

JOY OF LIVING

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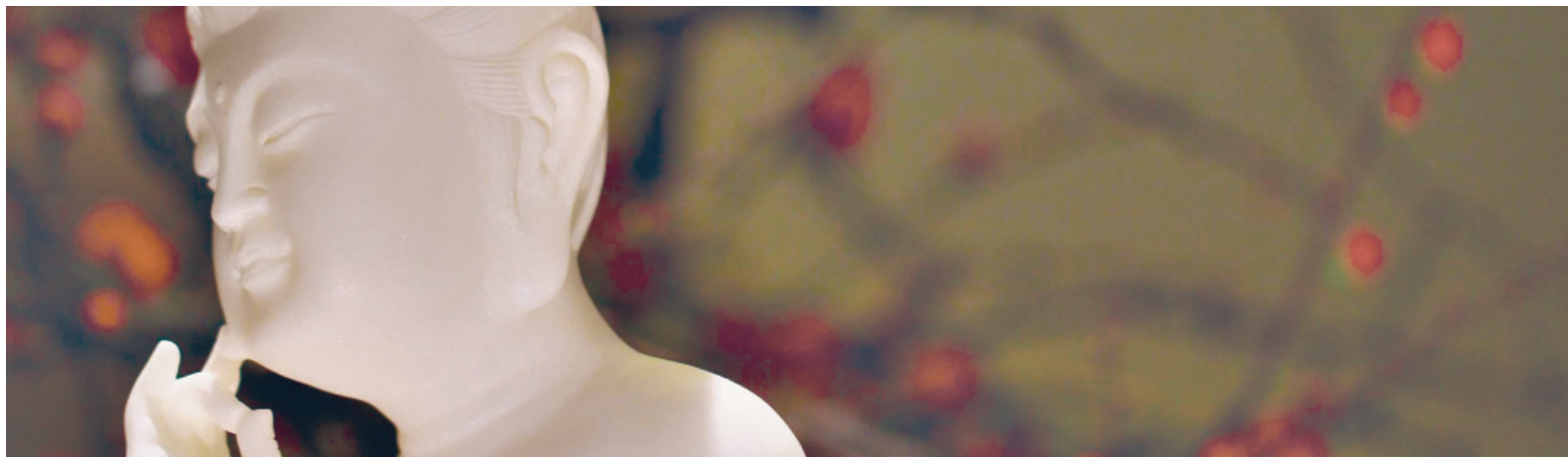
開啟智慧之門
UNLOCKING OUR WISDOM



發刊詞

A WORD OF WELCOME

雪樂喇嘛 Lama Sherab



《Joy of Living》的花開，就如山谷裡寂寞角落的野百合開花，在條件有限的艱苦中，還是願意為生活帶來陣陣芬芳。

從《心心相應》轉型到《Joy of Living》的出版，只是因為更明白上師的心願。或許你也有這樣的疑問：「我學習了禪修，我很快樂；但是當我又要面對生活上的種種事情時，我的情緒依然起起伏伏，請問我該怎麼辦呢？」回頭看看，我們是否懂得很多理論，我們都聽說了許多方法，甚至倒背如流，但是這些理論方法對我們而言似乎陌生又熟悉。

詠給·明就仁波切把禪修課程的英文命名為「Joy of Living」（喜悅的生活），目的就是把禪修與生活結合，把古老的智慧運用在我們這忙碌的生活中，使我們的生活變得充滿「joyful wisdom」。JOL 刊的出版為的就是要分享我們學習禪修的喜悅，更為重要的是分享我們怎樣把禪修用在生活上了，真實故事永遠是最好的鼓勵。

我要感謝 JOL 刊義工群，承擔起刊物編輯，這件艱難的「文字弘法」工作。我要感謝提供文稿以及協助翻譯的大德，還要感謝把這些七零八亂的資訊變成美麗畫面的美編。也許《Joy of Living》是不完美的，但我們已經滿足了；或許它是不成熟的，但我們已經隨喜參與了。

當我們學習還在單純與複雜之間舞動的同時，其實內心仍然可以維持著覺知的單純性，享用著不需要任何理由的快樂。我在此祝福《Joy of Living》因為你，世界變得更美麗。

Like the wild lilies that bloom in lonely valleys, the publication of this *Joy of Living* magazine is an affirmation that new life begins even in difficult conditions.

Joy of Living has its beginnings in *Heart to Heart*, a magazine first published in 2010 by Tergar Asia Foundation to share the teachings of Yongey Mingyur Rinpoche. The transformation from old to new takes us closer to the Rinpoche's wishes. Perhaps you will ask: "I am happy when I practise meditation, but back in daily life, I often find myself in an emotional roller-coaster. What should I do?" Now's the time to ask ourselves: we've heard the theories and learned about these different methods of practice, some of them by heart, yet how much do we really understand? Why do these familiar teachings sometimes feel so strange?

The "Joy of Living" meditation course is so named because the Rinpoche hopes to encourage the practice of meditation in daily life, so that this ancient wisdom can be used today for our benefit. We, too, can live in joyful wisdom in busy modern life. In this magazine, we wish to share with you the joys of meditation and, more importantly, how this practice can be a part of your life, as it already is for many others. Hearing about other people's life stories is often the best encouragement for our own practice.

I thank all the volunteers who contributed to the magazine to help spread Buddhist teachings: the copy team who wrote, translated and checked what you read here; and the design team who turned this mass of information into beautiful, readable pages. This magazine may not be perfect, but we are content with its imperfections; it may lack maturity and depth, but we are glad to have been a part of it.

While learning to find our balance between innocence and complexity, we can rest our minds in simple awareness and enjoy the happiness that exists in its own right, without a reason. I wish the magazine well: thanks to you, its readers, the world will only become more beautiful.

Translated from the Chinese

編者話

EDITOR'S NOTE

陳旨均 Chen Zhijun

因為朋友的介紹，我才對詠給·明就仁波切的書《世界上最快樂的人》（英語書名是 "The Joy of Living"）起了一點的興趣。朋友說這本書對理解禪修會很有幫助。閱讀之後，我也有同感。

我真的非常喜歡這本書，所以我也開始把它推給我身邊的友人。但是稱讚之餘，我總會有點不好意思地說：「可惜書名不怎麼樣。」老實說，如果我在書店看到這本書，恐怕不會把它看在眼里。我會想，啊！那是自助書籍嗎？我沒興趣。而且，這本書的書名也太天真了吧。有這樣的書名，內容還能有深度嗎？

我在這裡提這些事情的目的，不是因為我想告訴你我的無知，而是因為我發現我當時的想法和你手上這份刊物——首期的《Joy of Living》雜誌——的主題很有關聯。在這期試刊號，我們嘗試探討禪修這題目，還有一些對禪修比較普遍的誤解。話說回來，《The Joy of Living》當然是一個非常好、非常貼切的書名，可是像我們這般年紀的成年人，就會有許多自己的成見，光靠腦袋就會無法領會書名的真正意涵。同樣的，我們固有的思維常常也成了我們體會禪修的絆腳石。我們把禪修想得太複雜了，為何就不能像小孩一樣的簡單、單純地面對自己的思緒呢？過去的禪修老師也告訴過我們，其實我們本來的心並不複雜，只要悉心觀察，一定有所發現。

我想這樣去理解禪修，能鼓舞想練習禪修的朋友吧。他們大多對禪修有一些認識，知道禪修對生活有幫助，也聽說過有人因為禪修而有所改變。其實這樣轉變的例子不難找。參加過「開心禪」的同學在修禪的過程中，也常有這樣的發現。這期我們為大家收集了一些同學的經驗和分享，聽聽他們是怎麼把禪修帶到日常生活裡。

其實禪修對人的影響是有科學根據的。仁波切的書裡，就很清楚地敘述了神經科學近年來的進步，以及從生理的角度來解釋禪修對我們思想行為起效的實例。這裡摘錄了這本書第一章和第二章的一些段落，目的就是想了解，如仁波切所說的，「佛法如何能將造成痛苦的內在習性斷除，及其背後為什麼有效的原因。」

怎麼有效呢？在「喇嘛有話說」中，雪樂喇嘛和我們分享到，推行禪修時如何可以適應不同的人 and 不同的情況，而始終保有它一樣的宗旨。他也談到為什麼一個喝咖啡的人，應是注重喝咖啡的體驗，而不在於咖啡器皿的好壞。

我們在生活中，常常面對著種種的抉擇，要做出正確的決定，就先要認識生命裡甚麼是重要的，和甚麼是不重要的。我們若能運用自己內在的智慧，就能看清。阿闍梨丹巴嘉晨喇嘛在六月中在香港的講課，就討論了我們應該如何啟動內在的智慧，和為甚麼我們要學會問一些有啟發性的問題。

禪修可以說是一種讓我們豐富人生的「技巧」，所以它是實用的。同樣，我們希望這本雜誌也能成為大家日常生活的輔助，讓我們多些認識自己的心和快樂的途徑。

I first read Yongey Mingyur Rinpoche's book, *The Joy of Living*, on the recommendation of a good friend. She said she found it a helpful guide to meditation (it is), and that the Rinpoche was full of good humour (he is).

In fact, I liked the book so much that I, too, began to recommend it to other friends. But even as I gushed about it, I always felt I had to add: "But the title's not great." The truth is, if I had seen the book on a bookshelf, I would not have picked it up. I would have dismissed it as self-improvement advice I had no need for. Besides, there was the title — really, isn't it just a little naive?

I tell this now not to broadcast my ignorance, but to lead us to the theme of this trial issue of Tergar Asia's *Joy of Living* quarterly magazine: meditation and some of the common misconceptions about it. The title of the book is, of course, good and apt, but my adult, cynical mind could not appreciate it. So, too, in meditation, an adult mind sometimes stands in the way of understanding. By overthinking it, we make meditation more complex than it is, teachers of meditation say.

That's welcome news for people who are persuaded by the demonstrated benefits of meditation and want to try it for themselves. There's already plenty of anecdotal evidence that meditation improves well-being. Students who have taken part in the Joy of Living meditation course, for example, say they have noticed changes in how they deal with problems in daily life. Some of them share their experiences in the magazine.

Scientific research also offers proof that meditation can lead to changes in human behaviour, as the Rinpoche explains in his book. In this issue, excerpts from the first two chapters of the book talk about how advances in neuroscience are making it possible to show, in the Rinpoche's words, "the why behind the how of the Buddhist teachings that deal with eliminating mental habits conducive to unhappiness".

In this issue, too, Lama Sherab shares his thoughts on how meditation can be adapted to different people and different situations, even when the goal to cultivate mindfulness remains the same. He also explains why, to a coffee drinker, the experience of drinking the coffee is more important than the search for the right container to hold the coffee.

Of course, knowing what's important in the course of our lives isn't always easy. Our inner wisdom can guide us to make the right decisions in life, Lama Tenpa Gyaltzen says in an article on the practical use of wisdom. But, first, we need to activate it and, to do that, we need to learn how to ask the right questions.

Meditation is a technique for living well. As such, it is meant for daily use. In the same way, we hope the *Joy of Living* magazine is useful to anyone who wants to enjoy getting to know their own mind.

甚麼是禪修？

解開對禪修的誤解

文字 陳旨均



在一個繁雜，生活節奏緊促的世界裡，要找到一個緩慢點似乎不是一件容易的事。其實不然——接觸過禪修的人都說禪修可以讓我們找回內在的平衡。剛開始時，我們只要把心放鬆，自然安住，就可以了。久而久之，你會發現，每當你感覺自己被生活牽著走的時候，這份平衡就能夠幫你站住腳

很多上師都想告訴你一件事：「禪修比想像中容易。」對很多人來說，這可能是難以置信的。尤其是我們往往以為禪修應該是要坐在寂靜的房間裏，什麼都不能想，緊皺眉頭，動也不動，屈膝坐上好幾個小時。對於雜念太多、生活繁忙的都市人，禪修就變得太高深、太神秘、太遙不可及了。

其實禪修並不是這回事，雪樂喇嘛說。他跟隨上師詠給·明就仁波切學習禪修多年，目前是亞洲德噶的執行長兼禪修指導員。「我們想到禪修的時候，就自然有一種反應，覺得要很嚴肅。因為是練習心的關係，所以我們覺得要很嚴肅，或者說很嚴謹地看著它到底是怎麼發生的。但是我們不知道，其實我們原本的心是很簡單的；你愈放鬆，心就會變得愈簡單，你就愈容易認識它。」

這就好比小朋友一樣，他們自己的情緒總是真實地呈現，並且能夠很簡單地面對這些情緒，雪樂喇嘛說，而大人總是太多顧慮，注意著大環境和自己的面子，反而不能簡單地面對。

其實，學習過仁波切的禪修方法，就會了解到練習禪修是不需要寧靜的空間，不需要緊閉雙眼，不需要斷絕念頭，而且也不要要求初學者坐上數小時。禪修只是需要放鬆，讓心靈保持自然安住。看著念頭來，看著念頭去。就是如此簡單，隨時隨地都可以練習。這是很適合現代人的禪修方法。

宗教人士的專利？

靈性修行其實歷史久遠。由遠古的美洲土著以至婆羅洲的達雅人，都有著薩滿的傳統，以探求意識轉換的境界。而在古老文明中，如印度的瑜伽、中國的道家，皆傳授靜中修持之道。

提起靜修，最多人想到的宗教大概是佛教；但其他各大宗教，包括亞伯拉罕信仰的猶太教、伊斯蘭教和基督宗教，也實行某些靜修的方法。

自從佛陀覺悟以來，他對人類生命的本質和禪修的教誨，千百年來通過不同的佛教宗派

散佈和流傳下來。但是在悠長的歷史中，投入佛教禪修的人士，仍然以宗教人士居多。（近幾十年來，禪宗的確在西方吸引到一群比較主流的非佛教修習者，但從來沒有真正擺脫其幾分神秘的修行形象，也許佛教思想和術語的早期翻譯，讓我們加深了這種觀感。）

直至現代科學家開始對禪修產生了興趣，禪修的方法才開始走出宗教領域；直至更先進的科技與儀器出現，科學家才得以透過這些儀器，觀測到禪修者大腦的物理改變。這一切都有助揭開禪修的神祕面紗。

運用正念技巧

正如明就仁波切在他的著作《世界上最快樂的人》所描述一樣，佛教的禪修者參與了科學家研究大腦運作的研究，讓神經科學家對此領域增進了不少認識。這種認知繼而改變了人們對禪修的看法。仁波切在書中闡釋了快樂之道，令非佛教徒也對禪修躍躍欲試起來。

在資訊發達的社會，我們不難找到各種各樣對禪修的介紹。
剛開始接觸禪修的朋友，也對它有著不同的認識。
十二個不同年齡的香港人告訴游嘉慧他們對禪修的理解



蔡飛鑾
銷售人員

禪修其實是認識自心和本性的一種方法；以現代的都市人來說，可以當為一種自修身心的方法。起初可以令自己感到舒服，非常適合都市人，最終的目的是觀察自我的真實空性。由於我們做了很多世的人，已經忘記了空性，現在透過禪修的方法，可以令自己得到覺醒。



楊樂韻
學員

Meditation is a way to quiet our body and mind, to give us more space to let our subconscious express itself. Our subconscious is our real self.



龐善恆
大學生

禪修是一種撇除雜念的修練過程。透過禪修，主要是可以修心養性，撇除雜念，令自己更容易思考。



林雅珊
金融行業

禪修是自心寧靜，讓自己思考。我做瑜伽靜修的時間很短，所以不清楚這是否算是禪修呢！這是唯一的經驗。

科學家現已把禪修付諸實際用途。例如，醫生會教導病人運用正念的技巧，處理心靈與肉體的痛苦。在香港，中文大學醫學院公共衛生及基層醫療學院家庭醫學及基層醫療學部主管黃仰山教授，一直在研究禪修對病患者的影響。在2004年所做的研究，結果顯示慢性疼痛患者可得益於禪修，他後來把研究延伸到焦慮症和長期壓力的患者。

黃教授表示，雖然醫生仍然較多採用處方藥物或認知行為療法，但愈來愈多醫生以正念技巧幫助病人。不論我們是以宗教或科學角度接觸禪修，大多數人都同意一點：心靈平靜對幸福快樂是很重要的。

不要迷失方向

天主教香港教區宗教聯絡委員會主席周景勳神父說，一個人心靈不平靜，便難以與天主溝通，因而容易迷失人生方向。靜心就是一個達至這種心靈平靜的方法，是培訓神職人員重要的一環。

佛教徒也強調心靈平靜。雪樂喇嘛指出，禪修幫助我們察覺這份平靜，並能啟發我們的慈悲、智慧和能力。他說：「我們有時覺得沒有什麼能力，其實這個時候我們已經失去了方向，所以你要在禪修裡面找到你的方向。學會了禪修，你便會找到生命的一個重心點。」

他說，如果生命可以比喻為一場戰鬥，那麼我們需要一個將軍，了解每種戰略的優點和缺點，並指揮我們何時出擊，何時休息。在禪修中，我們就是要成為自己的將軍。這一切的關鍵，在於擁有一份覺知，認識你的心靈狀態。雪樂喇嘛補充：「禪修不是一種如度假或聽音樂的休閒活動，而是一種重新認識自己的方法。」

如果這一切聽起來很抽象，這是因為沒有經驗——禪修必須親身經驗。

像說「啊！」般容易

在台灣弘法的藏傳佛教學者堪布丹傑，回想有一天他的禪修老師說要教他一個咒語。堪布回想自己當時是何等興奮：「我問老師：『是甚麼？』他就說：『sit』，然後連說了三次『sit, sit, sit』。後來我才發現那是很好的咒語。」

這個「多練習」的教誨，是所有佛教法師都鼓勵學生的。明就仁波切教導了很多種方法來安住我們的心：比如行、聽、看，和「觀」念頭。他明白現代人的生活節奏急速，因而鼓勵我們採用短時間、多次數的練習。

阿闍梨丹巴嘉農喇嘛，剛於六月在德噶香港禪修中心舉行了連續一星期的開示。他指出：即使簡單如發出「啊！」的聲音，都可以幫助一顆散亂的心回到當下。正如他所說：禪修是

「不用密碼，不用特權，不用特別指示」。他說：「當你可以返回來，就返回來。任何人或任何事，若果可以幫助你返回覺知，都歡迎他們。」

這樣看，禪修不但毫不神祕，而且非常實用。雪樂喇嘛更指出，人人皆可禪修，這並非佛教徒的專利。因為無論你是甚麼種族、背景、宗教信仰，或者你是否認識佛教的教義，比方說「四聖諦」，我們都會有着共同的經驗——那就是，所有人都親身經驗過痛苦。因此，禪修都能夠幫助大家減輕痛苦。

雪樂喇嘛指出，其實佛法與其說是一個宗教，倒不如說是一種生活智慧，故此它是需要實踐。他說：「我們不能夠說『我相信』就可以了，或是『我已經拜了，我捐錢了，我做了些什麼了』，之後就把所有責任交給佛堂，法師們幫我安排一切，我自己就不需要負責任。佛教不是一種這樣的宗教，你自己需要負責任。」

以佛教的用語，覺知是達至覺醒的途徑。其實也可以說，覺知是達至喜悅之道。雪樂喇嘛說：「我們談『學佛』，我們要學習佛法。佛法的定義是什麼呢？就是覺知、覺醒。甚麼能夠讓你覺醒呢？就是禪修。學習佛法的經典和論點，就是教育；觀察自己的心，就是禪修。」

翻譯自英文版本

禪修誤解三點

1. 禪修是為了內心的平靜

退隱山林，住進禪修中心，或換上一套禪修服飾，都可以有利於我們去體驗內心的平靜，但只能幫助片刻。當我們回到日常生活，這種內心的平靜就很容易失去了。重要的是在日常生活中，能夠找到這份內心的平靜。要做到這一點，便要覺察到自己的內心。例如：在情緒緊張的時候，當我們觀察到這種不安，通常便可以同時找到一份平靜。

禪修不僅關乎個人的平靜。我們一直尋找各種方法去達至內心的平靜，但顧名思義，內心的平靜其實已在我們心裡。如果身處一個好的環境，你比較容易看到它；但是，重要的是過程。

這就是為什麼在仁波切的教導中，重點不是放在如何達至內心的平靜，而是首先察覺到我們的覺知，然後，我們就會察覺到內心的平靜。不僅如此，我們還會察覺到內在的慈悲、智慧和能力。要做到這一點，我們必須先有覺知。

2. 禪修是一種放鬆方法

城市生活的壓力很大，尤其是生活在香港這樣節奏急速的地方，我們需要喘息的空間。觀照自己的心，未必是我們最想做的是。

我們會想：我現在太忙了，我想要休息休息，又比如說會想去旅行。好多香港人，一放假就想要去旅行，因為香港的生活環境及工作讓我們

覺得很繁忙，所以我們想去休息。但是，禪修不是一種休息，它是一種透過覺知，重新認識自己的方法。它不是一種以鬆弛自己為目標的活動。如果說只要輕鬆的話，那麼現在流行的瑜伽、聽音樂、去咖啡廳，我們也一樣可以變得很輕鬆。

禪修老師說，對於希望得到快樂的人，這些放鬆的活動，只能令他們獲得暫時的歇息。為什麼這種輕鬆不可以持續，它會變化呢？那是因為我們還沒認識到我們真正的快樂是什麼。首先，我們必須了解，是什麼令我們不快樂——這就是禪修的用處。

3. 禪修需要極度專注

其實太用力專注地禪修反而會適得其反。舉個例子說，明就仁波切有一種禪修方法，是要求學生在察覺到念頭的時候就舉手，而念頭離開時就把手放下。這是一種很輕柔、很細膩的專注方法。

很多時候我們誤以為禪修需要極度專注，不可以有任何的念頭、任何的情緒，要很專注才可以感到平靜。禪修老師說，這就是為什麼有時候我們覺得禪修很沉重，很辛苦，禪修後我們感到更累，更辛苦。那是因為禪修的時候我們太用力了，反而沒有任何的放鬆。

翻譯自英文版本



劉愛輝
學員

不知道，因為我不是佛教徒，我女兒才是。我認為禪修可能是打坐或氣功之類的東西。



張皓怡

人力資源
禪修是一個方法，令人平靜一些，活在當下。



李安晴
家庭主婦

以我認識，禪修就是打坐，坐得很久，到腳痺都不可以動的，那種就是禪修。心要好靜，沒有雜念。



源慧蘭
市場推廣

禪修是平靜心的動盪。



李志強
資訊科技顧問

禪修就是靜坐和冥想。



黃偉麟
學員

其實今次是我第一次禪修，認識不深。但我感覺應該是教人靜心、放下，宏觀地看事物。



陳易文
金融行業

禪修是和平的打坐。



宋漢光
測量師

禪修理論上是令自己清靜，讓自己有一個比較清靜的環境去瞭解佛法。

DEMYSTIFYING MEDITATION

Text · Chen Zhijun



In a world of increasing complexity, an ability to find and rest in simplicity can be useful in daily life. It may even be necessary. Meditation is one way of cultivating that inner balance and peace. To begin, practitioners say, it is as simple as resting your mind as it is

Here's the thing teachers of meditation would really like you to know about meditation: it's simpler than you think.

This is hard to believe if your idea of meditation involves someone sitting still for hours in a quiet room, eyes closed and the mind empty of thoughts. To those of us with busy lives and even busier minds, this seems an impossible achievement. It leads us to think meditation is elusive, mystical and very difficult.

Yet it is none of these things, says Lama Sherab, the current director of Tergar Asia Foundation, which runs meditation courses based on the techniques taught by the Tibetan Buddhist master, Yongey Mingyur Rinpoche. "People approach meditation too solemnly," Lama Sherab says. "When we think of meditation, we naturally think we have to be very serious, very solemn, because it involves mind training, and we have to concentrate to watch our minds. But the mind is actually very simple. So, if you're relaxed, it's easier to get to know your own mind."

While a child finds it easy to face emotions and thoughts as they are, adults tend to overthink them and worry about other people's judgment and perceptions of them, he says.

Students who have tried the Rinpoche's methods will know that a quiet room isn't necessary for practice. Neither are closed eyes nor an empty mind. And no beginner will be asked to sit for hours. What students learn is to allow the mind to rest as it is and, when it wanders, to watch where it goes. And this can be done anytime, anywhere. It's an approach to meditation that speaks to people today.

Only for the religious?

The spiritual practice of working with the mind isn't new, of course. Early human societies from the Native Americans to the Dayaks in Southeast Asia have shamanic traditions that experimented with altered states of consciousness. Among ancient civilizations, the Indian discipline of yoga and the Chinese philosophical tradition of Taoism, to name but two, advocate meditation.

While Buddhism is perhaps the world religion most associated with meditation, other

major religions, including the Abrahamic faiths of Judaism, Islam and Christianity, also embrace some kind of meditative practices.

Since the Buddha achieved enlightenment, his teachings on the nature of human experience and meditation have spread. They are passed down the centuries through different schools of Buddhism. But for most of this long history, Buddhist meditation remains largely the preoccupation of the religious-minded. (In more recent times, Zen Buddhism did find a more mainstream, non-Buddhist audience in the West, but never really shed its image as a somewhat mystical spiritual practice. Perhaps the early translations of Buddhist ideas and terms might have contributed to this perception.)

It wasn't until modern science began taking an interest in meditation that meditative practices started to move outside the realm of religion. And it wasn't until the advent of more sophisticated technologies and instruments that scientists were able to observe the physical changes of a brain in meditation. All of this has helped to demystify meditation.

Mindfulness in practice

The participation of Buddhist meditation teachers in scientific investigations into the workings of the brain, such as that described by the Rinpoche in his book, *The Joy of Living*, helped neuroscientists advance knowledge in their field. In turn, this understanding has helped to change people's perception of meditation. By explaining the science of happiness, the Rinpoche's book is persuading even non-Buddhists to give meditation a try.

Scientists themselves are putting meditation to practical use. Medical doctors, for example, use mindfulness techniques to treat patients dealing with mental afflictions and pain.

In Hong Kong, Professor Samuel Wong, the head of family medicine and primary health care at the Chinese University School of Public Health and Primary Care, conducts research into the effects of meditation. The results from a 2004 study of patients with chronic pain suggest such techniques benefit patients, he says. He

has subsequently worked with people suffering anxiety and chronic stress.

More doctors are turning to mindfulness methods to help patients, he says, though they are still more likely to prescribe pills or use cognitive behavioural therapy.

But whether we approach meditation from a more religious or a more scientific perspective, most will agree on one thing: the importance of inner peace to well-being.

Don't get lost

In Catholicism, for example, meditation is one way of accessing this inner peace, and is an important part of the training for priests and nuns, says Reverend Edward Chau, the chair of the Catholic Diocesan Commission for Interreligious Dialogue in Hong Kong. A person can easily lose his direction in life without an inner peace that allows him to find his connection with God, the reverend says.

Buddhists, too, speak of an inner peace. Meditation helps people become aware of this peace; more than that, it activates their compassion, wisdom and capability, says Lama Sherab. "When we feel incapable, that's when we've lost our direction," he says. "Meditation can help us find our centre of gravity."

If life can be likened to a battle, he says, then everyone needs a general who understands the pros and cons of each strategy, to tell them when to attack and when to rest. In meditation, we discover ourselves to be our own general. Through it all, the key is the awareness to recognise your state of mind. "Meditation isn't a form of relaxation, like going on a holiday or listening to music," says Lama Sherab. "It's a way of re-recognising yourself."

If all of this sounds abstract, that's because, without practice, it is. Meditation needs to be experienced.

As easy as saying 'ahhh'

Khenpo Tengye, a Buddhist scholar and teacher based in Taiwan, remembers the day one of his

meditation teachers offered to tell him a secret mantra. "I asked him, 'what is it?'," the Khenpo says, remembering how excited he was. "He said, 'sit', and repeated it three times, 'sit, sit, sit'." It was only later, the Khenpo says, that he realised what a good mantra it was.

This advice to practise is one that all Buddhist teachers urge on their students. The Rinpoche's teachings suggest a variety of ways to rest the mind – by walking, listening, seeing and observing thoughts, to name but a few. Mindful of the fast pace of modern life, he encourages people to commit to short but frequent periods of practice.

Even something as simple as vocalising "ahhh" can help bring a wandering mind back to the present moment, says Lama Tenpa Gyaltsen, who visited the Hong Kong Tergar centre in June for a week of classes. As he puts it, meditation needs "no password, no licence, no special instructions". "When you can return, return. Anyone or anything that can help you to return to awareness, welcome them," he says. Seen in this way, Buddhist meditation is not only far from being mystical, it is highly practical.

It is also open to all, not just Buddhists, says Lama Sherab, because of our shared experiences. All humans have direct experience of pain and suffering, whether or not they know about the Buddhist teaching of, say, the four noble truths. Any person who wishes to alleviate pain can be helped by meditation, whatever their nationality, background or even religious beliefs, he explains.

Buddhism is not so much a religion as it is a kind of wisdom of life, the lama says. And it needs to be used. "Buddhism doesn't ask you to believe in something, put your faith in the Buddhist centre, for example, and that's it," he says. "It asks you to be responsible for yourself."

In Buddhist terms, awareness is the key to enlightenment. But it can just as well be described as a technique for happiness. "How does one become awakened? Through education and meditation," Lama Sherab says. "The direct observation of our hearts and minds – that's meditation."

THREE MISUNDERSTANDINGS ABOUT MEDITATION

1. Meditation is all about inner peace

Going to a jungle, staying at a retreat centre or putting on a uniform are all ways to make the environment more conducive for us to experience inner peace. And it does help – for a while. After we get back to our daily routine, this inner peace is easily lost.

What's more important is the ability to find this inner peace in daily life. The key is the awareness of our own mind, teachers of meditation say. In times of emotional stress, for example, we often find a measure of calm when we are able to observe this turbulence.

All too often, beginners of meditation focus on trying to find inner peace. But inner peace, as its name suggests, is already inside us. We can more easily recognise this peace if we are in a good environment. But what's more important for our practice is the process of recognition, meditation teachers say. This is why in the Rinpoche's teachings, the emphasis isn't on getting this inner peace, but on first recognising our awareness. With awareness, we can recognise our inner peace, as well as our compassion, wisdom and capability. To do this, we must have the awareness first.

2. Meditation is a form of relaxation

City living can be stressful, and people need a break from the hustle and bustle from time to time. Observing their own mind may not be a priority.

People want a rest, like going on a holiday. But meditation isn't a method of resting, or a form of relaxation like doing yoga, listening to music or going to a café, teachers of meditation say. It's a way of re-recognising ourselves through awareness.

Forms of relaxation offer only temporary relief to those in search of happiness. This happiness doesn't last because we haven't learned to recognise our true happiness, meditation teachers tell us. First, we have to understand what makes us unhappy, and this is where meditation comes in.

3. Your mind has to be very focused to meditate

On the contrary, meditating with an intense focus doesn't work. In one of the Rinpoche's meditation practices, students are asked to raise their hand whenever they observe a thought, and put it down when the thought leaves. This is a soft, nuanced focus.

Beginners of meditation often associate meditation with strong focus, thinking that they must avoid all thoughts and emotions to feel peace, teachers say. This is why they sometimes feel meditation is heavy and difficult, and feel tired after practice. The problem is, they are concentrating too hard and are not relaxed at all.

This November, we mark the birthday of
Yongey Mingyur Rinpoche
with gratitude for his teachings.



THANK YOU

Dear Rinpoche,
for your joy, wisdom and compassion.
May you enjoy a long and healthy life.

揭開 JOL 禪修的面紗

編撰 何曼盈
採訪／記錄 游嘉慧 鄭瑞蘭



未有上過開心禪（簡稱 JOL，Joy of Living）的朋友，對禪修可能有很大的好奇心，很想知道——甚麼是 JOL？甚麼是禪修？兩天的 JOL 第一階課程，到底學到了甚麼？同學是一些甚麼人士？JOL 已發展到讀書會共修的形式，參加的同學又有何感受？

感受每一刻的安住

讓我們來近距離了解一位頗新的義工同學：
陳月儀（Rosa Chan）

她現在是一位退休人士。她回想自從結婚後，丈夫為了令她可以花多點時間照顧家庭，便在新界為她設立農場，由她打理，以方便照顧一家大小。一做便做了差不多二十個年頭，更由香港做到南美委內瑞拉。當時由於香港實施環保條例，在港的農場因而要關閉，於是舉家決定移民到南美繼續經營農場。

Rosa 形容彼邦生活並不容易，一方面要學懂溝通語言，另一方面又要獨自兼顧農場和家庭。最大困難是生活經常受到威脅，比如天然災害導致農場失收、當地治安不穩、家庭問題如女兒不諒解等，都令她身心疲憊。女兒後來更要求回港繼續讀書。

由於長久處於這樣緊張的生活環境下，Rosa 在 1999 年證實患上了神經緊張及抑鬱症，需要服用精神科藥物，但仍然睡不安寧，食慾不振；此外，農場粗活也引致她的身體多處關節勞損。她憶述當時農場生活點滴，例如一場豬瘟疫使令三成二豬隻不能活著，而農場提供一站式服務，即由飼養、屠宰到交貨都由農場

獨力包辦。她當時已覺生命無常，對殺生亦感內疚；心中暗自許諾，如果佛陀真的能保佑她一家上下平安，她願意以後茹素、不殺生和不強求太多。她覺得雖然能維持生計，但由於長期與女兒分隔，因此安頓了兒子及兒子家人後，她最終決定在 2002 年與丈夫回流香港生活。

回港後，Rosa 身心仍感不安，且長期在農場生活，很少接觸外界，因而自我封閉，活得不開心。由於女兒在 2010 年成為佛教徒，她時常要為女兒準備素菜，女兒亦時常給她一些佛教經書，因而播下了因緣種子，Rosa 於 2011 年亦正式皈依。初時起居飲食沒有甚麼太大轉變，她不是即時吃全素，也不是每天打坐。

自今年農曆新年開始，Rosa 個人開始身心放鬆自然，且能夠感受每一刻的安住，生活變得積極和開心。今年四月份更參加開心禪第一階段課程，因而認識了更多禪修方法；又在六月份開始加入德鳴義工團隊，服務他人。由於她對香港區道路比較陌生，以往只依靠女兒帶她返回中心，現在則可以自己找路外出。她天天做禪修、念經、抄經及游泳，以保持身心健康，跟女兒亦由於有共同話題而感情躍進。她現在更不需再吃藥，非常感恩。

下次你們當義工時，也不妨多與其他參加者交流，這對自己的修持也會有幫助。

開心禪第一階：靜心課程 第 15 期的同學分享

Janet

這次禪修，令我明白修行實踐是可以透過生活細節，不斷多做而達至的。由於實行容易，令我更有信心去實行於日常生活。

Taurus Yip

參加這個課程後，不但令我比平時易於專注在一件事情上，亦同時明白到原來禪修可以十分簡單，對身心有很多正面影響。

李玉興

很開心學到很生活化的禪修方法。

孫耀光

參加這個課程後，令我更認識自己。現在工作起來，內心更能產生專注，對做人和做事都有很大的幫助，真是獲益良多！既輕鬆又放鬆，課程深入淺出。方便入門，功德無量。

Kris

一直認為每個人都擁有 pure inner joy。「Joy of Living」簡單容易地讓人知道禪修就是由單純的覺知開始，輕鬆、簡單、也結合在日常生活裡。「Everywhere, Anytime, No Boundaries.」

蔡秀芳

我對禪修是不認識的，感覺是沉悶，無聊的事情。但在我上這個開心禪第一階課程的時候，有一個很好的體驗，原來禪修可以融滲日常生活的細節上，我會好好把握這些機會。

讀書會共修同學的分享

Philip

禪修是一種清潔方法，是沒有顏色的。禪修前就好像一盞走馬燈，蓋了燈罩，「燈光」看起來朦朧不清。但禪修以後，就像走馬燈除去了燈罩，燈光便清晰了。

Vivian

我斷斷續續地學佛多年了，常到大自然的地方作禪修，覺得禪修與大自然是分不開的。認識了開心禪後，發覺原來禪修有這麼多不同的方法，行住坐臥都可以修持，所以即使住所跟禪修中心相隔很遠，腦裏想着說不要去了，但在學習的力量驅使下，雙腿自然地帶領我往中心方向走。

總結

禪修既簡單又可以應用於日常生活中，更可以選取任何明就仁波切教法方式，實踐於日常的人、事、物上。因應靜心的開展，積極和正面地去面對及解決困難，自然達至更圓滿和融的結果。

透過覺知，同時懂得去珍惜周圍環境，包括大自然和自己所擁有的一切。懂得遇上煩惱時，正面地去思考及面對它，解決它，煩惱也會自然減輕。要成為世上快樂的人，重點是放鬆、覺知及禪修。

腦內到底是怎麼一回事？

摘錄自《世界上最快樂的人》



每個人在心緒不寧的時候，也許都苦惱過要如何處理這些起起伏伏。禪修可以幫助我們認識和體驗內在的平靜。但它為甚麼有效——或者說，為甚麼我們常被同樣的煩惱困擾——其實現代科學已開始為我們作答了。在這篇節錄自詠給·明就仁波切的文章中，仁波切敘述了神經科學的研究進展，並解釋它和禪修有甚麼關係

如果你是受過訓練的佛教徒，那麼，你就不會把佛教當作一種宗教，而會把它當作一門科學，一種透過技巧探索自身經驗的方法。這些技巧讓你能以非批判性的方式檢視自己的行為和反應，而這些見解能讓你逐漸認清：「哦，原來我的心就是這樣運作的！我必須這樣做才能體驗到快樂，不要那麼做才能避免痛苦的產生。」

基本上，佛法是非常實用的。佛法告訴我們要從事能夠助長平靜、快樂和自信的事，並避免會引發焦慮、絕望和恐懼的行為。佛法修持的重點，並不在於刻意改變想法或行為，以使自己成為更好的人，而是要認識到，無論你如何看待影響自己生命的那些遭遇，你原本就是良善、完整，且圓滿具足的。佛法修持是去認出自心原本具有的潛能；換句話說，佛教注重的並不是讓自己變得更好，而是認識到此時此刻的你，就如你自己一直深切期望的，是完整、良善，且本質上是完好健全的。

不停活動的心

身為佛教徒，我最先學到的道理之一是，有情眾生——即使是只具有基本覺性的生物，都具有三種基本的面向或特徵：身（body）、語（speech）、心¹（mind）；所謂的「身」，指的當然是我們存在的形體部分；身不斷地變化——出生、成長、罹病、老化，最後死亡；「語」指的不僅是說話能力，還包括我們用來交流的各種訊號，例如聲音、語言文字、姿勢、表情，甚至信息素（pheromones），或稱為「外激素」，或者譯為「費洛蒙」，是哺乳類動物所分泌的一些化學複合物，能夠對其他哺乳類動物的行為和發育產生微妙的影響。

「心」則比較難以形容，它不像「身」或「語」那樣，是某種容易辨認的「東西」；無論我們如何深入研究生物的此一面，都無法真正找到任何可以稱為「心」的明確物體。成千上萬的書籍和文章都試圖描述這難以捉摸的東西，然而，無論我們花費多少時間、精力，企圖確認「心」是什麼，「心」到底在哪裡，卻沒有任何一位佛教徒，也沒有任何一位西方科學家能夠下定論說：「啊！我找到『心』了！它就在身體的這個部位，看起來像是這樣，是這樣運作的。」

經過幾世紀的研究，我們頂多只能確定「心」沒有特定的位置、形狀、外觀、顏色，沒有位置（如心臟或肺臟的位置），沒有系統（如循環系統），更沒有功能範圍（如新陳代謝的調節範圍）等具體特質，可以讓我們將它歸入特定的基本生理層面。

現代科學已經能夠辨識出許多形成智能、情緒和感官知覺等心智作用的細胞結構所及其形成過程，但是，這些實在都還不足以確認「心」到底由什麼構成的。事實上，科學家們對「心」的活動的檢視愈精細，就愈接近佛法對「心」的理解——「心」是一種不斷的活動（event），而不是一個明確的實體（entity）。

喜歡交際的細胞

倘若我們想要的只是快樂，為什麼需要瞭解腦部呢？為什麼不能只想一些快樂的念頭？或想像自己的身體充滿了愉悅的白光？或在牆上掛滿可愛的小白兔或彩虹圖片呢？嗯，也許吧……。

不幸的是，試圖檢視自心時，我們會面臨一些重大的障礙，其中一項是根深柢固且往往是沒有意識到的觀念：覺得自己「天生就是這樣，無法改變」。我自己小時候就體驗過這種悲觀、無助的感受，和世界各地的人接觸時，我也一再看到這樣的心態反映在人們身上。即使我們並非故意這樣想，但這種「我無法改變自心」的想法，卻阻斷了所有嘗試的意圖。

我和一些利用自我肯定、祈禱或觀想來做改變的人談過，他們承認，試了幾天或幾個星期之後，由於看不到立即的成效，他們往往就放棄了。當祈禱和自我肯定都不管用時，他們就把修心的想法當作是一種賣書的行銷噱頭，將之全盤放棄。

穿著僧袍、頂著響亮的頭銜在全球巡迴講學的好處之一就是，通常不可能理會普通人的一些人，都把我當成什麼重要人物一樣，樂意和我交談。和全球各地的科學家對話時，我很驚訝地發現，全球科學界幾乎都有一個共識：正因為腦部是如此被建構的，所以腦的確可以對日常生活的態度產生實質的改變。

用非常基本的「一般人」說法，大部份的腦部活動似乎是由一群很特別的細胞所構成，這群細胞就稱為「神經元」（neuron）。神經元是非常喜歡交際的細胞，很愛傳話。就某方面而言，它們很像頑皮的學生，總是不停地在傳紙條、說悄悄話，只不過神經元之間的秘密對話，主要是關於感官知覺、動作、解決問題、創造記憶、產生念頭和情緒等。

神經元彼此聯繫時，會產生某種類似老朋友之間的連結；它們會養成彼此來回傳達同類訊息的習慣，就好像老朋友會強化彼此對人、事或經驗的判斷一樣。這樣的連結就是所謂「心的習氣」（mental habits）的生物基礎，類似我們對某類型的人、事物或地方的自動或直接反應（knee-jerk）。

舉個很簡單的例子，假設我小時候曾被狗嚇到，那麼，我腦中就會產生一組神經元連結，一方面反應恐懼感的生理感受，另一方面則反應「狗好可怕」的觀念。下次我再看到狗的時候，同一組神經元就會開始交談，提醒我「狗好可怕」。這種狀態每出現一次，神經元說話的聲音就會愈大聲，而且愈來愈具說服力，直到這種狀態成為一種慣性，讓我只要一想到狗，就會心跳加速、冷汗直流。

但是，假設有一天我到一位有養狗的朋友

家拜訪。一開始敲門時聽到狗在狂吠，接著看到牠衝出來在我身上聞來聞去，我可能會感到非常害怕。但過了一會兒之後，這隻狗習慣了我的存在，於是跑來坐在我腳邊或腿上，甚至還開始舔我，快樂又熱情到簡直不得不把牠推開呢。

狗的反應是因為牠腦中有一組神經元連結，把我的味道與牠主人喜歡我的各種感受連結起來，而創造了相當於「嘿，這個人還不錯咧！」的模式。同時，我腦中跟生理愉悅感相關的一組新的神經元連結，也開始互相交談，於是我也開始想著「嘿，也許狗是和善的！」之後，每次我再去拜訪這位朋友時，這個新模式就會增強，而舊的模式則會愈來愈弱，直到最後我終於不再怕狗了。

以神經科學術語來說，這種以新模式取代舊模式的能力稱為「神經可塑性」（neuronal plasticity），藏文則稱之為「雷甦容哇」（le-surung-wa），可略譯為「柔軟性」。這兩個術語都可以用，聽起來也都很有學問。總之，純粹從細胞的層次來看，重複的經驗能夠改變腦的運作方式。這就是佛法「如何」能將造成痛苦的內在習性斷除，及其背後「為什麼」有效的原因。

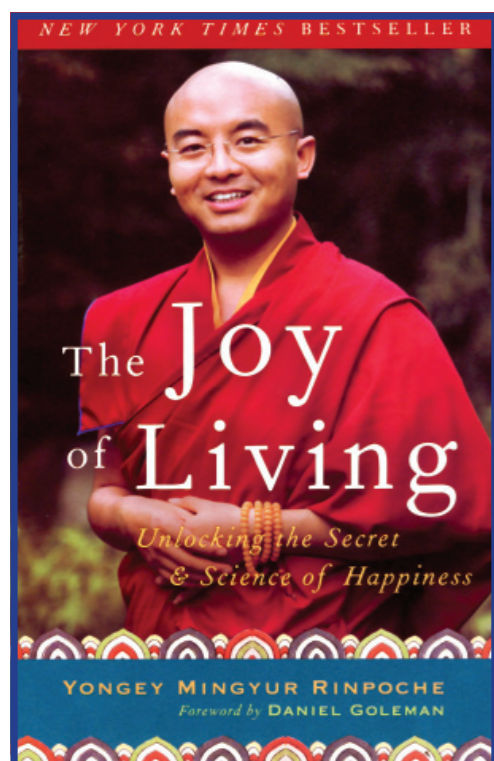
清明的自由

佛法修持的要訣在於，當念頭、感受和感知分別生起時，我們只是單純地安住在當時純然的覺性中。在佛教傳統中，這種溫和的覺性（gentle awareness）稱為「正念」（mindfulness），而正念就是單純地安住在心的清明本質中。如同前面所提的例子，如果我能覺察自己慣性的念頭、感知分別和感官知覺，而不是被它們牽著走，那麼，它們對我的影響力就會逐漸削減。我體驗到，它們的來去只不過是心的自然作用，就如同波浪在海面或湖面上自然蕩漾。我明白了這就是當年我坐在關房裡，試著克服自小就困擾我的焦慮時所發生的事：只要單純地觀照自心，確實可以改變心的狀態。

1. 傳統中文佛教習慣用語為「身、語、意」，本書因應作者用法，將「意」全部改為「心」，意義相同

WHAT'S GOING ON IN THERE?

Excerpts from *The Joy of Living: Unlocking the Secret and Science of Happiness*



This is a question each of us may well ask ourselves when we feel stressed out and overwhelmed by thoughts and emotions. Meditation teaches us to recognise our minds through experience, but we're only now beginning to understand how it works, thanks to modern science. In these excerpts from the first two chapters of *The Joy of Living: Unlocking the Secret and Science of Happiness*, Yongey Mingyur Rinpoche shares with us his findings and understanding

When you're trained as a Buddhist, you don't think of Buddhism as a religion. You think of it as a type of science, a method of exploring your own experience through techniques that enable you to examine your actions and reactions in a nonjudgmental way, with the view toward recognizing, "Oh, this is how my mind works. This is what I need to do to experience happiness. This is what I should avoid to avoid unhappiness."

As its heart, Buddhism is very practical. It's about doing things that foster serenity, happiness, and confidence, and avoiding things that provoke anxiety, hopelessness, and fear. The essence of Buddhist practice is not as much an

effort at changing your thoughts or your behavior so that you can become a better person, but in realizing that no matter what you might think about the circumstances that define your life, you're already good, whole, and complete. It's about recognizing the inherent potential of your mind. In other words, Buddhism is not so much concerned with getting well as with recognizing that you are, right here, right now, as whole, as good, as essentially well as you could ever hope to be.

We are always changing our mind

One of the first lessons I learned as a Buddhist was that every sentient thing – that is, every creature endowed with even a very basic sense of awareness – can be defined by three basic aspects or characteristics: body, speech, and mind. *Body*, of course, refers to physical parts of our being, which is constantly changing. It's born, grows up, gets sick, ages, and eventually dies. *Speech* refers not only to our ability to talk, but to all the different signals we exchange in the forms of sounds, words, gestures, and facial expressions, and even the production of pheromones, which are chemical compounds secreted by mammals that subtly influence the behavior and development of other mammals.

Mind is harder to describe. It's not a "thing" we can point to as easily as we can identify the body or speech. However deeply we investigate this aspect of being, we can't really locate any definite object that we can call the mind. Hundreds, if not thousands, of books and articles have been written in an attempt to describe this elusive aspect of being. Yet in spite of all the time and effort spent on trying to identify what and where the mind is, no Buddhist – and no Western scientist, for the matter – has been able to say once and for all, "Aha! I found the mind! It's located in this part of the body, it looks like this, and this is how it works."

At best, centuries of investigation have been able to determine that the mind has no specific location, shape, form, color, or any other tangible quality we can ascribe to other basic aspects such as the location of the heart or lungs,

the principles of circulation, and the areas that control essential functions like the regulation of metabolism.

Modern science has been able to identify many of the cellular structures and processes that contribute to the intellectual, emotional and sensory events that we associate with mental functioning. But it has yet to identify anything close to what constitutes "the mind" itself. In fact, the more precisely scientists scrutinize mental activity, the more closely they approach the Buddhist understanding of mind as a perpetually evolving event rather than a distinct entity.

Neurons love to gossip

If all we want is to be happy, why do we need to understand anything about the brain? Can't we just think happy thoughts, imagine our bodies filled with white light, or fill our walls with pictures of bunnies, and rainbows and leave it at that? Well...maybe.

Unfortunately, one of the main obstacles we face when we try to examine the mind is a deep-seated and often unconscious conviction that "we're born the way we are and nothing we can do can change that. I experienced this same sense of pessimistic futility during my own childhood, and I've seen it reflected again and again in my work with people around the world. Without even consciously thinking about it, the idea that we can't alter our minds blocks our every attempt to try.

People I've spoken with who try to make a change using affirmations, prayers, visualizations admit that they often give up after a few days or weeks because they don't see any immediate results. When their prayers and affirmations don't work, they dismiss the whole idea of working with the mind as a marketing gimmick designed to sell books.

One of the nice things about teaching around the world in the robes of a Buddhist monk and with an impressive title is that people who wouldn't usually give an ordinary person the time of day are very happy to talk to me as if I were somebody important enough to take seriously. And during my conversations with scientists

around the world, I've been amazed to see that there is a nearly universal consensus in the scientific community that the brain is structured in a way that actually does make it possible to effect real changes in everyday experience.

In the very basic "people terms," most brain activity seems due to a very special class of cells called *neurons*. Neurons are very social cells: They love to gossip. In some ways they are like naughty schoolchildren constantly passing notes whispering to one another – except that the secret conversations between neurons are mainly about sensations, movement, solving problems, creating memories, and producing thoughts and emotions.

When neurons connect, they form a bond very much like old friendships. They get into a habit of passing the same sorts of messages back and forth, the way old friends tend to reinforce each other's judgment about people, events, and experiences. This bonding is the biological basis for many of what we call mental habits, the kind of "knee-jerk" reactions we have to certain types of people, places, and things.

To use a very simple example, if I'd been frightened by a dog at a very young age, a set of neuronal connections would have been formed in my brain that corresponded to the physical sensations of fear, on one hand, and the concept *dogs are scary*, on the other. The next time I saw a dog, the same set of neurons would start chattering at one another again to remind me that *dogs are scary*. And every time the chatter would occur, it would grow louder and more convincing, until it became such an established routine that all I'd have to do was *think* about dogs and my heart would start pounding and I'd begin to sweat.

But suppose someday I visited a friend who had a dog. Initially, I might feel scared hearing it bark when I knocked on the door and when the animal rushed out to sniff me. But after a while the dog would get used to me and come around to sit by my feet or on my lap, and maybe even start to lick me – so happily and lovingly that I'd practically have to push it away.

What's happened in the dog's brain is that a set of neuronal connections associated with my scent and all the sensations that tell it that

its owner like me creates a pattern that is the equivalent of "Hey, this person is cool!" In my own brain, meanwhile, a new set of neuronal connections associated with pleasant physical sensations start chattering with one another, and I'd begin to think, *Hey, maybe dogs are nice!* Every time I visited my friend, this new pattern would be reinforced and the old one would be weakened – until finally I wouldn't be so scared of dogs anymore.

In neuroscientific terms, this capacity to replace old neuronal connections with new ones is referred to as *neuronal plasticity*. The Tibetan term for this capacity is *le-su-rung-wa*, which may be roughly translated into English as "pliability". You can use either term and sound very smart. What it boils down to is that on a strictly cellular level, *repeated experience can change the way the brain works*. This is the why behind the *how* of the Buddhist teachings that deal with eliminating mental habits conducive to unhappiness.

Free to have a clear mind

The key – the *how* of Buddhist practice – lies in learning to simply rest in a bare awareness of thoughts, feelings, and perceptions as they occur. In the Buddhist tradition, this gentle awareness is known as *mindfulness*, which, in turn, is simply resting in the mind's natural clarity. Just as in the example of the dog, if I were to become aware of my habitual thoughts, perceptions, and sensations, rather than being carried away by them, their power over me would begin to fade. I would experience their coming and going as nothing more than the natural function of the mind, in the same way that waves naturally ripple across the surface of a lake or ocean. And ultimately, I realize, this is exactly what happened when I sat alone in my retreat room trying to overcome the anxiety that had made me so comfortable throughout my childhood. Simply *looking* at what was going on in my mind actually changed what was going on there.

咖啡杯裡的禪修

MEDITATION IN A COFFEE CUP

這個六月天，香港的天氣時而晴朗，時而大雨，加上每個人都為生活而忙碌，久而久之，每個人都承受着不同程度的壓力。我們如何利用古老的智慧，幫助我們面對這些壓力？相反，你到底可有想過「禪修」是否已不合潮流、是過時的練習呢？如何把古代的禪修智慧，利益今天社會上有需要的人士？何曼盈和鄧帶群採訪了雪樂喇嘛，讓他為我們簡單分享

Blue skies one moment and stormy weather the next — June in Hong Kong can feel like a pressure cooker as we rush every day from home to work to home. How do we deal with the stress? Is meditation — a practice that goes back centuries — still relevant in modern society? How can the wisdom of old be of help to us today? Tina Ho and Chris Tang ask Lama Sherab for his sharing

問：禪修給人的感覺很古老或過時，現在我們生活在 21 世紀，禪修可以怎樣回應現代人的需要？

答：禪修的確是一種很古老的東西，是一種很古老的方法，但我們可以用很現代的方來表達禪修。正如我們有些想法、理論及生活哲學，雖然都是很古老，但是它們是必要的。我們其實可以透過現代化的方式來演繹，正如吃飯是沒有分古代或現代，都是人類必須的。我們可以適切地包裝或運用現代的方法去體驗吃飯這件事。

問：我們的文化道德傳統，對禪修會有甚麼影響？會有不良的影響嗎？

答：禪修就像是一杯咖啡，它很有味道。但是咖啡需要一個杯，或是一個器皿來裝載；裝載了的咖啡，我們才能喝，才能體會。現在我們想要擁有一杯咖啡，但是還沒擁有之前，我們想的是要買甚麼杯來盛載咖啡，於是我們一直在選擇杯子。可是當我們忙着選擇杯子的時候，我們卻忘記了去體驗這杯咖啡。道德觀念、好與不好的概念，就是這個杯。其實禪修不是一種道德觀念的教育，它是一種自發性的、覺性的教育，令人知道甚麼是可以這樣做，甚麼是不可以這樣做。故此，禪修不是把一個概念放在你頭上，告訴你，你一定要這樣做，一定不可以這樣做。

問：那麼，禪修在古代與現代發揮的重點，會有不同嗎？

答：會。要得到不同時代的人的共鳴，就要有該時代的共同話題。覺知是共同的，但形式需要改變。例如以前是由出家人帶領着在家人一起禪修，現在則由在家的學長，以讀書會的方式，透過書本來與大眾分享禪修的經驗。正如明就仁波切所說：「每個人都是老師，都是書本。無論是出家人或者是在家的同學，其實都如同我們的老師。」

Q: Many people feel meditation is an ancient practice that's out of step with 21st century living. Can meditation really meet our needs today?

A: There's no doubt meditation is a practice that goes back a long time, but it can be communicated through modern means. Some theories and philosophy of life may be old, but they are as necessary now as they once were. So we can adapt them through modern ways. For example, all humans have to eat, whether in the past or the present. But how we eat can change with the times.

Q: What about moral and cultural traditions? How do they fit in with meditation, and do the two sometimes clash?

A: Meditation is like a cup of coffee – it's full of flavour. But before we can drink it, we need to use a cup or some kind of container to hold the coffee. We all want that cup of coffee. But sometimes before we even have the coffee, we're thinking of what cup to buy to hold it, so we spend all our energy on choosing that cup and forget that the goal is to experience the coffee. Moral traditions and the concepts of good and bad can be likened to this cup. Meditation isn't moral education; it's an awareness education that teaches you to recognise and decide for yourself what you can and cannot do. Meditation won't hand you concepts that tell you this is what you should or shouldn't do.

Q: So has the expression of meditation changed through the years?

A: Yes. Every generation needs topics of conversation that resonate with their times. Awareness is common to all, but the forms of meditation must be adapted over the years. For example, group practices for meditation students were in the past usually led by monks and nuns, but today, they are led by fellow students. The new format allows students to learn about meditation through book discussions. As the Rinpoche explains: "Everyone has something to teach, like a 'book', and every person, whether or not they are from the Sangha, can teach us."

讀出味道來

問：社會上有不同的中心、道場，為市民介紹不同的禪修方法，這些方法是不是大同小異？我們是不是學習哪一種都可以呢？

答：不錯，大家的方法都是大同小異的。至於在理論上是否都同樣詮釋得那麼細膩，那就可能有些不一樣了。因為每位老師的經驗都很特別，譬如很知名的一行禪師、崇山禪師、鈴木俊隆禪師、堪布·竹清嘉措仁波切和邱陽·創巴仁波切他們教學的方式便很不一樣。再例如明就仁波切的經歷，他很不幸，小時候患有恐慌症。雖然如此，他的經歷便更加符合現代人的情況，他詮釋出來的內容，人們也更容易明白。所以我們開玩笑說，這就是因禍得福了。他解決了恐慌症的問題後，更能夠透過這種體驗幫助了更多人。

每個禪修的方法和傳承都是一樣好，重點是一樣的，只是方法會因應條件、環境和個人的情況而有點不同。如果我們坐下來討論的話，重點都是一樣。我們如果問：仁波切的開心禪是不是最好的？絕對不是。但它或許適合某些人，也可能不適合某些人，因為我們的性格不一樣。禪修肯定適合每個人，可是哪一種禪修適合甚麼人，就是看個人的特質了。

問：那麼，在今時今日，香港德噶是怎樣把禪修推廣至社區中？

答：讀書會是其中一個方法，工作坊又是另外一種形式。運用讀書會來推廣禪修，當中我們會對不同的禪修主題作出討論。至於運用工作坊來推廣禪修，選擇的形式亦因人而異。例如我們德噶香港禪修中心第一次進行社區禪修推廣時，上午討論比較嚴肅的禪修課題，下午則利用較輕鬆的對話，探討生活與禪修，原來得出的效果也不錯，最重要是同學互動配合。

再者，這次在屯門仁濟醫院第二中學為長者大學的學生以及教職員舉辦禪修體驗課堂後，來自仁濟醫院的一位同學，參加了本中心的讀書課後，希望中心可以為他們籌辦一次親子禪修的活動。禪修就是這樣進入社區，推廣至香港每個角落了！

A taste of something new

Q: There are so many different types of meditation centres offering different types of meditation. Are all of them more or less the same? Can we pick any one way?

A: Yes, all meditation methods are similar. But each may explain the practice differently, and to a different degree of detail. That's because every Buddhist teacher has his or her own unique experience. Take for example, famous teachers like Thich Nhat Hanh, Seung Sahn, Shunryu Suzuki, Tsultrim Gyamtso Rinpoche and Chögyam Trungpa Rinpoche — their teaching methods are very different. Yongey Mingyur Rinpoche also has experiences that are unique to him. He had the misfortune of suffering from panic attacks when he was young. But because of this experience, he devised a method of teaching that is easier for people today to understand. We sometimes joke that it is a blessing in disguise: after he solved his own problem, his experience is used to help many others.

Every meditation method and every lineage of Buddhism is just as good; their essence is the same, though their methods may differ because of differences in conditions, the environment and individual character. If all the teachers were to meet and talk, we'd agree that the essence is the same.

We may ask, is the Rinpoche's Joy of Living meditation the best method? Absolutely not. It may suit some people, but it may also be unsuitable for others, because our characters are different. Meditation definitely suits everyone, but what kind of meditation is suitable for whom will depend on a person's characteristics.

Q: How does Tergar HK encourage more people in different communities to practise meditation today?

A: One way is through study sessions; another way is through meditation workshops. In study sessions, we pick different themes for discussion to help people learn about meditation. As for the workshops, how they are conducted will change according to the audience's needs. For example, in our first workshop for a community

group, we discovered that the morning's lesson on meditation was rather solemn, but in the afternoon, when the topic turned to a discussion of meditation in daily life, the response was better because the students were more enthusiastic about participating.

We also conducted a meditation workshop for the students and teachers at the Tuen Mun elders' academy, held at the Yan Chai Hospital No 2 Secondary School. One of the students who took part in the workshop also attended a study session at our centre, and ended up asking us to organise a workshop for parents and children. Through workshops like this, we can introduce meditation to more communities in Hong Kong so that more people may benefit.

Translated from the Chinese

愛的六字真言

能在內心產生一種巨大力量 帶來強烈的信心與希望 像沐浴在溫暖愉快的陽光中一樣

唵嘛呢叭咪吽

om ma ni pa may hung

ཨོཾ་མ་ཎི་པ་མེད་ཀུན་ལ་འཕེལ་བའོ།།

ॐ मणि पद्मे हूँ



愛的六字真言 四臂觀音法會

日期	時間	內容
26/10/2012	7:30-10:00pm	四臂觀音儀軌口傳教授 暨 千萬愛的六字真言大共修
27/10/2012	2:00-3:00pm 3:30-5:00pm 7:30-10:00pm	千萬愛的六字真言大共修 四臂觀音儀軌口傳教授 四臂觀音灌頂加持法會
28/10/2012	2:00-3:00pm 3:30-5:00pm 7:30-10:00pm	千萬愛的六字真言大共修 四臂觀音儀軌口傳教授 大悲勝海觀音消災 暨 超薦祈福加持法會

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開啟智慧之門

文字 游嘉慧

在日常生活當中，不論大小事情，我們都有無數個抉擇要做，你有沒有想過你所做的每一個決定，是否完全正確呢？佛教說，般若智慧潛藏在每個人的內心，只是等待著我們將它發揮出來。今年六月中，阿闍梨丹巴嘉晨喇嘛來到香港，跟我們討論了這個問題。究竟我們如何才能開啟這扇智慧之門呢？又為何懂得問正確的問題，對我們打開智慧之門是如此重要呢？

喇嘛說，假如沒有般若智慧¹，我們的生活就會變得無比困難和痛苦。但假若有般若智慧（其實它已潛藏在我們心裡，只是我們未必知道或懂得使用），我們的生活就會變得更容易。

的確，我們時常都會投訴：抱怨工作不好、家庭不好、朋友不是，甚至日常一些雞毛蒜皮的事，總之只見處處不滿。這也許是真的，因為我們還沒有認識到自己的般若智慧。也許在物質富裕和科技發達的世界裡，我們不知道如何區分「想要」還是「需要」。好消息是：每當疑惑出現，我們的智慧便可以慢慢得到啟發。

丹巴嘉晨喇嘛是美國科羅拉多那諾巴大學（Naropa University）佛學和藏語教授。我有幸上了喇嘛幾堂課。一開始我也像其他香港人一樣，就是希望得到一站式的解脫速成方法。我更以為喇嘛會開出一系列的甚麼是「應做」和「不應做」的事情，幫助我們打

開這扇門。當然喇嘛沒有給我們這些答案，因為這智慧是需要由每個人自己發現的。

喇嘛說，要啟動我們的般若智慧，要通過聞、思、修三個過程。這有助於我們更能瞭解自己的動機。例如：置身崇尚消費的社會，我們如何分辨出「想要」和「需要」？喇嘛以買車為例，有些人買車是用來炫耀自己的地位，所以愈名貴愈好；有些人卻只是用來代步。我們到底想要一輛車，還是需要一輛車呢？真正答案取決於你是否為了滿足自我。

學習提問

喇嘛說，在立論前，我們需要懂得發問正確的問題。我們也應撫心自問：我們是否真心想發問，抑或只是為了炫耀自己或自娛自樂，而提出一些故作深奧的問題呢？還有，我們

的問題必須發自內心，而不是拾人牙慧。

同樣，我們發問時，是否要求立即得到答案？例如當我們問：「生命的意義是甚麼？」我們可能會太執著於找到答案，而忘記了追尋過程本身也是有意義的。

此外，這條問題本身含有貶義，似乎暗示我們不太喜歡自己的生活。喇嘛指出，轉過來我們倒不如改問：「甚麼我可以做？」或「我怎樣能幫助別人？」如果我們培養自己這種方式來提問，便可以建立我們的修持。

與己的對話

平日我們都善於回答，但是沒有學會如何提問。喇嘛說這個方向是錯誤的。事實上，關鍵正在於提出正確的問題。我們可以學習禪宗的「分析修」² 般練習提問。我們只需要安

住自心靜坐著撫心自問，不需太在意答案是否正確。在這種方式下，我們並不真正在乎每條問題的答案。我們真正需要做的，是安然和舒適坐著問自己問題就可以，並盡量不要拼命尋找答案。我們可以滿腦子都是問題，這樣的不停地問自己問題，直至所有的問題分解為止。

重要的是，答案經已在我們身邊：這就是現實、空性和佛性。只要看清楚問題，答案便會在我們心中顯現，而不需從別人口中得到。智慧是從問題開始，它也是最終的答案。所以，這是一個過程。喇嘛說，如果我們一開始就試圖訂定世間上的黑與白，我們會感到沮喪，因為沒有絕對的答案。

懂得問正確的問題，將打開一個鎖，然後引領到另一個鎖。只向佛祖祈求「想要」，由他代勞，這是行不通的；真正能打開這智慧之門，是「需要」我們努力地修持。

一個好老師會引導你如何問下一道問題。喇嘛補充說：智慧到底是一個問題還是一個答案呢？人們認為這個是從答案開始。佛教卻說，這是從問題開始。

丹巴嘉晨喇嘛的教示提醒我們：當我們在日常生活中面臨困境，不要期待其他人給予現成的解決方法。當我們面臨困難，一般情況下大腦自然會有兩個反應：戰鬥？還是逃避？其實這樣運作，限制了我們的選擇。但藉著聆聽、思考、禪修，我們可以觀察到問題，而不需喜歡或不喜歡它。只是看著它，我們便可以以內心澄明、充滿自信，而我們的「內省達人」，將引令我們作出正確的決定。

1. 般若智慧是內在的平等無分別的智慧
2. 止的禪修分有「安住修」和「分析修」

UNLOCKING OUR WISDOM

Text Michelle Yau

We make countless decisions every day, but how do we know if they're the right ones? Buddhists speak of an inner wisdom that's waiting to be unlocked. Lama Tenpa Gyaltzen, who visited Hong Kong for a week of classes, tells us the three key steps to unlocking our wisdom, and explains why asking the right questions is important

If we live without wisdom, our lives would be difficult and painful, says Lama Tenpa Gyaltzen. But with wisdom – which all of us already possess, even though we may not know it – our lives would become easier and we would have fewer complaints.

It's true that many of us find ourselves easily troubled by problems at work or in our relationships with family and friends. Sometimes, even trivial matters seem to bother us. The good news is, our confusion can be the start of a journey to activate our inner wisdom.

In June this year, I attended the talks on Buddhist wisdom by Lama Tenpa, a professor of Buddhist studies and Tibetan language at Naropa University in Colorado. Like other Hong Kong people who are accustomed to one-stop solutions, I had expected him to give us a list of what we should do, and what we shouldn't do, to be considered wise. It turned out there

was no such list; each of us has to discover the answers for ourselves.

Lama Tenpa says we can activate our wisdom through three processes: listening, contemplation and meditation. This helps us to understand our own motivations.

For example, how can we tell our "wants" from our "needs", living as we do in a consumerist society? The lama uses buying a car to illustrate what he means. Some people buy cars to show off their status, so the more expensive the car, the better. Yet others buy a car because they need it to get around. Do we want a car, or do we need a car? Whether buying a car is a wise decision will depend on our ego.

Learning how to ask questions

To arrive at an answer, we need to ask the right

questions, the lama says. We should also ask ourselves: is our question a genuine one, or are we asking complicated questions just to show off and make us feel good about ourselves? Our questions must come from the heart, not copied from someone else's.

For a start, we need to understand that there are no absolute answers. For instance, trying to sharply define black and white would only lead us to frustration because we'd find no answers.

Likewise, when we ask a question, do we demand an answer right away? Thus, when we ask, "What is the meaning of life?", we risk becoming so attached to finding the answer that we forget that the search itself is meaningful.

Besides, such a question carries a negative connotation and would seem to be an expression that we do not like our lives. A better question to ask, says Lama Tenpa, is "What can I do to create meaning in life?"

An inner dialogue

Most of us are well trained to find answers, but are not so good at asking questions. This is the wrong approach to developing wisdom, the lama says. In fact, asking the right questions holds the key. For instance, through "analytical meditation", we learn to pay attention to our questions, and to keep asking them until an answer arrives. At first, we should not worry about the answers. We should just sit back to observe and consider the questions.

The big secret is that the answers are already there: in the understanding of reality, emptiness and Buddha nature. With clarity, we can see the answers. No one else can tell us the answers.

Activating our wisdom starts with asking questions. And this is a process that takes work: asking the right question will open one

lock, which leads to another lock. Praying to the Buddha to do the job for us does not work. Instead, we need to build up our own practice, with a good teacher who can guide us to ask the right questions.

Lama Tenpa's teaching is a reminder that when we face a dilemma in our daily life, it is no good expecting other people to provide us with a ready-made answer. When we face a dilemma or difficulty, our brains will activate a fight-or-flight response that limits our choices. But through listening, contemplation and meditation, we can observe the problem without liking or disliking it. Just by watching it, we can find clarity and confidence, and our inner guru will guide us to make the right decision.



JOY OF LIVING

MAGAZINE

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