些會讓我們感到瞬間心煩氣躁、覺得難以忍受。
我們是否可以不迴避、不排斥，
並嘗試藉這機會提升覺知與瞭解？
兩位同學接受挑戰！

挑戰一

對自己慈悲是一件非常困難的事，最少對我而言如此。

對自己修行總是不滿意，每天的思緒總是充斥著「我可以做得更好」的壓力。「我『可以』做得更好」可能已經是一個輕量版的斥責，「為什麼我沒有做得更好？」更具殺傷力。

所謂的修行不就是在平常的生活中，即是在工作、學習、吃飯、睡覺中，都保持著正念、善念、菩提心嗎？這可沒有想像中的容易。

本來以為自己會嚮往簡單的生活，皆因平時的生活太累人了，有誰不想要一個出口。誰不知，開始修行才發現，生活中種種的「累」都是自己製造出來的。

自己可以不去追求完美，不要求自己做神奇女俠，不需要滿足所有人的所有期望，可是就總是會重蹈覆轍，進而讓自己一次又一次的失望。

希望放輕鬆變成最大壓力的來源。希望透過修行能放下執著，出離痛苦，卻讓它成為最大痛苦的根源。

每當覺得自己沒有「良好表現」就鞭策自己，做更多，更努力。問題是，何時才能得到這個良好表現的白兔印章呢？答案大概是：它永遠都不會有出場的一天。在龍門任擺的標準下，不管怎樣努力都不會得到自己的認同。

落實修行後，開始知道這種鞭撻自己的暴力行為是那麼的根深蒂固。好消息是，習慣是可以改變的。還記得小時候有讀過《習慣說》這篇文章嗎？習慣是累積而成的，也就是說，就算再深刻的習慣，都可以憑著做正確的累積而修改。

那麼要如何應對自己的慣性暴力行為呢？

我想最好的方法是接受。接受不等於放縱自己，而是知道自己不穩定的修行是正常的。因為所有無常的狀況都是正常的。並不是今天經歷到一個禪修經驗，以後每次禪修都會有相同的經驗，更別說一定要出現比之前更好的經驗這回事。

這次能在發脾氣之前便警覺到自己的負面情緒並且能運用老師的教導轉化它，並不等於以後每次憤怒出現的時候都一樣能處理好。

接受也是在對自己誠實。「是的，我現在就是這個狀況。」

與其抗拒它，覺得它醜陋，不如面對它，跟它做朋友。不抱持開放的心態，不去深入的認識它，不可能知道它的運作模式，不可能知道它的本質。對自己的習氣不了解，又如何轉化呢？

我是一個左撇子。有一天心血來潮想要練習用右手寫字。看著那隻完全不聽使喚的右手

寫出來的字，覺得又好氣又好笑。有時候想要橫畫一筆，卻變成一撇，想輕輕的加一點，竟成了一捺。可是因為沒有期望，沒有想要達到什麼目標的心，而且覺得沒辦法控制自己的右手是很正常的事，讓我寫得很輕鬆。

甚至因為不知道會寫出些什麼來，對可能出現的「字」產生好奇心，覺得很有新鮮感，很有趣，我還因此跑去買了一支毛筆，那怕只有幾分鐘時間都會拿起筆來寫一下。

對自己的習氣產生好奇心，我覺得是面對它的妙方。有了好奇心，就不會抗拒它，不會急著去處理它，而能夠給予空間去跟它做朋友。發展出好奇心的根源，就是在於接受它。

提醒自己，當我們被習氣網縛時，對自己仁慈。當別人也被他們的習氣網縛時，我們也要仁慈以待。

在自己的實踐中，情況可能更傾向於「不能對自己慈悲，又如何對別人慈悲呢？」的想法。習慣了對自己的習氣用暴力的手段應對時，當在別人身上察覺到自己認為不恰當的行為時就自然的想要用暴力解決。為了終有一天能徹底的對別人慈悲，就要從鍛鍊對自己慈悲開始。

挑戰二

七月中，我和兩位助教教導了一個資優解難的暑期課程，參加者是一班來自5所小學，合共16位一、二年級的小學生。當中有一個很特別的小朋友，他的智商有155。當然啦，上天賦與他高IQ時，亦會送給他一些資優小朋友也有的特別情況，例如情緒比較飄忽、比較不耐煩、有些過度活躍，雖然有時會比較平和，但有時亦都會非常之情緒化。面對這樣的小朋友，大家會如何應對而不是應付或對付他呢？

第一日早上，認識這位IQ155的小朋友的時候，他的學習表現和一般小朋友差不多，但多了一些討人歡心的話語：「很喜歡老師啊！」，休息時在你身邊轉，而且他會背誦金剛薩埵百字明咒。幸好，我也有幾度板斧，當他聽到我也懂得背誦此咒時，他也感到有點開心，並和我一起唸下去。所以在他不集中時，百字明咒便大派用場了。放學時見到他的母親，是一位平和的女士，我們多聊了幾句，得知她並不認識百字明咒，是她的兒子從網絡上自學的。

第二日因為我有要事，早已請了事假。

第三天我們又見面啦。這天有點不尋常。早上，這位小朋友開始有點狀況，他希望助教陪他坐在一起。助教帶他坐在後方，他便乖巧地上課和做習作。下午快到三點，還有1小時才放學時，他開始想念母親，並說他自己感到很孤獨和寂寞。聽到一位7歲的小朋友這樣說，你會有什麼回應？我聽到時只是輕輕一笑並繼續教學，讓助教暫時陪他離開班房。半小時後，他開心地回來了，發生過什麼事？其實他到了隔壁上高年級的課堂，他完全可以應付自如，並得到認同和掌聲。隔壁的男老師教學經驗十分豐富。在見到小朋友能力不足或能力超越同齡的同學時，我們可以覺知到他們內心的狀態嗎？還是只從表面行為上去判斷呢？放學時我也向他的媽媽匯報了他內心的孤獨。

第四日早上，好像是「暴風雨」的日子。

這位小朋友一進入班房便四處跑和四處推倒同學們的水樽，他甚至挑戰老師的底線，他在我身上拍打，這可不得了，總需要有些法度。我請助教致電他的母親，但鈴聲是轉到了外地，聯絡不上。一個早上，幸得助教耐心地陪伴他，加上隔壁的男老師再次伸出援手，好不容易渡過了一個早上。午間在有蓋操場吃過午飯，隔壁一位高年級的學長照顧着他，他倆緩步而平和地在操場玩拋籃球，我坐在一旁靜心地看著這位學長愛護著學弟。下午課開始了，我們一起重溫四天以來的練習，他又重回到想念媽媽的狀態。不久，我發現他在助教的陪同下在走廊處蹲着大哭，但我們一直聯絡不到他的母親。這時候，你會怎樣做？

美味的朱古力實在有點魅力沒法擋，給他吃後，他的情緒有點平伏了，我們便可對話。這時不單只要百字明咒的加持，《心經》心咒也要出動了，短短幾分鐘，他學懂了這幾句印度文，更可與我玩隔句背誦。這個「遊戲」完了，亦獎勵了另一粒朱古力，剩下的時間做什麼？靈機一觸，就讓他當小老師，請他教懂兩位助教背誦印度文，即是《心經》心咒。這次，他真的很認真和很有耐性地當起小老師。把他安頓下來後，我自己便回到班房。這時候，應該做什麼？教學？是的，但不是知識上，而是對全班做一些輔導。我暫時停下了所有教學，開始跟全班同學開講，告訴大家這位小朋友其實是他自己也控制不了自己，要等待幾年後，他長大了，才會慢慢懂得自己控制自己的情緒，而大家其實比他幸福，所以請大家明白他的困難，學習包容他，給他支持和接受他。大家睜大眼睛、豎起雙耳、耐心及安靜地聽着。放學了，又是見家長的時候，一方面要匯報情況，同時亦要請家長負責和她的兒子回家後要達成共識，明天上課要守課室規矩。

第五天的課題是考核和準備下午畢業的表

演。這位小朋友顯得平靜，看他手上拿著一個七巧板玩具，玄機就在這裡。然而，到底他又能做對多少題目？想不到，他也答對了一半。為了一次順利的畢業表演，是學生也是我們這幾位老師要過關。課程規定畢業表演的主題是恐龍的考古報告，而且每位學生都要入組及必須在家長和同學面前演說部分內容。大家首先要學習課程內容，回答有關問題。輪到高IQ的他，他淡定地說要講述恐龍滅絕的故事，大家用心地聆聽着。演說完結，有同學舉手表示聽不懂他的發音，他有什麼反應？他很有禮貌地請大眾讓他用普通話覆述一遍，啊，原來是這樣。他隨後使用了流利的普通話演說。最後，在畢業表演上，我邀請他以恐龍滅絕的故事為表演揭開序幕。

事情在此完結。大家有什麼想法？誰有耐性？

可能大家認為只是五天的故事，換到平日上課，我們可以有這樣耐性嗎？可以有這些上課的彈性嗎？現實上，校方、老師、家長和學生可以配合得到嗎？我的確也會為每日面對着這位高智商小朋友的老師們和家長鼓掌，這實在不是一件容易的事。情緒的波動不單只學生有，老師也會有，與此同時，故事中的兩位助教、隔壁的男老師、照顧學弟的學長，還有這位高IQ的學生和他的母親，都有耐性的時候，只是有沒有機會發揮出來。因此，能夠認知到每個人都有美好的本性是十分重要，確信每個人擁有善良的慈悲、智慧和能力，加上透過不同的方法，例如施與、守紀律、耐心、精進、禪修等，便可以幫助我們開發和培養這些內在美好的本質。

——何曼盈

PRACTISING PATIENCE

Text Tsultrim Sangye and Tina Ho Translation Brian Tee and Michell Wong Photography Joyce Fang



We often meet with people or circumstances that upset us or seem intolerable. Instead of trying to avoid these situations or reject them, can we take the opportunity to connect with our awareness and become more open to life's ups and downs? Two students of meditation accept the challenge

Challenge No 1

I find it is difficult to be compassionate towards oneself. I always feel unsatisfied with my spiritual practice. Every day, thoughts of "I can do better" fill my mind and weigh me down. Actually, "I can do better" is a mild version of my self-blaming compared to the other, more destructive, thought of "Why didn't I do better?"

Spiritual practice in our daily lives might sound easy; it's simply about upholding mindfulness and bodhicitta mind while we're working, studying, and carrying out the rest of our daily activities. And yet, it's not so easy in practice.

I was seeking an escape from the exhausting daily grind. But through practice, I began to learn that we create our own exhaustions in life.

I told myself to forget about seeking perfection, don't try to be a super hero, don't feel that I need to always please others and meet their expectations. But even so, I keep repeating the same mistakes and disappointing myself again and again.

Attempting to relax became the biggest source of pressure. The expectation that I could let go of attachments through spiritual practice, and liberate myself from sufferings, turned into a source of pain and suffering.

Each time I feel that I have failed, I try to force myself to be more diligent. The question is, when will I get this longed-for stamp of approval for good behaviour? The answer, probably, is never. No matter how diligent or hardworking, I will never satisfy myself if the goalposts are always moving.

In this way, spiritual practice has shown me my

lack of compassion towards myself, highlighting my habit of loading expectations on myself. The good news is, habits can be changed. No matter how strong the habit, it can still be changed by cultivating a different mode of behaviour.

With this in mind, what should we do about our habitual tendency to be unkind to ourselves? I think the best solution is to learn how to accept things as they are. Acceptance does not mean indulging ourselves, but understanding and acknowledging that spiritual practice is not a linear path and can be unstable. Our meditation experience differs from time to time, so there is little point in demanding that the next session is always better than the previous one.

For example, we may sometimes be aware of negative emotions arising before we lose our temper, and succeed in using the methods taught by our dharma teacher to transform the emotions. But that does not mean we can do it every time anger arises. Accepting things as they are is being truthful to oneself – "Yes, this is the state I am in."

Instead of rejecting something we don't like, seeing its ugliness, we can choose to face it and befriend it. If we do not have an open mind and refuse to get to know it deeply, we will be unable to learn how it works; we will not learn its nature. If we do not understand our habitual tendencies, how can we transform them?

I am a left-handed person. One day I suddenly felt like practising writing with my right hand. Looking at the scribbles that came out of this unruly right hand made me amused and

frustrated in equal measure. A horizontal stroke became a diagonal; a dot turned into a blot. However, because I had no expectations and no goals, and being aware that it was completely normal for my right hand to be erratic, I was able to relax and enjoy the process of writing.

In fact, precisely because I didn't know the outcome, I became curious about the "words" that would appear, and the exercise became fresh and interesting. I even bought a brush to practise with, and would pick it up to write even when I had only a few minutes of spare time.

I think cultivating curiosity about our own habitual tendencies is the best way to overcome them. When we are curious about something, we will not reject it or rush impatiently to modify it. Instead, curiosity creates the room in which we can make friends with our habits. And curiosity begins with acceptance.

We must remind ourselves to be compassionate towards ourselves when we find our habits are controlling us. In the same way, we should also have compassion towards others when they are at the mercy of their habits.

In our own practice, we may wonder: "If I can't be kind towards myself, how can I be kind to others?" After all, if we treat ourselves harshly for negative habits, we will be similarly harsh towards others when we think they're misbehaving. So in order to be kind to others, we should first be kind to ourselves.

— Tsultrim Sangye (translated by Brian Tee)

Challenge No 2

In July, two teaching assistants and I taught a summer course for gifted children aimed at helping them to deal with adversity. Taking part were 16 primary one and two pupils from five primary schools. There was a very special child who had an IQ of 155, who had some of the quirks often associated with gifted children, such as impatience, erratic behaviour and hyperactivity. It soon became clear that, faced with such a child, our challenge was to interact well with him rather than merely "dealing" with him. But could we actually do it?

We met the child with the high IQ on the first morning, and noticed that he liked to remain close to the teachers during breaks, and to say sweet things like "I really like you, teacher". I heard him reciting the Vajrasattva mantra. When he learned that I, too, knew the mantra, he happily recited it with me. Later, when his attention began to stray in class, I got him to recite the mantra with me. At the end of the day, I met his mild-mannered mother. We chatted for a while and I learned that she did not know the mantra, and that the child had memorised it by himself, online.

The second day of the camp I was on leave, as I had other matters to attend to.

When I taught the child again, on the third day, he was showing signs of impatience with the class. But in each case, we found solutions that worked for everybody. In the morning, the child's restlessness created a minor disruption, and he asked for the teaching assistant to sit with him. We acceded to his wish, and the assistant took him to the back of the classroom, where he listened to the class obediently and completed his work. It was so simple!

That afternoon, with about one hour of teaching time still ahead of us, the child began to say he was very lonely and missed his mother. When you hear a child of seven talking like this, how would you react? When I heard it, I only smiled and continued teaching while the assistant

teacher took him out of the classroom. Half an hour later, when the child returned, he was happy again. What had happened? Well, he went to the classroom next door, where an experienced male teacher was instructing a senior class. The child was not only able to follow the lesson, but was even applauded by the students for his ability. Hearing this, I thought about how difficult it is to understand how a child feels when his ability falls below or exceeds that of his peers; and whether we judge a child based only on his or her behaviour. At the end of the school day, I told the child's mother about the loneliness he had expressed that day.

On the morning of the fourth day, it felt as if a storm was brewing. The child was restless and mischievous. The moment he entered the classroom, he ran around and pushed the other students' water bottles off the tables. He even challenged my bottom line by giving my body a little slap. I had to do something; some rules are necessary. The teaching assistant tried to reach the child's mother by phone, but only reached the answering machine. Fortunately, the assistant was able to sit with the child for the entire morning, and the male teacher from the senior class once again lent a helping hand. The difficult morning was finally over. In the afternoon, we had lunch at the sheltered field and a prefect from a higher grade came to look after the child. The two of them strolled over to the field and played basketball. I sat and watched the prefect's loving care of his charge. When the afternoon class started, we reviewed the exercises we had done over the past four days. At this point, the child once again became restless and said he missed his mother.

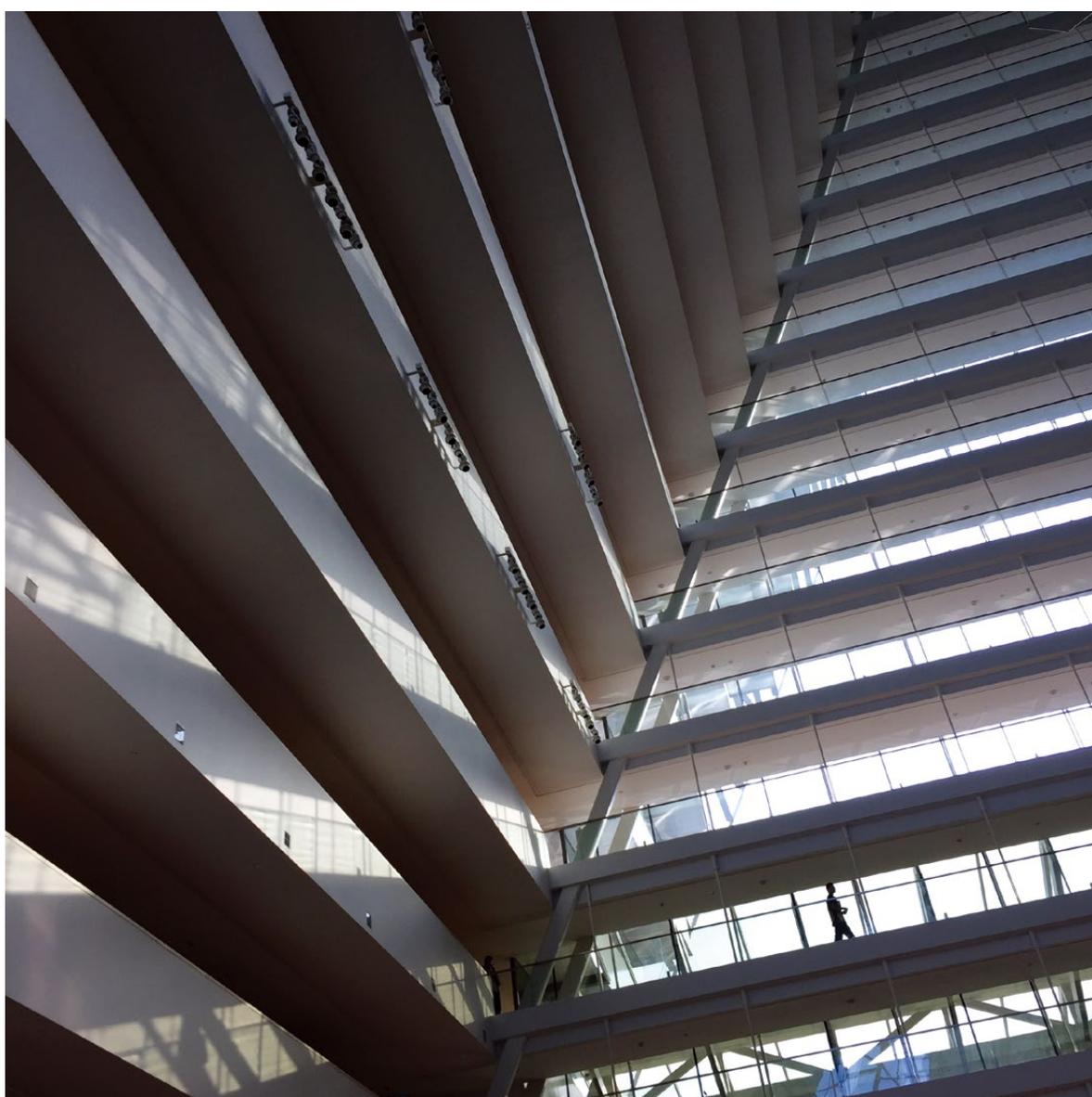
What would you do in a situation like this? Chocolate was one of my solutions. After all, who can resist the charm of chocolate? I gave the child some chocolate, and he calmed down enough to chat with me. The Vajrasattva mantra once more

came to my aid, and I even had to deploy the Heart Sutra to hold his attention. Within a couple of minutes, the child had memorised several lines of the mantra in Sanskrit, and the two of us played a tag game of reciting the lines. When we had finished, I rewarded him with another piece of chocolate. Now what should we do with the rest of the time? Then, inspiration struck – I asked him to play teacher, and to teach the two teaching assistants to recite the Heart Sutra. The child accepted this task very seriously, and played the role of the teacher with notable patience.

Having settled the child, I returned to the rest of the class. What should I do next? Teach? Yes, but not teaching knowledge. Rather, it was time for some counselling. I began a chat with the class, telling them that the high-IQ child was unable to control his emotions, and would need to mature further before he could learn to do so. I also pointed out that the other students were more fortunate than the child, and therefore they needed to be more understanding of his difficulties; more accommodating and more supportive. The students sat there with their eyes wide open, listening attentively and patiently.

The teaching day ended soon after that, and all the pupils' parents arrived. I reported the day's events to the boy's mother, and asked her to speak to him about the need to obey rules in class.

On the fifth day, it was time to assess the pupils and to prepare for their graduation that afternoon. The high-IQ child appeared calm – possibly because of the puzzle toy he was holding. How well would he do in the assessment, I wondered. To my surprise, he answered fully half the questions. In one of the assessment tasks, the students were asked to talk about dinosaurs. They were to prepare these "reports" by working in groups, then to make their presentations in front of all the parents and other students. When it was his turn to speak, the child with the high IQ talked calmly about how the dinosaurs became



extinct, and everyone listened attentively. After his presentation, one of the students raised his hand and said he was unable to understand the child's accent. The child's reaction? He politely asked the audience's permission to make his presentation again in Putonghua. And he proceeded to do so, speaking fluently in Putonghua. In the end, I invited him to speak about the extinction of dinosaurs as the closing act of the graduation performance.

And that ended our summer course. What do you think? Who managed to show patience during our time together? I think we all did.

Perhaps you're thinking that this was merely a five-day event, and wondering if we could have been so patient in a regular school class. Would we have the room for such flexibility during a normal class day? Further, would schools, teachers, parents and students be able to work together so well? Indeed, I applaud the parents and teachers who have to face high-IQ children every day: it isn't a walk in the park. Such children and their teachers all experience emotional turbulence. In our case, patience was exhibited by the two teaching assistants, the male teacher in the adjoining classroom, the prefect, the child's

mother and the child himself. It was simply a question of recognising the various opportunities and ways of expressing it. We all had to remember that everyone has a beautiful nature, everyone has compassion, and to cherish the importance of wisdom in our lives. That was the lesson I learned, along with the need to cultivate qualities such as generosity, patience, self-discipline and meditative awareness. These, I reminded myself, enable us to develop all the good that is inherent within us.

— Tina Ho (translated by Michell Wong)

拼湊一個我

撰文 小寶

每個人對自己總有一些看法及認為，
但是這些認為並不一定真實。
要真正瞭解自己，首先要學會如何看

台灣懇丁的一間旅館內，牆上有一片黑板，上面寫著“Before I die, I want to _____”，邀請旅客完成句子。旅客之一的我一見到便立即上前看看別人寫了什麼，我相信各個答案的背後都有一些故事。

今次的題目令我想起這塊黑板。每個人對自己總有一些看法及認為，隨著年齡的增長，它們可能是愈積愈多。在成長的過程中，這些認為是怎麼形成的，而我們又認識自己多少呢？帶著這些問題，我採訪了四位年青人對自己的看法，訪問的對象，有的是學生，有的是在旅途上認識的年青人，有的曾參與「開心禪」課程。和墾丁旅館的管理人一樣，我邀請他們玩一個文字填寫遊戲：I am young and _____。（我年青，而且我_____）。

假如要我回答，我會怎樣答呢？年輕的我可能會答：「不用想太多」。當時的我似乎沒有現在的年青人那麼多想法。社會一直鼓勵我們用功讀書，然後找工作、結婚、生孩子、照顧家庭，諸如此類……從小到大我好像都沒有什麼理想，唯有跟著大部分人的腳步去讀書、工作、進修，算是一個勤奮認真之人。

但不知從何時開始我對自己十分不愛惜，尤其在工作上，嚴己嚴人，有一種吃力不討好的感覺。外在發生的種種事情，令我對自己存在的價值一時提高一時貶低。到底出了什麼問題呢？

細察後，我發現問題有三：

第一，不願意接受別人的批評。

如果有人跟我說話時用語不太友善，我就認定他們是針對我，然後會想很多改進的辦法及回應，希望得到別人的認同。

第二，怪罪別人。

心裡常常埋怨為什麼我為別人付出，別人卻不曾為我付出？若有朋友或同事提出要求，自己會緊張地為他們完成我心目中認為他們的

需要。事情完成後，發現他們毫不在意時，我便會生起無明的悲憤，會覺得被排斥，亦會胡亂猜測別人不愛惜我。我會挑剔其他人，別人不依從我的方法做事，就認為他們做得不夠好，漸漸地亦會對他們在用語上不太友善。

第三，喜歡批評自己。

我對自己的批評特別多，想完美地符合各人的要求，內心不自覺地與別人比較。一方面，我知道我是非常幸運的，家人、朋友和同事都很疼愛我，另一方面，由於完美主義的想法，令我感到自己不足夠，因而不能感受到內在的平靜。

大家發現了沒？其實這三個問題都是同一個問題的不同面向：事實上，我真的很在意「我」，別人怎麼看我，我怎麼看自己。

剛開始學習佛法時，我嘗試用禪修來平靜自己，但發現禪修並不能令我突然變得平靜或把所有事物都變得更美好。但是，透過禪修，卻可以看見自己對自己的一些想法，慢慢認識到這些想法並不是真正的我，就好像逐步在重新認識自己。好像王家衛先生《一代宗師》裏的一句對白：真正的功夫是見自己，見天下，見眾生。

在學習過程中，不但要禪修，更重要的是建立正見。要有一個清楚的學習方向，然後儘量讓自己走入人群中，而不是排斥自己或他人。如果在練習的過程中，發現自己思想狹窄，或逃避循環發生在生活或工作上的各種事情，只沈迷在自我世界中，便注意不要批判自己。若情緒生起變化，看著它，儘量在覺知當中。重要的是，遇到問題時，提醒自己不要怕，要有耐性，凡事都有出路。

跟這班年青人做訪問，令我對他們多些了解，亦令我有機會更加了解自己。但願這批年青人，能夠活在覺知中，感受和接受生命的每一刻。感謝你們的參與！

我年青，而且我迷惘

「作為一個將要畢業的學生，我對自己的前途感到迷惘。我有時會判斷自己，尤其是當我學業成績不理想時，或當我想東想西時。有時候，要放下真不容易。」

—— Jenny, 20歲，學生（翻譯自英文）

我年青，而且我充滿活力

「我愛自己，因為我明白我是獨特的。並不是因為我比別人好，別人也不比我好。我今年26歲，心態卻像是18歲。我每天都求上進，不論是精神上或是身體上。我的要求是：今天要比昨天強。」

—— Cynthia, 26歲，非牟利機構工作者
（翻譯自英文）

我年青，而且我探索中

「我想尋覓一些新挑戰，想有一些新的體驗。我一直以為只要努力，我想做的都是可以做到的，深信努力都會有回報。有時盡了很大努力，卻不懂得放手。現在的想法是：要努力，但不會給自己太大的壓力，亦要接受有一些東西是做不到的，不能強求。例如，我不久前在英國工作，但最近由於英國脫歐政策，雖然我盡了很大的努力去爭取長期工作證，最終亦要返回香港。所以有些失落感，有些不甘心的感覺。現在人已身在香港，但卻想回英國。我知道，如果不接受這個事實，會令自己很辛苦。」

—— Jolly, 32歲，社會環境顧問

我年青，而且我不確定

「工作上的狀態是不確定的，一時會做兼職，一時會做項目。我想在不同的崗位，做一些不同性質的工作。將來會做什麼或是什麼人，現在都不知道。在校園生活這些年頭，其實生命接觸面不多，經歷很少。透過不同的工作，可以去體驗不同的生活，去探索及感受人生。」

—— Sean, 24歲，藝術工作者

PUTTING ME TOGETHER

Text Siu San Translation Chen Zhijun Photography Sim Chi Yin

We all have views and beliefs about who we are, yet these views may not be true. To really understand ourselves, we need to learn how to look



A guesthouse in Kenting, Taiwan, has a board on its wall, with the words, "Before I die, I want to _____" written on it. It invites its guests to complete the sentence. When I last visited, I spent some time reading what was on the board, curious about what others had written.

The topic of this article reminds me of that board. We all have views and beliefs about ourselves. As we age, these views may accumulate. But how are they formed in our growing-up years, and how well do we know ourselves? With these questions, I asked four young people what they thought of themselves. Among them was one I met while travelling, and one a fellow student of meditation. I invited them all to complete the sentence, "I am young and _____".

If I had to answer this question, what would I have said? In my youth, I would probably have said: "No need to think so much." Compared to the young people now, I didn't have much of an opinion about anything. Social conventions dictate that we study, find a job, get married, have children, take care of our family, and so on. I did not aspire to something different, so I just did what society expected – I studied, got a job and tried to improve myself. I consider myself a hard-working and serious person.

Yet, somehow along the way, I became quite hard on myself, especially at work. I expected a lot of others and of myself. I constantly felt like I gave more than I received. Along with life's ups and downs, my self-worth also went up and down. What had gone wrong?

I realise there were three problems:

One, I could not tolerate criticism.

If someone were to use a less than friendly tone of voice with me, I would immediately take that as an attack or criticism. I would try very hard to defend myself or do better, so as to prove my critics wrong.

Two, I liked to blame others.

I felt I was doing a lot for others, yet no one was looking out for me. If friends wanted something from me, I would jump to please them and give them what I thought they wanted. Afterwards, if I felt I didn't receive the appropriate appreciation for my effort, I would be really upset,

and imagined that my friends were being unfair to me and did not care about me. I was very critical. If other people didn't do things my way, I would be disapproving and not be as friendly with them.

Three, I liked to criticise myself.

I was especially critical of myself. I wanted to perfectly meet other people's expectations, and liked to compare myself with others. Part of me knows I am lucky, and much loved by my family, friends and colleagues. But being a perfectionist, I felt I was constantly falling short. There was always something missing and I could not be at peace.

Perhaps you've already noticed: these three problems are only different aspects of the same issue: I am really, really bothered by how others see me, and how I see myself.

When I first started learning the dharma, I tried to find peace through meditation. But I realise meditation won't bring me immediate peace, or make everything better. However, through meditation, I began to see the ideas I have about myself, and slowly understand that those ideas aren't really true. It's as if I am rediscovering myself. One line in the Wong Kar-wai film, *The Grandmaster*, says it well: a kung fu master goes through three stages – first they see the self, then the world, then all sentient beings.

In this journey, meditation is important, but so is the "view" – that is, the right understanding of the dharma. I set a clear direction for myself, and try to engage with others without judging myself and others. If in the process I become narrow-minded, or get lost in my own world to escape from the drudgery of the daily routine, I am careful not to be hard on myself. If and when emotions arise, I watch them, and try to live with awareness as much as I can. Most importantly, when I meet with problems, I remind myself not to be afraid and be patient, because all problems have a solution.

Through these short interviews, I got to know these young people a little better. They also gave me a chance to know myself better. May these young people learn to live with awareness, embracing all that life brings. Thank you for your participation!

I AM YOUNG AND LOST

"As a student who is going to graduate soon, I feel lost about my future. I judge myself sometimes, when I don't do well at school, or whenever I think too much. It is sometimes not easy to let go."

—Jenny Yau, 20, student

I AM YOUNG AND FEELING GREAT

"I love myself because I understand that I'm special. I'm not better than others, and nobody else is better than me. I'm 26 but I feel like I'm 18. I strive for daily progress, mentally and physically. Every day, I want to be better than yesterday."

—Cynthia, 26, working in an NGO

I AM YOUNG AND EXPLORING

"I want new challenges and new experiences. I've always believed that hard work will be rewarded, and that I would always get what I want if I worked hard for it. Sometimes I go overboard and don't know how to let go. Now I still work hard, but I try not to give myself too much pressure; I should accept that some things just cannot be. For example, until recently I was working in the UK, but because of the Brexit policy changes, I could not get a working visa and had to come back to Hong Kong. So I feel a little lost and upset. I'm here in Hong Kong, but I still want to go back to the UK. I know that if I don't accept this, I would only be making things hard for myself."

—Jolly, 32, social and environmental consultant
(Translated from Chinese)

I AM YOUNG AND UNCERTAIN

"My work is never stable. Sometimes I work part-time, sometimes in a project. I want to try out different roles and do a variety of work. I don't know what I will do or what I will be in future. During the years in school, I didn't have many life experiences outside of the campus. Now through these different jobs, I can have different experiences and explore what life offers."

—Sean, 24, works in the art and cultural sector
(Translated from Chinese)

愛與慈悲的力量

翻譯 馮光至

攝影 祁小玲

2016年9月，詠給·明就仁波切在香港伊利沙伯體育館舉行了兩場演講，座無虛席。以下是第二晚演講的摘要。他向眾人開示了認識我們美妙而珍貴的本性的重要性，並帶領在場人士做了一些禪修練習

歡迎大家。我們濟濟一堂，聚集在這個禮堂內，是由於愛與慈悲的力量。而我們至今仍然活著，也是由於愛與慈悲的力量。你們相信嗎？

愛與慈悲的力量非常強大，比原子彈的威力還要強大。在這世上，我們互相依賴，彼此息息相關，我們是群居動物，若要生存，在此刻，在此禮堂中，在這張椅子上，我們便得依賴他人。全賴其他人——你的朋友、家人、社會、世界，我們才可以在此。

然而，當今世上很多人都抱怨，說世道惡化，人心不古。為甚麼？

科學家說，假如我們擁有十種特質，一種壞的，九種好的，我們通常只見到壞的那種特質，並誇大了它的影響性。

舉個例子：倘若你開電視觀看新聞，你大多數時間都看到壞消息。為甚麼？因為壞消息不常見，人們看電視新聞時會留意壞消息。其實，我們周遭有很多美好的事情發生，甚麼時候都如此，而且我們內心也有很多好東西。但正由於有這麼多好東西在我們周遭和內心，它們便變得平平無奇。因此，電視上若出現好消息，沒有人會有興趣。我們的大腦是個「變化探測器」——它會留意不尋常或獨特的東西。

我們最需要做到的，是認識我們內心的好東西。假如你有一隻手錶，但你不知道它是手錶，那麼這隻手錶對你來說便毫無用處——你無法用它來知道時間。

讓我們假設你家中有三公斤鑽石，碩大無朋的鑽石，然而你卻在外乞討食物，過著如無家可歸般的生活。也許你的家並不太好——也許它位於高山上，屋頂漏水，沒有空調。有人問你：「為何你要乞討食物？」你會說：「我很窮，沒有足夠食物吃，所以便乞討食物。」但你的朋友說：「不，不。你很有錢呢，因為你擁

有鑽石。」最初你並不相信，但你的朋友說：「讓我幫助你看見你自己的鑽石吧。」

於是，你的朋友前去你家，指著你的鑽石說：「看，這些就是你的鑽石。」起初你會十分驚訝，但慢慢地、慢慢地，你開始相信你真的擁有鑽石。你拿了一粒小鑽石，換了一間大屋，並把你那三公斤鑽石搬進大屋內。現在，你有一個大雪櫃，有一個大廚房，並有很多菠蘿包。你的生活因而變得美好。

這個人經歷了兩個階段。起初，他乞討食物；後來，他的生活變得美好。哪一個人較富有？乞討食物的，還是住大屋和有很多菠蘿包的那個？

答案是：兩個都同樣富有。這個人的家中一直都有鑽石，問題只是他認不出它們而已；儘管如此，他當時是富有的。

面對困難，便會學習

在我們的禪修傳統中，我們相信每一個人的本性都美善，我們叫它作「本初善」。你們每一位都比自己想像的更能幹，更聰明，更靈巧。但是，我們通常都不這麼看；我們不相信，我們也不多談論。

這便把我們帶到一種叫作「好話療法」的技巧。有時在家庭中，丈夫與妻子，或孩子與父母，任何時間都在爭吵，已變成了一種習慣模式。他們每天相遇，便開始爭吵。大多數爭論都只是為了小事。一個人可能說：「不要把這瓶水放在這兒，要放在那兒。」另一個人則說：「不，不，不，不是那兒，它應當放在這兒。」「不，我告訴過你，它在這兒不好，應當放在那兒。」他們生彼此的氣。當然，背後尚有很多

其他問題，例如害怕丟臉。

其實，把瓶子放在這兒或那兒都可以，兩個地方都沒問題。但我們對每個決定都故意刁難，我們的交談便變得敵對。在「好話療法」中，兩夫婦坐在一起，在大約三十分鐘內，他們努力找出彼此的優點。他們會想起初相識的時候，關係好的時候。「啊，我現在記得為甚麼喜歡你了，你有這個特質。」諸如此類，彼此談論對方的優點。當我們看見並意識到自己的優點，這些優點便會在生活中顯現出來。

有時候，我們在面對一個問題時，便會發現到自己的強項與智慧。舉個例子：假若你去散步，不知不覺迷了路，而你走到一道牆前，你會怎麼做？你可能会拿起你的背囊，拋到牆的另一邊。為甚麼？因為那樣你便要被逼攀過這道牆，你會盡力這麼做。你會用盡你一切的知識、智慧、能力、技巧，而你最終總有辦法，可以攀過那道牆。

我們面對困難時，便會學習。我們通常都不喜歡犯錯，但若不犯錯，便不會成功。當然，重複犯錯也注定不會成功。

我現在談論的東西十分重要，我是在說我們的本初善。我們每個人的內心都擁有這美妙的本性。我們全都是好人；不只是好人，而且是好心的人。我們全都擁有技能、力量、智慧、覺知。這些好東西全都在我們自身之內。我們必須相信這點。若你相信，你便會像一朵花般綻放，你的正能量便會向四面八方散播，感染你的朋友、你的家人和社會，甚或整個宇宙。即使不是宇宙，那麼或者是香港吧。加油！若你能感染三個人，而他們每個人也感染另外三個人，一直下去，那麼正能量的感染力便會散播開去。

今天的演講主題是：「愛與慈悲的力量」。



你可能會問：這份愛與慈悲從何而來？我給你介紹你的愛與慈悲好嗎？

愛與慈悲一直都與你同在，一天二十四小時沒離開過你。這是你的本質。覺知一直與你同在；同樣，愛與慈悲也一直與你同在，它是我們本初善的一部分。我們必須發現自己的三公斤鑽石。鑽石我當然是說笑，但其實你們的內心有一樣比鑽石更珍貴的東西，是你一天二十四小時都擁有的愛與慈悲，但你未必意識到，我們因而出現了很多問題，若我們無法意識到某種美德，它對我們便毫無用處。

你可能想知道：「假若我一天二十四小時都擁有愛與慈悲，那為甚麼我不是任何時間都感覺到呢？」我現在給大家五分鐘時間討論。「一天二十四小時都與我同在的愛與慈悲，感覺是怎樣的呢？」我們昨天談覺知，而覺知就是知道。愛與慈悲是一種感覺，對不對？你們現在便要找出這種感覺在哪兒。討論的題目是：若愛與慈悲一直都與你同在，那種感覺是怎樣的呢？

〔台下觀眾討論〕

好啦，剛才的討論如何？好？一般？不好？現在，你們有多少人想我給你們介紹你們自己的愛與慈悲？〔舉手〕介紹……已完成。你們明白嗎？我剛才向你們提問時，你們全都舉手，對不對？你們全都想我給你們介紹你們的愛與慈悲，對不對？那種想我給你們介紹自身愛與慈悲的感覺，本身就是愛與慈悲。

渴望快樂的心

愛與慈悲的本質是甚麼？慈愛的本質是渴望快樂。我們想快樂，我們想看見和感覺到快樂，而悲心的本質則是我們不想受苦。你們今晚為何而來？因為愛與慈悲。你們在乎，你們想對自己仁慈。這便是你們今晚前來的原因——去幫助自己，改善自己，改造自己。這還不止，你們也邀請了你們的朋友和家人前來，你們想他們聽這個講座。那就是愛與慈悲。

我們一天二十四小時都擁有這份愛與慈悲。每個動作，每眨一眼，每次呼吸，都是在

尋求快樂。我在各位身上看到這點。你們有些朋友這樣坐〔仁波切模仿某個姿勢〕；數分鐘後，你這樣坐〔模仿另一個姿勢〕。因為假如你這樣坐得太久，會令你受苦，於是你改變姿勢。每一次你轉變……好啦，快樂！但快樂的外因，以至痛苦的外因，都不斷改變；它們是無常的。於是你不斷轉換姿勢。你每一個動作，都是愛與慈悲的顯現。

你通常都看不見它，也認不出它。事實上，我們所有思想與情緒，我們無論想做甚麼，全都是愛與慈悲的顯現。在我們的思想與情緒背後，即使在壞情緒背後，都有愛與慈悲。但我們無法認出我們這種更深層的愛與慈悲。記得我們的猴子心嗎？我們的猴子心把愛與慈悲轉化為表層的我執、自私、仇恨。但若你走到深處，便會發現真正的愛與慈悲。

自製痛苦的因

現在我要教導你如何認清自己天生的愛與慈悲，並把它擴大到他人。這需要練習，並不容易。即使我們認清了它，還是會忘掉。即使我們誠心想把它擴大到他人，我們還是會忘掉，還是會遵從舊有的陋習。我們必須一步一步去練習。

我們可以由自己開始，又或是一個我們喜歡的人，因為有時候我們無法在自己身上體會到愛與慈悲。有時候我們會討厭自己，對不對？我們可能會覺得「我不好」、「我不夠好」或「我很失敗」。當你有這些感覺，便很難在自己身上培養愛與慈悲。你可以選擇一個你喜歡的人，但不是一個和你有強烈感情的人。例如，不是我們的丈夫或妻子、男女朋友，或父親母親……有時候我們最愛他們，但也最恨他們。對於我，外婆是最佳選擇。可能對你也是，你可以選擇你的祖父或祖母，又或者如果你年紀比較大一點而有孫子的話，可以是孫子。又或是一隻狗或一隻貓。你開始時要找一個這樣的有情生物，你喜歡的，但不能與他有強烈情緒。又或者你可以由自己開始，這也是可以的。對於有些人來說，由自己開始比較容易。總之悉隨尊便。

現在我們便一起練習吧。首先，把你的覺知帶到身體。換句話說，你要感到你身體放鬆。通常我們的心都在雲遊，不在身體內，在過去與未來之間來回跳動，而不是活在當下。如何可以把你的心帶回身體呢？你只需感受身體發生甚麼，只此而已。只需感受，感受體內的重量，然後嘗試放鬆身體。若你無法放鬆，便接受你無法放鬆吧，這已表示你正在放鬆。

請你閉上眼睛。首先，放鬆身體。嘗試放鬆你的肩膀，你的肚子，由頭到腳放鬆全身，並感受你的身體。感受你放鬆的身體，感受身體的重量，然後放鬆。放下過去，放下未來，只需此時此處與你的身體同在。現在，慢慢地問你自己一個問題：你真正想要甚麼？你想快樂，你想達成目標，你想一星期七天、一天二十四小時都快樂。你想每時每刻、每次呼吸、每眨一眼都快樂。但有時候，你不知道快樂的真正原因是甚麼。

你喜歡的人或動物，與你都是一樣。你的祖父、祖母、孫子或貓兒，雖然有時候都不知道快樂的真正原因，但他們都渴望一星期七天、每天二十四小時都快樂。

我們想快樂，但我們可能會製造自己痛苦的因。由於無知，我們有時會做出與理想背道而馳的事。這就像手中拿著一個槌子，用它來打自己的頭。現在，請許個願，祈願我以及我所愛的某人，都得到快樂，以及得到快樂的真正原因。現在，請慢慢張開你的雙眼，並繼續安住於你的身心。

剛才覺得如何？這個練習做得好嗎？或者只是一般？若做得好，好呀！若做得不太好，也好呀！為甚麼？因為即使你失敗，你仍然是往正確方向邁進了一步。我告訴過你，可以從失敗中學習，對不對？假若你失敗了，那表示你嘗試過。若你沒嘗試過，便不會失敗。你嘗試過呢！

這個禪修練習，你開始時無需有任何感覺。最重要的是你想培養愛與慈悲，而你也嘗試去做。這個渴望和努力，將會帶領你獲得真正的愛與慈悲。

下一步，你需要擴大這份愛與慈悲。下一步是把它擴大到一個你既不喜歡也不討厭的人。

你可以想到這樣的人嗎？若你想不到任何人，就選擇在場某個人吧。穿著綠色恤衫，或紅色恤衫，或藍色恤衫的那個人。像你一樣，那個人也渴望快樂，也不想受苦。每個動作，每次呼吸，每眨一眼。事實上，我們全都像兄弟姊妹，像一個大家庭。我們衣著不同，我們的髮型不同，我們的年齡不同，甚至我們說的語言和吃的食物都可能不同。有些人愛吃菠蘿包，有些人不喜歡。但在內心深處，我們全都一樣——我們都渴望快樂，我們都不想受苦。

但有時候，我們不知道快樂的真正原因。你拿著一個槌子打自己的頭，然後你說：「誰？誰這樣做？這個槌子從哪兒來？」其實，是你的手拿著槌子，但你並不知道。我們都渴望快樂，但有時候我們卻製造了令自己痛苦的因。我們遵從猴子心、仇恨之情、心靈表層。我們傷害他人，製造很多問題。請你們回家後做以上的練習，作為功課。

男人和棒的故事

現在我教導你們一個困難的禪修——你要做愛與慈悲的禪修，而對象是一個你不喜歡的人。你可以想到一個你不喜歡的人嗎？如果可以，你便可以做這個禪修練習。假如沒有任何人你不喜歡，也許你可以找到一個在另一個國家的人，又或一個政客。這個練習是：嘗試觀想這個人跟你一樣，他或她也渴望快樂，每個動作、每次呼吸、每眨一眼都如是。

我現在告訴你們一個故事。我年輕時，家父住在尼泊爾加德滿都附近的高山上。很多人前來聆聽家父的教誨。有一天，兩個前來聆聽教誨的男人打架，兩人互毆。有一晚，大約七時，家父和我正在吃一種西藏湯麵時，其中一個男人前來請教家父，想知道如何控制自己的憤怒。家父細聽他的話，然後問那男人：「為甚麼你恨他？」那男人說：「因為他打我，所以我恨他。」家父說：「呀，也許你應恨那根棒了，真正打你的是那根棒。」那人說：「哈！我並非愚蠢，這種教誨對我是沒有用的。那根棒只是一根棒。是那男人控制那根棒呢。我不會恨

那根棒，我會恨那男人。」家父細聽後便說：「噢，那也許你應當恨那些情緒，那個消極的自我，那個人心內的那個我執和自私情緒了，因為那個人給一堆壞情緒控制著。」

有時候，這也發生在你身上，對不對？你憤怒時，即使你不想憤怒，你仍是會有這種壞情緒。你可能說：「不，不，不。今天我不會憤怒。我要友善，我會微笑。」然後，你又感到憤怒了。情緒一旦到來，我們便無法控制它們。因此那個人便給壞情緒控制了。如果你真的要恨，那便恨那個人內心的自我吧。事實上，那個人與我們一樣；那個人犯了很多錯誤，其實是由於心情不好。

但那並非表示，我們練習愛與慈悲時，我們便永不會指出他人的錯誤；那並非表示，當他人做了錯事，我們便要大笑，並說他們做得對。不是這樣的。愛與慈悲的目的是利益眾生。當一個人傷害其他很多人，那人也在傷害自己，那人並不快樂。因此，你可以阻止那行為，你可以質疑它，為何不這樣做？但我們必須以慈悲、以智慧來質疑那行為，不要只是說：「壞蛋！壞蛋！狗！」要說出原因，說出為甚麼和怎麼樣，向那人解釋。這樣，他便會覺得比較容易接受，他的心便會開放得更多。但假如你只是辱罵他，那只會製造更多問題。

我們現在將會練習這個禪修。請你閉上雙眼，保持脊椎垂直，把覺知帶到身體，放鬆你的身體。現在，請你想起一個你不喜歡的人。那人就像你一樣——他或她渴望快樂，不想受苦，但並不知道快樂的真正原因。也許他或她有時候會跟隨我執和壞情緒，並受困於無明。現在，為那人發出祝願，希望他或她得到快樂，並知道快樂的真正原因。

現在完成了。怎麼樣？你們有多少人喜歡這個禪修技巧？（觀眾有些人舉手）不太多。我不驚訝，這是頗困難的。

最後的練習是，我們會把我們的愛與慈悲，擴大到一切眾生。這個禮堂內的每一個人跟你一樣，渴望快樂，不想受苦。不止在這個禮堂，也包括整個香港、整個世界、一切眾生——他們都渴望快樂，每個動作、每次呼吸、每眨一眼。然後我們祝願：「願一切眾生都得到快樂

和快樂的因。」可以嗎？今次，我們會用音樂來一起禪修。你可以默想這首歌的意義。現在請閉起雙眼，放鬆身體。請感受自己把你的愛和慈悲擴大到一切眾生，願一切眾生都得到快樂，並知道快樂的因。

（一首歌正在播放，中文歌詞如下）

願一切有情具樂及樂因
願一切有情離苦及苦因
願一切有情具喜及喜因
願一切有情遠離怨親愛憎常住大平等捨

好，我們完成了。感覺如何？我會給你們功課，好嗎？功課是，由今天開始，若你有空，便每天欣賞三件事物。你可以做到嗎？任何關於你的生命、關於他人、關於世界的事物……任何事物。只需是簡單的事物。今天我有呼吸，我仍然生存，真美妙。你有呼吸，你有這個身體，真美妙。我有這對美妙的眼睛，我可以看見這個美妙的世界，真美妙。又或者，我今天吃了菠蘿包，真美妙。又或者，我今天與家人過得很開心。任何事物，你生命中的三件事物。把它們寫在一本簿上，每天寫下三件事物。然後，你便會看到你生命中的美好事物，你便會愈來愈快樂，你便會愈來愈滿足。你便會驚訝於愛與慈悲的力量。好嗎？這只需要三分鐘。你也可以把它們記在你的手機。乘港鐵、的士、巴士，甚至在廁所內。為何不可以呢？這是你的功課。

我今天的演講快要結束了。我希望你們每一個人都可以把這個信息銘記於心，並把它應用出來，在你的生命中，與朋友、家人、同事一起時。努力與你的同事建立友誼吧。在社會中，在一群人裏，在一家公司內，最重要的東西是友誼。若你擁有友誼，你的工作便會水到渠成，獲得成功。但若你把工作放在最優先位置，反而把朋友看得次要，那麼工作便會沒那麼成功。不只在公司內，在家庭裏也如是。努力與你的子女、你的丈夫妻子、你的男女朋友、你的祖父祖母成為朋友吧。好嗎？多謝各位。

THE POWER OF LOVE AND COMPASSION

Transcription Matina Tse and Rita Mak Photography Roy Lee and Kay Kali

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 second night, in which he tells us the importance of recognising our wonderful, precious nature, and takes us through some meditation exercises

Welcome everyone. We all are here, together in this hall, because of the power of loving-kindness and compassion. And we have stayed alive until now because of the power of loving-kindness and compassion. Do you believe this?

Loving-kindness and compassion is very powerful. It is more powerful than the atomic bomb. In this world, we depend on one another and relate with one another. We are social beings. In order to survive, right now, here in this hall, on this chair, we depend on others. Because of others – your friends, family, society, the world – we are here.

But nowadays, many people complain that the world is getting worse and people are bad. Why?

Scientists say that if we have 10 qualities within us, and one is negative while nine are positive, we normally see only the negative quality and we exaggerate that quality.

For example, if you turn on the television to watch the news, what you see most of the time





“ You all are more capable than you think you are, smarter than you think, and more skilful than you think. But, normally, we don't believe it, and we don't talk about it much. ”

is bad news. Why? Because bad news is unusual. People pay attention to bad news on TV. Actually, there are a lot of good things happening around us, all the time, and a lot of good things within us. But because there are so many good things happening around and within us, they become normal and usual. So no one is interested when good news comes on the TV. Our brain is like a "change detector" – its attention goes to things that are unusual or unique.

The most important thing is for us to recognise the good things within us. If you have a watch but you don't know that it is a watch, then the watch will be useless to you – you cannot use it to tell the time.

Let's say you have three kilos of diamonds at home, really big ones. Yet you go out to beg for food, and live as if you are a homeless person. Perhaps your home is not very nice – maybe it's in the mountains, the roof is leaking and there is no air-conditioning. Someone asks you, "Why are you begging for food?" And you say, "I am poor. I don't have enough to eat, so I am begging for food." But your friend says, "No, no. You are very rich because you have diamonds." At first you do not believe it. But your friend says, "I will introduce you to your own diamonds."

So your friend goes to your home and points out your diamonds: "Here, these are your diamonds." At first you are very surprised. But slowly, slowly, you begin to believe that you do in fact own diamonds. You exchange one small diamond for a big house and move your three kilos of diamonds into the big house. Now you have a big refrigerator and a big kitchen, with lots of *bo lo bao* (pineapple bun). And your life becomes wonderful.

There are two situations with this person. First, he was begging for food; later, his life became wonderful. Which person is richer? The one begging for food, or the person in the nice house with lots of *bo lo bao*?

Both are equally rich. This person had diamonds at home. The problem was he did not recognise them. But still, he was rich.

Facing problems, we learn

In our meditation tradition, we believe that we all have a good nature, what we call basic goodness. You all are more capable than you think you are, smarter than you think, and more skilful than you think. But, normally, we don't look at it this way, we don't believe it, and we don't talk about it much.

This brings us to what is known as "positive talk" therapy. Sometimes in the family, the husband and wife, or the child and parent, argue all the time and it becomes a habitual pattern. Every time they meet, they begin to argue. Most of the arguments are about small things. One person may say, "Don't put this bottle of water here, put it there". The other person says, "No, no, no, not there. It should be here." "No, I told you, it's no good here, it should be there." They get angry at each other. Of course, there are many other issues operating in the background, like the fear of losing face.

Actually, it's OK to put the bottle here, or there. Both places are OK. But we pick on every decision, and our conversations become negative. In "positive talk" therapy, the couple sit down together, and for maybe 30 minutes they try to recognise the goodness within each other.

They think about when they first met, when the relationship was good. "Ah, I remember now why I like you, you have this quality." And so on, talking about the positive things in one another. When we see and recognise the positive within us, then that positive quality will manifest itself.

Sometimes we discover our strength and wisdom when we face up to a problem. For example, if you go for a walk and somehow get lost, and come to a wall, what do you do? You might take your backpack and throw it over the wall. Why? Because then you'll be forced to climb over the wall. You will try your best to do it. You will use all your knowledge, wisdom, capability and skill, and somehow you will be able to go over the wall.

When we face problems, we learn. Normally people don't like mistakes, but without mistakes there is no success. Of course, repeating the mistakes also means there will be no success.

What I'm talking about here is very important. I am talking about our basic goodness. We all have this wonderful nature within us. We are all good people. Not just good people, but good-hearted people. We all have skills, powers, wisdom, awareness. All these good things are within us. We need to believe this. If you believe it, you will bloom like a flower and your positive influence will radiate, to your friends, your family and society, and maybe to the whole universe. If not the universe, then maybe Hong Kong. *Jiayou* (a term of encouragement)! If you can influence three people, and each of them influences another three people, and so on, then positive influence will spread.

The title of today's talk is "The Power of Love and Compassion". You may wonder, where is this

love and compassion? Shall I introduce you to your loving-kindness and compassion?

Love and compassion is with you all the time, 24 hours a day. It's your basic quality. Awareness is with you all the time. Similarly, love and compassion is with you all the time. It is part of our basic goodness. We need to discover our three kilos of diamonds. I am joking about the diamonds of course, but in fact you have something within you that is more precious than diamonds. You have loving-kindness and compassion with you 24 hours a day, but you may not recognise it. That's why we have a lot of problems. When we don't recognise a virtue, it is of no benefit to us.

You may wonder, "If I have loving-kindness and compassion with me 24 hours a day, why don't I feel it all the time?" I will give you five minutes to discuss among yourselves, "What is this feeling of love and compassion that is with me 24 hours a day?" We talked about awareness yesterday, and awareness is knowing. Love and compassion is a feeling, right? So now you have to find out, where is this feeling? The discussion topic is: if love and compassion is with you all the time, what is that feeling?

[discussion among audience]

OK, how was your discussion? Good? So-so? Bad? OK, how many of you want me to introduce you to your own love and compassion? [show of hands] The introduction is... already finished. Do you understand? When I asked you the question, you all raised your hands, right? You all wanted me to introduce you to your love and compassion, right? That feeling of wanting me to introduce you to your loving-kindness and compassion is loving-kindness and compassion.

Looking for happiness 24/7

What is the essence of love and compassion? The essence of love is a wish to be happy. We want to be happy, we want to see and feel happiness. And the essence of compassion is we don't want to suffer. Why do you come here? Because of loving-kindness and compassion. You care, and you try to be kind to yourself. That's why you come here –

to help yourself, to improve yourself, to transform yourself. Not just that, but you also invite your friends and family to come. You want your friends and family to hear this talk. That's love and compassion.

We have this love and compassion with us 24 hours a day. Every movement, every eye blink, every breath, is looking for happiness. I see that in the audience. Some of you sit like this [mimes a position]. After a few minutes, you sit like this [mimes another position]. But if you sit like this for too long, it becomes a cause of suffering again, and you change your position. Every time you shift... OK, happiness! But the external causes of happiness, and suffering, always change; they're impermanent. So you keep changing position. Every movement you make is a manifestation of love and compassion.

Normally you don't see or recognise it. Actually, all our thoughts and emotions, whatever it is we want to do, all of it is a manifestation of love and compassion. Behind all our thoughts and emotions, even the negative emotions, there is love and compassion. But we don't recognise our deeper feelings of love and compassion. Remember our monkey minds? Our monkey minds translate love and compassion into ego, selfishness and hatred, on the surface level. But if you go deep down, there is genuine love and compassion.

Now I will teach you how to recognise your innate love and compassion, and expand it to others. This needs training; it's not so easy. Even if we recognise it, we forget it. Even when we really want to extend it to others, we forget, and we follow the same old habits. We have to practise step by step.

We can start with ourselves, or with someone we like, because sometimes we cannot recognise love and compassion for ourselves. Sometimes we hate ourselves, right? We may feel, "I'm no good", "I'm not good enough", or "I'm a failure". When you feel like this, it may be quite difficult to develop loving-kindness and compassion for yourself. You can choose someone you like, but not someone you have strong emotions towards. For example, our husband or wife, or girlfriend and

boyfriend, or our father and mother... sometimes we love them the most and we hate them the most. For me, my grandmother is the best choice. Maybe for you, too, you can choose your grandpa or grandma, or grandchildren, if you are a little older and have grandchildren. Or a dog or a cat. You need to begin with someone like that, someone you like but not with strong emotions. Or you can begin with yourself, that's also OK. For some people, starting with themselves is easier. So it's up to you.

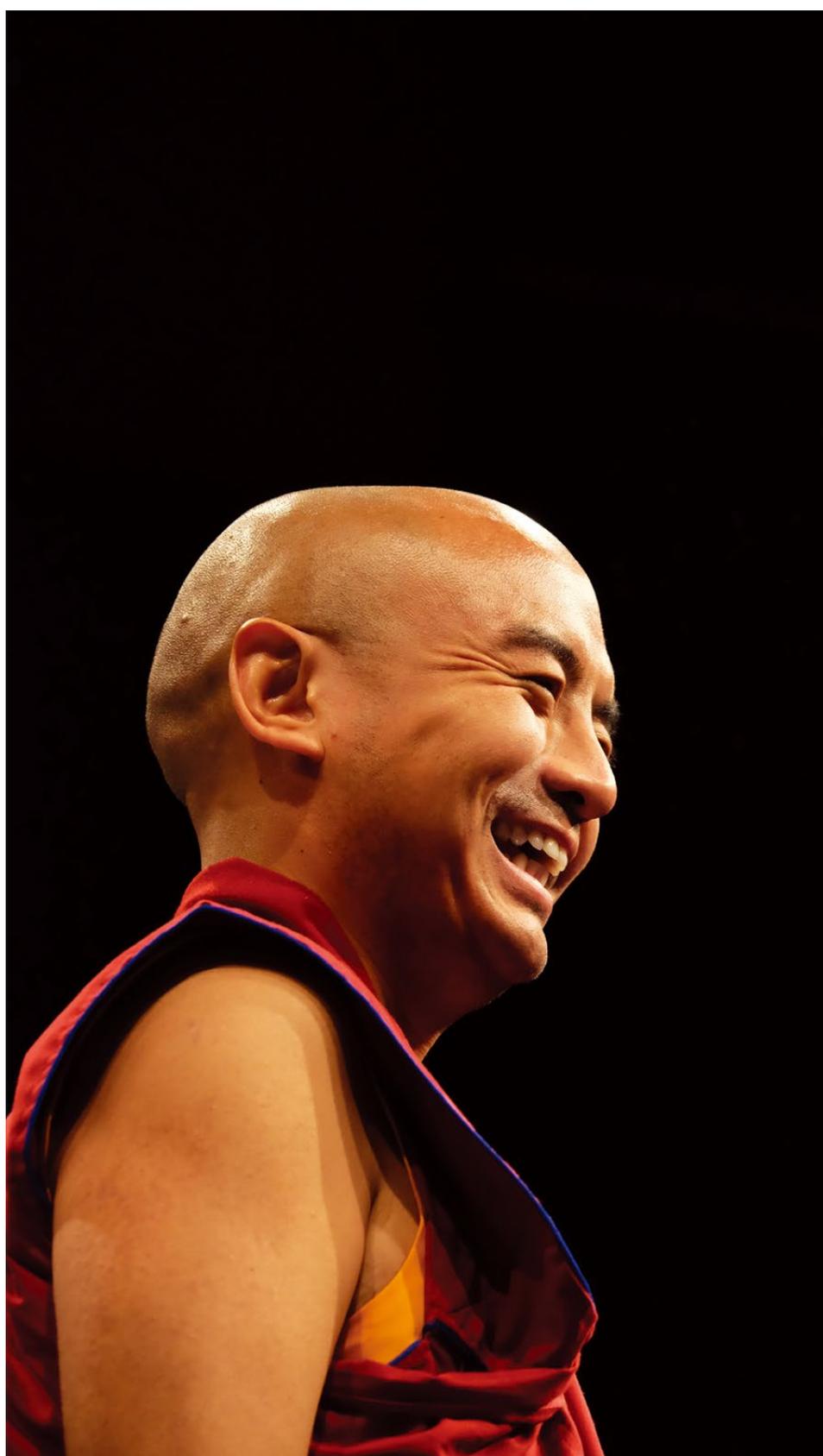
Creating our own suffering

Now we are going to practise together. First, bring awareness into the body. That means you need to feel your body relax. Normally our minds are up there, not in the body, jumping between past and future, not here in the present. How do you bring your mind into the body? You just feel what's going on in your body, that's all. Just feel, feel the gravity within the body, and try to relax your body. If you cannot relax, accept that you cannot relax, and that means you are relaxing.

Please close your eyes. First, relax your body. Try to relax your shoulders, your stomach, relax your body from head to feet, and feel your body. Feel the relaxation in your body, feel the gravity of your body, and relax. Let go of the past, let go of the future, and just be here with your body. Now slowly ask yourselves a question: what do you really want? You want to be happy. You want to achieve your goal. You want to be happy 24 hours a day, seven days a week. You want to be happy every moment, every breath, every eye blink. But sometimes, you don't know what the real causes of happiness are.

The person whom you like is the same as you. Your grandpa, grandma, grandchild or cat, wishes to be happy 24 hours a day, seven days a week, even though, sometimes, that person does not know the real causes of happiness.

We want to be happy, but we may create the causes of our own suffering. Because of ignorance, sometimes we do the opposite of what we want to achieve. It's like holding a hammer in your hand



and using it to hit your head. Now, make a wish that I, and someone I love, will have happiness and the real causes of happiness. Now, please, slowly open your eyes, and continue to rest your mind and body.

How was it? Did the exercise go well or was it only so-so? If it went well, good! If it didn't go so well, it's also good. Why? Because if you fail, it's still a step in the right direction. I told you that you can learn from failure, right? So if you failed, that means you tried. If we don't try, we will not fail. So you've tried.

For this meditation practice, you don't need to have any feelings at the beginning. The most important thing is that you want to develop love and compassion, and you try to do it. That wish and effort will lead you to genuine love and compassion.

Next, you need to expand this love and compassion. So the next step is to expand it to a person you neither like nor dislike. Can you think of someone like that? If you can't think of anyone, choose someone here. That person sitting there with a green shirt, or a red shirt or a blue shirt. Like you, that person also wishes to be happy and does not want to suffer. Every movement, every breath, every eye blink. Actually, we're all like brothers and sisters, like one big family. We dress differently, our hairstyles are different, and our ages are different, and maybe the language we speak and the food we eat may be different. Some people like *bo lo bao*, some people don't like it. But beneath all that, we're all the same – we wish to be happy, and we don't want to suffer.

But sometimes we don't know the real causes of happiness. You're holding a hammer and hitting your own head, and you said: "Who? Who did that? Where is this hammer coming from?" Actually, it's your hand holding the hammer, but you don't know that. We wish to be happy, but sometimes we create the causes of our own suffering. We follow the monkey mind, the hatred, the surface mind. We harm others and create a lot of problems. As homework, try the following exercise at home.

Now I will teach you a difficult meditation – you have to meditate on love and compassion

towards someone you don't like. Can you think of someone you don't like? If so, you can do this meditation practice. If there's nobody you don't like, maybe you can find someone from another country, or a politician. The practice is, to try and see that the person is the same as you, and that he or she wishes to be happy with every movement, every breath, every eye blink.

Story of a man and a stick

I will tell you one story. When I was young, my father lived in the mountains near Kathmandu in Nepal. Many people came to receive teachings from my father. One day, two men who came to receive teachings had a fight, and they beat each other up. One evening, around 7pm, when my father and I were having *thukpa*, a kind of Tibetan noodle soup, one of the men came to ask my father to give him some advice to control his anger.

My father listened carefully to what he said, and asked the man, "Why do you hate him?" That person said, "Because he beat me, so I hate him." My father said, "Ah, maybe you should hate the stick. What really hit you was the stick." That person said, "Ha! I am not stupid. This kind of teaching doesn't work for me. That stick is just a stick. That man was controlling the stick. I am not going to hate the stick, I am going to hate the man." My father listened carefully and said, "Oh, then maybe you should hate the emotion, the negative self, the ego and selfish emotion within the person, because that person is controlled by negative emotions."

Sometimes that happens with you, too, right? When you are angry, you have this negative feeling even if you don't want to be angry. You may say, "No, no, no. Today I am not going to be angry. I am going to be nice, I will smile". Yet, you get angry again. Once the emotions come, we cannot control them. So the person was controlled by negative emotions. If you really want to hate, then hate the ego within that person. Actually, that person is the same as us; when that person makes a lot of mistakes, it is out of negative emotions.

But this does not mean that, when we practise loving-kindness and compassion, we never point out mistakes. It doesn't mean that when people do something wrong, we have to laugh and say that they are right. It's not like that. The goal of loving-kindness and compassion is to benefit. When one person harms many other people, that person is also harming himself or herself. That person is not happy. So if you can stop that action, if you can challenge it, why not?

But you have to challenge the action with compassion, with wisdom. Don't just say, "Rotten egg! *Huidan* (rotten egg)! Dog!" Say the reason, tell why and how, and explain it to the person, and he will find it easier to accept, and his heart will open more. But if you are just calling him names, then there'll be more problems.

OK, we are going to practise this meditation. Please close your eyes, and keep your spine straight. Bring awareness into the body. Relax your body. Now please think of a person you don't like. That person is the same as you – he or she wishes to be happy and does not want to suffer, but doesn't know the real causes of happiness. Maybe he or she sometimes follows the ego, the negative emotions, and gives in to ignorance. Now, send out a wish that the person will have happiness and know the real causes of happiness.

OK, that's finished now. How was it? How many of you like this meditation technique? [a show of hands from the audience] Not so many. I am not surprised. This is quite difficult.

The last practice is, we are going to expand our love and compassion to all beings. Everybody in this room wants to be happy and does not want to suffer, the same as you. Not only in this hall, but also the whole of Hong Kong, the whole world, all beings – they want to be happy, with every movement, every breath, every eye blink. So we wish that, "May all beings have happiness and the causes of happiness". OK?

This time we're going to meditate together with music. You can think of the meaning of the music in your heart. Now please close your eyes, and relax your body. Please feel that you are expanding your love and compassion to all beings, that all beings have happiness and know

the causes of happiness. We will do this meditation with the music.

[A song plays, with lyrics in Chinese]

*May all sentient beings have happiness
and its causes;
May they be free from suffering and its causes;
May they never be apart from the sublime
bliss, free from suffering;
May they dwell in great equanimity, free from
attachment and aversion to those near and far*

OK, we're finished now; how was it? I will give you homework, OK? The homework is, from today onwards, if you have time, you should appreciate three things every day. Can you? Anything about your life, about others, about the world... anything. Just simple things. Today I have breath, I am still alive, wonderful. You have breath, you have this body, how wonderful. I have these wonderful eyes, I can see this wonderful world, how wonderful. Or, I had a *bo lo bao* today, how wonderful. Or I had a nice time with my family. Anything, three things in your life.

And write them down in a book. Write down three things every day. Then you will see good things within you, you will be more and more happy, you will be more and more content. You will be surprised by the power of love and compassion. OK? It will take three minutes. You can note them in your phone also. In the MTR. In the taxi, bus, even in the toilet, why not? That's your homework.

I am almost finished with my talk today. I hope you all keep this message in your heart and apply it in your life, with your friends, family and colleagues. Try to make friends with your colleagues. In society, in a group, in a company, the most important thing is friendship. If you have friendship, your work will proceed automatically, and become successful. But if you make work the priority, and see your friends as less important, then work will be less successful. Not only in your company, but in your family, too. Try to make friends with your children, with your husband and wife, your boyfriend and girlfriend, with your grandpa and grandma. OK? Thank you.

與放鬆同在

——與滇巴嘉晨喇嘛對談

翻譯 王詠鏞 插圖 倪鷺露

有人會以放假去嘗試放鬆；有人會用音樂、運動或按摩來放鬆。儘管我們用上各色各樣的方法來放鬆，但生活在這繁忙都市的我們，好像怎樣放鬆也覺得不足夠。究竟我們怎樣才能好好地放鬆？

從2004年起，長駐美國的阿闍黎滇巴嘉晨喇嘛，除了在科羅拉多州博爾德的「那洛巴大學」(Naropa University) 擔任佛學及藏文教授外，亦是西雅圖「正知國際學院」(Nitartha Institute) 的主要導師之一。他經常到世界各地施教，包括亞洲。我們有幸能從他精闢的開示、幽默的對談，以及對現代生活模式的心理見解有所裨益。在他其中一次到香港的施教期間，他跟《Joy of Living》雜誌的團隊促膝暢談，教導我們如何在工作、家庭、朋友及大型團體的需求下學習放鬆。以下是訪談撮錄。

問：雖然不少人嘗試以不同的方法來放鬆，但有時確實感到相當困難，尤其在下班後我們的心還在記掛著工作。究竟我們如何才能好好的放鬆呢？

答：每一個人都注意到放鬆的重要性，由小孩以至爺爺奶奶……所有人類亦然。在佛教的教學裡，一堂禪修講課也會強調如何放鬆，但不少人總會誤解放鬆的本質。例如，他們認為放鬆即是放下所有，不做任何事、不去任何地方。這確是放鬆的一部分。可是，對我來說，最重要的部分是學習如何在工作時、路途中懂得放鬆。我們需要學習在工作時、放假時、禪修時，以及當我們處身於派對或對話中都懂得放鬆。

放鬆並不是指在日常生活中騰出一點時間來休息。若然如是，就會相當困難。我們會變成放鬆的受害者——不停地想著「我要放鬆，我要放鬆，我要放鬆。」因此我們始終不能放鬆起來，因為「放鬆」變成

了一件我們需要去做的事。相反，我們需要學習如何在日常生活中懂得放鬆，無論我們是律師、老師或的士司機等。

我可以分享一個故事。你知道我跟隨了一位瘋狂的老師。(編輯註：堪布竹清嘉措仁波切) 有一次在寺院，在老師出發到某一個地方前，他告訴我們去搬運一堆磚頭及其他建築材料。他離開寺院後，我們大約花了一星期，將所有磚瓦、泥土等物資搬移到另一個地方。然後有位資深的僧人過來跟我說：「噢，你搬錯位置了。應該是搬到那裡才對！」由於他是長輩，所以我說沒有問題，然後再重新把磚瓦等搬運到那位置。

可是當我的老師回到寺院時說：「我跟你說過要搬運這些物料到這兒，誰跟你說要搬到那兒的？」這趟我真是感到憤怒，心想：「我在這裡並不是要成為一名蠢奴隸，我在這裡是要修練及學習的。」

然後有朋友說：「同時思考及行動是非常困難的，但只是行動則簡單得多。」哎呀！聽罷，即恍然大悟。為何我要想那麼多呢？為何要想東想西，為何不能簡單好好地搬運建築材料呢？原來就是這麼簡單，一矢中的。之後，我們就又一次搬運整批物料，並且懷著喜悅之心，一邊唱著歌，一邊開著玩笑地搬物資。

之前那些想法——「為何我要做這樣的工作？我來這裡不是來學習的嗎？而我不是

已經完成任務了嗎？我在這裡不是工作，剛才搬運了那些東西，而我為什麼又要再搬運呢？……」原來這樣不停的想會比只是行動困難得多，因為同一時間既要思考又要行動。

這經驗啟蒙了我。原來我所感到的壓力，是源自思想，並不是與這行動有關。儘管我們在做一件事，同一時間腦海裡卻可能正在想著十件事，壓力就是這樣產生了。明知對事情沒有幫助，為什麼仍要繼續想呢？所以對我來說，這是一次很好的指導，至今我還應用在我的日常生活中。

別想太多——這就是能放鬆的鑰匙。再者，我們亦要訓練自己不要想太多，這是非常重要的。否則，儘管我們能在生理上停止活動，但我們的心仍是忙碌著。儘管你或許在假期中，甚或是在禪修中暫停工作，可是你的心卻沒有休息。

問：或許這就是為何有人會以酒精或藥物來麻醉他們的心。

答：對。不過我們能透過禪修來訓練我們的心。首先，最重要的是了解甚麼是放鬆。放鬆並不是要減少或限制我們的活動，例如強迫自己不行動或合上雙眼。放鬆是我們能在全神貫注工作時放鬆，能活動自如地放鬆。

問：你曾有一課講及「行動者」與「存在者」，指出我們總是在做「行動者」而經常忘記

自己是「存在者」。我們能同時成為「行動者」和「存在者」嗎？

答：這就是我要指出的。「存在者」是我們立足之地，我們的基石。一旦打穩根基，你便可以成為「行動者」、「思考者」、「感覺者」。而且你的思想和感覺也會健康起來，因為你已有適當及健康的立足地。倘若失去了立足之地，則只是「行動者」、「走動者」，你將會疲於奔命，因為你已是離地，沒有能安住之地。

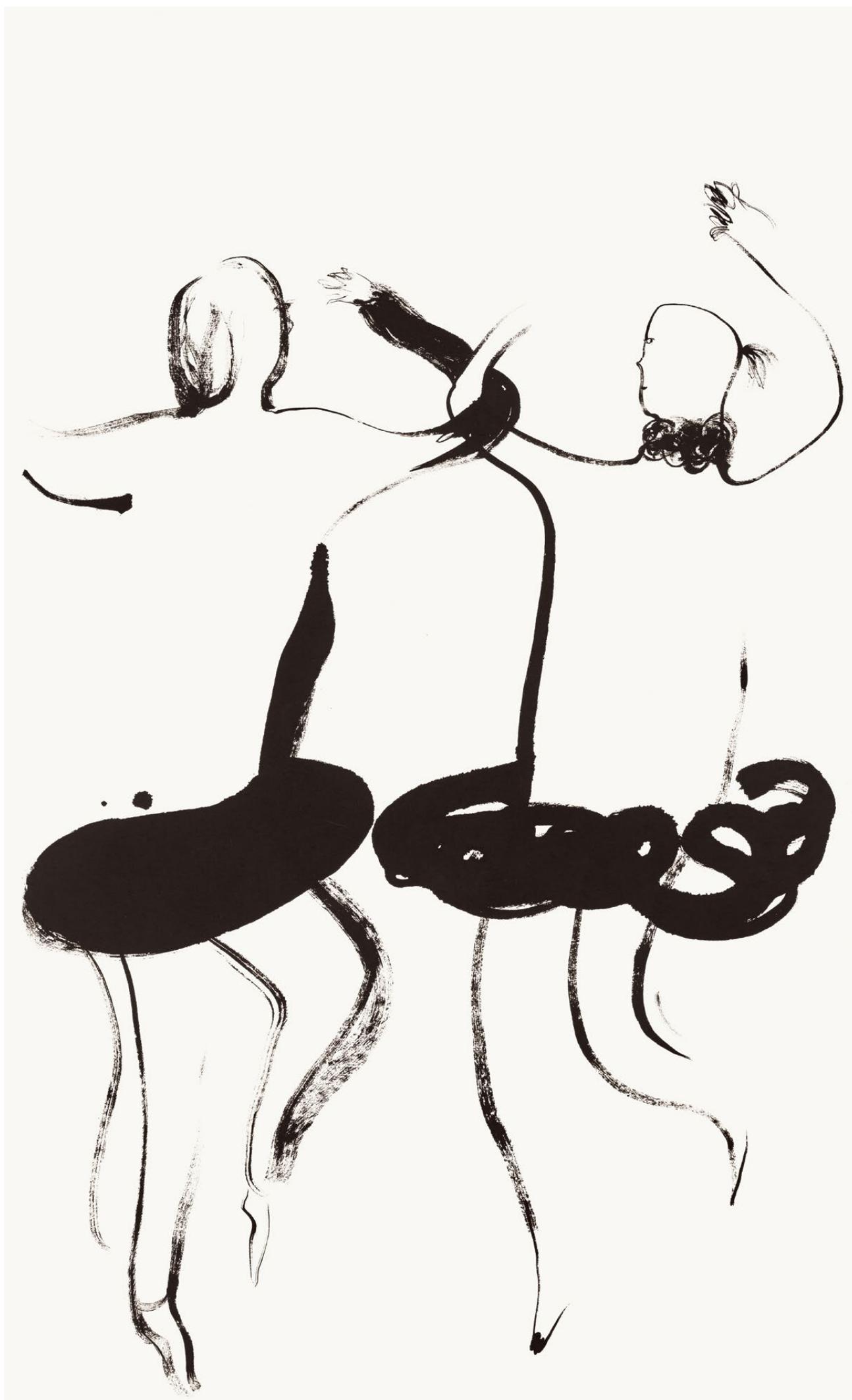
試想像一條河流，它需要有讓河水流動的空間。假若你把水引流入隧道，便會產生張力。可是水的本質原是有張力，被引流到隧道時張力才會產生。而當「存在者」失去了立足之地，便會自然地變得緊繃起來，猶如這隧道般。這就是我們常常所感到的壓力。不過，請勿忘記，我們是可以衝出這隧道，再度找出我們與生俱來的立足之地。

問：假如我們能常處於「存在者」的狀態，並藉此進行其他的事，是否我們便可以成就更多？因為我們不會感到疲累。

答：對。現時在美國，不少大機構，甚至軍事機構，也想到要為他們的員工提供覺知訓練。當然，很多時候我們會因為各種事情而十分忙碌及煩惱。為了能好好放鬆，我們必須學習如何舒緩身的僵硬及心的緊繃。尤其當我們異常專注時，學習如何減壓便更為重要。

例如，坐在電腦前工作。電腦屏幕的吸引力異常驚人，總讓人一頭栽進去，耗盡你的能量。所以你一定要努力嘗試找回你的健康立足地。這能喚醒你的坐姿、你的肩膀……你不用停止工作，但要有覺知。當你感到疲累，留意你的身體，與你的身體在一起。經常回到你與生俱來的立足地，提醒自己雙腳在哪兒？它們就在這裡。這隨即把你的心由電腦帶回你的身體，看來微小的舉動已讓你放鬆起來，那你便不用去按摩了。





每天嘗試這樣簡單的練習，只是保持提醒自己回到你的身體。你可以做到的。試試勿與自己的身體失去聯絡。經常問自己：「我在哪兒？」

有人會做瑜伽，但要花上不少時間，要花時間尋找適當的姿勢等等。呼吸練習，對於很多人來說可能較為輕易，或許你可以在上班前或裝扮時做呼吸的練習，用你的心胸、心肺來呼吸。由你的心胸開始學習，作既深又長的深呼吸。即使你很忙碌，每天早上也可以練習。

我們必須學習減少壓力，不能把它保留下來。生理上的緊繃及心理上的壓力不應被壓抑。你要讓它們透過你的身體、你的呼吸大聲地表達出來。它們這樣才能得到釋放，這便是我的修持。

問：我們如何能提醒自己呢？

答：手機應用程式，或你可自製一些貼紙或筆記來提醒自己。但是，一定要實行。

問：可是我們睡眠以外的時間，已被工作及其他事務填得滿滿。有時會覺得我們只能在下班後才能放鬆。

答：輪迴是不會完結的。我有個學生經常在辦公室工作至晚上十時，她說她想多做一點，好讓第二天的工作能輕鬆一點。可是到了第二天，相同的情況繼續同樣地發生。輪迴哪有結束，不是嗎？

這是一個真實的故事，關於一個年輕的僧人和他的老師——老僧人。那個老僧人經常說，「若你能做好你的功課，我就會帶你去郊外野餐。」可是一年復一年，他從來也沒有帶這個年輕僧人去野餐。有一天，他們外出收集生火用的木頭。在途中，他們見到一具屍體，老僧人問年輕僧人：「你知道這是甚麼嗎？」「嗯，我知道。」年輕

僧人回答：「這個僧人正在放假，他在野餐。」輪迴，是永沒終止的。

當然，我們有很多必須完成之事。而當中最重要的是我們要對自己有慈悲心。我們一直想著對別人慈悲，但倘若忘記也要對自己慈悲，一旦未能把工作如預期般迅速地完成時，便會遷怒自己。對自己慈悲，即是讓自己休息一會。

當我需要讓自己休息一會兒時，我會毫不愧疚地休息。若有人說，「噢，你是個壞喇嘛。」我也不會在意。因為我最清楚自己，我知道自己需要休息。我愛惜自己。我們會談及愛惜我們的車輛、我們的工作、我們的拍檔……但我們卻從不談及愛我們自己。

問：你曾說過要送一個「小狗日」給自己，要如小狗一樣，簡單直接，輕輕鬆鬆地過一天。

答：這似乎在香港應難以做到。因為在我們腦裡，已深深地烙印著——你要有生產力，你不能懶惰及浪費時間。

要過一天「小狗日」即是要讓你自己好好休息。你可以做任何你想做的事。這不但是休息的機會，也是個除掉過往習慣的好時機，這是相當有力的。一般來說，改掉舊習慣是很困難的。甚至禪修也會成為一種習慣。禪修很有威力，亦能協助我們改掉習慣。可是有時卻不行，甚至背道而馳，強化了我們的行為習性。

所以我們需要「小狗日」。「小狗日」可讓我們釋放沉默，有時我們不但需要透過言語打破內心深處的寂靜，更要透過身體來表達。在社會裡，我們已長時間保持沉默太久了。

問：你所指的保持沉默是甚麼呢？

答：我們開不了口，我們不懂分享。我並非指有關意見和批評等判斷。我指的是不關能否解決問題的對話。可能你會有一些想法在心裡，但從未曾分享過，而今天，你想說出來了。你可能會覺得不輕易，但沒有問題的。我們要對自己坦白。好像你不喜歡滇巴喇嘛，便直接說出來吧。這是你的感受，是發生了。一旦說出了口，你便把內心的抑壓清除了。你自由了。這就是如何釋放。

問：或許在宗教修行裡，有些人會更習慣將感受放在心中，因他們認為這才是合乎禮節，他們需要這樣做。

答：我們的一生，需要擔當不同的角色，但是這些角色都不是你真正的本性。我們只是扮演者，我們不需要把所有時間停留在這些角色中。你要認清你不是某個你所扮演的角色。假若你是一名律師或老師，或甚麼職業也好，你是扮演者，這並不是你的本性。若你的身份只是律師，你會受苦的。因為當你失去這份職業時，你便會失去一切。我教授我的禪修學生，在辦公室時要完美地扮演他們的角色，但當他們回到家中，就要離開辦公室的舞台。

問：重回剛才我們談及到有關「存在者」是我們的立足之地，只要我們不曾忘記這一點，我們就能好好地擔當著各種不同的角色。

答：對。「存在者」是我們的立足地，而「思考者」是很好的秘書，對處事管理很有幫助。

問：是秘書，但不是我們的老闆。

答：不是我們的老闆。若「思考者」成為了我們的老闆，我們將會有大的麻煩。

ON BEING RELAXED

—A conversation with Lama Tenpa Gyaltsen

Illustration Lulu Ngie

Some people take a holiday to try to relax, others listen to music, exercise, or go for a massage. Whatever the method, those of us living the busy city life can't seem to get enough of relaxation. So, how can we properly relax?

Based largely in America, Acharya Lama Tenpa Gyaltsen has been a professor of Buddhist studies at Naropa University in Colorado since 2004, and is one of the main teachers at the Nitartha Institute in Seattle. Fortunately for us, he also teaches around the world, including in Asia, where his sharp insights, sense of humour and understanding of the psychology of our modern way of life have benefited many. On one of his trips to Hong Kong, the Joy of Living magazine sat down with him to ask how we can learn to relax while juggling the demands of work, family, friends and the larger community. This is an edited excerpt of the interview.

Q : Many of us try all kinds of ways to relax, but sometimes it's hard, especially when the mind won't stop working after work. How do we properly relax?

A : Every single human being is aware of the importance of being relaxed, from children to grandparents... everyone. In Buddhist teaching, every single meditation teaching emphasises how to relax. But many people misunderstand the nature of relaxation. For example, they think relaxation means you drop everything, not do anything, not go anywhere. That's one part of relaxation. But, for me, the more important part is to learn how to relax while we are doing something,

going somewhere. We should learn to relax during our work, during our holiday, during our meditation practice, and when we are partying or having a conversation.

Relaxation is not about taking time off from everyday life. If it is, then it's very difficult to achieve. We become a victim of relaxation – thinking "I want to relax, I want to relax, I want to relax". That way, we'll never relax; relaxation becomes something we have to do. Instead, we should learn how to relax in our everyday life, in whatever we do, whether we are a lawyer, teacher, taxi driver...

I can share with you a story. You know I follow a crazy teacher [editor's note: Khenpo Tsultrim Gyamtso Rinpoche]. One time at the monastery, before he went somewhere, my teacher told us to move a pile of bricks and other construction materials from one place to another. Then he left. So we carried everything – the bricks, the mud... to the other side. It took about a week. Then a senior monk came and said, "Oh, you put this in the wrong place, it's supposed to go over there!" He was a senior monk, so we said OK, and moved them again. Then my teacher came back and said, "I told you to move the things to this place. Who told you to put them there?" That was when I got really angry. I thought, "I am not here to be a stupid slave, I am here to practise and to study."

Then one friend said, "Thinking and doing at the same time is very difficult, but just doing is easy." A-ha! Hearing that, it all clicked into place. Why should I have to think, right? Instead of thinking this and that, why didn't I just move the construction materials? It all clicked. After that, we just moved the materials again and were happy doing it – singing songs and telling jokes. All that thinking – "Why do I have to do this? I came here to study, right, and I already did it! I am not here to work, and I already moved it here, so why do I have to move it again..."

Thinking and doing is difficult, but just doing is not difficult.

That was an enlightening experience for me. Whenever I feel stressed, it's because of thinking, not doing. Although we do things one at a time, we can think 10 things at the same time, and that creates stress. Why do we bother thinking when it doesn't help? That, for me, was a very enlightening instruction, which I now apply in everyday life.

Don't overthink – that's the key to being relaxed. And we should train ourselves not to overthink. This is important. Otherwise, even if we physically stop doing anything, our minds may still be busy. You may be on holiday or even in a retreat, but your mind still can't rest.

Q : Perhaps this is why some people drink and take drugs – to dull their minds.

A : Yes. But we can train our minds through meditation. First it's important to understand what relaxation means. It doesn't mean we have to reduce or restrict ourselves, like giving ourselves a handicap or closing our eyes. The question is, can I relax when I am totally functioning? We can be active and relaxed.

Q : In one class you talked about "human doing" and "human being", how these days we are so much a "human doing" that we sometimes forget we are a "human being". But is it possible for us to be a "human doing" and a "human being" at the same time?

A : This is what I am saying. "Human being" should be our ground, our foundation. Once that foundation is established, then you can be human doing, human thinking, human feeling. Your thinking and feeling will be healthy when you have a proper, healthy ground. If we lose the ground, and just be a

human doing or human going, you will get tired because you are not grounded.

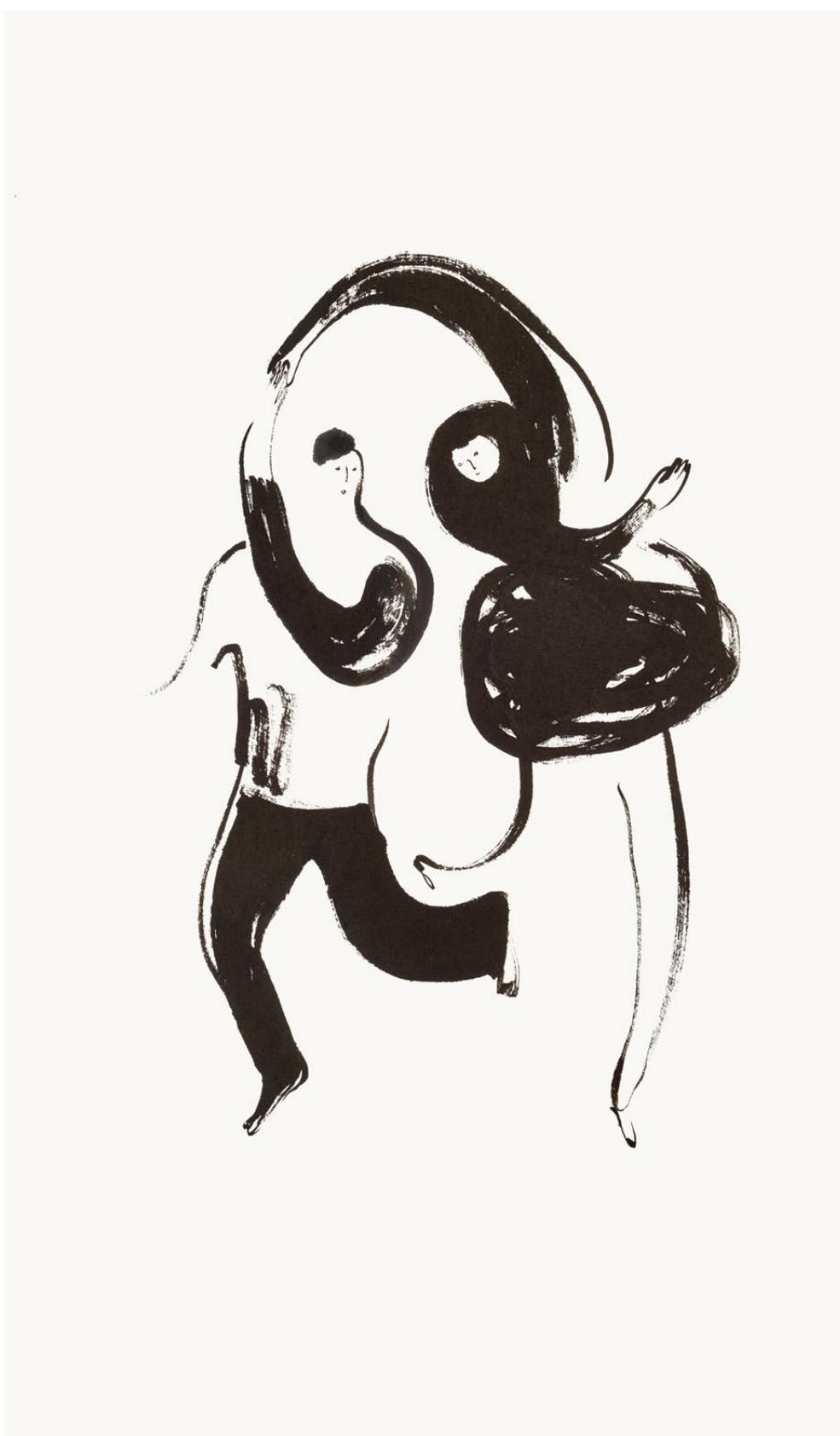
Imagine a river: It needs space to flow. If you channel the water into a tunnel, it creates more tension. The nature of water is not to be tense, but it becomes tense when forced into a tunnel. When we lose our grounding in "human being", we become very tight – like that tunnel. This is why we feel so intense all the time. And yet, don't forget, we can break that tunnel and find our natural ground again.

Q: It seems that if we can be a "human being" all the time, and on top of that do all these other things, we can accomplish much more because we won't feel tired all the time.

A: Yes. Now in America, many big companies, even the military, want to give mindfulness training to their employees. Of course, there are times when things do become very busy and intense. In order to properly relax, we must also learn how to release our physical tensions and mental stress. When we have to concentrate so much, it's important we learn how to release tension.

For example, working on the computer. The computer screen is very powerful, it consumes your energy, almost sucks you in. So you should try very hard to come back to your healthy ground! It helps to remember your posture, your shoulders... You don't have to stop working, but just be mindful. When you are tired, be aware of your body, of being in this body. Always come back to your natural ground. Ask yourself, "Where are my feet?" Even when busy working on the computer, remind yourself where your feet are; they're here. That brings you back from the computer into your body, and even such a small effort brings release; you don't have to go for a massage.

Try to train like this every day: just keep coming back to your body. You can do it. Try



not to lose the sense of connection to your body. Ask yourself, "Where am I?" Some of us do yoga, but this requires a lot of time. You spend a lot of time getting to the right posture and so on. Breathing exercises might be easier for many people. Maybe before you go to work, when you do your make-up, do some breathing exercises: breathe from your chest, from your lungs. [he demonstrates] Learn to do really deep and long breathing from your chest. You can do this every morning, even if you are very busy. We must learn to release tension, not keep it in. Physical tension and mental stress should not be held silently – you have to let them speak up through your body, through breathing. Both can be released this way. This is my practice.

Q : How can we remind ourselves to do it?

A : There are apps, or you can create stickers and notes to remind yourselves. But just do it.

Q : But all our waking hours are so full of things to do. Sometimes we feel we can only relax after we finish work.

A : Samsara never finishes. One of my students is sometimes still at the office at 10pm. She says she wants to finish some work in order to make the next day easier. But then the same thing happens tomorrow. Samsara never ends, right?

There's a true story about a young monk and a teacher, an older monk. The older monk always says, "If you do your work well and finish your homework, I'll take you on a picnic". But year after year, the lama never takes him for a picnic. One day, they go out to collect firewood, and on the way they see a dead body. The older monk asks the young monk, "Do you know what this is?" "Oh yes, I know," the young monk says. "This monk is on a holiday, he's on a picnic." Samsara is never done.

Of course, there are things we need to finish. At such times, it is important to have compassion for oneself. We think about compassion for others all the time. But if we forget that we should have compassion for ourselves, we get angry with ourselves when we can't complete the work as quickly as we like. Compassion for yourself means giving yourself a break. When I need to take a break for myself, I do so, shamelessly. It doesn't matter that people may say, "Oh, you are a bad lama." I know myself well, and I have to take a break for myself. I love myself. We talk about loving our car, our job, our partner... but we never talk about loving ourselves.

Q : You once talked about giving ourselves a "doggie day", that is, to take a break and enjoy the day in the simple, straightforward manner of a dog.

A : You will fail in Hong Kong. It's imprinted in our brains that we have to be productive, that we should not be lazy and waste our time. Having a "doggie day" means taking a break for yourself. You can do whatever you want. Yet it's not just about taking a break, but also about breaking old habits, and that's very powerful. Normally we find it very difficult to break our habits. Even meditation becomes a habit. Meditation practice is very powerful, and supposedly it helps us to break our habits. But sometimes not; it can work in reverse and actually strengthens our habitual mind. So we have a doggie day. A doggie day can also be about expressing our silence. Sometimes we want to break our deepest silences not only through speech, but through the body. In our society, we keep silent for too long.

Q : What do you mean by keeping silent?

A : We don't speak out, we don't share. I am not talking about opinions and judgment. I mean a conversation that is not about trying to solve a problem. Maybe you have something

on your mind that you have never shared, and today, you want to speak about it. You may feel a little uneasy, but that's OK. We can be honest with ourselves. Let's say you don't like Lama Tenpa, you can say that. It's your feeling; it happens. Once you speak up, you've eased an inner tension; you're free. This is how you find release.

Q : Perhaps in religious practice, some people hold it in more, because they think they have to behave in a certain way.

A : In life we have to play certain roles, but these roles are not our true nature. We play the roles but we don't remain in them all the time. You have to make it clear that you are not your role. If you're a lawyer or a teacher or whatever your job is, you are playing a role. But it's not your nature. Your core being is not a lawyer. If your identity becomes only that of a lawyer, then that will be painful, because if you lose your job, you lose everything. I teach my meditation students to play their roles perfectly in the office. But when you go home, you are off the stage.

Q : To come back to the "human being" part – "human being" is our ground, so as long as we don't forget it, we can play as many roles as we like.

A : Yes. "Human being" is our ground, and "human thinking" is a good secretary, good for management.

Q : A secretary, but not our boss.

A : Not our boss. If "human thinking" becomes our boss, we'll be in big trouble.

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透過禪修，認識自己

的燃 光亮 明黑 暗



詠給·明就仁波切
香港弘法之旅二〇一七
YONGEY MINGYUR RINPOCHE'S
HONG KONG TEACHING TOUR 2017

一。

「開心禪」工作坊——重點教學
Joy of Living Meditation Workshops
— Essence Teachings

10.2 | 一 | MON | — 10.5 | 四 | THUR |

地點 —— 九龍灣國際展貿中心
Venue —— Kowloon Bay International Trade and
Exhibition Centre (KITEC)

二。

覺知領袖工作坊
Awareness Leadership Workshop
— Master Your Mind, Master Your Success

10.7 | 六 | SAT | — 10.8 | 日 | SUN |

地點 —— 香港九龍東皇冠假日酒店
Venue —— Crowne Plaza Hong Kong Kowloon East

三。

擁抱不完美 公開講座
Finding Wisdom in Imperfections
A Public Talk by Yongey Mingyur Rinpoche

10.9 | 一 | MON | 7.30PM-9.30PM

地點 —— 伊利沙伯體育館
Venue —— Queen Elizabeth Stadium

四。

重新看待死亡 公開講座
On Death and Dying
A Public Talk by Yongey Mingyur Rinpoche

10.10 | 二 | TUE | 7.30PM-9.30PM

地點 —— 伊利沙伯體育館
Venue —— Queen Elizabeth Stadium



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