

JOY OF LIVING

04

動機與快樂
MOTIVATION
AND
HAPPINESS

10

覺醒的悲心
AN
AWAKENED
HEART

14

我為什麼要幫忙
WHY I
VOLUNTEER

22

生活的實驗
LIFE AS AN
EXPERIMENT

28

尋找幽默感
IN SEARCH OF
A SENSE
OF HUMOUR





JOY OF LIVING

MAGAZINE

JOL 雜誌歡迎你的參與。
如有意見、提問或分享，請寄予
jolmagazine.hk@gmail.com

We welcome your views and questions
about the magazine. Write to us at
jolmagazine.hk@gmail.com

January-March 2013
ISSUE 01

顧問 Advisers
雪樂喇嘛 Lama Sherab, 雅諦喇嘛 Lama Yadie

編輯 Co-editors
何曼盈 Tina Ho, 陳旨均 Chen Zhijun

文字編輯 Copy editing / 校對 Proofreading
馮光至 Nomis Fung, 何心妍 Sandy Ho, 陸寶玉 Renza Luk,
龐維慶 Danny Pong, Michael Clugston, 王周俐 Julie Wang Evans,
劉英 Louisa Liu, 鄧伊雯 Iris Tang

打字 Typing / 轉錄 Transcription
鄭瑞蘭 Kenny Cheng, 何心妍 Sandy Ho, 游嘉慧 Michelle Yau

美術總監 Art direction
林偉雄 Hung Lam

設計 Design
倪驀露 Lulu Ngie

分發 Distribution
陳麗容 Anna Chan

出版 Publisher
德噶香港禪修中心
北角渣華道 8 號
威邦商業中心 1 字樓 1 室
Tergar Meditation Centre, H.K.
Room 1-6, 1/F, Wellborne Commercial Center,
8 Java Road, North Point, Hong Kong.
電話 Tel : 2566-1699
網址 Website : www.tergarasia.org
Facebook: www.facebook.com/tergarhongkong

承印 Printed by
藍馬柯式印務有限公司
香港柴灣新業街 5 號，王子工業大廈 12 樓
Lammar Offset Printing Ltd.
12/F, Prince Industrial Building,
5 Sun Yip Street, Chai Wan, Hong Kong.

免費贈閱 Free Paper 2013 年 1-3 月 第一期
版權所有 · 翻印必究 © 2013, All rights reserved

編者話 EDITOR'S NOTE

陳旨均 Chen Zhijun

用美國著名作曲作詞家斯蒂芬·桑德海姆的一首歌的歌名，「Sorry-Grateful」，來形容《Joy of Living》首刊的籌備工作似乎很貼切。如果把「Sorry-Grateful」翻譯為「抱歉－感激」，可以說是我心情的寫照。看見每位雜誌義工在百忙之中用心用力地完成工作時，我心存感激；看見自己沒有把握每一個能讓自己和大家一起改進的機會，我心感抱歉。原來與別人共事是一件容易讓人感到慚愧的事情，尤其是在做義工這個平台上。

一個團體的合作，我們其實就是一同創造一個能讓大家更認識自己及認識別人的環境。每個人都有自己的想法和做法，性格也各不相同。互動的時候能擦出美麗的火花，但也難免會有磨擦。這種種的情況帶給我們的是機會——覺知自心操作的機會。任何時候，我們有退出的自由；繼續幫忙是我們的決定。

這樣的一個選擇就是我們這一期的主題——當我們決定做一件事的時候，我們的動機是甚麼？這和我們尋求的快樂又有甚麼關係？我們由心而生的動機，和是否能夠看得清自己和別人的動機，都左右著我們的人生體驗——這不難理解。這一期的封面故事探討動機的重要性，進而談論甚麼動機才能讓我們活得有意義，並且充滿喜悅。

五位德噶的義工在這一期雜誌裡分享了他們參加義工團隊的心路歷程。這義務工作與修持到底有著甚麼關係呢？讓我們聽聽他們對此有何領會和理解，然後又如何進一步地為生命創造意義。

其實，生命的意義是離不開人與人之間相護相持的關係的，這是佛學常常提到的。「所謂的悲心是一種與所有生物相連的自發感受。你的體驗我感同身受，我的體會及感受你也有所同感，你我之間並無差異。」詠給·明就仁波切在《世界上最快樂的人》的書裡寫道。這一期節錄了一段仁波切對悲心的見解，讓它給我們一些啟示——在日常生活裡，我們待人處世的態度要如何才是快樂之道。

在台灣弘法的堪布羅卓丹傑也在這一期的訪談裡提到他學習的動機。他對教育的價值觀不單是書面上的認知，更是從生活裡體驗出來的。他人的家庭教育、父母改變的實例、佛學院上課的經驗——這些都是他寶貴的教材。原來真正的教育就是實用的生活智慧。

最後兩篇文章的主題——幽默感——也和生活智慧息息相關。我們能否放下嚴肅不苟的態度，培養一顆放鬆的心呢？如果我們的心不開放，就不能像邱陽·創巴仁波切所說的，宏觀地看世事，然後洞悉對立思維的破產。生或死、白或黑、好或壞——這些都是我們盡可能遠離的思想束縛。能適當的運用幽默感來對待人和事，其實是一種智慧的表現，一種切實的生活智慧。

To borrow the title of a Stephen Sondheim song about marriage, the experience of putting together this issue of the magazine can be summed up as being "Sorry-Grateful". One is always grateful for the thought and effort everyone puts into completing the task at hand, despite the demands of work and family; and one is always sorry for the missed opportunities for oneself to do better.

Working with others is humbling. By its nature, voluntary work particularly encourages this realisation.

When we collaborate as a group, each of us with our own habits of thought and behaviour, we create an environment rich with the potential for discovery: every interaction is an opportunity to learn more about ourselves, and about others. Disagreements can and do happen, of course. As volunteers, we can choose to walk away. Yet we choose to be here.

This exercise of choice lies at the heart of this issue's theme: the motivations for our actions and what they have to do with a life well lived. It's no exaggeration to say that an understanding of our motivations will shape our experience of life. In the cover story, we explore why this is so, and discuss the type of motivations that creates meaning – and happiness – in life.

In this vein, five volunteers at the Tergar meditation centre tell us what their volunteer work means to them, and what they have discovered about the relationship between this work and their meditation practice. From their accounts, it is clear that their pledge to help others is also a pledge to stand in others' shoes.

In Buddhist understanding, motivation and compassion are closely linked. Buddhists see compassion as "a spontaneous feeling of connection with all living things. What you feel, I feel; what I feel, you feel", writes Yongey Mingyur Rinpoche in his book, *The Joy of Living*, in a passage reproduced in this issue. In other words, for each of us, happiness is linked to that of other people's. If we seek happiness, this insight must necessarily guide our motivations for action.

Also in this issue, the Taiwan-based Buddhist scholar Khenpo Lodro Tengye shares a story about his own motivations for practice. In a conversation about education, he relates the lessons he learned at a Buddhist school in India, and how those lessons and his parents' teaching-by-example have shaped his ideas about the value of education. By showing us how to live a better life, true education is a type of practical wisdom.

Wisdom – and an open heart – also feature in our final two articles, on the value of a sense of humour. An appreciation of the ironies of life allows us to approach difficulties with more wisdom, but we cannot see life's ironies without a relaxed, open heart. To avoid becoming what Chogyam Trungpa Rinpoche described as a "living corpse" – focused intently on serious matters to the exclusion of all else – it may be time to practise expanding our hearts and appreciating the lighter side of life.

他人的生命

若我們想生活得
豐盛和快樂，
便要明瞭行為
的動機

文字 李慧慈／袁嘉鎰
翻譯自英文版本 馮光至

從前，Lala 習慣在家中吃午餐。因為是一個人進餐，她通常吃得很簡單，雖然她是個烹飪能手。很多時候，她的午餐只是一碗即食麵，數分鐘便煮好；若她不太餓，甚至完全不吃。

後來，她開始在香港的一間佛教中心當義工，為中心的老師和職員煮午餐，並跟他們一起進食。自此，她的午餐徹底改變，變成了「三餸一湯」，完整滿足的一餐。現在，Lala 不再覺得煮午餐是麻煩無聊的苦差事，她因此比以前吃得好多了，更享受午餐，也覺得健康了。

Lala 不是這位義工的真名。她希望保留一些私隱，但是她願意分享她的故事。其實 Lala 的經驗並不罕見。任何曾經只為自己烹調的人都感同身受——為自己烹調總覺得有點麻煩，但若為別人烹調，同一行動的意義便徹底改變，我們的感受也因而有所不同。

意義改變，我們因而更快樂。這當中帶出了一個重要信息：若我們要快樂，看來不但要明瞭我們行動的動機，更要確保我們的行為不只是為了自身的利益。換句話，我們的身心健康不只建基於我們的利益，還有他人的利益。

感同身受

佛教徒相信，動機與悲心兩者息息相關。詠給·明就仁波切在《世界上最快樂的人》寫道，這就是佛教傳統所說的「悲心覺醒的黎明時刻」，亦即能夠同理和理解他人感受的的本具能力覺醒了。

悲心可激勵我們作出無私的行為。仁波切提到，世間上有無數真實的例子，顯示了人類把他人的利益放在自己之前。我們只需回想 2003 年的香港，當時我們受到致命沙士疫症的蹂躪。結果，有千多人受感染，近三百人死去。很多醫護人員努力不懈，拯救生命，即使自己可能受到感染也在所不惜。他們有些真的患病了，有的甚至死去。然而，這些醫護人員接受傳媒訪問時，他們的動機

與悲心顯露無遺；他們寧願冒上生命危險，也急切希望救命扶危。

這樣凌駕和超越自身利益的悲心，不只在東西方各個宗教傳統中得到歌頌，在社會上我們也時有所聞。

這些故事在電影中更是扣人心弦。技巧高超的電影，往往能讓觀眾心中產生共鳴，感受到悲心的情懷，悲心是如何「恰當」。2006 年的德國影片《竊聽者》（The Lives of Others）便是一個好例子。

故事發生在 1984 年的東柏林，它講述東德國家安全部一名秘密探員奉命監聽一名劇作家的故事。透過監聽，這名密探無意中「經歷了」一個男人每天如何面對政府逼害、言論審查、人際關係等重擔而掙扎求存的故事，同時體驗到各種喜悅與痛苦。這名密探最初對這一切事情漠不關心，但逐漸地，他亦感同身受。基於這個新的體會，他做出了一件慈悲的事情，最終更救贖了自己的生命。

佛法教導我們，只要我們張開眼睛，敞開心扉，我們在周遭同樣可找到這些動人（儘管可能沒那麼戲劇性）的故事。很多人都盡心盡力地改善他人的生活。

以 Lala 這位義務廚師為例。她在兩年前，因為答應了別人的請求，便開始為佛教中心的老師和職員煮午餐。自此，Lala 成為了中心的常客，除了星期日、星期一或放假，她每天都攜著五至八人份量的午餐前來。

Lala 住在中心不遠處，於是她便在家中煮午餐，然後走路送往中心。她早上購買食材，看看市場有甚麼，便決定當天煮甚麼。她的「菜單」包羅萬有，單是咖喱便有幾種不同款式，而且她很喜歡把家鄉食品煮給中心各人品嚐。

大約半年前，她在「面書」成立了網頁，向其他的義工分享她的食譜，教導他們煮素菜。此舉大受讚賞，包括中心以外的人。中心的一位老師說，即使是訪客，品嚐過 Lala 的食物後，都向她請教廚藝。Lala 自己也獲益良多，因為有人需要她而感到快樂，並說中心給她一個家的感覺。





快樂的渴求

要活得快樂，首先必須播下快樂的種子，而第一步是為自己的快樂負責。以色列教師兼作者塔爾·班夏哈（Tal Ben-Shahar）在哈佛大學教書時，他的「正向心理學」課程就極受學生歡迎。他在一次訪問中這樣解釋道：「很多人都誤解，以為開心快樂總是來自外間，但愈來愈多研究和經驗都顯示，它只會來自內心。換句話說，我們要自求多福。」

要做到這一點，我們便要清楚認識自己的動機，並明瞭哪些動機會令我們快樂和哪些動機不會令我們快樂。很明顯，有一個目標並把它達成將會為我們帶來滿足感。眾所周知，若一個人有強烈的動機去做某件事，通常都會比動機不明確或沒有動機的情況下做得更好；而把一件事做得更好，自然會令一個人更快樂。相反，若一個人不覺得受賞識，動機不明確，又或感到厭煩，做某件事很可能會做得不好，並因而感到更不快樂。

然而，這些自我中心的目標，只會在短期

內看似重要；若生命要有意義和目的，我們便需要過以他人福祉為中心的生活。有時候，我們要遇到悲劇才會明白這點。去年底，美國康涅狄格州發生校園槍擊案，大多數死者都是小童。此事震驚全球，各國都為死難者感到哀痛。

美國總統奧巴馬出席校園的感人祈禱晚會時，他談到信仰：「我們的行為有何目的？我們知道，每個人都會享受到快樂和承受著痛苦。我們也知道，不管我們追求世間上甚麼目標，不論是財富或名利，又或是只求生活舒適，最終總會覺得不外如是……只有一件事我們可以肯定，那就是我們擁有的愛——我們對孩子的愛，我們對家人的愛，以及人與人之間的愛。」

我們不應等待到悲劇降臨，才明白做人有義務去愛。生命的意義無法尋找，它只能由我們自己創造。常駐德噶香港禪修中心的禪修老師雪樂喇嘛說，若我們有一百元，全買來吃雪糕，那麼一旦吃完，快樂很快便會消逝；但假若我們為他人付出九十元，便創造了意義；而所付出的意義，將會比吃雪糕長久得多。

我們不是每個人都可以付出九十元，或有能力煮個美味午餐，但我們卻有許多幫助別人的途徑。另外，還有一個獲得快樂的方法，是我們人人都可運用的，那就是禪修。藉著練習培養覺知的能力，我們得以了解自己，並開始體認到自身的智慧與悲心。

詠給·明就仁波切在《你是幸運的》一書中寫道，我們的修行「可以先從簡單的發願開始，發願自己會修持得更好，以更大的覺察與洞見去面對一切，並且對他人更敞開你的心胸。」他說：「決定你是痛苦或平靜的唯一因素，就是動機。智慧與悲心是同步進展的。當你愈專注，愈深入檢視對境，會更容易生起悲心。當你為別人更敞開心，你所有的行持就會更有智慧和更專注。」

最終我們會發覺，幫助他人是我們的本性。為甚麼 Lala 願意耗用這麼多精力去當義工呢？她表示「沒特別理由」，並說：「這是很自然的事情，例如當我們睏的時候就上床睡覺，肚子餓的時候就吃飯，又或者口渴的時候就去飲水。這只是出自本心的自然反應。」

THE LIVES OF OTHERS

Do our motivations for action matter?
Yes, if we want to live a rich and happy life



When Lala used to eat lunch alone at home, the meal was usually something simple. Too often, it was a bowl of instant noodles that took no more than a few minutes to prepare – even though she was a wonderful cook. If she did not feel particularly hungry, she just didn't eat.

Then she started cooking lunch for the teachers and staff at a Buddhist centre in Hong Kong, as a volunteer, and eating with them. That transformed the meal, for her, into "three dishes and one soup" – a Chinese phrase sometimes used to mean a complete, satisfying meal. Now cooking lunch is no longer a chore for Lala, more trouble than it is worth. As a result, she's eating better than ever, lunch is more enjoyable and she feels healthier.

Lala is not her real name, as she prefers to keep her identity private, though she wants to share her story. And her experience is not unique, as we all know from cooking meals just for ourselves. When we cook for others, the very

meaning of the act changes. This in turn affects how we feel.

How such a change in meaning can make us happier carries an important message: It would seem that to be happy, not only must we understand the motives for our actions, we must be sure our behaviour is driven by more than just self-interests. In other words, our well-being rests on actions that benefit not only ourselves, but others as well.

What you feel, I feel

For Buddhists, motivation and compassion go hand in hand. Buddhist teachers say all humans are endowed with compassion – "an inborn capacity to identify with and understand the experience of others", as the meditation master Yongey Mingyur Rinpoche wrote in his book *The Joy of Living*. Compassion is awakened especially

when we see other people in pain.

Compassion inspires acts of altruism. As the Rinpoche wrote, the world provides endless real-life examples of people acting in ways that put other people's interests ahead of their own. We need only cast our minds back to 2003, when Hong Kong was in the grip of the deadly Sars outbreak. More than 1,000 people were infected and nearly 300 of them died from severe acute respiratory syndrome. Many health-care workers fought tirelessly to save lives, even though it meant exposing themselves to contagion. Some fell ill, and some even died. Yet in interviews with the media, these workers' motivating compassion shone through – their sense of urgency to save lives made them willing to risk their own.

Such motivation to act above and beyond self-interest is celebrated not only in religious traditions, both East and West, but also in the stories that we as a society tell ourselves.

Such stories become larger than life in

the cinema. When told well, movie stories can resonate with our inner sense of the "rightness" of compassion. The 2006 German film, *The Lives of Others*, is one example. Set in 1984 in East Berlin, the film tells the story of a Stasi secret police agent and a playwright he was assigned to spy on. Through his surveillance, the agent unwittingly became a witness to the daily triumphs and tribulations of a man struggling to cope with political repression, censorship and the demands of his relationships. Slowly and inevitably, the agent's indifference turned to empathy. Guided by this new motivation, he performed an act of kindness in the end that redeemed his own life.

Buddhist teachings tell us that if we keep our eyes and hearts open, we will find equally moving – though perhaps less dramatic – stories around us. There are many who devote thought and effort to making life better for others.

Take Lala, the volunteer cook. Two years ago, when she was asked if she could help cook lunch for the Buddhist centre's teachers and staff, she didn't hesitate to say yes. Since then, she has been a constant presence at the centre, arriving with lunch for five to eight people every day of the week except Sunday and Monday, all year long except when she's taking her holiday or travelling.

Lala lives near the centre, so she cooks the lunch at home and delivers it to the centre on foot. She goes shopping for ingredients in the morning, letting what's available in the shops determine what she will cook that day. Her "menu" is extensive – the curries alone appear in several different styles – and she delights in introducing food from her hometown to people at the centre.

About half a year ago, she created a Facebook page to share her recipes with the other volunteers who wanted to learn vegetarian cooking. Lala's efforts are greatly appreciated, and not just by people at the centre. One of the teachers at the centre said even visitors who had tasted her food had asked if she could give them cooking lessons.

Lala herself has gained much in return. She feels happy to be needed, and says the centre has given her a feeling of home.

The intent to be happy

To have a life of joy, we must first nurture the seeds of joy. This begins by taking responsibility for our own happiness. The Israeli teacher and author Tal Ben-Shahar, whose "Positive Psychology" course at Harvard University was one of the most popular among the students, explained it thus in one interview: "The misunderstanding that many people have about happiness and joy is that it can somehow come from the outside, whereas more and more research, more and more experience, suggests that it can only come from within. In other words, we need to help ourselves."

We can do this by being clear about our motivations in life, and understanding what motivations will make us happy and what will not. Clearly, having a goal and achieving it brings satisfaction. It's no secret that a person who is motivated to do a task will generally do a better job than someone with less or no motivation. Being more effective will, in turn, make that person happier. Conversely, someone who feels unappreciated, unmotivated and bored is likely to do a poor job, leading to more unhappiness.

These self-directed goals may seem important for a time. But for meaning and purpose in life, we need to lead an other-directed life. Sometimes it takes a tragedy to bring this home. The mass shooting at a Connecticut school late last year shocked the world, and sparked an outpouring of grief for the lives lost, many of them children. At an emotional prayer vigil held at the school, US President Barack Obama spoke of faith. "What gives our acts purpose?" he said. "We know that we will each have our share of pleasure and pain; that even after we chase after some earthly goal, whether it's wealth or power or fame, or just simple comfort, we will, in some fashion, fall short of what we had hoped... There's

only one thing we can be sure of, and that is the love that we have – for our children, for our families, for each other."

No one should have to wait for a tragedy to strike before they accept a life bounded by the duty to love. The meaning of life isn't to be found; it is to be created. Lama Sherab, a teacher at the Tergar meditation centre, puts it this way: if we have \$100 and spend it all on ice cream for ourselves, once we've eaten it all, the pleasure of eating quickly fades. But if we gave away \$90 instead, we would have created meaning. And the meaning of the gift would remain with us long after the ice cream was gone.

Not all of us have \$90 to give away, or the ability to whip up a tasty meal. But there are myriads of ways to live in service of others, and there's one method of cultivating joy that is open to all – meditation. By getting to know ourselves through the practice of mindfulness, meditation teachers tell us, we begin to recognise our own wisdom and compassion.

In his book *Joyful Wisdom*, Mingyur Rinpoche said our practice "can begin with the simple aspiration to do better", to approach our activities with a greater sense of awareness and insight, and to open our hearts more deeply towards others. "Motivation," he said, "is the single most important factor in determining whether your experience is conditioned by suffering or by peace. Wisdom and compassion actually develop at the same pace. The more attentive you become and the more deeply you examine things, the easier you'll find it to be compassionate. And the more you open your heart to others, the wiser and more attentive you become in all your activities."

In time, we see that being helpful to others is part of our nature. When Lala was asked why she put so much effort into her unpaid work, she described it as "nothing special". "It's natural," she said. "It's like you would head to bed when you're sleepy, you would eat when you're hungry, and you would drink when you're thirsty."

覺醒的悲心

摘錄自《世界上最快樂的人》

想像你生活在一個小小的房間裡，房裡只有一扇上了鎖且骯髒到光線都透不進來的窗戶；你可能以為窗外的世界是個昏暗且令人沮喪的地方，並充斥著各種奇形怪狀的生物，因為每當牠們經過時，污穢的玻璃上就會映現出可怕的影子。假設有一天，你不小心把水潑濺到窗戶上，或者暴風雨席捲後雨水滲了進來，你隨手拿起抹布或拉起衣袖一角，開始將水漬擦乾。這時，玻璃窗上的一小塊陳年污垢被擦掉了，倏然間，一線光芒從玻璃透了進來。

你走到水槽邊，取了更多水（也許還拿了更多抹布），你不停地擦拭，直到擦淨整面窗戶的污垢和灰塵。窗外的光線就這樣流洩而入，然後，或許是有生以來第一次，你認出了投射在窗戶上令你恐懼的怪異影像竟然是人——就跟你一樣！此刻，從你覺性深處生起了一種想要互動交流的直覺性衝動，讓你想要走出去，到大街上跟大家在一起！

實際上，你並未改變任何事；世界、光線，還有人群，一直都在那兒，你只是因為視線被阻礙而無法清楚看到他們罷了。但你現在完全見到了，這前後的感受差異，真是天壤之別啊！

這就是佛教傳統所說的「悲心覺醒的黎明時刻」，亦即能夠同理和理解他人感受的本具能力覺醒了。

就某種層面而言，佛教徒所理解的「悲心」(compassion) 跟一般世俗所認定的稍有不同；對佛教徒來說，悲心不僅止於憐憫他人，悲心的藏文是「寧潔」(nying-jay)，意指「心全然地開展」。最接近「寧潔」的英譯可能是「愛」(love)，然而卻是一種毫無執著、不求任何回報的愛。在藏文中，所謂的悲心是一種與所有生物相連的自發感受。你的體驗我感同身受，我的體會及感受你也有所同感，你我之間並無差異。

以生物學角度而言，人類回應周遭環境變化的生物本能是相當單純的，即是直接地避開生存的威脅，並掌握可以增進自身安樂的機會。

然而，同樣也是這種促使我們趨向暴力的殘酷生物本能，讓我們不但可以抑制侵略性行為，更能夠戰勝自私的生存衝動，而生起願意幫助他人的情操。二〇〇三年所舉辦的「心與生命學會」研討會中，哈佛大學教授傑若米·卡根所發表的演說給我的印象特別深刻。他說到，除了侵略傾向外，我們的生存本能更提供了強烈的生物性趨向，讓我們具有慈心、悲心、愛心和撫育心。

我曾聽說許多關於第二次世界大戰的故事，當時有許多人冒著生命危險，提供避難所給那些遭納粹份子追殺的歐洲猶太人，還有很多現代無名英雄寧願犧牲自己的福祉，盡心盡力幫助那些飽受戰爭、饑荒與國家暴政摧殘蹂躪的受害者。此外，我有許多西方弟子都是膝下有子女的父母親，他們不僅犧牲自己大量的時間、精力接送孩子參加運動競賽、音樂活動及其他各種活動，同時也為了孩子的教育，耐著性子慢慢在存錢。

一樣的基本動機

從個體而言，這樣的犧牲確實象徵某些超越個人恐懼和慾望的生物因素存在。而在人類所建立的文明社會中，至少都認同應該照顧並保護窮者、弱者 and 無力自衛者，這個事實支持了卡根教授的結論：「道德感是我們人類的一種生物特性。」

卡根教授的論點跟佛陀教法的精義幾乎完全相呼應：我們愈是能夠清楚看到事物的原貌，就愈樂意並且也更能夠對其他眾生敞開心胸。

當我們由衷體會到，其他眾生因為不認識自己的真實本性，而經歷著痛苦和不快樂時，我們自然而然就會被一種甚深的悲願所感，祈願他們也能像我們一樣開始體會到相同的寧靜和清明。

就我所知，人與人之間的大部份衝突都來自對彼此動機的誤解。我們的所做所言，其實都有自己的理由，然而，我們愈是能讓慈悲心引導自己，即暫緩片刻，試著設身處地瞭解他人的理由，就愈不容易捲入衝突之中。即使問題真的發生了，如果我們可以深呼吸一下，以開放的心胸仔細傾聽，那麼就會發現我們可以更有效率地處理衝突事件，就好像讓波浪洶湧的水面平靜下來，並以一種既無「贏家」，也無「輸家」的皆大歡喜方式，消弭彼此的分歧。

一旦我們可以認出其他有情眾生，諸如人、動物，甚至昆蟲等，其實也都跟我們一樣，基本動機都是想要得到平靜、避免受苦，那麼，即使有人做了跟我們意願相左的事、說了不中聽的話，我們也能夠打從心底了解到，「哦，這個人（或這個眾生）的出發點是如此這般，就像我一樣，他們也想要快樂，也想要遠離痛苦，這是他們的基本目的。他們並非真的想要為難我，他們只是在做自己認為該做的事而已。」

悲心是心自然發生的智慧，無時無刻都與我們同在；一直以來都是如此，而且永遠都是如此。當悲心在我們心中生起時，就是我們已經學會看到自己其實是多麼強壯且安全無虞。



悲心是心

自然發生的智慧，

無時無刻都與我們同在；

一直以來都是如此，

而且永遠都是如此

AN AWAKENED HEART

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

Imagine spending your life in a little room with only one locked window so dirty it barely admits any light. You'd probably think the world was a pretty dim and dreary place, full of strangely shaped creatures that cast terrifying shadows against the dirty glass as they passed your room. But suppose one day you spill some water on the window, or a bit of rain dribbles in after a storm, and you use a rag or a corner of your shirtsleeve to dry it off. And as you do that, a little of the dirt that had accumulated on the glass comes away. Suddenly a small patch of light comes through the glass.

You go to the sink and get more water, and rub and rub until the whole surface of the window is free of dirt and grime. The light simply pours in, and you recognize, perhaps for the first time, that all those strangely shaped shadows that used to scare you every time they passed are people – just like you! And from the depths of your awareness arises an instinctive urge to form a social bond – to go out there on the street and just be with them.

In truth, you haven't changed anything at all. The world, the light and the people were always there. You just couldn't see them because your vision was obscured. But now you see it all, and what a difference it makes!

This is what, in the Buddhist tradition, we call the dawning of compassion, the awakening of an inborn capacity to identify with and understand the experience of others.

The Buddhist understanding of compassion is, in some ways, a bit different from the ordinary sense of the word. For Buddhists, compassion doesn't simply mean feeling sorry for other people. The Tibetan term – *nying-jay* – implies an utterly direct expansion of the heart. Probably the closest English translation of *nying-jay* is "love" – but a type of love without attachment or any expectation of getting anything in return. Compassion, in Tibetan terms, is a spontaneous feeling of connection with all living things. What

you feel, I feel; what I feel, you feel. There's no difference between us.

Biologically, we're programmed to respond to our environment in fairly simple terms of avoiding threats to our survival and grasping for opportunities to enhance our well-being.

Yet it seems that the same biological programming that drives us toward violence and cruelty also provides us with emotions that not only inhibit aggression but also move us to act in ways that override the impulse for personal survival in the service of others. I was struck by a remark made by Harvard professor Jerome Kagan during his presentation at the 2003 Mind and Life Institute conference, when he noted that along with our tendency toward aggression, our survival instinct has provided us with "an even stronger biological bias for kindness, compassion, love and nurture".

I have been told many stories about the number of people who risked their lives during the Second World War to give refuge to European Jews hunted by the Nazis, and of the unnamed heroes of the present day who sacrifice their own welfare to help the victims of war, famine, and tyranny in countries around the world. In addition, many of my Western students are parents who sacrifice an enormous amount of time and energy shuttling their children between sports competitions, musical activities, and other events, while patiently putting money aside for their children's education.

Such sacrifices do seem, on an individual level, to indicate a set of biological factors that transcend personal fears and desires. The simple fact that we've been able to build societies and civilizations that at least acknowledge the need to protect and care for the poor, the weak, and the defenseless supports Professor Kagan's conclusion that "an ethical sense is a biological feature of our species."

His remarks resonate almost completely with the essence of the Buddha's teachings: The

more clearly we see things as they are, the more willing and able we become to open our hearts toward other beings. When we recognize that others experience pain and unhappiness because they don't recognize their real nature, we're spontaneously moved by a profound wish for them to experience the same sense of peace and clarity that we've begun to know.

From what I've learned, most conflicts between people stem from a misunderstanding of one another's motives. We all have our reasons for doing what we do and saying what we say. The more we allow ourselves to be guided by compassion – to pause for a moment and try to see where another person is coming from – the less likely we are to engage in conflict. And even when problems do arise, if we take a deep breath and listen with an open heart, we'll find ourselves able to handle the conflict more effectively – to calm the waters, so to speak, and resolve our differences in such a manner that everyone is satisfied, and no one ends up as the "winner" or the "loser".

Once we recognize that other sentient beings – people, animals, and even insects – are just like us, that their basic motivation is to experience peace and to avoid suffering, then, when someone acts in some way or says something that is against our wishes, we're able to have some basis for understanding: "Oh, well, this person (or whatever) is coming from this position because, just like me, they want to be happy and they want to avoid suffering. That's their basic purpose. They're not out to get me; they're only doing what they think they need to do."

Compassion is the spontaneous wisdom of the heart. It's always with us. It always has been, and always will be. When it arises in us, we've simply learned to see how strong and safe we really are.

我為甚麼 要幫忙

五位德噶禪修中心的義工談做義工與修持的關係

插圖 黎清妍

李麗嫻

我開始做義工的時候，是完成了開心禪一至三階的所有課程和功課，在十日禪的進階閉關裡。剛剛進去報到，受朋友的邀請幫忙做機動組，當時抱著的心態是，我完成至少三階了，應該有資格去幫忙其他人吧。那一次，就是我人生轉變的開始。

十天的幫忙，可以觀看自己內心起伏的次數簡直多如天上繁星；對他人或自己生起的情緒，對他人或自己帶出的訊息，每一個當下的、做的每件事情的動機等等；用作禪修對境的助緣多不勝數。在十日禪裏的最後一天，還得到同房的鼓勵和讚賞，讓我感受到做義工是一件多麼美好的事情——雖然每天都做到筋疲力竭。

十日禪當中，看到德噶的信息技術裡有很多可以改善的地方，所以就希望用自己的專業去幫忙一番，因此十日禪後，就自動獻身了。

剛開始的時候，發生了很多的不了解，因為大家都不太了解資訊科技的運作，而我也要去認識一班新伙伴。經過了一段磨合期之後，就開始進入軌道。雖然現在仍在努力中，但在這個過程裏，我得到了很多很寶貴的經驗。

書本上說的，老師所教的，都是一些知識層面的東西，就如詠給·明就仁波切所說：練習，是很重要的。做義工以來，讓我學到最寶貴的東西是：在當中的過程裏，我都是親身經歷，並且把禪修學習到的都加以運用，再而更加有信心，並且把這個引伸到我的工作及日常生活裏。

每個人，包括我自己，都在尋找快樂。當我覺知我們的概念性、標籤化、情緒等的時候，我的我執就開始慢慢消融，我做義工的動機、甚至做人的動機，就更加被認識到，再而更加穩固。做義工，是一個非常有效的途徑，令我們的目標「莫失莫忘」。

其實應該上完第一階就開始做義工，因為做義工不單是一種利他的行為——我們一直以為是自己在成全他人，其實是他人成就了我們，給予我們這不可多得的禪修助緣。

如佛陀所說：

- 一：不可因為他人的口傳、傳說，就信以為真。
- 二：不可因為奉行傳統，就信以為真。
- 三：不可因為傳聞，就信以為真。
- 四：不可因為宗教經典、書本，就信以為真。
- 五：不可因為根據邏輯，就信以為真。
- 六：不可因為根據哲理，就信以為真。
- 七：不可因為符合常識、外在推測，就信以為真。
- 八：不可因為符合自己的預見、見解、觀念，就信以為真。
- 九：不可因為演說者的威信，就信以為真。
- 十：不可因為他是導師，就信以為真。

——《噶拉瑪經》

人藉著自己一生的實踐可揭示一切的秘密，而你是自己最好的見證。做義工就是我們的實踐。藉著這個實踐，我們可以引證一切所學，都是真實不虛。

陳妙娟

在 2011 年我基於好奇心的驅使下參加了開心禪第一階課程，希望了解何謂「禪修」。那兩天的課程，讓我驚嘆詠給·明就仁波切如何把深廣的佛法，用簡單又現代的方式教導我們。因此練習當中，我體驗到禪修既是一個認知自心，也是一個離苦得樂的方法。因為，一切快樂和痛苦都是由心所造。

而第二件令我驚嘆的是在那兩天課程中，默默為我們服務的義工們。由我用電話報名開始，直到步進開心禪課程場地，未上堂之前，我已被那開心、開放的氣氛感染。他們把所有都安排得妥善，讓我們順利和愉快地完成兩天課程。課程後我心中滿懷感激。希望將來也有機會加入義工行列，推廣仁波切的教學，讓更多人可以學到這個方法，找到真正的快樂，把禪修應用在生活中。

在義務工作組內，大家雖然來自不同背景、有不同意見，但是大家的目標卻是一致的，

就是透過推廣禪修，使更多人活得喜悅。通過一次又一次的開會，把不同的構想付諸行動的過程當中，為了完成活動和任務，大家學習新事物，在資源有限的情況下舉辦所有活動，發揮力量。我深深領會到佛陀所說，所有眾生都具有慈悲、智慧和力量——原來每個人都有取之不竭的力量，所有障礙都是讓我們學習的機會。在過程上，真正得到利益的是自己。

我亦體會到，小至一個組織或家庭，遠至社會，我們都不要小看每個人的影響和力量。當大家都希望別人快樂、當大家都把「我」變成「我們」後，力量就是這樣的聚集了，它將會影響整個社區甚至地球。我希望有更多的義工參與服務，讓更多人發現原來生活可以有更多的層次、方法，有更多的分享，更多的喜悅。

李慧珍

自 2011 年聖誕假期參加了由德噶香港禪修中心所舉辦的第一階開心禪課程，就深深地被詠給·明就仁波切的教法所吸引。仁波切深入淺出地道出有十多種禪修的方法。其實，就是教我們在行、住、坐、卧中無時無刻都可以禪修，真是一級棒的好方法。

感謝義工和學長們的悉心帶領，使我在負面情緒積聚的同時，懂得如何處理。記得學長提醒我不要跌進情緒的河裡，隨水漂流，而是要從高處看着它；情緒自然就漸漸平伏下來。

接著參加開心禪的跟進課程，令我感受到禪修中心帶給我有一種說不出的和諧與親切感。最後，我決意成為中心的義工——動機很簡單，就是以上提到的「感恩心」和一種「家的感覺」。

其實還有一個動機，就是我可以藉著參與義工作，再一次重溫仁波切的教導，加深對禪修課程的了解。再配合參加讀書會，使我在聞、思、修方面都得到平衡的發展。中心還不時安排一些資深的老師來為義工們舉辦閉關課程，正是教學相長，雙得益彰。

在這短短的一年裡，我察覺到自己無論在思想、行為、說話、情緒、心態等各方面都不斷得到調節，心也比以前清明多了。

現今社會生活緊張，工作壓力大，人與人之間的衝突與矛盾愈來愈多；天災人禍，連年發生；資訊與物質的氾濫；環境、空氣、水質的污染；甚至思想、價值觀都被扭曲，教人怎樣應付？情緒病也是未來的殺手，如何不受外在環境因素影響情緒呢？如何把情緒由負面變成正面？如何透過禪修去處理日常生活、情緒等問題？真的要好好學習呢！我亦有一種使命感，希望我們的義工團隊能將開心禪課程推廣至香港各個地區，令所有人都得到快樂的人生。

劉敏儀

記得是 2011 年在烏溪沙舉辦的十日禪修營中，我第一次當德噶義工。當時就是感到很榮幸，不單只是一個參與禪修營者，還能成為主辦單位中的成員之一。頓時，我變成了這大家庭的一份子，與我敬愛的老師在一起！

接著我參與了很多中心的活動，還當了學長。那時，我老是想著希望得到這大家庭的接受，動機就是這麼簡單。我來德噶是為了學習佛法及禪修，而有這個大家庭的支持，是十分重要的。在短短的一年內我上了開心禪的一、二及三階，沒有這樣的支持，恐怕很難把所學的那麼多東西好好消化與吸收，並且完成老師給我的功課。我認為在德噶當義工，會讓我得到這些學習上的支援。

不過，事情的發生並不是我所想像的那麼簡單及表面。有一段日子，我對禪修的態度有點「機械化」：把禪修這事情，就好像拿著烹飪書一樣，跟著指示去烹調一道菜；甚至視禪修練習是一些在某段日子內要完成的功課。若要論及它與生命的直接關係，我的感受還是非常表面的。

直至最近我才慢慢的體會到，成為德噶義工及這團隊的一份子，不只是給予我禪修學習

的支持，還是我個人修持方面，不可或缺的一環。沒有這份參與，禪修與生命的關係只會停滯於表面，就好像一間房子外表或門上美麗的裝飾，而房子裡面就完全沒有任何改變一樣。

學習禪修的人有時候會只是執著或滿足於外在的裝飾，忘記了要認識及轉化內在的重要，這是一個常見的現象。那麼，怎樣才能真正進入房子，把轉化由內而顯發呢？從與人的相處中我找到了答案。禪修不只是座上的修持，也是生活中的體驗與做到。它的最終目的，是要正正確確地去認識自己是甚麼一回事。不能真正的認識這個所謂「我」的身與心的運作，又那裡談得上「修」呢？與人的相處就好像站在一面鏡子前，如果能誠實及有覺知地看著鏡子的反射，你會對自己有所洞察。我能否有覺知地聆聽他人的話語而不妄加意見及批評呢？我能否有覺知地觀察自己因他人的身、口、意而產生的反應呢？我能否察覺及坦誠地接受及尊重他人真正的需要呢？換句話說，禪修是一種生活的態度及方法，一種能利己及利他的修持身心的生活模式，亦是能帶給人們和諧共處的環境。

詠給·明就仁波切常常強調動機的重要。學習禪修是為了幫助自己及他人得到真正的、持續的快樂。在一些佛教徒來說，脫離輪迴的惡性循環是一件既想到達但又似乎極之遙遠的事情。其實，有覺知的生活就是帶領我們脫離輪迴的道路。擺脫輪迴不是一件遠不可攀的事情，它可以發生於此時此刻：當你有所轉變及能選擇回到廣大的覺知而不是跟隨習慣的牽引的一剎那。在坐墊上你可能得到一些很平靜的感受，一旦與人共處你便知道你真正「修」得有多好。一顆平靜的心，若不能於與人共處或情緒起伏中持續，那又有甚麼用呢？

仁波切曾說過一個有關一群山中禪修者跑到山下村落中，找尋修持機會的故事。禪修者作出種種怪異行為，而村民對他們行為的情緒反應，便成為禪修者的修持對境。生活在香港繁忙緊逼的生活當中，我們比這群山中修士幸運得多呢，不愁沒有修持的對境及機會。如閣下還覺得不足，我誠意邀請你，加入德噶義工的行列，自己親身體驗。

蔡飛變

說到做義工的動機，嚴格來說是沒有的。一直以來的心態都只是隨緣應對，遇到可以做到的便做吧。上了開心禪的課程以後，有學長問我是否能夠在下次舉辦的課程裡幫忙，我想我能做得來，就答應了。在這之前，我也有在其它地方做過義工，比如幫忙探訪獨居老人。

我為甚麼要當義工呢？我想著的時候，電視剛剛在播放一套旅遊節目。

節目導遊是一名「金頭髮」的中年人，他介紹他在柬埔寨的所見所聞，尤其在食物方面。導遊到當地的市場、工廠，接觸當地的居民，認識當地的氣節、文化、地理、習性等。到節目尾聲，通過炮製出道地的佳餚，便完成了他這個旅程的目的。這就是一整個節目了。這令我聯想到經驗：要借助經驗去感受事情，去看清楚事情。

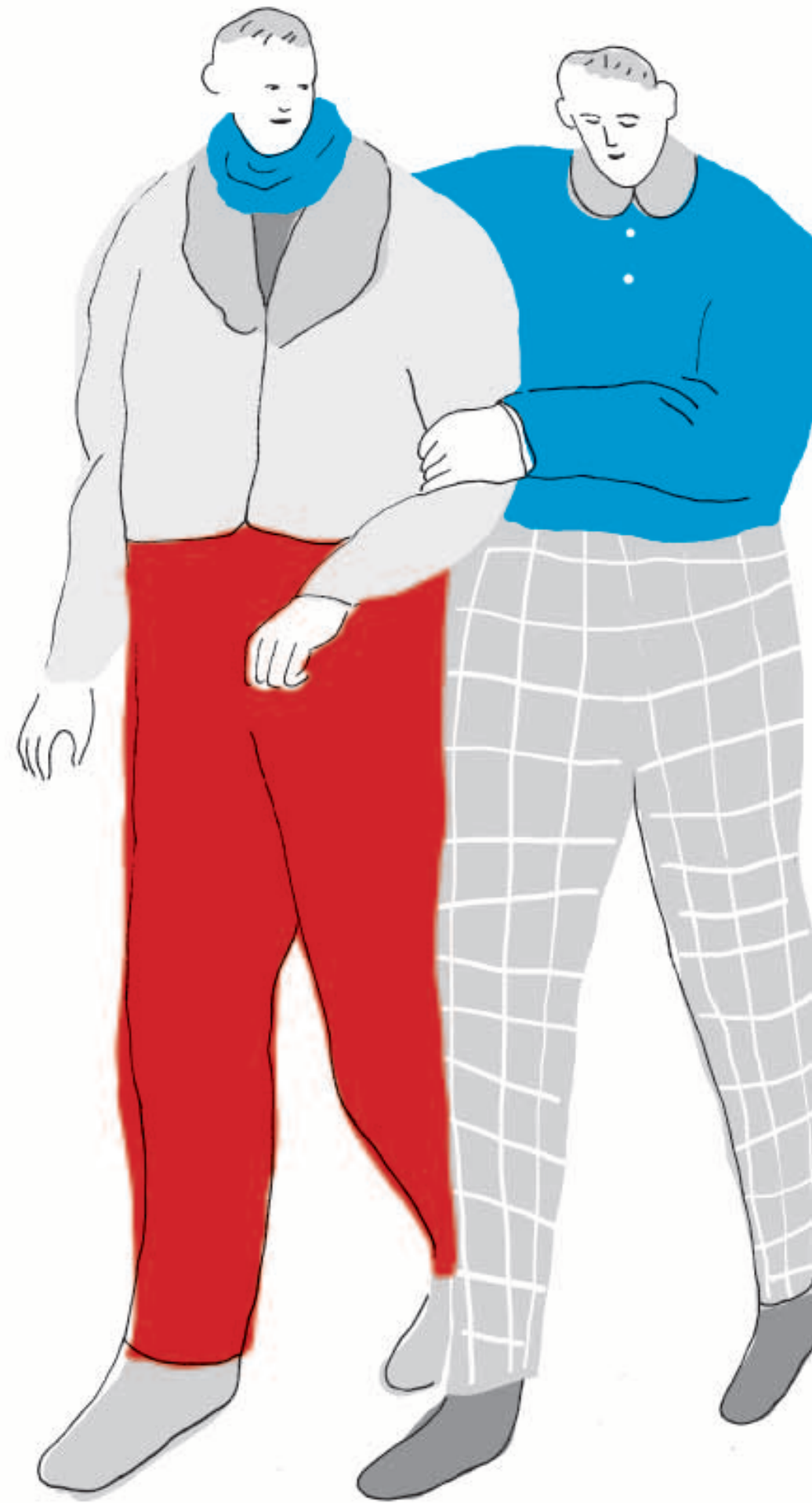
同樣地，換個目的和心態來看，無論是在禪修課程、法會、公開講座或社會服務當義工也好，每一秒都是工具。從每一秒的經驗去一層一層的感受和學習。

從表層觀之，「節目」一開始先去接觸各種事項，去經驗平常生活以外不同的人和事，他們都有不同的性格、背景和緣起。這樣可以擴闊自己的眼睛和思維，去學習處理事項上不同的配合、耐性和柔韌性。當遇到正面情況時，便好好的去享受；當負面情況出現時，就是學習的時機了。

在開心禪的課程裡，我主要是幫忙操作音響系統。幫忙的過程中，我們要開會討論，要不斷地溝通才能找到合適的做法。我發現，常常自己原以為是最好的方法，在討論後才發現不是如此，別人的方法可能比較好。所以我告訴自己要學會接受別人的意見，放下自我。這都要下一番功夫。

因此，無論是旅遊節目或是做義工，我們都要虛心的接受新想法和不同的事物。深一層地去觀察，更可以看見每一件事情的因果緣起。

我們只要抱著平常心，到「節目尾聲」炮製出「當地的佳餚」，可算是坐下禪修吧！



WHY I VOLUNTEER

Five volunteers at Hong Kong's Tergar
centre talk about their motivation to help,
and what this has to do with their life

Illustration Firenze Lai

Vivian Li

Translated from the Chinese by Julie Wang Evans

I have been drawn to Yongey Mingyur Rinpoche's teachings since attending the Joy of Living meditation course in 2011. The Rinpoche used very simple yet clear ways to teach more than 10 different kinds of meditation. We learned that we could meditate wherever we are – when we walk, sit, or lie down. It's simply the best method I know.

I am grateful for the teachings of the Rinpoche, and thankful for the generous guidance of the teachers, volunteers and fellow students on how to deal with life's ups and downs. One piece of good advice I received is that whenever I feel overwhelmed by emotions, I should remember not to be carried away by them. Instead, I should observe them. By so doing, I will calm down and regain a sense of peace.

After those first classes, I went on to attend levels two and three of the meditation course, where I gained an inexpressible feeling of peace and belonging. So I decided to become a volunteer. The reason is simple: it's a way of showing my gratitude, and taking part in the centre's activities makes me feel very much at home.

There is one other motivation: I use this volunteer work to revise what I have learned and deepen my understanding of the Rinpoche's teachings. I took part in a series of study sessions that began in the middle of 2011. They taught me a lot, and helped me to reflect and practise. The centre also organises classes for volunteers conducted by visiting teachers who have so much to share with us. As an old Chinese saying goes, the processes of learning and teaching are complementary, with one enhancing the effectiveness of the other.

After just a year, I sensed some changes in myself. I found myself constantly adjusting my thinking, behaviour, attitude, emotions and the way I express myself. My mind has also become much clearer and at peace.

Modern life is frenetic. We face pressures at work, and conflict and contradictions in society; disasters are happening one after another, both natural and man-made; there are problems of information overload and overconsumption; our environment, including air and water, is seriously polluted; even our values have become distorted. How are we to cope? All kinds of mental afflictions are surfacing: how do we turn pessimism into something positive and find our balance in a turbulent world? This is why we need to learn from the Rinpoche – to deal with these problems through meditation.

I feel a sense of mission: I hope our work as volunteers will help to introduce the Rinpoche's Joy of Living methods to more people in Hong Kong, across Asia and even the world, so that more and more people will be able to find happiness.

Lily Lee

Translated from the Chinese by Michelle Yau

I started volunteering at the Tergar centre after I completed all three levels of the Joy of Living meditation course with its meditation "homework". At a friend's invitation, I helped out at a 10-day retreat, because I felt able to help, now that I had completed the meditation course. That decision to volunteer changed my life.

During those 10 days, I had many opportunities to observe my own mind – as many as there are stars in the sky, it seemed: the rise and fall of different emotions in me and others, and the interactions between us. Every moment provided a useful support for meditation. On the final day of the retreat, my roommate encouraged and complimented me. At that point I felt it was wonderful to be a volunteer – even though it was exhausting.

During the retreat, I saw there was room for improvement in Tergar's information technology (IT) system. Wanting to help the centre with my

expertise, I offered my services.

Initially, there were misunderstandings because people at the centre were not familiar with IT and I needed time to learn to work with new people. Then things began to go smoothly. I am still working on this, but the process has already taught me much of value.

What we learn in books written by the great teachers is only knowledge – unless we use it. As Yongey Mingyur Rinpoche said, practice is very important. The most valuable thing about volunteering is the experience of using what I have learned through meditation, and the confidence I get by trying to apply it in my daily work and life.

Everyone is seeking happiness, including me. As I become more aware of how my mind produces concepts, labels and emotions, I find my own ego and attachment slowly dissolving. The more I see this, the more I understand both why I choose to serve and my own purpose in life. By volunteering to serve, we remind ourselves not to lose our mindfulness.

I should have started volunteering sooner, right after I completed level one of the Joy of Living course, because volunteering is not just altruism. I always thought it meant helping others; in fact, others help us – by giving us many opportunities to strengthen our meditation practice.

As the Buddha said:* Don't go by reports; Don't go by legends; Don't go by traditions; Don't go by scripture; Don't go by logical conjecture; Don't go by inference; Don't go by analogies; Don't go by agreement through pondering views; Don't go by probability, or by the thought; Don't go by "This contemplative is our teacher".

We must each discover the secrets of life for ourselves, and practice is the key. Learning to serve others is part of our Buddhist practice. It is the only way to verify that what we have learned is true.

* Extracted from AN3.65: Kalama Sutta; translated from the Pali by Thanissaro Bhikkhu



Eliza Lau

I first became a Tergar volunteer at a 10-day meditation retreat in 2011. I felt honoured to be a part of the organising team, not just one of the participants. I felt I had become part of the family – in one family with my beloved teacher.

As a volunteer, I helped out wherever I could make a contribution. I really wanted to be accepted by this big family. I came to Tergar to learn meditation, and sensed that this acceptance was very important for my practice. Having taken three levels of the Joy of Living meditation course in a stretch of less than a year, I felt I needed a lot of support to absorb the teachings of Yongey Mingyur Rinpoche and to complete my homework. I believed that being a volunteer at

Tergar would provide me with that support.

I was right – but only partially. The support was very important, but not in the way I had imagined. At first my understanding of meditation practice was rather mechanical – a bit like cooking, simply by following the instructions in a cookbook. Meditation was only "homework", to be done at some time in the day and completed in a given period of time. But it had almost nothing to do with the rest of my life. Only recently did I start to realise that being a volunteer and a member of the Tergar community are in fact an integral part of my meditation practice. Without it, meditation and life would still be quite separate from each other – like having nice decorations on the front door while the inside of the home remains unchanged. People commonly remain attached to the

decorations without realising the urgency of transforming the inside, as well.

How, then, can we get inside the house, to let transformation take place from within? It was only through being with people that I finally got the answer. Before everything else, meditation is about getting to know oneself. Until I understand and really experience this "me" and how it works, how can I talk about training it or taming it? Being with people is just like putting oneself in front of a mirror. It is a very truthful mirror, if one is honest with one's observations and remains mindful of one's body, speech and mind while interacting with people. How ready am I to listen mindfully to what other people are saying to me? How ready am I to observe mindfully my reaction to other people's speech and actions? How ready am I to regard other people's concerns

just as important as my own? In other words, meditation is not just sitting on a cushion and living the life of a recluse. It is a way of living – a way of training our mind that will benefit others and will bring us into harmonious relationships with people.

Yongey Mingyur Rinpoche often emphasises the importance of motivation. We learn meditation to help ourselves and other people. A mindful way of living will eventually take us off the hook of samsara. Getting off that hook should not be regarded as something that might happen in the remote future. It happens here and now – the moment we change and choose to be aware of the workings of the mind rather than following the dictates of our habits and ways of reacting to things and people. One may attain a peaceful state of mind while sitting on a cushion. Being with people can be a real test of how far one has travelled down the road of taming one's mind. What good is tranquility of mind if it cannot be sustained in interactions with people, or during moments of turbulent emotion?

The Rinpoche told us a story about a group of meditators who sometimes left their mountain enclaves and went to villages to find more opportunities to practise. In the village, these meditators purposely behaved in strange ways, in order to annoy the villagers and get themselves into trouble. Well, Hongkongers' hectic way of life certainly provides us with enough opportunities of that sort. If one wants still more, then be a volunteer at Tergar!

Philip Choy
Translated from the Chinese by Michell Wong

What is my motivation for volunteering? Strictly speaking, I have none. My attitude is to accept whatever comes my way that I am capable of doing. After I attended the Joy of Living meditation course, one volunteer there asked if I could help at the next course. I felt I could

manage it, so I said yes. I have some experience of volunteer work, such as visiting old folks who lived alone.

Let me compare volunteering to a travel show I watched on TV recently. In the programme, a middle-aged tour guide with hair dyed blonde introduced viewers to Cambodian culture, particularly its cuisine. This made me think of the importance of experience in our lives. The tour guide made a point of exploring that country and its culture. He visited local markets and factories; he came into contact with local people and experienced the weather, culture, geography and so forth. In the end, he prepared a number of local dishes, creating a banquet of good food.

In volunteering, every second of our experience is a tool for our practice. Like the TV show, volunteering brings us into contact with people and situations that we would otherwise not encounter in our daily lives. It teaches us to see how these different people and experiences can broaden our perspective and hence our minds. This makes us better able to face the various situations that arise in our lives. Our newfound patience and flexibility puts us on the path towards truly enjoying the "ups" of life – and learning from the "downs" when they occur.

I helped with the sound system operations at the Joy of Living course venue. During the preparations, we held several meetings to discuss how we should proceed. There had to be a lot of communication. I found that, often, what I thought was the best way to do things was not necessarily the best, and other suggestions turned out to be better. So we must learn to let go of our own ego and accept other people's ideas. This requires effort.

Whether in our travels abroad or in volunteer work, we need to adopt an open attitude towards new thinking and customs. If we were to reflect more deeply, we could understand the causes and effects of every event. As long as we keep an open mind, the "TV show" of volunteering will bring us, like the guide in Cambodia, to a table full of good food – all of which is the result of our practice outside the meditation hall.

Miranda Chan
Translated from the Chinese by Michelle Yau

I joined the Joy of Living course in 2011 because I was curious about meditation. In those two days, I was amazed by the simple and modern way in which Yongey Mingyur Rinpoche managed to explain the intricacies of Buddhist insights. Sitting in practice, I saw for myself how well meditation lets us get to know our own mind, gain happiness and avoid suffering.

The other thing that really impressed me was the level of the volunteers' dedication. Before class even began – from the time I registered for the course over the phone till the day I arrived at the venue – I could already feel their open hearts and minds. They arranged things so well that we completed the two-day course successfully and happily. I was full of gratitude, and became a volunteer myself to help promote the Rinpoche's teachings, so that more people could learn to use them in their daily lives and live happier lives.

All the volunteers come from different backgrounds, and each of us has our own views, but we share the same objective – to encourage more people to benefit from meditation. In meeting after meeting, we try to figure out how to put our many ideas into action. We learn a lot in the process. And seeing how successful our activities are, despite our limited resources, makes me appreciate the Buddha's teaching that all beings have compassion, wisdom and capability. Everyone has innate capability, and when we see obstacles as learning opportunities, we not only solve the problem at hand but also benefit ourselves.

Do not underestimate the power and importance of each person. When everyone pulls together in a group, our influence can affect even the world. This is true of any social grouping, from a small family unit to larger communities. I hope more people will become volunteers, to help spread the word that there really are many ways and techniques to live a joyful life.

生活的實驗

採訪 陳旨均



我們上學唸書，只是為了學習一種賺錢謀生的技巧嗎？這樣一個狹窄的教育定義，許多教育家都不會認同。儘管如此，在現代社會裡，很多家長和學生都似乎為了追求這個目的而被壓得喘不過氣來。去年七月，在台灣弘法的堪布羅卓丹傑到德噶香港禪修中心主持了三天的《覺心論》課程。在這個訪談裡，他指出教育的真正價值是教我們怎樣處事待人，就好比一個實驗——真正的教育需要我們把在家裡、課堂裡學到的理論，實踐於我們自己的生活。

問：你談的《覺心論》是佛學的一門學問。雖然這是有用的學問，但大部份人不會接觸到佛學，那要怎麼把這有用的學問引進現代教育呢？

答：這部論的名字就蠻好的——《覺心論》，就是覺知到我們的心的一個論典。我在台灣會常常跟一些不是佛教徒的朋友聊天，他們聽到有關「心」的題目都很有興趣。其實很多人已經懂得很多。他們在生活中都對心有一種覺知，但是好像又拿它沒辦法，自己也在想怎麼去做。對他們來講，這是很現實的事情，因為要生活，要工作。

我認識一位母親，她有三個小孩。有時候我發覺她禪修都比我好。有一次和他們全家吃飯，幾個小孩兒就會鬧，會叫。我的心都煩亂了，但是做媽媽的卻很平靜。她的平靜是來自她的經驗。她分析給我聽：有一天她的大兒子開始叛逆，說家裡的菜都不好吃。媽媽一聽就氣了。但她的方法是什麼呢？她就稍微靜下來然後開始想：「如果我是這個小孩，為甚麼會這麼想？噢，他可能是叛逆的時候。我也可以透過這個機會，多煮些不同的菜式，甚至和他一起做。」她想了很多方法。後來，她就不生氣了，因為她覺得這一切都是原因的。

在《覺心論》裡，佛陀一直在教導我們，有兩種方法讓心靜下來。一種是直接看你

的心的禪修，我們也稱它做「安住修」。但是這位母親，她的方式則是「分析修」。她在思惟，將她自己變成這個孩子，站在他的角度，然後找出原因。這是蠻實際的一種方式。

我從小喜歡做模型。做模型最重要的就是那本說明書，因為它告訴你，這個零件是甚麼，以及我可以怎麼運用它。《覺心論》就像是我們生活的一本說明書，它告訴你心有多少種類，我們會遇到甚麼樣的情況，大概可以怎麼做。每一個人一聽都懂，很容易在生活中用上，所以它像是本實驗手冊。我的父親是學科學的，他覺得佛法的經典都是實驗手冊。最特別的地方是你不能用白老鼠做實驗，而是要用自己做實驗。

問：我們現代教育裡也有教用邏輯的思考方式，教導我們怎樣理性地看待問題。你對我們現時的教育制度有甚麼看法嗎？我問這個問題是因為我們現今社會裡有很多糾紛，每個人都有自己的意見和看法，常常覺得我是對的，你是錯的。其實如果我們用比較理性的態度，問題是可以解決的，可是大家似乎都不是很理性。這是因為我們的教育有問題嗎？

答：我覺得這跟家庭很有關係。通常我們想到教育就會想到學校，可是最開始接受教育的就是在家裡。要怎麼教育一個孩子呢？

就我自己的親身經驗來說：不要看我現在慈眉善目哦，我以前是大家都很討厭的小朋友。我的個性很固執，後來學壞了，會偷東西。後來我回想，最主要的是因為我不喜歡回家。

我家裡的生活非常好——我家很大，也有幫傭，我什麼都不用做。我的三個哥哥和一個姐姐全都出國了，家裡就只有我一個人。我是最小的，是最被寵愛的。但我不喜歡回家，因為爸爸媽媽都不在。不是他們的身體不在——我感覺到他們的心都不在。他們不會來跟我聊，也不知道我在想什麼。他們忙他們的，我過我的生活。

後來我開始喜歡回家，是因為爸爸媽媽開始常常在家。他們開始接觸佛法。我發現這讓他們有些改變。我們常聽說，要多做好事，要布施，把多餘的給別人——這都是觀念吧。但是我爸爸真的做了。我們家裡有一個很大的地下室，是我最害怕的，因為每次我不乖，就會被關進那裡。那裡面都是我爸爸的酒、領帶、襪子之類。有一天爸爸回家打開那個地下室，把我叫過去，說我們一起來清理東西。因為老和尚教他說，你清理外境就是清理你的心；你的心清淨了，外境也就轉了。結果那個地下室就不再是我害怕的地方了。所以對我來說，佛法不是一個宗教，它是讓我看到父母改變的一種生活方式，你說它是教育也好。

我父親也常常跟我談現代教育。工業發達的時候，為了工作上的需求，學校開始教這些技術的東西。但是你也看到一切是會改變的。很自然的，現在已經不那麼注重這些技術層面了，大環境已經慢慢改變，大家都發現問題——再追求更多，會造成地球更快的毀滅。還有人性的、戰爭的各種問題。其實慢慢大家都會回到生活層面，回到真正的教育。

問：你是受父母影響開始接觸佛法的。小時候禪修的時候，知道甚麼是禪修嗎？腦子裡想甚麼呢？

答：現在想不起來了。那時候很小，你可以說是發呆吧；那時候也不懂甚麼是禪修，我就說我是在發呆。後來我有機會跟詠給·明就仁波切開始學習禪修。其實禪修就是教你怎麼樣生活，教你怎麼樣在一個這麼動盪，這麼一直向外尋求、一個已經完全錯的方向的時候，帶你回來的一個方法。它就是那麼簡單。

再說教育，就是教你怎麼生活，是非常簡單的一件事。我最近在看有關教育的一些書。其中一本是早期的西方教育家約翰·杜威寫的《民主與教育》，大概一百年前寫的書。現在重看這些教育先驅者寫的書，每一個都是生活大師。他們沒有用「快樂」這個詞語，但整個教育就是教你怎麼樣生活得好。我真的非常喜歡那本書。它講的完全是現代的問題。

現在大家都受過現代教育，包括我自己。我那時候在台灣讀書，然後到了印度，我去了佛學院，在一個可以看到雪山、很偏遠的山上。我的腦子裡還是一些現代教育的觀念。我還記得我多麼執著。

從我去寺院的第一天，它就打破了我很多的執著。我記得我第一天到佛學院的時候，一個人都沒有。後來一個小喇嘛跑過來說：「老師都在山上，在吃飯。」我就說「我等吧。」我心中已經開始在抱怨，在嘀咕——不是都已經通知好了嗎，至少要有有人接待我吧？完全沒有。最氣的是，遠遠地看到三個堪布——就是我後來的老師——很開心，吃得飽飽地走下來。我就更生氣了，我已等候了有半個多小時，他們還這樣搖搖晃晃地走下來。

然後，其中一個老師看到我的第一句話是：「你來幹什麼？」我那時就覺得無語了，我想：「甚麼意思嘛？」他再問我：「你

來做甚麼？」那一刻我才稍微靜下來。可能是雪山缺氧的關係，腦筋不大會動。他問我第二次的時候，我才真的開始想，我為甚麼要來讀書，為甚麼要學佛，為甚麼要站在這個地方。我突然說：「我想學習佛法。」其實很簡單，但是我是想了那麼久才想出來。老師就說：「很好。」他說仁波切已經跟他說過我會來。

我後來很喜歡這位堪布。他在第一天就給我上了一課。他讓我回到最基本的一面：我為甚麼要做這件事。如果他一開始不問我，而是安排得好好的，招待我，住得好，吃得好，睡得好，我可能一直就無法誠實

我的父親是學科學的，他覺得佛法的經典都是實驗手冊。最特別的地方是你不能用白老鼠做實驗，而是要用自己做實驗。

地做我自己，沒有辦法真正的開始。他讓我成長了一次。

學院就好像是一個洗刷機器，把我帶到最簡單的一面。再舉個例子：那裡有一位老師很沒有時間觀念，常常遲到，我開始時很受不了。但是老師上課卻很認真，讓我有一種說不出來的感動，我一直記着。還有，一開始我覺得我一定要考第一名，要讀書讀得很好。我總是充滿了我的人生規劃。頭兩年我的成績真的很好，但是學校裡面大家最不喜歡跟我講話，因為我很嚴肅。那時，我的《入菩薩行論》考了第二名。那本書是教你怎麼做個菩薩，做一個很友善的人[大笑]，好諷刺喔。我隔壁的同學，他永遠是全校最後一名，但是他是大家最喜歡的人，他最像個菩薩。

佛教好像不能用我們世間的思維去學，真的不行。假如你帶有一點點的我要趕時間，或者我要追求第一名、第二名的思想，很自然的，佛法會告訴你，把那些放下吧，那些不是最重要的。這也是這些經典最可愛的地方。這種佛教的教法比世間中一些書籍：教你怎麼生活、溝通，什麼是EQ（情緒商數），要怎樣處理人際關係才會更好，怎樣才不會造成誤會，不會對立，不會衝突等，真的講得更完整、更多，而且它不是理論，它會告訴你一個口訣，就是sit，sit，sit（坐、坐、坐），就是要拿自己做實驗，從靜下來開始。

現代教育完全沒有講這些嗎？其實都有。我最近看一本華頓商學院（Wharton Business School）的教授史都華·戴蒙（Stuart Diamond）寫的一本書，教你怎麼去溝通。那本書有很多成功溝通的例子，教你很多技巧。它開頭第一句話，如果你要跟人家溝通，就要想，你是那個人，你會怎麼去想事情。那麼簡單的道理，是那麼的吸引大家。從這裡，你可以看到大家的希望；你看到問題，同時你也看到希望。

LIFE AS AN EXPERIMENT

Interviewed by Chen Zhijun Translated from the Chinese by Mabel Sieh



Photography Catherine Ng

Getting a well-paying job isn't why we go to school, yet it's the goal pursued by many stressed-out students – encouraged by their equally stressed-out parents. Khenpo Lodro Tengye, a Buddhist scholar based in Taiwan, came to Hong Kong last July to teach three days of classes on the nature of the mind. He tells us the value of education lies in teaching us how to live better. Just as theories of science are tested in laboratories, the knowledge we learn must be used in daily life

Q: The Buddhist understanding of the nature of mind provides useful knowledge for living well. But most people have no contact with Buddhist scholarship. Can this useful knowledge be shared more broadly?

A: I find in conversations with non-Buddhist friends in Taiwan that most of them are very interested in the topic of understanding the human mind. Many of them already have some idea of how their minds work, but at the same time they feel helpless when faced with problems of life and work. These are very practical problems.

Take this mother I know. She has three children. Sometimes I feel that her meditation practice is better than mine. At dinner with her and her family, on occasion the younger ones would cry or make a fuss. I would be totally flustered, but she kept her cool. Her calmness comes from experience. She told me her eldest son came home one day and declared that he didn't like the food at home. Hearing that, she got angry immediately. But then she calmed down and tried to see things from his point of view. Perhaps he's going through adolescence, a phase of rebellion, she thought, and she could

take this as an opportunity to explore different dishes, even try to get him to cook together with her. She came up with many solutions. And because she understood the reasons for his behaviour, she was not angry anymore.

The Buddha teaches us two ways to calm our mind. One is through meditation, where you observe your mind. This is "resting meditation". But this mother uses what's called "analytical meditation". She tries to see from the eyes of her child. By putting herself in his shoes, she sees the reason for his behaviour. This is a very practical solution.

When I was young, I liked building toy models, like tanks and robots. My most important tool was the instruction manual. It explained how to put the different parts together. The Buddhist understanding of the mind is like an instruction manual for our lives. It tells you about the different possible states of our mind, the circumstances you may encounter and what you could do in such circumstances – very useful in daily life. It is like a handbook for laboratory experiments. My father was trained as a scientist. To him, Buddhist teachings are like the handbook for a science experiment. The difference is, the lab rats we're working with are ourselves.

Q: Logic and analytical thinking are taught in schools today. What do you think of our modern education system? I ask this because we live today in a very opinionated society, where people are inclined to think that they are right and others are wrong. This creates conflicts. Often, we can come to an agreement by appealing to reason, but sometimes people seem not to be very reasonable. Is something lacking in our education system?

A: Education starts with the family. How do we teach a child? Take me as an example. Do I seem nice and kind to you now? Well, don't think I've always seemed this way. When I was a kid, I was very annoying. I was very stubborn, and at one point



Photography Ernest Goh

even started stealing things. On reflection, I acted that way because I didn't like going home.

My family was well off, and I didn't have to lift a finger at home. My three brothers and one sister were all abroad and I was the only child home – the youngest and very spoiled. Yet I didn't like to go home because my parents were never there. I don't just mean they were physically absent; you could feel even their minds were absent. I felt they had no interest in talking to me, or in what I was thinking. They were busy with their lives; I was busy with mine.

Then my parents took an interest in Buddhism and started to stay home more. I could see how it changed them. People often say we should do good and be charitable. To my father, these aren't just concepts; he tried to put them into practice. Our home had a huge basement where he kept his things, including his wine and clothes. I used to be afraid of that basement, because that was where I would get locked up when I was naughty. My father came home one day and asked me to help him clear the basement and give away those things. He said one of the monks had told him that by clearing

our environment of clutter, we would also be clearing our mind of clutter.

In this way, I lost my fear of the basement. So, to me, Buddhism isn't a religion but a way of life, because I saw how it changed my parents. It's a kind of education. My father and I would often talk about today's education system. As industry developed, schools began to teach technical skills to train up workers. But things change, of course. Technical skills aren't so important today. The economy and the environment

have changed, and we begin to see the problems associated with the system. The more we consume, the faster we may destroy our planet. We see the conflicts around us. More and more people understand that we need to get back to the essence of education, which is to teach us how to live.

Q: Your parents introduced you to Buddhism, and you spoke of meditating when you were quite young. What was that experience like? What was going through your mind then when you were meditating?

A: It's hard to say now; I was so young. I suppose you could say that I was daydreaming. I didn't know much about meditation then, so I would tell people, "Oh, I was just daydreaming". Later, I had the opportunity to learn from Yongey Mingyur Rinpoche. Actually, meditation teaches you a way of life, a way of living well. We live in a world that is very outward-directed, that encourages us to always seek more. Meditation helps to bring us back to ourselves. It's that simple.

Education, too, teaches us a way of life. I've recently been reading about education. One of the books is *Democracy and Education*, a classic work by the American education reformer John Dewey. This book was written nearly a century ago, but reading it now, and other books by these pioneers of education philosophy, you realise they were all masters of living well. They did not use the word "happiness", but they were clear that the purpose of education was how to live well. I really like Dewey's book, which seems to speak to our problems today.

I went to school in Taiwan, and later to India to study Buddhism. The Buddhist school was located on a mountain, quite remote. All of us who've received a modern education would have some ideas about what education should be. As it turned out, these preconceived

notions were dashed one by one when I went to India. From day one.

The day I arrived at the school, no one was there to receive me. A young monk came over and said the teachers were up in the mountain, having their lunch. So I said I would wait. Inside, I was already seething, grumbling that even though the school was notified of my arrival, they didn't make any arrangements to receive me. Worse, when I saw the three khenpos – who would become my teachers – leisurely walking back from their lunch, happy and contented, while I had been waiting for more than half an hour, it made me even madder.

One of the teachers looked at me and asked, "Why are you here?" Are you kidding me, I thought to myself then. I was speechless. Then he repeated the question, "Why are you here?" It was then that I began to calm down. Maybe it was the high altitude and the lack of oxygen, but it wasn't until he asked the question a second time that I asked myself: why do I want to study Buddhism? Why am I standing here? I blurted out, "I want to learn to be a Buddha". The answer was so simple, but it took me a while to find it. The khenpo then said, "Good." He said the Rinpoche had already informed him that I was coming.

I became very fond of this teacher. He gave me a lesson on day one. He helped me to get back to the fundamentals of why I wanted to study Buddhism. If he hadn't asked me the question, if all arrangements for food, board and other aspects of life there were made for me without a hitch, I might not have had the opportunity to be so honest with myself, and to begin my journey this way. He gave me an opportunity to grow.

To use a computer analogy, the Buddhist college helped me to "clear the trash", and "restored" me to my "original settings". Take

another example. One teacher there was often late getting to class. I found that intolerable at first. But when he taught, he put so much care into the teaching that it really touched me. Also, when I first got there, I aimed to finish top of class. I was so full of plans for my life. In the first two years, my results were excellent, though few people at school liked to talk to me because I was so serious. I remember I came in second in the class teaching us how to be a Buddha – how to be a friendly person. [Laughs] So ironic, right? I had a classmate who was always last in exams, yet he was friendly and popular and the most Buddha-like among us.

We cannot understand Buddhism through our worldly thinking and concepts. It will not work. Buddhism teaches you to let go of thinking such as "I have to rush", "I have to be the first or second in class", because these are not the important things in life. This is why Buddhist teachings are so loveable. Buddhism teaches you how to live and communicate with others with better emotional intelligence. It teaches you how to build a better relationship with others by avoiding confrontations and conflicts. Also, these teachings are not just theories. They ask that you put them into practice, through meditation, to verify them by changing yourself.

But are such teachings completely absent in modern education? Of course not. I recently read a best-selling book by Professor Stuart Diamond of the Wharton Business School, on communicating better. It gives many successful examples, and practical tips for good communication. It starts by saying: If you want to communicate well, you need to think from the perspective of the other person. That is, if you were him or her, what would you think? It is such a simple idea and yet it's so appealing. So you can see this is what we all want in education. There will be challenges, but there is also hope.

格子配條紋

讓我們放開習慣性的對立思維，尋找我們的幽默感吧

文字 陳旨均 翻譯自英文版本 胡駿翹 插圖 黎清妍

你第一眼就看到它了。那雙拖鞋的顏色是鮮粉紅，鞋上更像是印了些卡通人物。三年前的一個晚上，當詠給·明就仁波切身穿僧袍、腳踏拖鞋走進灣仔體育館準備出席講座的那一刻，你的注意力就給那鮮明的「熱粉紅」吸引了。

仁波切對拖鞋的選擇，可能會讓人摸不著頭腦。這世上，恐怕一般人都不會把和尚與卡通拖鞋相配。更何況這位僧人是國際知名的禪修導師，並被藏傳佛教徒視為轉世再來的上師。

可是假若愛因斯坦還在世的話，他可能會。這位偉大的物理學家，在普林斯頓大學度過了他生命的最後幾年，而眾所周知，他在那段時間都是穿著皺巴巴的衣服，披著蓬亂的頭髮，並習慣不穿襪子。他曾風趣地說：「一旦你能接受宇宙只是物質在無盡的虛空中不斷擴展，同時穿著條紋與格子圖案便顯得輕而易舉。」

除了反傳統的鞋襪外，仁波切和愛因斯坦顯然還有另一共同之處：他們都把自己的名譽地位看得很輕。相信很多人都會認同，這樣的態度能令人生變得愉快，因為凡事認真會令人心身交瘁。

雪樂喇嘛是仁波切的學生，現今常駐在德噶香港禪修中心，他對這個道理深有體會。一般現在接觸過雪樂喇嘛的人，可能會認為他一直是個很愛說笑的人，但事實並非如此。「我以前是很嚴肅的，」他說。「你知道仁波切是個很會開玩笑的人。我剛認識他，他說笑的時候我就笑不出來。我很想哈哈大笑，可是就是笑不出來。後來回想才知道，我那時認為開玩笑是一件不正經的事情。」

只有當他開始放下執著，不堅持人應當如何作為時，才找回自己的幽默感。隨著時間的流逝，他發現適當地運用幽默其實是一種智慧。「我問自己，為什麼我要那麼嚴肅？嚴肅是我唯一的選擇嗎？當然不是。」

尊敬的禪修老師邱陽·創巴仁波切說，缺乏幽默感，似乎是來自一種對「確鑿事實」的態度。他在作品全集第三卷中寫道：「所有事物都是確鑿無疑，而且極其老實、極其嚴肅。」持這種態度的人，「生活在痛苦中，臉上不斷表現出痛苦表情。他經歷了某種確鑿事實——『現實』，因而極其嚴肅，以至變成了行屍走肉。」

選擇的能力

現在請你問問自己：你有時候會覺得自己像個沒靈魂的軀殼嗎？如果你的答案是「會」，這種看法是情有可原的。因為生活的確可以帶給我們許多痛苦。不出幾秒，任何人都能說出一張長長的清單，列舉自己可能遇到的所有不愉快事和沮喪經驗。

死亡絕對位於這清單上的高位——所愛的人終有一天會離去，或是想到自己亦必須面對那一天到來，都絕不是令人感到開懷的想法。但是，香港生死教育學會創會主席謝建泉醫生並不這麼想。他從事腫瘤學家多年以來，遇到了不少末期癌症患者，他們經過一番掙扎後，坦然且幽默地接受了死亡。

「是真的。不是親眼看，可能你都不會相信，」他說。「當然，一開始的時候，大家都

把它看得很沉重。但是，當一個人面臨死亡，就會被迫思考很多東西。許多人經過思考後，發現如果自己以悲觀消極的態度去面對現實，只會覺得更加痛苦，所以他們學會放下。如果你接觸到那些病患者，你會以為他們已經痊癒——因為他們變得如此開朗。」

謝醫生的一位病人，就在病逝之前寫了一本關於自己心靈旅程的書。他是一位牧師。在書中，他引用了作家王爾德的觀點——人生委實太嚴肅了，所以我們不能用太嚴肅的態度對待它。牧師寫道：「死亡委實太嚴肅了，我得放下嚴肅的精神，轉用豐富的幽默感看它。」

但到底幽默感是甚麼呢？引用創巴仁波切的見解，幽默是洞察到二元世界裏每件事都必然存在的對立觀點（如黑白、大小），從而「觀空」一切。他說：「無論是好的或是壞的，只要你能以較宏觀或空性的角度看，便會開始覺得這些地上的人，無論是在互相殘殺或是在造愛或只是平常的活著，在某個意義層面上其實非常微不足道，特別是當他們為著那些『小事』而生起執著和我見的時候，我們就能看到他們的煞有介事，從這宏觀的角度看有多諷刺。」

好或壞，生或死，格子或條紋。這種二選一的對立思維是令人掃興的；而只有看得開、放得下和有大心量的人才會有幽默感，他們亦能洞察到生命中的諷刺可笑。林語堂，一位擅用諷刺筆法的作家，把幽默感看成一道橋樑，能將崇高的夢想和嚴峻的現實連繫起來。其功用，他在著作《生活的藝術》裡寫道，「是在糾正人類的夢想，而引導人們去和現實世界接觸。」「人類不可沒有夢想，可是他也不能

不好笑他自己的夢想，兩者也許同樣的重要。」

佛教徒常比喻生活為夢境。這個信念可以幫助我們，每當遇到難題，與其太過認真，倒不如輕鬆愉快面對；而輕鬆的心態，往往令我們更容易找到解決的方法。

人生可以說是一場大夢，但它不是一個笑話。正如創巴仁波切所說：「幽默感不只是為了開玩笑或妙語如珠，故意地滑稽一下。它蘊含著看透人生二元對立根本是諷刺可笑的，因而放下對極端的過份執著，並且不會過份受到希望和恐懼的牽引。」

相反的，我們應該堅持自己有選擇的能力。每年，世界上一些頂尖科學家都會聚集在哈佛大學，出席一項典禮，表揚一些「令人開懷大笑，然後發人深省」的成就。模仿諾貝爾獎的「搞笑諾貝爾獎」，專門歌頌稀奇古怪、異想天開的科學發現。今年一個得獎的研究項目裡，研究人員看來太過志在必得了，竟然錯誤地探測到死鮭魚的大腦活動。獎項的撰詞諷刺幽默地說道：「腦部研究人員利用複雜儀器和簡單統計，可以在任何地方探測到明顯的大腦活動——即使是死去的鮭魚。」

另一個得獎項目試圖證明，向左靠會令艾菲爾鐵塔看起來小一些。從慶祝典禮的照片裡可看到，一群諾貝爾獎得主並列站在台上，看著面前一個放在桌子上的艾菲爾鐵塔玩具模型，身體向左傾斜，至少有一個人還戴著一頂滑稽的帽子。

故此，以後每當你覺得自己可能穿著錯配的衣服走出了房子，請回想起這一件事，還有愛因斯坦對於宇宙膨脹的那一番話，然後放鬆自己。

幽默生活的實戰篇

文字 游嘉慧

幽默令生活、家庭和社會充滿歡笑，對舒緩現今社會和不同階層分化是不可缺少的。而真正對個人生活、人際關係和社會有莫大幫助的幽默感，是從容不迫的：它不是著眼侮辱他人或開他人玩笑。

以不同角度看事情，心情會轉個彎。笑，其實會產生快樂誘導激素，可以平衡皮質醇和腎上腺素，同時也令腦內釋放安多芬 (endorphins) ——這種愉悅的化學物質能甦醒、刺激大腦，使我們更好地處理新的想法和意見。就好比糾正我們身體錯誤坐姿一樣，一旦我們從錯誤糾正過來，身體內肌肉會重新記憶正確坐姿所用的肌肉，讓脊椎更加健康。

幽默是社會的潤滑劑。我們只要從三個方面著手，就會讓社會變得更美好。一是職場和家庭方面：香港社會節奏緊張，工作時間長，家居地方狹窄。假如懂得利用幽默感，有助於舒緩壓力。

二是生病和死亡：對病人而言，笑，能使每個人的身體健康，也能釋放情緒。面對病人或家屬時，醫護人員的心理負擔也可大大減輕。

三是學習和討論：香港教育制度一改再改，家長只注重子女成績結果。小孩子好像一出生就背負了沉重壓力。培養小孩子幽默感，讓他們學會更樂觀地看待生活壓力。

在現代社會裡，其實大家亦意識到生活缺乏幽默感而變得枯燥，也想變得更風趣幽默。可是很多人對幽默的認知存在偏差，於是出現了冷笑話或者低俗惡搞。這都是對真正幽默的曲解。

幽默是生活的智慧，它需要我們努力地修行才可學會。有人說它是化繁為簡；亦有說法是自嘲，能把煩惱變成笑料；又或自圓其說，把被動變為主動。甚至有人認為對事情有不同看法時，可以在自己心裡哈哈笑兩聲，這樣也能培養幽默。不論如何，沒有一顆寬容的心是不可能領會到這種智慧。正所謂「我擁有不是比你多，而是我計較的比你少」——這是一個從容的做人態度。我們不妨在日常生活中尋找我們的幽默，那麼生活就可以更為輕鬆、靈活和變通了。

PLAID WITH STRIPES

A sense of humour is found when we stop seeing things as either-or

Text Chen Zhijun Illustration Firenze Lai

The slippers were in a shade commonly described as "hot pink". They were among the first things you noticed when Yongey Mingyur Rinpoche walked into the Wan Chai stadium in Hong Kong to begin his talk, one evening three years ago. He was wearing monk robes and those slippers. You could not be sure, from where you sat, but there might have been prints of cartoon characters plastered on them.

His choice of footwear might strike some as odd. Who in the world would match cutesy slippers with Buddhist teachers of international renown, especially one revered by those in the community as a reincarnated master?

Albert Einstein might, if he were alive today. The great physicist was well known at Princeton University – where he spent the final years of his life – for his dishevelled hair, rumpled clothes and refusal to wear socks. With a nice touch of humour, he once quipped: "Once you can accept the universe as matter expanding into nothing that is something, wearing stripes with plaid comes easy."

Apart from unconventional footwear, the Rinpoche and Einstein clearly have one other thing in common: neither took their reputation too seriously. Many would agree that having such a light touch is a useful skill in life, because being serious all the time can be exhausting.

Just ask Lama Sherab, a student of the Rinpoche's who is now based at the Tergar meditation centre in Hong Kong. People who meet Lama Sherab now may think he has always been a person who's game for a laugh. But the truth is very different. "I was such a serious person," he said. "You know the Rinpoche likes to joke. When I first met him, whenever he told jokes, I couldn't laugh. I wanted to, but I couldn't. I thought then that making a joke was somehow improper."

Only when he began to let go of his rigorous concepts of the proper way to behave did he find his sense of humour. Over time, he discovered that knowing when to use humour to respond to a situation is a kind of wisdom. "I asked myself, why must I be so serious all the time? Is being serious my only choice? Of course not," he said.

A lack of humour, said the late, great meditation teacher Chogyam Trungpa Rinpoche, seems to come from an "attitude of the 'hard fact' ". "Things are very hard and deadly honest, deadly serious," he wrote in the third volume of his collected works. A person with this attitude "lives in pain, has a continual expression of pain on his face. He has experienced some kind of hard fact – 'reality' – he is deadly serious and has gone so far as to become a living corpse."

A game of your choosing

Now ask yourself: do you sometimes feel like a zombie? If the answer is "yes", you may be excused for thinking so. Life can be painful; no one needs more than a few seconds to come up with a long list of un-funny, downright depressing experiences that insist on making our acquaintance over the course of our lives.

Death ranks high on the list – that of a loved one or even the thought of your own inevitable demise. Surely there's little cheer to be found here. But that's not how Dr Vincent Tse, the founding chairman of Hong Kong's Society for Life and Death Education, sees it. During his years as a practising oncologist, he met many terminal cancer patients who learned, after some struggle, to accept death with grace and good humour.

"Really, you won't believe it until you've seen

it," he said. "Of course, in the beginning, everyone took it really hard. But when confronted by death, a person is forced to think through things. Many eventually saw that taking a miserable attitude just made them miserable. If you saw some of them near the end of their lives, you'd think they had been cured – they were in such good spirits."

One patient, a pastor, wrote a moving book about this interior journey, said Dr Tse. In a nod to Oscar Wilde's observation that life is too serious to be talked about seriously, the pastor came to realise that "death is too serious, so I have to let go of my own seriousness and treat it instead with a rich sense of humour".

But what is a sense of humour? According to Trungpa Rinpoche, it means seeing both poles of a situation, from "an aerial point of view". "There is good and there is bad and you see both with a panoramic view as though from above," he said. "Then you begin to feel that these little people on the ground, killing each other or making love or just being little people, are very insignificant in the sense that, if they begin to make a big deal of their warfare or lovemaking, then we begin to see the ironic aspect of their clamour."

Good or bad; life or death; plaid or stripes. Such either-or thinking is a killjoy, while an expansiveness of heart and mind is crucial for a sense of humour. So is a sense of irony. The writer Lin Yutang, a skilled craftsman of satire, saw a sense of humour as a kind of a bridge between lofty dreams and stark reality. Its function, he wrote in *The Importance of Living*, first published in 1937, is "to exercise criticism of man's dreams, and bring them in touch with the world of reality". "It is important that man dreams, but it is perhaps equally important that he can laugh at his own dreams."

Buddhists often liken life to a dream. This can help us, when presented with a problem, from taking it too seriously. More often than not, taking a simple and light-hearted approach takes us closer to finding a solution.

Plainly, this is different from turning everything into a joke, thinking that nothing matters. Life is a dream, but life isn't a joke. As Trungpa Rinpoche put it, a sense of humour is "not merely a matter of trying to tell jokes or make puns, trying to be funny in a deliberate fashion. It involves seeing the basic irony of the juxtaposition of extremes, so that one is not caught taking them seriously, so that one does not seriously play their game of hope and fear."

Instead, insist on a game of your own choosing. Every year, some of the world's top minds in science gather at a ceremony at Harvard University to honour achievements that "make people laugh, then think". The Ig Nobel prizes, a silly brother of the prestigious Nobel, celebrate the weird and whimsical in science. Last year, one award went to a research project so determined to succeed that it falsely detected brain activity in a dead salmon. The ironic award citation said, "brain researchers, by using complicated instruments and simple statistics, can see meaningful brain activity anywhere – even in a dead salmon".

Another award went to a study that tried to show that leaning to the left made the Eiffel Tower look smaller. Photos of the event showed a group of Nobel laureates standing side by side on stage, looking at a toy model of the Eiffel Tower placed on a table in front of them, and leaning to the left. At least one of them was wearing a funny hat.

So, the next time you feel you may have walked out of the house wearing a wardrobe mistake, remember this and Einstein's words about the expanding universe – and relax.

THE FUNNY BUSINESS OF LIFE

Text Michelle Yau

Translated from the Chinese by Victor Wu

An ability to laugh at the travails of life brightens up our days. It acts as a lubricant in a stratified, stressed-out society where friction is common. A sense of humour helps us live with joy. It has nothing to do with making deliberate jokes at the expense of others; it is responsive and spontaneous; it doesn't set out to hurt.

We've all experienced how, in times of trouble, a simple change of perspective can lift our mood. Laughter can greatly reduce the level of stress hormones in our bodies, such as cortisol and adrenaline; it can release a flood of happiness-causing endorphins. This stimulates our brains, helping us learn new ways of thinking. It's like trying to correct bad posture by sitting up straight. This teaches our bodies new memories of how to sit correctly, in turn reshaping and strengthening our backs.

A sense of humour is particularly important in three areas. First, a light touch can help improve family and work relations. Most of us lead hectic lives with long working hours, and we live in cramped homes. These things add to our already heavy loads. But cracking a good joke from time to time helps to ease the burden.

Second, when we are confronted with pain and death – in hospitals, for example – a sense of humour relaxes not just the patients but also the doctors and nurses.

Last but not least, Hong Kong's exam-oriented education system needs an injection of fun. If we can teach our children to relax and see the lighter side of things, this will help them to deal better with the other stresses of life.

We appreciate how a sense of humour enriches our lives. But how do we learn to be funny? Many people misunderstand a sense of humour to be merely gags or rude jokes. It isn't. A sense of humour is practical wisdom. Some say it is the art of simplifying things, while others say it is the ability to laugh at oneself and make a joke out of even unpleasant experiences. Or it can be as simple as not taking things too seriously when opinions differ.

However you see it, a sense of humour depends on an attitude of openness and acceptance, one that says, "I may not have more possessions than the next person, but I can learn to mind less." In return, we gain an open heart and a flexible attitude to life.

Joy OF LIVING 開心禪

德噶香港禪修中心舉辦的兩天
開心禪第一階（靜心）課程
 將在三月開班，我們誠意邀請您參加

The Joy of Living I (Calming the mind) course

will be held over two days in March 2013.

Tergar Meditation Centre H.K. invites you to join us

日期：3 月 29 及 30 日（星期五及六）

時間：上午 9 時至下午 7 時

地點：將軍澳學林里 9 號 順德聯誼總會鄭裕彤中學

報名或查詢：2566-1699 / www.tergarasia.org

Date : 29 & 30 March 2013 (Friday & Saturday)

Time : 9am to 7pm

Venue : Shun Tak Fraternal Association Cheng Yu Tung Secondary School,

No. 9 Hok Lam Lane, Tseung Kwan O

Enrolment or enquiries: 2566-1699 / www.tergarasia.org



Tergar
 MEDITATION CENTRE H.K.
 德噶香港禪修中心

北角渣華道 8 號，威邦商業中心 1 字樓 1 室

Room 1-6, 1/F, Wellborne Commercial Center, 8 Java Road, North Point, Hong Kong.