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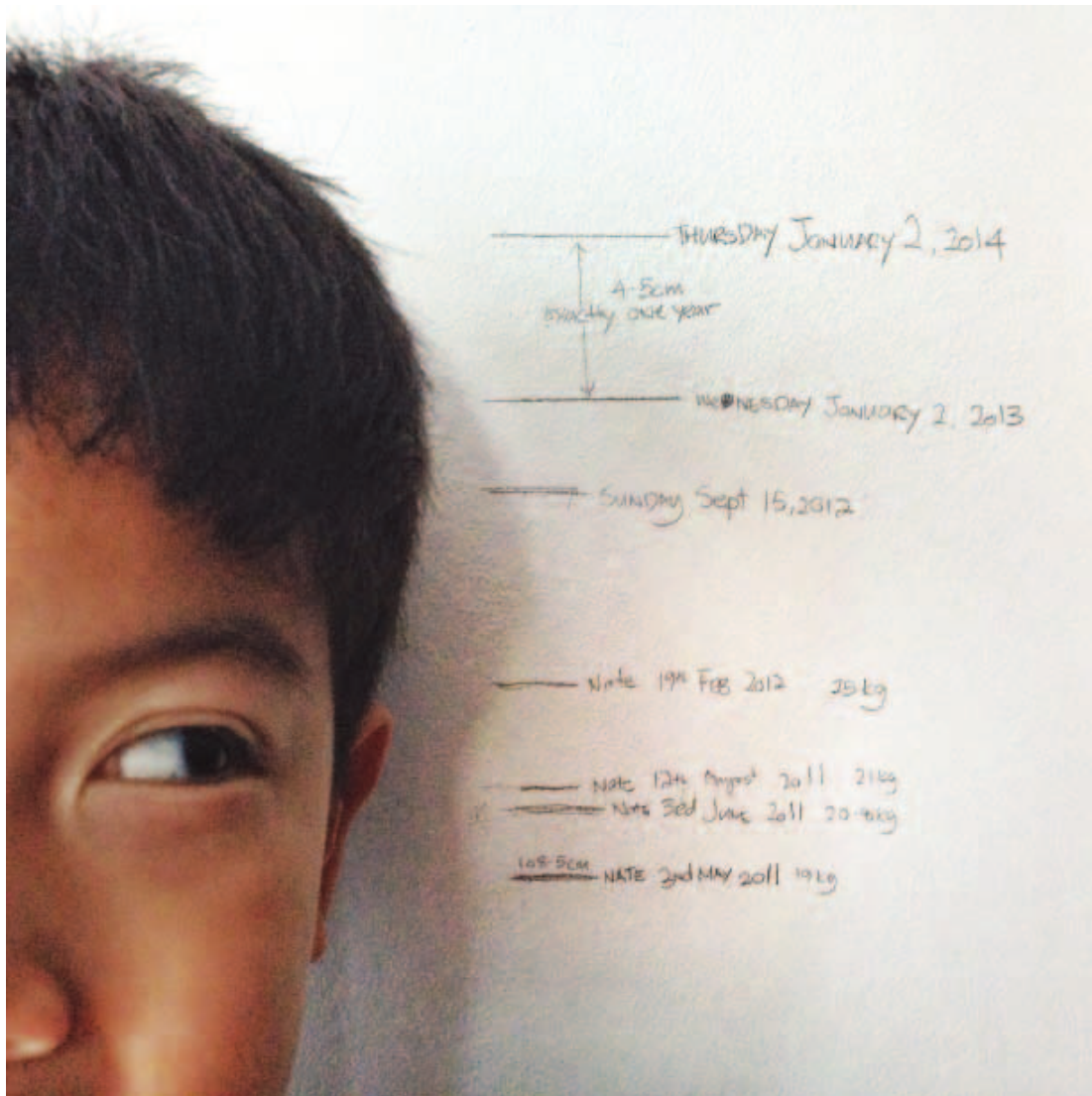
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# 編者話

## EDITOR'S NOTE

陳旨均 Chen Zhijun

為求世界上最好的教育，我們要往內尋找——聽了朋友的一個故事，我這麼想了。

這位朋友認識的一個媽媽，把兩歲多的兒子送進幼兒園。朋友說：「開始時的六個月，他每天都哭，不肯上學。」那是幾年前的事了。現在，小男孩和他的姐姐每天的活動排得滿滿的，睡覺是唯一的休息時間。除了上學，姐弟倆還學騎馬、游泳、美術、普通話、芭蕾舞、體操和跆拳道，偶爾週末去迪士尼樂園遊玩。小男孩今年五歲，姐姐六歲。

兩個孩子雖然忙碌，但是都適應得很好，朋友說。「他們看起來也不會不快樂，只是樣子累了點。」

一個競爭強烈的社會很快把人分類標籤成「成功者」或「失敗者」，也難怪父母對子女的教育存有焦慮，尤其是在香港這個沒耐性、慢半拍也會遭人白眼的環境。

好學的確可取，但是，在拼命累積知識和技巧的同時，我們容易忽略了一個重要的科目——如何了解和運用自己。如果我們每天都像是跟時間賽跑似地忙著滿足一大籮的期望，我們哪有時間與空間去發掘自己到底需要甚麼？

自發的動力——和其它良好的心理素質，如毅力和應變能力——不單是有助於學業，更是能啟發我們擁抱生命，讓生活更充實。這些心理素質可說是源自於一種「調節情緒與覺知」的自律能力，而這種自律能力是可以透過禪修訓練培養出來的。這期的封面故事報道一些學者如何將禪修和其它傳統靜觀的練習用於現代教育裡。

這如果又是一種加重學生沉重壓力的「課外補習班」，我們的孩子不需要。但是，禪修練習有一個重要的不同之處：它探討的科目——我們自己——和每個人極其親密。要活得好，我們必須學會跟自己相處。畢竟，我們可以放棄跳芭蕾舞，但是避不開自己。

有自知之明，等於是建立了畢生成長的基礎。這期的每一篇文章都可說是探討這一點。和自己相處的重要性，神經科學家洪蘭教授在談她的媽媽路的文章裡深有體會：她說小孩若是情緒壞、動機低，「即使你叫李遠哲（第一位獲得諾貝爾化學獎的台灣人）來教他，也沒有用。」

其實，對一個好學的人，探索自己的真實本質是一項誘人的功課——挑戰性高、收穫大。

我們可借「通過此道者」的經歷為嚮導。禪修大師詠給·明就仁波切說我們根本的心，超越所有概念的限制，只有直接體驗才能真正地了解。這種「本然寂靜」的體驗可比喻為啞巴嘗蜜——啞巴顯然體驗了蜜的甜味，但是卻無法形容它的美好。

The best education in the world is to be found within ourselves, if only we knew it.

I thought of this after listening to a friend's story about a family she knows. The child was only a few months over two years old when his mother sent him to playschool. "He cried every day – every day – for six months," my friend said. Now older, he and his sister spend every waking moment "doing something". Besides school, they have horse-riding, swimming, art, Putonghua, ballet, gymnastics, taekwondo, football, and Disneyland on the occasional weekend. He's five; she's six.

They've adjusted well, my friend said. "They don't look unhappy, just tired."

In a competitive world eager to make winners and losers of people, education is not for the faint-hearted. Hong Kong, especially, is no city for slackers.

The problem is, in the race to acquire ever more knowledge, we often overlook a subject of learning that is more important for our happiness than any other – ourselves. If all of our days are spent doing what is expected of us, we can hardly find the time and space needed to discover what we truly want for ourselves.

Self-motivation, along with other positive habits of mind such as grit and resilience, is important for not only academic excellence but a fulfilling life. These attributes generally come down to an ability to regulate attention and emotions, which can be trained: meditators have shown us how. In our cover story, we report on efforts to structure mindfulness training and other traditional contemplative practices for today's education system.

If this seems like one more enrichment course with which to burden our overstretched students, consider the importance of the subject of study – the self. After all, we can give up ballet more easily than we can get away from ourselves.

Self-education is the base on which we build a lifetime of learning. In their different ways, each of the articles in this issue explores this vital point. As neuroscientist and psychology professor Daisy Hung memorably puts it in an article about her parenting experience, a person grappling with destructive emotions or low motivation would make a poor student, even if he or she were taught by Lee Yuen-tseh, Taiwan's Nobel laureate.

Actually, getting to know ourselves is its own reward. For the curious mind, it is an assignment truly worthy of our immense human potential.

In an article on the fundamental nature of our mind, the meditation teacher Yongey Mingyur Rinpoche says the human mind is so vast that it transcends intellectual understanding. But it can be experienced directly. This experience of openness and natural peace is far beyond our powers of description, he says, much like that of a mute eating honey: she can marvel at the taste but has utterly no words to express it.

# 覺知的力量

文字 陳旨均 翻譯自英文版本 吳詠恩 游嘉慧 馮光至 戴林焱 攝影 吳世傑

## 要藉教育來全面發展人的潛能， 我們可善用各種傳統靜觀中的修心方法

一場兒童鬧劇經常這樣上演：課室內兩個小男孩在玩耍，其中一個將另一個的玩具搶去，不肯歸還。被搶玩具的一個哭起來，大人插手調停，運用的方式或是責罵、或是安慰，使局面暫時回復平靜。

其實，大人不一定要施展這些手段。在一件真人真事裡，大人使用一個截然不同的處理方法：她首先將兩個小朋友帶到一邊，然後對哭泣的那一個說，我們一起來深呼吸吧，將他的心情引導到一個較平靜的狀態。

她問：「覺得怎樣？」

他一邊抽泣，一邊答道：「難過。」

「你身體哪裡感到難過？」小男孩將手放在胸口上。

一般的幼兒班不會教學生用身體來覺察情緒，不過上述的對話並非來自一般的幼兒班。這是一項研究活動，研究的內容是禪修練習如何幫助幼兒增強覺知，並培養良好的品質，例如仁慈與感恩。上述的場面被拍成紀錄片，於2013年11月在香港大學的一系列公開會議中放映。

這項研究由神經科學家理查·戴維森（Richard Davidson）及他的同事主持，在美國威斯康辛大學麥迪遜分校的魏斯曼中心的健康心靈研究中心內進行。他們制定的「仁慈課程」專為四歲至六歲的兒童而設，內容是擷取各種傳統靜觀中的修心方法，例如禪修。

在八或十二星期內，兒童學習留心自己的經驗並加以反思。這些練習簡單而有趣，如果科學家的假設正確，將會為小孩帶來莫大的好處。

要培養諸如推動力、毅力和應變能力等品質，必須對情緒有自覺的能力；教育界將這些品質視為「非認知因素」，但愈來愈多人認為這些是決定學習能力高下的重要因素。戴維森教授對這次來臨香港大學參加會議的聽眾說：「有

研究顯示，能夠有效地『調節情緒與覺知』的能力，我們稱之為『自律』——其實比傳統的智力測驗更能預示學習上成功與否。這一點十分重要，想使子女或學生的學業有進步的家長或教師，都應注意。」

戴維森有三十年的禪修經驗，他並非唯一提倡靜思內省能對現代教育有所裨益的人。愈來愈多教育工作者與商界精英，紛紛探索如何能在幼兒班到專業培訓等各種教學環境中，有效地應用禪修訓練，目的即從增進專注力到培養與他人建立良善的關係等方面都有。

就以史丹福大學的醫學院的「慈悲與利他研究及教育中心」（Centre for Compassion and Altruism Research and Education）為例，在佛教學者圖丹·金帕（Thupten Jinpa）博士的主持下，制定了一個八星期的慈悲心訓練課程。課程的目的，是幫助參加者以「設身處地了解別人而非偏重批判他人」方式與自己及其他人建立關係。大學的商科及醫科本科生現在都可修讀這個課程。

在專業培訓方面，著名的科技公司 Google 更為員工提供「搜尋內心」的課程，以三個步驟傳授改善情緒智力的方式：覺知訓練，自我認識及自律，與及創造有用的心理習慣。

這種方法在領袖培訓方面也逐漸被接納。直至2012年為止，兩年來約有四十位來自哈佛大學、麻省理工學院及波士頓地區多間大學的教授，組成一個跨科際的學術小組，探討沉思靜觀在領袖培訓上的作用。小組會議由非牟利的 Centre for Contemplative Mind in Society 擔任召集人。

亞瑟·扎伊翁茨（Arthur Zajonc）當年是該中心的總監，表示參加者的興趣與投入程度令他大感意外。他說：「有次在[哈佛]商學院開完會後，有人前來對我說：『即使是五年前，這也是無法想像的。』」

### 動力的來源

扎伊翁茨是阿默斯特學院的物理學教授，現在是心與生命研究院（Mind & Life Institute）的主席。這是一個非牟利的組織，宗旨是促進以科學方式了解心靈，從而增進心靈健康。

該機構去年11月將有關的研究進展在亞洲各地分享，香港大學主辦了為期兩天的活動，包括紀錄片放映及舉行以「未來的教育」為題的研討會。

扎伊翁茨在研討會中稱覺知與專注是「卓越表現背後的動力」。汲取各種傳統靜觀中的方法，我們可以「以適當的方式教導各種年齡的學生如何發揮本身的非凡資源。」

香港很多學生功課太多，活動太頻繁，覺知這種「非凡的資源」似乎十分缺乏。楊揚（Kelly Yang）開設了一個曾經獲獎的關於寫作與創意思考的課外教育班，親眼見到很多學生為了爭取表現而承受的壓力：要參加連串的課外活動，填寫許多履歷表，準備應付學校入學試等。楊揚說：「他們的時間表比我還要繁忙。」

她的學生從兩歲到十七歲都有，對各種要求大多應付自如。「但我不知道他們到底還有多少生活可言，每天似乎就是要完成各項活動，略睡一會，醒來後再重複一趟，日日如是。」

但是令楊揚擔心的倒不是大量的工作本身，她向來辛勤工作，追求卓越。她在美國受教育，十三歲就上大学，十七歲獲哈佛大學法律學院錄取，二十歲畢業，是學院其中一位最年輕的畢業生。值得注意的是，她說香港的兒童缺乏毅力。

她說：「他們大多被家長、老師和補習教師以填鴨的方式教育，推動力來自外界而非發自內心。如果你的動力是自發的，自然就會想做得好，同時也不會容易感到氣餒。」



周薇青 (Jeannie Chou) 同時出席了香港大學的電影放映及研討會，她認為香港的家長和教師確是為小孩子做得太多。

她說：「這樣做奪去了兒童的動力和好奇心。我們為他們經營了過分安全的環境，其實是拿走了成長所需要經歷的障礙。」周女士是在大學修讀學前教育的。

## 何謂教育

我們需要一個可以令兒童自由地發掘自己的興趣與動力的學習環境，可是我們現在的教育制度追求的卻是外在的成績，內在的成長並非根本的目標。

傳統靜觀的修習挑戰現代教育的成見，金帕教授說：「教育機構認為自己的角色是為了經濟而製造有生產力的國民，這當然是重要的目標，但不應是教育最終或唯一的目標。」

金帕教授是加拿大滿地可市麥基爾大學的副教授，曾在藏傳佛教寺院中接受傳統的教育。因此，他在史丹福大學設計的慈悲心訓練課程，是建基於自己的親身經驗，明白真正的教育並非一個機械化的概念。

他說：「我們對教育的意義有不同的觀念，一個受過教育的人具備三種主要的品質：首先是對科目的掌握，這是學術成就的標準。其次是承擔責任和誠實正直，這是道德修養。第三是仁慈，見到學生的需要而被打動，而非只是自我關注和自我沉溺。」

這些品質就是成為一個好老師的基本條件。在寺院的傳統裡，學生會選擇自己的老師，他們大多會選個自己尊重和敬仰的人，而非只是專精於某一門學問的老師。

金帕博士認為修習靜觀可帶來多種不同的好處，其中一種是可以在日常生活中帶來一定程度的覺性，包括一種自省的覺知。他說：「我們通常認為接受過傳統靜觀教育的人對自我有更多的瞭解。」

另一點是訂立目標的重要性。「試看大乘佛教及禪宗的傳統，開始修行時首先是訂立目

標 (即是發心)，就是為了一切生命的福祉而作。有意識的設定目標相當重要，因為是我們抱持著自己的信念而作各種事情。」

另一點是培養平等心：「這是一種處之泰然的應變能力，令我們不會輕易被周遭發生的事情動搖。」

對金帕博士來說，這些練習即使在課堂以外仍要繼續。他已婚，有兩個十多歲的女兒。他教導女兒兩件事：做呼吸練習，並學習如何分辨自知之明與自我意識。

兩者均說明我們跟自己的關係，自我意識會令我們在陌生人面前感到尷尬，臉紅害羞；自知之明則是注意到自己的不自然，和正在臉紅。這種用簡單而不批判的目光看待自己的能力，是可以透過禪修訓練而認出來的。

## 改變的能力

長期禪修人從經驗中體會到修心的力量，我們則可以從科學中找到禪修功效的證據。對禪修進行多年基礎研究後，大量的結果顯示對身心皆有利益。更令人鼓舞的是，現在我們知道腦部是極有彈性的，這種神經系統上的可塑性，使我們可以用訓練來將它改變。

這些新發現為醫學帶來衝擊。在精神病治療上，以正念為基礎的治療法從以往的邊緣位置變成主流，並且帶來良好成效。在臨床治療上的成功，使目睹禪修訓練的好處的人認為，可以將類似的方法應用到教育上。

戴維森教授表示，神經科學研究的各種重要課題中，其中兩項特別跟教育相關，神經系統的可塑性是其中之一。一個重要的見解是腦部在生命某些時期裡特別靈活可塑，其中一個時期是五歲至七歲之間，另一個是青少年時期。

這個發現可以指出何時進行訓練是最理想的。他說：「當我們在腦部處於最可塑的時期介入，可令到在相應的年紀中所學到的某些技能，變得更深刻，並有助令至那些技能維持一段更長的時間。」

第二個課題是人性本善。他說：「我們從客

觀的行為研究上得知，嬰兒出生後，喜歡帶著仁慈的互動交流方式。這說明了我們來到這世界時，已帶著這種與生俱來的善性。」

在魏斯曼中心的仁慈課程班上，小朋友獲分發一個裡面裝了閃粉和水的自家製玻璃雪球，當他們生氣時就搖動這雪球。然後他們一言不發地望著雪球裡的閃粉沉下來，只管望著，並且呼吸。

這些雪球就是他們的「心靈瓶子」。

在另一項活動裡，當小孩每次為另一位同學做了一件好事後，便也會主動地給對方一顆「慈善的種子」，這種做法，一反在一般幼兒班裡的做法，即是小孩做了好事後，會被动地由老師手上，得到一顆「星星」作為良好行為的獎勵。課程的主要設計者蘿拉·蘋格 (Laura Pinger) 對《威斯康辛州日報》表示，這有助兒童明白，為他人做一些好事，本身就是一種獎勵。這同時也讓他們明白，如想得到他人善待，就要善待他人。

戴維森教授表示，課程的效果仍有待觀察，但初步成效相當良好。延遲獲得滿足常被視為預示諸如學術成就等人生指標的因素，在一次測試中，初步結果顯示上過仁慈課程的學生的分數，與上一般標準課程的學生相比，前者的分數有所改善。他的結論是：這是很好的證據，研究將繼續進行。

對一些人來說，當需要集中注意力時，有能力集中注意力，本身已經是一種獎勵。

本文開首時所述，在中心發生爭玩具事件的那一天，蘋格就是那個介入為兩個小男孩調停的大人。

她在平撫那個哭泣的男孩之前，要另一個男孩在旁觀看和聆聽。當哭泣停止後，她轉向另一個男孩，並且問：「你覺得怎樣？」

那男孩說：「難過。」

她再問：「要怎樣做才能令自己不那麼難過？」

男孩向他的同學說：「對不起。」

她再問：「還有什麼可令你再好過一點？」男孩伸出雙手擁抱他的朋友。

# THE POWER OF ATTENTION

Text Chen Zhijun Photography Ng Sai-kit

To reach our full human potential through education, we could tap the mind training methods that contemplative traditions teach

This scene typically ends in tears: two young boys play in class, one snatches a toy from the other and refuses to give it back. When the wailing starts, an adult steps in, and peace is restored – often via some scolding or coddling.

But adults don't always scold or coddle. In one real-life case, the adult used a different approach. First, she took both lads aside. Let's breathe, she told the crying boy, guiding him towards a calmer state of mind.

"How do you feel?" she asked.

"Sad," he said, in between sobs.

"Where in your body do you feel sad?" The boy put his hand on his chest.

Learning to be aware of our emotions as bodily sensations is not typically taught in preschools. But this was no typical preschool. The class was part of a study into how mindfulness practices can help young children strengthen their attention and develop positive attributes such as kindness and gratitude. The scene was captured in a documentary film screened at the University of Hong Kong in November 2013.

This research is the work of neuroscientist Richard Davidson and his colleagues at the Centre for Investigating Healthy Minds, at the University of Wisconsin-Madison's Waisman Centre. Their "Kindness Curriculum", designed for children between four and six years old, draws from the mind training methods used in contemplative traditions, such as meditation.

Over a course of eight or 12 weeks, the children learn to pay attention to their experience and reflect on it. The exercises are simple, even fun. And the benefits, if the scientists are right, can be immense.

Emotional self-awareness is necessary for the development of qualities such as motivation, grit and resilience, and these "non-cognitive factors" in education are increasingly seen as crucial in determining how well we learn. "There's research

that shows that the ability to regulate emotions and attention – what we call self-discipline – actually does a better job in predicting academic success than traditional measures of intelligence," Professor Davidson told an audience at HKU. "This is crucially important and should be of interest to any parent or educator who wants to promote the academic success of their children or students."

Davidson, himself a meditator for over 30 years, is not alone in suggesting that contemplative practices have much to offer modern education. Growing numbers of educators and business leaders are exploring how mindfulness training can be usefully applied in a whole range of education settings, from preschools to professional training, and for a variety of purposes, from enhancing our ability to focus to cultivating a sense of connection with others.

Take Stanford University's School of Medicine. Its Centre for Compassion and Altruism Research and Education has developed an eight-week compassion training programme under the guidance of Buddhist scholar Dr Thupten Jinpa. The programme, which aims to help participants relate to themselves and to others "more from a place of understanding than from excessive negative judgment", is now available to the university's business and medicine undergraduates.

In the field of professional development, Google famously offers its employees a "Search Inside Yourself" programme that teaches emotional intelligence in three steps: attention training, self-knowledge and self-mastery, and the creation of useful mental habits.

This approach has a role in leadership training as well. For two years through 2012, some 40 professors from Harvard, MIT and other Boston-area universities were part of a cross-disciplinary faculty group exploring the

contemplative dimensions in leadership. The sessions were convened by the non-profit Centre for Contemplative Mind in Society.

Arthur Zajonc (pronounced "science" with a "z"), then the centre's director, said the level of interest and commitment frankly surprised him. "After one session at the [Harvard] Business School, someone came up to me and said, 'Even five years ago this would have been inconceivable'."

## So much to do, so little motivation

Zajonc, a physics professor at Amherst College, is now president of the Mind & Life Institute, a non-profit organisation dedicated to furthering scientific understanding of the mind to promote well-being. When the institute took some of these developments on an Asian tour last November, HKU hosted two days of events, including the screening of the documentary and a seminar titled "The Future of Education".

Speaking at the seminar, Zajonc called attention and focus the "hidden driver of excellence". Drawing from contemplative traditions, we can "work with students at every age in an appropriate way to enhance this extraordinary resource that we have", he said.

For many overworked and overscheduled students in Hong Kong, attention – this "extraordinary resource" – must seem to be in short supply. Kelly Yang, who founded an award-winning, after-school programme on writing and creative thinking, sees first-hand the pressure to perform that many are under. There are lists of extracurricular activities to tick off, resumes to pad and school entrance interviews to prepare for, not to mention exams. "Their schedule is busier than mine," Yang said.

For the most part, the students she works with – from as young as two up to 17 – cope well



with the demands on their attention. "But I don't know how much of a life they have. It seems to be a treadmill of get everything done, sleep a little, wake up and do it all over again," she said.

Still, it isn't the amount of work per se that worries her. Yang is no stranger to hard work, or excellence. Educated in the United States, she entered college at just 13, was admitted to Harvard Law School at 17 and became one of the school's youngest graduates when she left at 20. So it's worth taking notice when she says Hong Kong children seem to lack grit.

"A lot of them are spoon-fed things by their

parents, teachers and tutors. They are externally motivated rather than self-motivated," she said. "If you are self-motivated, you would naturally want to do well for yourself, and you're not easily discouraged."

Jeannie Chou, who attended both the film screening and the seminar at HKU, agrees that Hong Kong parents and teachers do too much for youngsters. "It takes away the children's motivation and curiosity. We make it too safe for them, but we've in fact taken away the obstacles that are necessary for their growth," said Chou, who studied nursery school teaching at college.

We need learning environments in which children are free to discover their own interests and find their motivation. Yet what we have now is an education system that appears geared towards extrinsic goals.

### What it means to be educated

Contemplative practices challenge the assumptions that are built into our concept of education today, Dr Jinpa says. "Education institutions see their role as producing productive



citizens for the economy, which is an important aim, but it shouldn't be the ultimate or the only aim of education."

An adjunct professor at McGill University in Montreal, Jinpa was educated in the Tibetan Buddhist monastic tradition. Hence, his work in developing the compassion training programme at Stanford is grounded in his own experience that true education goes far beyond such a mechanistic conception.

"We have a different concept of what education means," he said. "An educated person has three main qualities. One is mastery of the subject – that is the standard academic criterion. Two is someone who accepts responsibility and has integrity – that's a moral quality. The third is kindness – the person has to be moved by the needs of a student and who is not self-focused and self-obsessed."

These qualities are essentially those of a good teacher. In the monastic tradition, students choose their teachers, and they are far more likely to choose someone they respect and admire than a person who is merely good at a subject.

Jinpa believes contemplative practices can contribute in several ways. One is to bring a degree of awareness into our everyday life, including a greater sense of critical self-awareness. "We expect people from contemplative traditions to have greater self-understanding," he said.

Another is the importance of setting intentions. "If you look at the Mahayana and Zen Buddhist traditions, at the beginning of practice there is the setting of intention, which is for the well-being of all beings. Conscious intention plays an important part – we bring our values to bear on everything we do."

Yet another is the cultivation of equanimity, "a kind of resilience, so we are not easily swayed by whatever is happening around us".

For Jinpa, these are practices to follow even outside the classroom. At home, the married father of two teenaged daughters says he teaches them two things: breathing exercises, and how to recognise the difference between self-awareness and self-consciousness.

Both describe our relationship with ourselves, but while self-consciousness makes us blush in the company of strangers, self-awareness means simply noticing we are awkward – and that we are blushing. This ability to regard the self simply and without judgment can be trained through meditation.

## Capacity for change

Long-time meditators know the power of mind training from experience. The rest of us may turn to science for some evidence of its effectiveness. Years of basic research into meditation have produced a wealth of findings that indicate it is good for well-being. Encouragingly, our brains are now known to be highly malleable; this quality of neuroplasticity makes it capable of change by training.

These new understandings have had an impact on the practice of medicine. In psychiatry, mindfulness-based therapy has moved from the fringe into the mainstream – to good results. Given this success in the clinical domain, those who see the benefits of mindfulness training say it can have similar applications in education.

Of the themes central to neuroscientific research, two have particular relevance to education, Professor Davidson said. One is the idea of neuroplasticity. A key insight is that the brain is especially plastic at certain periods of life – one happens between the ages of five and seven, another occurs around adolescence.

This is important in guiding choices as to when training would be optimal. "When we intervene during the periods when the brain is in a heightened state of plasticity, it may enable the particular kinds of skills we train at that age to be learned with greater depth of encoding, which would enable those skills to endure for a longer period of time," he said.

The second is the idea of innate basic goodness. "We know from hard-nosed behavioural research that infants come into the world with a preference for interactions associated with

kindness," he said. "This suggests we come into the world with this innate bias."

In the Kindness Curriculum classes at the Waisman Centre, children are given home-made snow globes of glitter and water to shake when they get angry. Then they watch the glitter settle, not talking until it does; only watching, and breathing.

These snow globes are their "mind jars".

In another activity, every time a child does something nice for a classmate, the child also gives the classmate a "seed of kindness", instead of being rewarded with a "star" for good behaviour, as is the usual practice in preschools. This helps the children understand that doing something nice for someone is its own reward, Laura Pinger, the curriculum's lead developer, told the *Wisconsin State Journal*. It also helps them realise that one way to be treated kindly is to treat others that way.

The impact of the curriculum is still being tested, but the early results have been positive, Davidson says. In one test of the ability to delay gratification, often seen as a predictor of life outcomes such as academic success, the preliminary results show improved scores from children who went through the Kindness Curriculum, as compared with those who were assigned to a standard curriculum. His conclusion: there is some good evidence, and work is ongoing.

Meanwhile, for some, an ability to pay attention when attention is needed is already its own reward.

On the day of the toy fight at the centre, Pinger was the one who stepped in to talk to the boys.

Before calming down the sobbing boy, she had asked the other boy to watch and listen. As soon as the crying stopped, she turned to the other boy and asked, "How do you feel?"

"Sad," the boy said.

"What can you do to feel better?" she asked.

"Sorry," the boy told his friend.

"Is there more you can do to feel better?" she asked. The boy reached over to hug his friend.

# 分數不比孩子重要

文字 蘇美智 攝影 黃美儀



對於傷害孩子的教養方式，台灣中央大學認知神經科學研究所所長洪蘭有切膚之痛。二十年前，她一家三口從美國回流台灣，從此兒子哭哭啼啼，天天穿八條褲子上學，滿以為這樣挨打便不痛。「心中真的很不忍，我們為什麼會讓孩子讀書讀到這樣痛苦？」洪蘭說得眉心打結。此時此地，學校已經不流行體罰了，但是洪蘭的問題，很多家長依然在問。

這二十年間，大腦研究的進展教人目眩，醫學造影技術帶我們一窺從前無法想像的腦內乾坤。於是我們知道，海馬迴的神經細胞會再生，學習是一輩子的馬拉松；生活經驗會增加大腦內的突觸結連，啟發創造力；「情緒」和「動機」對學習非常重要，要是情緒壞、動機低，「即使你叫李遠哲（第一位獲得諾貝爾化學獎的台灣人）來教他，也沒有用。」洪蘭說。

這位來自台灣的中央大學認知神經科學研究所所長，又寫專欄、又寫書、又到處演說，開足馬力把這些關乎孩子福祉的新知識宣揚開去——用大腦（知識）來跟你說，用實驗證據來跟你說。

洪蘭這麼着急，跟她的來時路有關。她的兒子是博士生，但最初的學習經驗一點也不康莊平坦：「他唸了五所小學，一直覺得我欠他。」

一切從爸爸媽媽回流台灣開始。「我們都是廿二歲去美國唸博士和教書的，然後又在美國逗留了廿二年。回頭看，一大段的人生都在教導外國人，餘下的時間是不是該回到自己的國家去辦教育？」但他們沒算上那個年頭在台灣上學，不懂中文的孩子是要挨打的。

「我一直告訴老師，你不要打他，我不在乎分數。老師說是為他好，他將來才考得上學校。我說我甘願養他一輩子，你不要給我打。」

洪蘭替兒子轉了一間又一間學校，盼呀盼要遇上好老師，「孩子又敬又怕老師，老師這樣重要，但你每天羞辱我的孩子，他怎麼長大？」但那是全民體罰的時代，換學校只是換根棍子。兒子後來乾脆央求媽媽多買褲子給他，

每天上學穿八條，「我問為什麼？他說因為打屁股啊。」但這天真的單體功很快便失效，因為老師改打小腿。

教授媽媽於是變身母老虎現身學校。老師反駁：「一班這麼多猴子，你也來教教看！」洪蘭說：「你把孩子當猴子，當然只能打，但要是你用欣賞的眼光看，你會看到孩子的長處啊！」

但不只有老師，還有罵兒子「美國豬」的同學，以及不必說髒話也能傷人的家長。

她記得這一幕：校門前，人家的媽媽接到孩子馬上問：「你今天考幾分？」那孩子答：「九十六分。」媽媽馬上一記耳光：「怎麼只有九十六分？」這時，見洪蘭的兒子出來，那孩子興高采烈地說：「媽媽，他才考六十分！」那媽媽更氣了：「你怎麼不跟好的比跟壞的比？」

回家路上，兒子不說話，後來才問：「媽媽，你會不會因為我考不好不喜歡我？」我就問他：『你會不會因為媽媽長得醜不喜歡媽媽？』他說：『不會啊，因為你是我媽媽。』我說：『對啊，因為你是我兒子。』

洪蘭自小家教嚴，深信「業精於勤而荒於戲」。待她長大後到美國唸書，才感到自己上當了。「我覺得台灣簡直在扼殺我們的童年，你看美國人成就比我們好，但從沒挨打，也不必像我們背誦那麼多！」

她不要孩子像自己那樣，不能只在乎分數，「我認為遇挫折能反彈回來的力量更重要。外面很多觀念是錯的，我不要我的孩子過着一個不快樂的童年。」考卷發回來，兒子的算術科考

不好，於是洪蘭給他唸卷裡的中文題目，他果然就會做了。「我跟他說：那樣一點關係都沒有，因為你懂。」

她要成為孩子的依靠，「老師天天罵他『豬』，但是回家我都跟他說：『媽媽支持你，中國字你是沒辦法一下子就學會的。即使全世界都看不起你，媽媽看得起你。』那樣孩子還是會有自信的。很多孩子天天被罵，信心丟了，結果一事無成。」

話雖如此，洪蘭每日都活在矛盾中：「我們為什麼會讓孩子讀書讀到這樣痛苦？」後來兒子入讀台北的美國學校，倆口子合力把他抬上車送回學校的日子，才總算完結。兒子畢竟是愛上學的。

兒子的經歷教人心痛，但是沒有教授媽媽、家裡又付不起錢的孩子，不叫人更擔心嗎？

「所以我一直出來演講，這觀念不改怎麼行？分數不重要，孩子比較重要。」「分數」二字每每把父母弄得暈頭轉向，但經此一說，我們都失笑了，彷彿倒轉才怪。可恨的是，現實中還有扭曲的價值和進退失據的制度，都不會為着神經科學家的一句話即時改變。「觀念的改變不能快，你要一直講一直講，老師講一遍，家長講一遍，幾年過後再去講，就每一年都會看到改變。」

還有一事，洪蘭很想讓爸爸媽媽知道：「花時間陪你的孩子。」

「我常常跟家長講，你要先帶小孩再擦地板。因為你說故事給孩子聽他會變好，擦了的地板明天還是會髒。我把家事放最後，有空才做，沒空就算。」洪蘭又笑了：「永遠都沒空，所以我不讓人家到我家來。」

這位腦神經科學家的家居生活乍聽不可思議，但裡頭道理一樣：認清什麼最重要，生活可以變簡單。

——原文節錄自《樂活·家》2012年8月號

# THE TYRANNY OF TEST SCORES

Text So Mei-chi Translated from the Chinese Chen Zhijun

Photography Wong Maye-E

Daisy L. Hung, director and chair professor of the Institute of Cognitive Neuroscience at Taiwan's National Central University, knows first-hand how forcing a child to study can do more harm than good. When she and her family first returned to Taiwan from America, her school-age son had a hard time adjusting to an education system where corporal punishment was the norm. Recalling her son's tears and how he tried to wear eight pairs of short pants to school, she says: "It was heartbreaking. Why do we make our children suffer like this going to school?" Corporal punishment is no longer acceptable in Taiwanese schools, but many parents today still grapple with the question: **Must school be such torture for our children?**

The advances made in neuroscience research over the past 20 years have been dizzying to say the least. Brain imaging technology today gives us a glimpse of what's really going on in our brains: we know now that the neurons in our hippocampus – the part of our brain that plays a major role in memory-making – regenerate themselves for as long as we live, proof of the assertion that learning is a marathon, not a sprint. We also know that experience can increase the number of synapses in our brains, making us more creative, and that emotions and motivation are critical factors in learning.

A person grappling with destructive emotions or low motivation would make a poor student "even if he or she were taught by [Taiwan's Nobel laureate] Lee Yuan-tseh", Professor Daisy Hung says.

As director of the Institute of Cognitive Neuroscience at Taiwan's National Central University, Professor Hung has no doubt this new understanding of how our brains work will benefit students and their parents. This is why she

tirelessly shares it, writing books and a magazine column and giving talks, including several in Hong Kong last year. She believes parents can be persuaded to change their minds about learning because she has hard science on her side.

Her sense of mission has a lot to do with her own parenting experience. Her son, now a PhD graduate, went through a difficult period of adjustment after the family moved back to Taiwan from America more than 20 years ago. "He went to five different primary schools," she says. "I feel I owe him."

Professor Hung and her husband went to America for graduate studies when both were only 22. After graduating, they stayed to teach. "We lived in America for 22 years. Looking back then, we felt since we'd already spent so many years teaching abroad, it was time to go back to our own country to teach." But neither realised that in those years, Taiwanese schools favoured education by the rod, and would prove especially gruelling for a child who speaks no Chinese.

"I kept telling the teachers, 'Don't hit him, I

don't care about his test scores'. But the teachers said it was for his own good, so he could pass the exam. I told them I would be happy to take care of him for the rest of my life, but please don't hit him."

Professor Hung put her son through different schools in the hope of finding a good teacher who didn't immediately reach for the rod, but in vain, because corporal punishment was the acceptable norm in Taiwan in those days. "Children respect and fear their teachers. A teacher plays such an important role in a child's life. How can the child grow healthily if the teacher humiliates him every day?" Her son took to wearing eight pairs of short pants to school. "I asked him why, he said because the teacher hit him on the bum," she said. The extra padding was no help in the end, because the teacher switched to hitting his lower leg.

Incensed by this treatment, Professor Hung went to the school to reason with the teacher. The teacher was indignant. "Why don't you try teaching this class full of monkeys!" the teacher said. I said, "If you treat them as monkeys, of course hitting them is your natural reaction. Why not try to see and admire their individual strengths?"

The problem with Taiwanese education then was much bigger than the fault of one teacher. Parental expectations were also to blame.

Professor Hung remembers well one incident she witnessed while waiting for her son outside the school gates. A mother asked her son how he did in a test. When told he received 96 points, she slapped him. "Only 96?" At that time Professor Hung's son came out. The boy pointed to her son and said: "Well, he got only 60 points." But that only made his mother madder: "How could you compare yourself with someone worse than you are? You should pick someone who's better!"

On the way home, Professor Hung says, her son was especially quiet. Later he asked her: "Mother, will you still love me even if I don't do well in tests?" "I asked him then, 'Will you still love me even if I don't look beautiful?' He said, 'Of course, because you're my mother'. And I told him, 'Exactly. I love you because you're my son'."

Professor Hung herself grew up in a family that believed that discipline and hard work was all that mattered. Living in the United States, she saw how true success didn't come from hard work alone. She felt cheated. "The Taiwanese system was killing our childhood," she says. "Look at the Americans. Their impressive academic achievements did not come from beatings or rote memorisation."

She was adamant that her son should not suffer as she did under the tyranny of test scores. "It is far more important for a child to learn resilience, how to recover from a setback. Many parents have the wrong notions about learning. I didn't want my child to have an unhappy childhood." So whenever her son failed to do well in a test, she would go over the test with him again, and invariably he would learn how to do it. "I told him it doesn't matter if he didn't score well in the test, what matters is he knows how to do it," she says.

Parents should offer their child emotional support, she says. "Every day the teachers called my son a pig at school, and every day I told him he has my full support. 'There is no way you can learn Chinese in a short time, so that's OK. Even if the whole world looks down on you, in my eyes you'll always be wonderful'.

"It's important our children don't lose their self-confidence," she says. "Many children are made to feel so inadequate. Once they lose their confidence, it's hard to learn." Today, many parents put their children under great pressure to do well, both in and outside school. "Why are we making our children suffer like this just studying?"

In the end Professor Hung found an American school in Taipei that would take her son. In a more supportive environment, her son eventually discovered his love for learning.

Despite those difficult early years, Professor Hung's son was fortunate to have come from a family who could afford a more expensive education for him. Many others aren't so lucky. "This is why I give so many talks," she says. "Our ideas of education must be changed. Test scores are not important; our children are."

Even so, many parents today regard exam results as all-important, and become stressed out when they think their children are falling behind. It will take much more than a talk or two by a neuroscientist to change their mind. "Long-held opinions cannot be changed quickly. We have to keep making the argument, not just to parents but to teachers too, year after year. Then we'll slowly see change."

There's one other thing Professor Hung wants parents to know: spend more time with your children.

"I keep telling parents, your children must come before, say, cleaning the floor. Read a story

to your child and it will benefit him; clean the floor and it will still get dirty tomorrow. I always put housework last, something to do when I have time," she says, then adds with a laugh, "But I never find time so I don't ever invite people to my home."

This may seem an outrageous way to manage a home, but perhaps the neuroscientist has it right: recognising what's most important in life helps to make life simpler.

– This is an edited version of an article first published in the August 2002 edition of the Chinese-language magazine FAM



# 自性的叛逆

—— 與滇巴喇嘛的對談

翻譯自英文版本 戴林焱 攝影 伍昭敏



## 衝突是生命流動的自然現象，無可避免，正如疑問是產生智慧的必經之路。 面對疑問或衝突的發生所引起的不安，我們可以敞開心接受它們帶來的學習， 美國科羅拉多州那洛巴大學的佛學教授滇巴喇嘛說道

問：我們生活在有規則的社會中。有人認為這些規則會令人很不自在，然而在一個組織中無規矩則不能成方圓。我們如何看待這些條條框框呢？

答：規則與紀律都是至關重要，但它們也要順應常識，我們稱之為智慧。有些人服從了很多愚蠢的規則，或遵循了愚蠢的紀律——如 24 小時不睡覺。規則保護我們免受傷害，任何會成長的事物都需要規則的保護而賴以生存。如果我們關心事物的生存，不僅需要規則制約，更需要履行遵守制約的承諾。問題是：很多宗教團體或者文化制定了不必要的規則。如果規則超越了基本的邊界，那麼它們會成為一種控制形式。在佛教的修持中，這是誤入歧途了。

問：我們如何能夠認識哪些是必要或不必要的規則呢？

答：用我們的常識。我們不能因為某個規則是我們的歷史或宗教這樣說的，就單純地遵循它。我們要運用智慧和對自己誠實——誠實對一個學佛的人來說是關鍵。我的好友兼老師竹慶本樂仁波切所著作的《叛逆的佛陀》提及——反抗規則。但這並不泛指所有規則及規矩都是無用的，無用的僅僅是不必要的界限。為了打破它們，我們必須成為一名叛逆者。

問：對於很多人來說，疑問或者提問會令人感到不自在，我們應如何面對它呢？

答：疑問有不同的形式。某些疑問會導致你對

問題敬而遠之，如是這般，你的心還未敞開。你可能覺得很厭煩，於是關閉自己的心試圖逃避問題。有類似這樣的顧慮並不好。疑問的另一種形式恰似好奇。有些事情你不完全理解但覺得很有趣。你的心是開闊的。即使你感到不確定，有點不安，但又想親近它，就如兒童想玩電腦遊戲那般。類似這樣的疑問是有益的，可以幫助我們達到更加深層次的理解，這就是智慧的源頭。

問：我們該如何培養這第二種的疑問呢？

答：培養我們的好奇心。有時候我們覺得有一些懶惰或者孤獨，於是當面對疑問時，我們不能夠將心敞開。有時這亦與我們的性格和心態有關。其實我們應該將心放開，即使可能會痛苦、悲傷甚至難堪。

我們可以去訓練自己的心。例如：可以練習分析性禪修。當在一段關係、工作或修行中產生錯誤，疑問便出現了。我們可能會問自己：「為什麼是我？為什麼會發生？」這種問題會導致我們的心封閉。我們需要學習問更多對我們有幫助的問題。用「發生了什麼」代替「為什麼會這樣」作出提問，而諸如「為什麼」、「如何」、「誰人」等問題對我們並沒有幫助。從經驗的角度來看，疑問是痛苦的。但佛教徒問：「這是什麼？」因為即便痛苦，心卻是敞開的。如果你是一位佛教徒，亦可以做出這樣的提問：「我們能從這些糟糕的體驗或者壞的境遇中學到什麼呢？」或許我們要放下它。這種過程有助於訓練打開我們的心。

問：關於家庭方面，父母經常覺得孩子不聽教，同時有各種代溝。怎樣才會是一種健康的溝通方式呢？

答：我沒有孩子，但有很多侄子和侄女，而他們都有與父母溝通的問題。我總會支持孩子，因為父母永遠不會放棄孩子，他們不會減少與小孩的交流。但是此有別於年輕人的作風。如果這些年輕人看到父母霸道或者感覺父母憎恨他們，就可能截斷與父母的聯繫。所以年輕人更加需要幫助。

問：你如何幫助年輕人呢？

答：我和他們談選擇。例如：有些人想吸煙或者飲酒，但覺得父母並不支持，所以問我，我回答：「取決於你自己。」我讓他們想像一張包含三個問題的清單。第一：是你自己的選擇嗎？這必須是，你不能去做僅是你的朋友或者社團告訴你的。第二：安全嗎？要考慮到可能會傷害自己或者他人。第三：當你想停下來時候，你能說「夠了」然後就停下來嗎？如果所有的回答都是肯定的，那就可以做，你可以飲酒甚至吸煙。不然，就不要做了。

我也和他們談及與父母溝通的方式。「積極聆聽」是比較重要的。你不必與父母爭吵，亦不必指出如何「解決」這個「問題」。你的職責就是聆聽，真心聆聽。有些在學校受到良好教育的年輕人，有時會想教育他們的長輩或者父母，並指出他們的思想比較落後。我告訴他們：不要自作聰明。你的職責就是聆聽。如果你的父母要

你做某件事，你答「好」，如果他們不要你做，你答「好」。我並不是要你假裝聆聽，但實際忽視他們的話。你必須充分參與，但不需要一定同意。你接受他們的話並不代表你同意。

問：這個建議對父母同樣有效嗎？

答：父母總是抱怨他們的孩子，包括我的母親。她總是抱怨我不睡覺及吃太少。因此我回應她：「好的，我會去睡覺。」對於孩子的很多事情，父母總會不認同，因為他們對孩子的愛多過他們的智慧。

問：那麼在更廣範圍的社會裏如何溝通呢？在香港和其他地方，社會似乎變得更加兩極分化，衝突和抗議活動越來越普遍。如果我們扮演叛逆者的角色，我們的責任及品質是什麼？

答：作為一名反叛者，你必須有信心表達你的所思所想，而勇敢無畏地行動。當你自由地表達你的觀點，可能會有衝突。對於我來說，衝突是好的，它不是問題，這意味著思想的多樣性。而我們在不自覺間認為衝突就是問題，它就成為一個真正的問題。這就是獨裁專政的表現。當我們不贊同的時候衝突就會發生，不管多細小的團隊裏，衝突都會存在。甚至一個人跟自己也會有衝突，比如：「我喜歡在早晨喝可口可樂而不是在午後。」衝突本身不是問題，我們不需要總去同意彼此。

問：如果每個人的想法都不一致，如何能一起工作？

答：重要的是我們有權利去自由地分享自己的想法，但最終，也是最有用的，就是我們要放下自我。否則，我們會堅持其他人都要認同我們，那麼衝突就變成問題。如果我們真誠分享，真正尊重，沒有自我，那

麼大家都會認同好的想法。

問：我們的身邊已經到處都是充滿自我的人，爭吵不斷。它令我們感到無能為力。我們可以做些什麼呢？

答：我們停下腳步，重新審視我們的動機，因為我們開始時有著相同的動機：想要一個更和諧的社會，更好的政府。重新審視我們的動機能夠幫助去除自我。自我、權力、金錢遊戲……都是很棘手的。但如果我們回頭觀察動機，我們就能改變。為此，我們需要一位好的掌舵人、一位好的顧問、一位好的導師。

問：現實裡我們該如何做到這樣呢？比如我的房東告訴我要加 50% 的租金，我總不能跟他說，「讓我們重新審視我們的動機，談一下房子真正的用途是什麼」吧？我應如何做呢？

答：如果我們遇到覺得不正確的事情，我們必須說出來並試圖做出改變。噶瑪巴曾經被人問道，如果有人打我們，我們是否要接受繼續被打？他說不，接受被打是自私的，因為我們正在避免製造惡業。他說我們應該反抗，要制止那人的進一步行為。當有不正確的事情發生，我們必須說出來，有所行動，但需要有一個良善的出發點。這就是行菩提心。

問：如何能夠確保自己不會做出過激的反抗？

答：如果我們最主要的出發點不是為了自己，這樣就已經可以保護我們。有很多菩薩願意全身心奉獻他們的生命達成目標，例如甘地……人們愛戴他們只因他完全付出，並沒有遊走在自我的遊戲中。如果你持有一個良善的動機，就不必感到擔憂，你正在反抗的是一場良善的爭鬥。你不必懷有任何期望，也許會因此喪命，那又如何呢？



# NATURAL BORN REBELS

— A conversation with Lama Tenpa Gyaltsen

Transcription Michelle Yau Photography Lai Lon-hin



The experience of conflict or doubt can be uncomfortable, yet both are a natural – even necessary – part of life. Acharya Lama Tenpa Gyaltzen, a professor of Buddhist studies at Naropa University in Boulder, Colorado, says there is a way to asking questions that opens our minds, and a way to managing conflict that opens our hearts

Q: There are rules in any society we live in. Some people find them stifling, yet a community needs some rules to function. How should we relate to rules?

A: Rules and discipline are crucial, but they should be embraced with common sense, what we call wisdom. Some people make a lot of stupid rules, or follow stupid discipline – like not sleeping for 24 hours. Rules protect us from destruction. Anything that grows needs protection to be kept alive. If we care about staying alive, we need not only rules, but also a strong commitment to keep them. The problem is many religious groups and cultures create unnecessary rules. If the rules go beyond the boundary of the basic, then they become a form of control. In the practice of Buddhism, that is the ugly path.

Q: How do we know which rules are necessary and which are unnecessary?

A: We use our common sense. We don't follow a rule simply because that is what our history or religion says. We use our wisdom and are honest with ourselves – this second part is important in Buddhism. My friend and teacher Dzogchen Ponlop Rinpoche wrote a book, *Rebel Buddha*, which talks about rebelling against rules. But we're not saying all rules and discipline are bullshit, only unnecessary boundaries. In order to break those, we need to be a rebel.

Q: Having doubts or asking questions is an uncomfortable experience for many people. How do we treat doubts?

A: Doubts have different qualities. Certain doubts cause you to turn away from the question. If you have these doubts, your mind is not open; it's almost as if you are fed up, you want to close your mind to the questions you have. This doubt is not good. Another form of doubt is more like curiosity. There are some things you don't fully understand but which you feel are interesting. Your mind is open. Even though you feel uncertain and a little bit uneasy, you want to get closer to it. Like children wanting to play with the computer. This kind of doubt is helpful, and helps us to arrive at a more profound understanding. This doubt is the beginning of wisdom.

Q: How do we develop this kind of doubt?

A: We train ourselves to be curious. I know sometimes we feel a little lazy or isolated, so when faced with doubts, we don't want to open our minds. Sometimes this has to do with our personality, sometimes our mind-set. But we should open our minds, even though it can be painful, sad or even shameful.

We can train our mind. For example, we may use analytical meditation. When things go

wrong – with a relationship, with our work or spiritual practice – doubts seep in. And we may begin to ask ourselves, "Why me? Why does this happen?" But when we ask such questions, our minds will close. We can learn to articulate a more helpful question. Instead of asking "Why does this happen?", we ask "What is this that's happening?" Questions like "why", "how", "who" – they're not going to help. From an experience point of view, doubt is painful. But Buddhists ask, "What is this?", so that even if it is painful, our heart opens up. And as Buddhists, we can also ask, "What can I learn from this bad experience, these bad circumstances?" Maybe we have to let it go. This process helps us to open up in that direction.

Q: Let's talk about the family. Parents often feel their children don't listen to them, and we see all kinds of miscommunication. What's a healthy way to communicate?

A: I don't have children but I have a lot of nephews and nieces, and they, too, have communication problems with their parents. I always support the children – because parents will never give up. Parents will never cut their connection to their children. But it's different with young people. If they see their parents as bossy and feel they hate them, they will cut their connection with the parents. That's why young people need more help.

Q: How do you support young people?

A: I talk to them about choice. For example, some of them want to smoke or drink. They feel that their parents are not supportive, so they ask me, and I tell them, "it depends on you". I tell them to go through a checklist of three questions. First: Is this your own choice? It must be; you must not do something because of your friends or because society says so. Second: Is it safe? This also means thinking about possible harm to yourself and to others. Third: Are you able to say, "It is enough" and stop when you want to? If all your answers are yes, then it's OK, you can drink and even try smoking. If not, don't do it.

I also talk to them about communicating with their parents. "Active listening" is very important. You don't have to argue with your parents, and you don't have to try to figure out how to "solve" the "problem" with your parents. Your duty is to listen, really listen. Young people who have gone to school and got an education sometimes feel they want to teach their grandparents or parents, to tell them their thinking is backward. Well, I tell them, "Don't be too smart. Your duty is to listen. If your parents say 'drink', you say, 'yes'; if they say, 'don't drink', you say 'yes'." I don't mean pretending to listen while actually ignoring them, either. You have to fully participate. You don't have to agree with them; you accept what they say but it doesn't mean you agree.

Q: Does this advice work with parents?

A: Parents will always complain about their children. My mom, too. She always tells me I don't sleep and eat enough. So I tell her, "OK, I will sleep". Parents will never agree with their children about such things, because their love is stronger than their wisdom.

Q: What about communication in the wider society?

In Hong Kong and elsewhere, society seems to have become more polarised, and conflicts and

protests more common. If we play the role of a rebel, what are our responsibilities and qualities?

A: To be a rebel, you must be confident that you can express what you think and feel with courage, and act fearlessly. And when you freely express your views, there'll be conflict. And to me, conflict is good, it is not a problem, it means there is diversity of ideas. When we automatically see conflict as a problem, then it becomes a real problem. That's how dictatorships work. Conflicts happen when we don't agree. No matter how small the group, you'll find conflict. Even within one person – let's say I like Coca-Cola in the morning but not in the afternoon, that's conflict already. Conflict is fine; we don't have to agree.

Q: But if everyone thinks differently, how do we work together?

A: It's important that we have the right and freedom to speak out and share our thoughts, but at the end – and this is very helpful – we drop our egos. Otherwise, we will insist that others follow us; then a conflict becomes a problem. If we really share – if there's no ego and there's real respect – then people will come to agree on what is good.

Q: We already live in an environment full of people with big egos, and who seem to be constantly quarrelling. It can make one feel powerless. What can we do as an individual?

A: We stop and revisit our motivation, because we started with the same motivation – we want a better society, a better government. Revisiting our motivation helps us to drop our ego. Ego, power and money games... these are tricky. But if we go back to the motivation, we can change. For this, we need a good leader, a good adviser, a good mentor.

Q: Practically, how do we do this? Say, if my landlord tells me he will raise my rent by 50 per

cent, I can't sit him down and say, "let's revisit our motivation and talk about what a house is really for". What do I do?

A: If we come across something we think is not right, we have to speak up and try to make a change. The Karmapa was once asked, if someone hits us, do we offer ourselves to be hit further? He says no, that's very selfish, because we're doing it to avoid bad karma. He says we should fight, and we should stop that person. When something is not right, we have to speak up and do something, but with a good motivation. This is compassion in action.

Q: How do you ensure you don't go overboard in any fight?

A: If our primary goal is not for ourselves, that motivation will protect us. There are so many bodhisattvas who dedicate their lives to a cause, and think of Gandhi... People like them are totally dedicated, they are not playing ego games. If you have good motivation, you don't have to worry, you're fighting the good fight. You have no expectations at all. You may lose your life, but it's OK.

# 本然心

摘錄自《世界上最快樂的人》第三章

攝影 林偉雄 沈綺穎

**我們自然狀態中的心，超越所有概念的限制，只有直接體驗才能真正地瞭解，詠給·明就仁波切說道。嘗到自心的本然寂靜時，箇中滋味非筆墨所能形容**

你並不是那個你自以為焦慮而有限的人。任何一位受過正統訓練、具足資格的佛法老師（在佛學領域中，受過正統訓練、具足資格的老師，通常稱為「具格上師」）。都可以依據個人經驗，確確實實地告訴你：真的，你就是慈悲的本身，全然覺知，而且具有為自己及一切人、事、物達到至善的能力。

問題在於，你並不知道自己具有這些特質。用我與歐美專家對談所學到的純科學術語來說，大部分人誤將那些「由習性造成、神經元構成」的自我形象，認做是真正的自己。這樣的形象通常以二元的方式表現出來：自和他、痛苦和快樂、擁有和缺乏、吸引和排斥。

然而，當我們的心被這種二元觀著染時，每一個經驗——即使是喜悅和快樂，都會被某種有限感束縛，因為總是有個「但是」潛伏在背後。

其中有一種是希求有所「不同」的「但是」：「嗯，我的生日派對很棒，但是美中不足，生日蛋糕不是我喜歡的巧克力蛋糕，而是胡蘿蔔蛋糕。」另外還有一種是希求「更好」的「但是」：「我很喜歡我的新房子，但是我朋友約翰的房子比我的還大，採光也比我的好多了。」最後，還有一種「害怕」的「但是」：「我實在是受不了我的工作，但現在就業狀況這麼差，我怎麼能找到其他工作呢？」

我的個人經驗告訴我，自我的有限感是可以克服的，否則我現在可能還躲在閉關中心的小房間裡，因為害怕與自認無能而不敢去參加團體共修。當年13歲的我只知道「如何」克服

自己的恐懼與不安，後來經由法蘭西斯寇·斐瑞拉 (Francisco Varela)、理查·大衛森 (Richard Davidson)，以及丹·戈爾曼 (Dan Goleman) 和塔拉·戈爾曼 (Tara Bennett-Goleman) 等心理學家和神經科學專家們的耐心指導，我才從客觀的科學角度瞭解這種修持到底「為什麼」有用。這些受限、焦慮、恐懼等感受，只不過是神經元在饒舌而已；在本質上，這些感受都只是習性，而習性是能夠斷除的。

身為佛教徒，我最初學到的主要觀念之一是，心的本性是如此浩瀚，完全超越理智所能瞭解的範圍；它既無法用言語來形容，也無法化為條理分明的概念。對於像我這樣喜歡文字又很習慣於概念性解釋的人來說，這一度是個難題。

佛陀的教法最早是以梵文記錄下來的，在梵文中，心的本性被稱為「tathagatagarbha」（如來藏）。這是個非常微妙的形容，字面意義是「通過此道者的本性」（the nature of those who have gone that way）。「如來藏」一詞還有其他比較不依字面的翻譯，例如：「佛性」（Buddha nature）、「真實本性」（true nature）、「證悟本質」（enlightened essence）、「平常心」（ordinary mind），乃至於「本然心」（natural mind）。

但是，這些詞彙當中，卻沒有任何一個能夠完整表達「如來藏」本身的真正含意，因為只有直接體驗才能真正瞭解「如來藏」。對大部分人來說，一開始時對「如來藏」的體驗，都僅僅是一剎那間的自然一瞥。

當我第一次瞥見「如來藏」時，我終於體會到佛經上所說有關「如來藏」的一切都是真實不虛的。

對我們大部分人而言，神經元慣性模式所創造出的「有限的自我形象」遮障了我們的本然心或佛性，但這也只是心的無限潛能所選擇製造的其中一種投射罷了。本然心能夠創造一切，連無明和愚癡也都是它的產品。換句話說，「不認識本然心」也只是心具有無限創造力的另一個例子而已。

每當我們感到恐懼、悲傷、嫉妒、貪慾，

或任何讓我們自認脆弱或怯懦的情緒時，我們應該好好鼓勵一下自己，因為我們方才體驗到了心的無限本質。

儘管心的真實本性是無法直接形容的，但這並不表示我們就不應該從理論的角度去瞭解它。即使是有限的理解，也是一種指標，能指出一條通往直接體悟心的本質的道路。

佛陀有時也將本然心比喻為「虛空」（space）。所謂「虛空」，並不一定是現代科學所瞭解的太空，而是一種較為詩意的形容，就像仰望無雲晴空或進入寬闊大廳時那種深邃的開闊感。猶如虛空一般，本然心並不需要依賴先前的因緣條件而成。它就是「它」，無可量度且超越言語形容；它是我們進行活動時不可或缺的舞臺，並通過它來辨識所感知的對境間的不同。

## 啞巴嘗蜜

在這裡我想說明，將本然心與現代科學所描述的太空拿來對照，與其說它是正確的描述，不如說它是有用的譬喻。

大部分人想到太空時，就會想到一大片空蕩蕩的背景，在這個背景中，許多事物不斷出現、消失，比如說恆星、行星、彗星、隕石、黑洞，以及小行星，甚至其他尚未被發現的現象等。然而，儘管有星球不斷在太空中出現又消失，但是我們對太空這個舞臺的真正本質的認識從未改變過。

到目前為止，太空似乎還沒抱怨過它內部發生的任何事情。人類已經將幾千個，甚至幾百萬個資訊送入宇宙中，卻從來也不曾得到像「一個小行星竟然撞上我最喜歡的星星，真是氣死我了！」或者「哇，好棒哦，一顆新星剛剛誕生了！」這類的回應。

同理，心的本質也不會被我們認定為痛苦的狀態或不愉悅的念頭所影響。它是自然平靜的，猶如跟著父母逛博物館的幼兒的心一樣。當父母忙著判斷或評估展示的藝術品時，幼兒僅只是觀看而已，他不會去猜想某件藝術品價





值多少、某個雕像歷史有多悠久，也不會去想某位畫家的作品比另一位更好。他的觀感是完全單純的，只是接受所見到的。

這種單純的觀感在佛教名相中被稱為「本然寂靜」，而這樣的狀態非常類似我們到健身房運動，或完成一件繁重的工作之後，那種完全放鬆的感受。

本然心有許多面向，其中「本然寂靜」的體驗遠遠超越一般所認為的放鬆，而且完全無法描述。傳統佛教經典將之比喻為啞巴嘗蜜，啞巴顯然體驗了蜜的甜味，但是卻無法形容它。

同樣地，當我們嘗到自心的本然寂靜時，這樣的體驗毫無疑問是真實的，然而卻超乎筆墨所能形容。

「禪修」的藏文是「gom」，字面意義是「逐漸熟悉」，而佛法禪修實際上也就是逐漸去熟悉你的自心本性，這有點像是愈來愈深入瞭解一個朋友一樣。如同交朋友般，我們也要以漸進的方式來探究自己的心，一見如故的交情是少之又少的。禪修和普通社交之間唯一的不同點是，你要深入交往的朋友是你自己。

## 充滿珠寶的屋子

佛陀常把本然心比喻為水，本質一直是清澈、乾淨的，污泥、沉積物和其他不淨物也許會暫時讓水變得混濁或污染水質，但是我們可以將這些穢物過濾掉，讓水恢復原來自然的清淨。如果水的自然本質不是清澈的，那麼，不管用再多的濾網，也不可能讓水「變」清澈。

認出本然心特質的第一步，可以從佛陀說過的一則古老故事中一窺究竟。從前，有個窮困潦倒的人住在一棟破舊傾斜的房子裡。這個

房子的牆面和地板上都鑲嵌著許多珍寶，但他卻毫不知情。儘管擁有這些珠寶，但由於他完全不知道這些珍寶的價值，因此他只好過著又饑又渴、冬冷夏熱的貧苦生活。

一天，有個朋友問他：「你為什麼要過這麼窮苦的生活？你並不窮啊！你是個有錢人！」

「你瘋了嗎？」他答道，「你怎麼會這麼說？」

「你看看周圍啊！」他的朋友說道，「你這整間房子充滿了珠寶，綠寶石、鑽石、藍寶石、紅寶石，什麼都有！」一開始，這個窮人並不相信朋友的話，但過了一陣子之後，他愈來愈好奇，於是從牆上拿了一小塊寶石到城裡去賣。不可置信地，寶石商竟然給了他一筆非常可觀的錢。他用這些錢在城裡買了一棟新房子，當然，他把舊房子裡的財寶全都帶走了。後來，他又為自己添購了新衣裳，廚房裡裝滿了山珍海味，也雇了幫傭，開始過著幸福舒適的生活。

現在我要問你一個問題：到底是誰比較富有？那個住在裝滿珠寶的舊房子裡，卻毫不知情的人？還是那個終於明白自己財富的價值，並過著幸福快樂生活的人？

正確答案是：一樣富有。這兩人都擁有巨額財富，唯一的差異是，前者多年來都不知道自己擁有什麼，直到認清自己所擁有的財富之後，才終於把自己從貧困與痛苦中解救出來。

我們也都像這樣，只要一天沒有認出自己的真實本性，就會一直受苦；認出自己的真實本性之後，就能夠從痛苦中解脫。無論認清真實本性與否，真實本性的特質一直都是不變的。但開始認出自身具有的真實本性之後，我們就開始轉變了，生命的品質也會跟著改變，你以往夢想不到的事都會跟著發生。

## 這不是禪修

佛陀曾說，只要讓心如其本然地安住，就可以直接體驗到心的本性。但是如何才能做到這樣呢？我們現在就來簡短地練習一下如何「安住自心」。這其實不是禪修的練習，而是一種「無

修」(non-meditation)。這是非常古老的佛法修持，我父親曾解釋道，它會讓我們放下必須達到某種目標或體驗某種特別狀態，而加諸自己的壓力。在無修的練習中，我們只是觀看發生的一切，完全不做任何干預；我們只是對探索內在的實驗感興趣的觀察員，所以對實驗結果的好壞不會患得患失。

當然，剛開始學習這個方法時，我還是個很有目的導向的孩子。每次坐下來禪修時，我都期待會有美好的經驗。經過相當長一段時間之後，我才開始抓到「只是安住」的竅門：只是觀看，放下對結果的期待。

首先，以舒服的姿勢坐下，保持脊椎挺直，身體放鬆，眼睛張開。當身體的姿勢很舒適、很放鬆時，讓你的心單純地安住三分鐘左右。讓心放鬆，就像剛剛才完成一項漫長而又艱巨的任務一樣。無論發生什麼情況，如念頭或情緒生起、身體不適，或察覺聲音或氣味，或是心裡一片空白，都別擔心。任何發生的或沒發生的，都是在安住自心時的部分經驗。

現在，對心中的所有念頭保持覺知，並安住在這樣的覺性當中……

安住……

安住……

三分鐘到了之後，問問自己，剛剛那個體驗如何？別評判它，也別試圖解釋它，只要回顧剛剛所發生的一切，回顧你的感受就行了。你可能體驗到短暫的平靜或廣闊開放的滋味，這非常好。或者，你也可能察覺到百萬個不同的念頭、感受和感官知覺，這也非常好。為什麼？因為不管是哪一種情形，只要你當時對生起的想法或感受至少保持了些許的覺性，那麼，你就已經直接瞥見了心的自然運作。

現在我要告訴你一個大秘密——任何時刻，當你將注意力安住在往來於心中的一切，這就是禪修；以這樣的方式安住，就是體驗本然心。禪修跟日常生活中思考、情緒和感受歷程的唯一差異，就在於你是否運用了單純、赤裸的覺性。當你讓心如其本然地安住，不追逐任何念頭，不被任何情緒或感官知覺帶走，這時覺性就會顯現。

## 海闊天空的心

我花了很長的時間才明白，禪修竟然這麼簡單，主要是因為它看起來如此平凡，而且跟我日常的感知習性如此接近，以至於我很少會停下來去認出它。就像我在巡迴講學中遇到的許多人一樣，我自己以前也以為本然心一定是某種很特別的東西，跟我所經歷的一切都不一樣，或者更好。

就像大部分人一樣，過去我也經常批判自己的經驗，認為生活中來來去去的憤怒、焦慮、恐懼等念頭都是壞的，是有負面作用的，或至少是跟本然寂靜相互矛盾的。然而佛陀的教法以及這個無修練習的含意卻是，若能讓自己放輕鬆，心理上退一步，我們就能開始認識到，這種種念頭不過是在海闊天空的心中來來去去的現象，而心就像虛空一樣，無論其中發生什麼，虛空根本不受干擾。

倘若不知為什麼，你就是無法安住自己的心，這時你可以只是單純地觀察任何念頭、感受或感官知覺的顯現，停留了幾秒，最後消融，於是你認出：「哦，這就是我心中在發生的……」

無論你身在何處、在做什麼事，最重要的是去認出自己的體驗是很平常的，是你自心真實本質的自然呈現。倘若你不試圖阻斷心中念頭的發生，而只是觀察它，最後你會開始有一種穩定的放鬆感、一種無限的開闊感——這其實就是你的本然心，也就是那自然不受干擾、任由各種念頭來來去去的背景。

同時，你也喚醒了新的神經傳導路徑。當這些路徑的連接愈來愈強、愈來愈深時，你就會愈來愈有能力接受每個瞬間從心中蜂擁而過的種種念頭。無論有什麼紛擾的念頭生起，都只會變成激起本然寂靜覺性的媒介，而這本然的寂靜則包容並滲透、遍滿這些念頭，就好像虛空包裹並滲透遍滿現象世界的每個粒子一樣。

# ORDINARY MIND

An excerpt from *The Joy of Living* Chapter 3

Photography Desmond Foo

The fundamental nature of our mind is so vast that it transcends intellectual understanding, says Yongey Mingyur Rinpoche. Yet this sense of openness can be directly experienced, by allowing the mind to rest as it is

You're not the limited, anxious person you think you are. Any trained Buddhist teacher can tell you with all the conviction of personal experience that, really, you're the very heart of compassion, completely aware, and fully capable of achieving the greatest good, not only for yourself, but for everyone and everything you can imagine.

The only problem is that you don't recognize these things about yourself.

In the strictly scientific terms I've come to understand through conversations with specialists in Europe and North America, most people simply mistake the habitually formed, neuronally constructed image of themselves for who and what they really are. And this image is almost always expressed in dualistic terms: self and other, pain and pleasure, having and not having, attraction and repulsion.

Unfortunately, when the mind is colored by this dualistic perspective, every experience – even moments of joy and happiness – is bounded by some sense of limitation.

There's always a *but* lurking in the background. One kind of *but* is the *but* of difference. "Oh, my birthday party was wonderful, but I would have liked chocolate cake instead of carrot cake." Then there's the *but* of "better." "I love my new house, but my friend John's place is bigger and has much better light." And finally,

there's the *but* of fear. "I can't stand my job, but in this market how will I ever find another one?"

Personal experience has taught me that it's possible to overcome any sense of personal limitation. Otherwise I'd probably still be sitting in my retreat room, feeling too scared and inadequate to participate in group practices. As a thirteen-year-old boy, I only knew how to get over my fear and insecurity.

Through the patient tutoring of experts in the fields of psychology and neuroscience, like Francisco Varela, Richard Davidson, Dan Goleman, and Tara Bennett-Goleman, I've begun to recognize why, from an objectively scientific perspective, the practices actually work: that feelings of limitation, anxiety, fear, and so on are just so much neuronal gossip.

They are, in essence, habits. And habits can be unlearned.

## A sense of openness

One of the first things I learned as a Buddhist was that the fundamental nature of the mind is so vast that it completely transcends intellectual understanding. It can't be described in words or reduced to tidy concepts. For someone like me, who likes words and feels very comfortable with conceptual explanations, this was a problem.

In Sanskrit, the language in which the Buddha's teachings were originally recorded, the fundamental nature of the mind is called *tathagatagarbha*. Literally, it means "the nature of those who have gone that way." Other, less literal translations have variously rendered *tathagatagarbha* as "Buddha nature," "true nature," "enlightened essence," "ordinary mind," and even "natural mind" – none of which sheds much light on the real meaning of the word itself. To really understand *tathagatagarbha*, you have to experience it directly, which for most of us occurs initially in the form of quick, spontaneous glimpses. And when I finally experienced my first glimpse, I realized that everything the Buddhist texts said about it was true.

For most of us, our natural mind or Buddha nature is obscured by the limited self-image created by habitual neuronal patterns – which, in themselves, are simply a reflection of the unlimited capacity of the mind to create any condition it chooses. Natural mind is capable of producing anything, *even ignorance of its own nature*. In other words, not recognizing natural mind is simply an example of the mind's unlimited capacity to create whatever it wants.

Whenever we feel fear, sadness, jealousy, desire, or any other emotion that contributes to our sense of vulnerability or weakness, we should give ourselves a nice pat on the back. We've just experienced the unlimited nature of the mind.

Although the true nature of the mind can't be described directly, that doesn't mean we shouldn't at least try to develop some theoretical understanding about it. Even a limited understanding is at least a sign-post, pointing the way toward direct experience.

Sometimes the Buddha compared natural mind to space, not necessarily as space is understood by modern science, but rather in the poetic sense of the profound experience of openness one feels when looking up at a cloudless sky or entering a very large room. Like space, natural mind isn't dependent on prior causes or conditions. It simply is: immeasurable and beyond characterization, the essential background through which we move and relative to which we recognize distinctions between the objects we perceive.

## Things as they are

I'd like to make it clear that the comparison between natural mind and space as described by modern science is really more of a useful metaphor than an exact description. When most of us think of space, we think of a blank background against which all sorts of things appear and disappear: stars, planets, comets, meteors, black holes, and asteroids – even things that haven't yet been discovered. Yet, despite all this activity, our idea of the essential nature of space remains undisturbed.





“ Feelings of limitation, anxiety, fear,  
and so on are just so much neuronal gossip.  
They are, in essence, habits.  
And habits can be unlearned. ”

As far as we know, at least, space has yet to complain about what happens within itself. We've sent thousands – millions – of messages out into the universe, and never once have we received a response like "I am so angry that an asteroid just smashed into my favorite planet" or "Wow, I'm thrilled! A new star has just come into being!"

In the same way, the essence of mind is untouched by unpleasant thoughts or conditions that might ordinarily be considered painful. It's naturally peaceful, like the mind of a young child accompanying his parents through a museum. While his parents are completely caught up in judging and evaluating the various works of art on display, the child merely sees. He doesn't wonder how much some piece of art might have cost, how old a statue is, or whether one painter's work is better than another's. His perspective is completely innocent, accepting everything it beholds.

This innocent perspective is known in Buddhist terms as "natural peace," a condition similar to the sensation of total relaxation a person experiences after, say, going to the gym or completing a complicated task.

As with so many aspects of natural mind; the experience of natural peace is so far beyond what we normally consider relaxation that it defies description. In classical Buddhist texts, it's compared to offering candy to a mute. The mute undoubtedly experiences the sweetness of the candy, but is powerless to describe it. In the same way, when we taste the natural peace of our own minds, the experience is unquestionably real, yet beyond our capacity to express in words.

The Tibetan word for meditation, *gom*, literally means "becoming familiar with," and

Buddhist meditation practice is really about becoming familiar with the nature of your own mind – a bit like getting to know a friend on deeper and deeper levels. Also like getting to know a friend, discovering the nature of your mind is a gradual process. Rarely does it occur all at once.

### The jewels in us

The Buddha often compared natural mind to water, which in its essence is always clear and clean. Mud, sediment, and other impurities may temporarily darken or pollute the water, but we can filter away such impurities and restore its natural clarity. If water weren't naturally clear, no matter how many filters you used, it would not become clear.

The first step toward recognizing the qualities of natural mind is illustrated by an old story told by the Buddha, about a very poor man who lived in a rickety old shack. Though he didn't know it, hundreds of gems were embedded in the walls and floor of his shack. Though he owned all those jewels, because he didn't understand their value, he lived as a pauper – suffering from hunger and thirst, the bitter cold of winter and the terrible heat of summer.

One day a friend of his asked him, "Why are you living like such a pauper? You're not poor. You're a very rich man."

"Are you crazy?" the man replied. "How can you say such a thing?"

"Look around you," his friend said. "Your whole house is filled with jewels – emeralds, diamonds, sapphires, rubies."

At first the man didn't believe what his friend was saying. But after a while he grew curious, and took a small jewel from his walls into town to sell. Unbelievably, the merchant to whom he brought it paid him a very handsome price, and with the money in hand, the man returned to town and bought a new house, taking with him all the jewels he could find. He bought himself new clothes, filled his kitchen with food, engaged servants, and began to live a very comfortable life.

Now let me ask a question. Who is wealthier – the man who lives in an old house surrounded by jewels he doesn't recognize, or someone who understands the value of what he has and lives in total comfort?

The answer is: both. They both owned great wealth. The only difference is that for many years one didn't recognize what he possessed. It wasn't until he recognized what he already had that he freed himself from poverty and pain.

It's the same for all of us. As long as we don't recognize our real nature, we suffer. When we recognize our nature, we become free from suffering. Whether you recognize it or not, though, its qualities remain unchanged. But when you begin to recognize it in yourself, you change, and the quality of your life changes as well. Things you never dreamed possible begin to happen.

### This is not meditation

According to the Buddha, the basic nature of mind can be directly experienced by allowing the mind to rest simply as it is. How do we accomplish this? Let's try a brief exercise in resting the mind. This is not a meditation exercise. In fact, it's an

“ When we taste the natural peace of our own minds, the experience is unquestionably real, yet beyond our capacity to express in words. ”

exercise in "non-meditation" – a very old Buddhist practice that, as my father explained it, takes the pressure off thinking you have to achieve a goal or experience some sort of special state.

In non-meditation, we just watch whatever happens without interfering. We're merely interested observers of a kind of introspective experiment, with no investment in how the experiment turns out.

Of course, when I first learned this, I was still a pretty goal-oriented child. I wanted something wonderful to happen every time I sat down to meditate. So it took me a while to get the hang of just resting, just looking, and letting go of the results.

First, assume a position in which your spine is straight, and your body is relaxed. Once your body is positioned comfortably, allow your mind to simply rest for three minutes or so. Just let your mind go, as though you've finished a long and difficult task.

Whatever happens, whether thoughts or emotions occur, whether you notice some physical discomfort, whether you're aware of sounds or smells around you, or your mind is a total blank, don't worry. Anything that happens – or doesn't happen – is simply part of the experience of allowing your mind to rest.

So now, just rest in the awareness of whatever is passing through your mind...

Just rest...

Just rest...

When the three minutes are up, ask yourself, How was that experience? Don't judge it; don't try to explain it. Just review what happened and how you felt. You might have experienced a brief taste of peace or openness. That's good. Or you might

have been aware of a million different thoughts, feelings, and sensations. That's also good. Why? Because either way, as long as you've maintained at least a bare awareness of what you were thinking or feeling, you've had a direct glimpse of your own mind just performing its natural functions.

So let me confide in you a big secret. Whatever you experience when you simply rest your attention on whatever's going on in your mind at any given moment *is* meditation. Simply resting in this way *is* the experience of natural mind. The only difference between meditation and the ordinary, everyday process of thinking, feeling, and sensation is the application of the simple, bare awareness that occurs when you allow your mind to rest simply as it is – without chasing after thoughts or becoming distracted by feelings or sensations.

### Simply coming and going

It took me a long time to recognize how easy meditation really is, mainly because it seemed so completely ordinary, so close to my everyday habits of perception, that I rarely stopped to acknowledge it. Like many of the people I now meet on teaching tours, I thought that natural mind had to be something else, something different from, or better than, what I was already experiencing.

Like most people, I brought so much judgment to my experience. I believed that thoughts of anger, anxiety, fear, and so on that came and went throughout the day were bad or counterproductive – or at the very least inconsistent with natural peace! The teachings

of the Buddha – and the lesson inherent in this exercise in non-meditation – is that if we allow ourselves to relax and take a mental step back, we can begin to recognize that all these different thoughts are simply coming and going within the context of an unlimited mind, which, like space, remains fundamentally unperturbed by whatever occurs within it.

And if for some reason you cannot rest your mind, you can simply observe whatever thoughts, feelings, or sensations come up, hang out for a couple of seconds, and then disappear, and acknowledge, "Oh, that's what's going on in my mind right now."

Wherever you are, whatever you do, it's essential to acknowledge your experience as something ordinary, the natural expression of your true mind. If you don't try to stop whatever is going on in your mind, but merely observe it, eventually you'll begin to feel a tremendous sense of relaxation, a vast sense of openness within your mind – which is in fact your natural mind, the naturally unperturbed background against which various thoughts come and go.

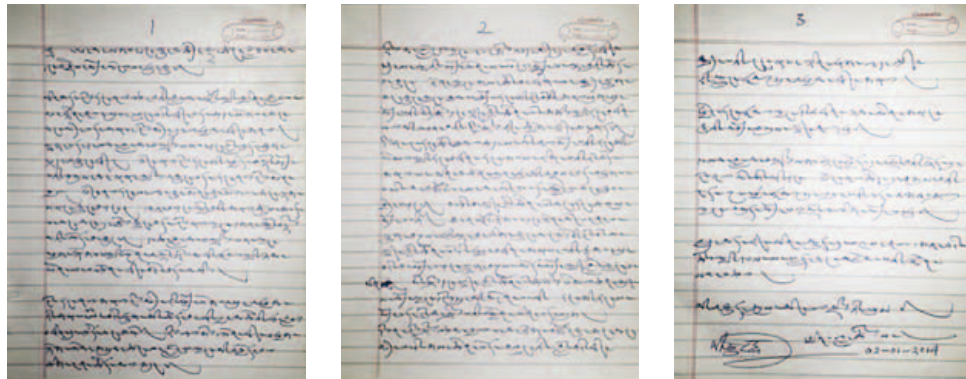
At the same time, you'll be awakening new neuronal pathways, which, as they grow stronger and more deeply connected, enhance your capacity to tolerate the cascade of thoughts rushing through your mind at any given moment. Whatever disturbing thoughts do arise will act as catalysts that stimulate your awareness of the natural peace that surrounds and permeates these thoughts, the way space surrounds and permeates every particle of the phenomenal world.

# 是苦是樂 THROUGH PAIN AND HAPPINESS

2011年6月，詠給·明就仁波切獨自離開了他在印度菩提伽耶的寺廟，到喜馬拉雅山的深處，進行為期超過三年的閉關。他離開的時候，只留下了一封信和一條哈達，也沒有帶備多餘的衣物。仁波切就像古時的禪修大師一樣，在山林間居無定所地漫遊和修行，行蹤無人知曉。去年，仁波切的朋友和侍者扎西喇嘛在加德滿都附近偶遇到他，當時仁波切是剛離開Yolmo山區，並正準備前行到Dolpo山區修行。以下的文字是仁波切委託扎西喇嘛帶給我們的信函和照片，並於2014年1月由德噶中心發佈。

In June 2011, Yongey Mingyur Rinpoche left his monastery in Bodhgaya, India, for a period of extended solitary retreat in the Himalayas. He left without telling anyone and with only the clothes he was wearing. In the tradition of the meditation masters of the past, he has been wandering freely with no fixed plan. No one knows exactly where he is. Last year, Lama Tashi, Mingyur Rinpoche's close friend and attendant, spotted him while he was stopping for provisions on his way to Dolpo, a sacred area near the border of Nepal and Tibet. His letter and photos, reproduced here, were published by Tergar foundation in January 2014.





#### 母親、親人們、僧眾們、弟子們以及與我有緣的法友們：

我在根本上師們的加持下，身體安適且沒有任何障礙的四處遊方修行。這次突然遇到喇嘛扎西，他一再請求我能讓他跟我一段路程，我答應了他。

喇嘛扎西給了我一些食物與衣物，我也從他那裡聽到了很多令人開心以及傷心的消息，這讓我心中生起了悲欣交集的心緒。

現在，喇嘛扎西他開始精進修持大手印、大圓滿的前行與正行修持，而我則繼續在各個山林間居無定處的漫遊，在這過程中，苦樂的感受有如大海的波浪一般起伏波動，有時缺少食，寒冷、乾渴、饑餓全部發生，乞食得不到食物，反被荊棘般的粗言惡語刺惱，有時又會毫不費力地在行乞時獲得衣食，心裡感覺有如在受用著天人的妙欲，然而重要的是，不論是苦是樂，這一切都不出自心本性實相中本來俱有的本智與大悲這兩個本質，對於這點我在心中有了徹底的確信。

因此，我們每一個人本來就有的自心本性，這自明自覺的本質，是無論日夜任何時候都沒有離開過我們的，我們該做的就是無修卻不散亂的去保持著。而大悲心是我們天生就具有的，就算生起再多的妄念、粗惡的煩惱以及痛苦，然而在這一切煩惱的本質之中，充滿著的是大悲心，也因此，任何時候我們的心都會想要得到快樂，想要遠離痛苦。

雖然說本智與大悲是一切眾生都本來具備的，但是之所以無法展現出來，那是因為沒有認識到自己所擁有，所以重要的是，只要去認識到就好，不需要任何刻意的修作。我身心愉悅的在喜樂中度過每一天，在山河之間走走停停。衷心的呼籲大家也能這麼去修行。趁著喇嘛扎西要回到城裡的機會，讓他帶上這封信，以及我前前後後為他所拍攝的一些照片，希望見者歡喜。

最後，祈願我們不久能相見，再次的相聚在喜樂的法宴中。

明就多傑敬書

2014年1月2日 釋妙融恭譯

**To my dear mother, relatives, monastic community, students,  
and all those with whom I share a connection,**

Due to the blessings of the gurus, I am in good health and not experiencing any obstacles. At present, I am wandering without any fixed location from place to place. Right now I am with Lama Tashi, whom I met unexpectedly. Lama Tashi earnestly asked to accompany me and I accepted his request. He gave me some food, clothing, and other necessities. He also relayed to me both good and bad news, which left me feeling a mixture of happiness and sadness.

Recently, Lama Tashi has been diligently practising the foundation practices (ngondro) and main practices of Mahamudra and Dzogchen. I myself am wandering without any fixed location, staying in isolated mountain hermitages and other such places. I have experienced feelings of happiness and suffering, rising and falling like waves on the surface of the ocean. At times, food and clothing have been hard to come by and I have felt cold, hungry, and thirsty. Even when I have begged for alms, I received nothing but insults and harsh words. At other times, I have received food and clothing effortlessly, without even asking for them, and in my mind it felt as though I were enjoying the pleasures of the gods. While I have experienced both happiness and suffering, the most important thing is that a deep and heartfelt sense of certainty has arisen in the depths of my being, such that no matter what happens, I know that the true nature of these experiences, their very essence, is that of timeless awareness and vast compassion.

This natural clarity of awareness has been with us from the very beginning. It is the very essence and true nature of our minds. Day and night, it is always present. Therefore, one must maintain the flow of pure awareness to the best of one's ability, without meditating, yet not getting lost in distraction. Great love and compassion are also innate qualities of our being. All the thoughts, destructive emotions, and suffering we encounter are, in essence, completely permeated by vast compassion. As a sign of this, we naturally wish to enjoy happiness and to be free of suffering. While all beings have great wisdom and compassion, this is not always apparent. This is simply because they have not recognised what they already have. Thus, aside from merely recognising our own true nature, there isn't the slightest thing to meditate on. Recognising the importance of this, I have passed my days feeling joyful and content, wandering through the mountains and valleys and staying here and there. From my heart, I sincerely encourage all of you to practise diligently in this manner as well.

Lama Tashi has now returned to the city with this letter, along with some pictures of my retreat that he requested. I hope you enjoy them. I pray that we meet again before long, gathering together with joy and happiness to enjoy the richness of the Dharma.

**Mingyur Tulku**

January 2, 2014

Translation by Cortland Dahl





# 財富的迷思

文字 區月媚 插圖 黎清妍

想要立足於經濟發達在現實社會裡，金錢的確不可或缺。  
可是，我們是否真正知道如何得到和善用它呢？  
金錢是一個工具——我們需要金錢來維持生活，但是我們不能為了金錢而活

華爾街股神巴菲特 (Warren Buffett) 坐擁幾百億財富，他不但已開始實踐將 99% 的畢生財富捐出作慈善用途的承諾，更為兒女送上人生的禮物——「做回自己」，提醒他們人生最大的富足，就是每天都在做自己熱愛的事，鼓勵他們勇於開創自己的人生大道，「你想成為甚麼樣的人，就能成為甚麼樣的人」。

沒有身家百億的人也同意，幸福快樂的人生才是真正值得追求的。沒有人會自認只為錢財而活，可是往往生活裡大大小小的人生抉擇——從選擇工作、生小孩到找時間和家人吃飯——我們首先考慮的，似乎都與金錢有關。金錢的魅力難擋——撫心自問，自己追求的到底是甚麼？

葉子僑 (Bella Ip) 是「區區肥皂」的創辦人，今年三十歲的子僑，育有一子一女，大女兒十歲，兒子兩歲。這位快樂的媽媽，沒有別人眼中的金錢財富，但卻為自己活出不一樣的人生。

2002 年，才十九歲的子僑，本來在澳洲求學，因在互聯網上看到招募船員，並成功獲聘，即展開其航海旅程，後來子僑與船長產生感情，誕下大女兒。

多年後，子僑帶着大女兒回港定居，自己在一所學校擔任書記，因眼見不少學生因缺乏父母照顧而學壞的個案，遂意識到親自照顧子女的重要，也使她萌起創業的念頭。機緣巧合下，支持環保的她想到售賣有機肥皂，於是搖身一變成為肥皂師，自己做肥皂之餘，又教區內的婦女製作肥皂和皂液的技術，讓她們可以自力更生。

後來，子僑跟幾位大埔區「師奶」成立了品牌「區區肥皂」，且獲本地設計公司垂青，為產品設計包裝。想不到，「區區肥皂」的理念獲得國際知名品牌欣賞，邀請合作推出皂液，

2012 年更有機會參加英國「利物浦雙年展」的藝術展覽，由大埔躍升到英國，為基層婦女爭一口氣。

熱愛大自然的子僑，現時住在新界的簡陋小屋，但她卻一臉富足。子僑說她也曾住過大屋，但太大反而感到空洞，「現在的小屋，『一眼睇晒』，反而來得舒適。」自由的做著她熱愛的工作，和她相愛的家人朋友一起生活，基本的物質需要也滿足了——不論從甚麼角度看，她的生活是豐富的。如果說沒車沒樓沒積蓄是她追求幸福的一個代價，她認為那是值得的。

去年中，心靈富足的她開始學習禪修。「我喜歡禪修。從片刻的寧靜中，聽到自己內心的聲音，知道需要，感覺到活在當下，有什麼比當下更重要？」

除了子僑的故事，前匯知中學兼創校校長陳葑，亦為我們印證了自身財富的滿足並不一定來自金錢。三十五歲便成為全港最年輕校長的陳葑，2009 年放棄了近十萬元的月薪，成立了「陳校長免費補習天地」，專為輟學、失學、學習障礙、南亞裔和內地新移民等青少年，以快餐店作教室，提供一對一的免費補習服務。

年少時已立志為人師表的陳葑，深信有教無類，人人都有接受教育的權利。但他在做匯知中學校長時，這種想法在某程度上未能做到。「招生是其中一個問題，有時候學生明顯地需要繼續接受教育，校方卻要他離開。」

創辦「陳校長免費補習天地」後，陳葑不但獲得家人的支持和理解，更得到很多社會人士認同，願意在不同層面支援補習社，好像前行政會議成員林奮強，在辭職前，每月捐出五萬多元的酬金，作為補習社的日常開銷；另外，也有不少無名氏的捐款，以及義工團隊，支持補習社的運作。

陳葑認為，單純金錢的富足，遠不及達到

了理想時的高層次快樂滿足，「我現時的物質享受確是減低了，但卻感到無比富足和快樂，因為透過達到自己的理想所帶來的快樂是高層次的，不能用物質代替。每個人在社會上，都有義務去幫助社會，如果每個人都能找到自己的責任，並且去履行，這種快樂並非是用金錢、飲飲食食、四處去玩等等而能夠代替的。」

原來人生的最大財富，就是做回真實的自己。

在香港，許多人以為愈多金錢，生活就愈有保障、愈快樂；但事實並非如此。對金錢頗有見解的巴菲特，在 2010 年寫的一篇文章中指出，一些物質的東西雖可讓他更享受生命，但其實絕大部分的東西卻不會，「因為當你擁有一大堆東西後，只會令這些東西開始擁有你。」

巴菲特深知他得來的財富，非靠他個人的努力和才華，而是因為有其他很多的社會因素和條件。他說：「面對這不尋常的好運，我和我的家人並不感到內疚，反而，我們心存感激。我們如果把超過 1% 能兌現的股份用在我們自己身上，我們的快樂不會因此增加；相反，若把 99% 能兌現的股份用於有需要的人士身上，卻可為他們帶來健康、快樂。了解這個事實後，我們要走的路就變得清晰了——我們只拿我們需要的，其餘的都給予社會，去照顧他人的需要。」

我們愈能善用錢，它就愈有價值；要懂得用，就先要了解金錢是何物。某位印度禪修大師曾說：「你需要錢，錢是一種需要，但是，錢不是你的目標，也不可能是目標。比方說，房子當然是需要的，我不是苦行主義者，不是叫你房子毀了，然後躲到喜馬拉雅山去，房子是需要的，但你活著不是為了房子，別弄錯了。」

# THE MONEY MYTH

Text Au lut Mei Translated from the Chinese Nomis Fung

Illustration Firenze Lai

The pursuit of material wealth is the preoccupation of many people in freewheeling Hong Kong. But two creative Hongkongers tell us how they have seen through money's false allure and recognised its real nature – merely a tool to help us build happy, socially useful lives

Wall Street legend Warren Buffet, one of the world's richest men, is rich in more ways than one. Not only is the philanthropist giving away 99 per cent of his lifetime wealth, but he has also given his children an inheritance second to none – by encouraging them to do what they love, and to be true to themselves.

Those of us who are not quite as fabulously rich as Buffet will agree that happiness should be our life's purpose, not making money. Yet money seems to rule our life choices, from choosing a career and having a child, to the mundane everyday decisions of when to spend time with our family. The lure of money is heady. When is enough, enough? At least two Hongkongers have crafted striking answers to that question by building happy, socially useful careers.

Bella Ip is the founder of So...Soap! Now 30, she has a 10-year-old daughter and a two-year-old son. This happy mother does not have the kind of wealth many Hongkongers work hard to accumulate, but she has still made a fulfilling life for herself.

While studying in Australia in 2002, the 19-year-old Bella saw an internet advert recruiting crew for a sailboat. Sailing the high seas appealed to the adventurer in her, so she applied for the job – and got it. Adventure turned into romance when she fell in love with the captain, got married and gave birth to their daughter.

When that relationship ended, she and her daughter came back to Hong Kong to live. Needing a source of income, Bella took a job as a school clerk, and saw first-hand how children went astray when their parents did not have time to care for them. This made her realise the importance of making time for her daughter, so she set out to find a job that would allow her to earn a living, take care

of her child and be environmentally friendly to boot, since she loves nature. She found her answer in making soap. She learned to make eco-friendly soap that she could sell, and began to teach other women in her neighbourhood how to make it so that they, too, could become self-reliant.

That was how Bella founded the So...Soap! social enterprise, roping in other Tai Po housewives to join her. She also began working with a Hong Kong design company, which helped her package the product while also sharpening the message behind the social venture. This was so successful that the So...Soap! project was invited to represent Hong Kong at the Liverpool Biennial art festival in Britain in 2012.

Despite these achievements, Bella draws a modest income and lives in a tiny house in the New Territories, and she's contented. She used to live in a big house, she said, but she felt empty inside. "This place is small – I can see all of it in one glance – and it's far more comfortable." She and her family have all they need to survive.

Bella feels she's rich, and it's hard not to agree with her. She's free to do a job she loves, to make a life with family and friends whom she loves and who love her back. If the price she must pay involves not owning a house, a car or a fat bank account, she thinks it's worth it.

In the middle of last year Bella started to practise meditation. "I love meditation. In an instant of quiet, I hear my inner voice, know my needs and feel that I'm living in the present moment. What can be even more important than the present moment?"

Like Bella, Chan Hung, the founding principal of QualiEd College, also understands that a person's wealth does not equal money. The

youngest school principal in Hong Kong at the age of 35, Chan quit his job and a salary of nearly HK\$100,000 per month and set up Principal Chan's Free Tutorial Centre. It provides free, one-to-one tutoring for teens who are school dropouts, have no chance to study, have learning difficulties, are South Asians or are new mainland immigrants, using fast-food restaurants as classrooms.

Chan Hung has aspired to become a teacher since childhood. He believes that in teaching, there should be no distinction between rich and poor, and everybody should have the right to receive an education. Yet this ideal remains unrealised, to some extent, in the mainstream school system, he said. "There were cases where it was clear the students really needed the education, but for one reason or another the school could not accept them."

His success in setting up Principal Chan's Free Tutorial Centre has earned Chan the support and understanding of his family as well as wide recognition in society. Many people are willing to help the centre in various ways: former Executive Councillor Franklin Lam Fan-keung donated over HK\$50,000 every month to cover the tutorial centre's daily expenses, until he left office. Many people donate money anonymously and a team of volunteers helps to run the centre.

Chan Hung believes the satisfaction gained solely from money is nothing compared to the profound happiness and fulfilment derived from realising your dream. "Granted, my material enjoyments have lessened now, but I feel extremely wealthy and happy, because the happiness obtained from realising your dream is so profound that nothing physical can possibly be a substitute. Every citizen in society has the responsibility to help those in need. If everyone of us can find our own

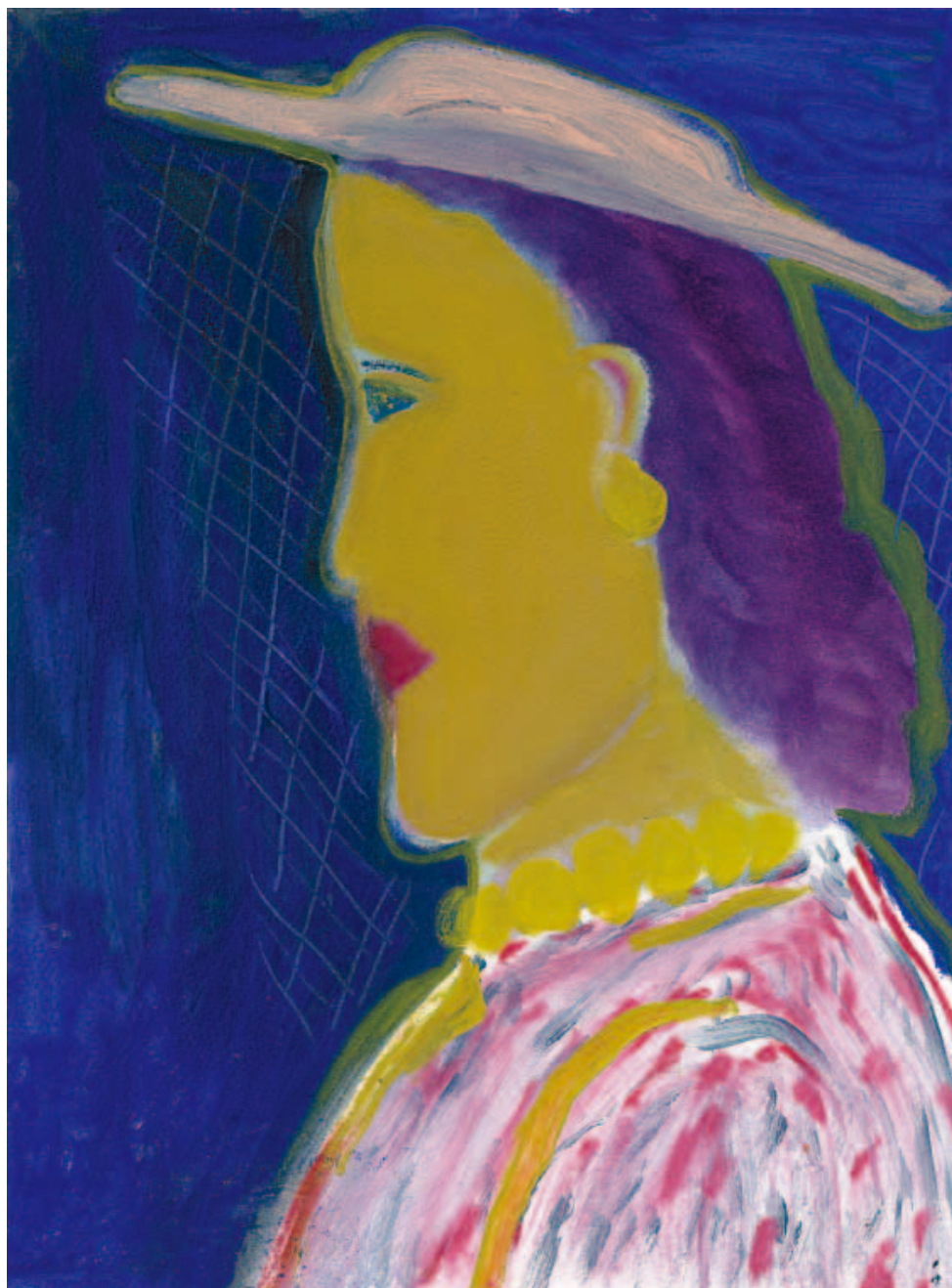
mission and fulfil it, the happiness gained cannot be replaced by money, excellent food or lavish entertainment."

True wealth comes from being true to ourselves.

Many people mistakenly believe that the richer we are, the more secure our lives will be and the happier we will be. But money cannot insulate us from life's travails. Even its enjoyment has limits. In an essay written in 2010, Buffett noted that some material things make his life more enjoyable; many, however, would not add to his happiness. "Too often, a vast collection of possessions ends up possessing its owner."

Buffett knows that his wealth is the result of not just his own effort or talent, but also a combination of many enabling conditions. He said: "The reaction of my family and me to our extraordinary good fortune is not guilt, but rather gratitude. Were we to use more than 1 per cent of my [income] on ourselves, neither our happiness nor our well-being would be enhanced. In contrast, that remaining 99 per cent can have a huge effect on the health and welfare of others. That reality sets an obvious course for me and my family: keep all we can conceivably need and distribute the rest to society, for its needs."

The more wisely we use money, the more valuable it becomes; and to use money more wisely, we must first understand its nature. As a great Indian meditation teacher once said, "Money is needed. It is a need. But money is not the goal and cannot be the goal. A house is needed, certainly. It is a need. I am not an ascetic and I don't want you to destroy your houses and escape to the Himalayas. The house is needed – but the house is needed for you. Don't misunderstand it."



# JOY OF LIVING

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顧問 Advisers

雪樂喇嘛 Lama Sherab, 雅諦喇嘛 Lama Yadie

編輯 Editors

陳旨均 Chen Zhijun, 何曼盈 Tina Ho

文字編輯 Copy editing / 校對 Proofreading

Sam Kierath, MM Thomson, 陸寶玉 Renza Luk, 吳詠恩 Grace Ng

美術總監 Art direction

林偉雄 Hung Lam

設計 Design

倪鷺露 Lulu Ngie

封面及封底攝影 Cover and back page photography

林偉雄 Hung Lam

分發 Distribution

陳麗容 Anna Chan, 何奕華 Raymond Ho, 劉善欣 Sandy Lau

出版 Publisher

德噶香港禪修中心

香港北角渣華道 8 號威邦商業中心 1 字樓 1 室

Tergar Meditation Centre, H.K.

Room 1, 1/F, Wellborne Commercial Centre,

8 Java Road, North Point, Hong Kong.

電話 Tel: (852) 2566-1699

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[jolmagazine.hk@gmail.com](mailto:jolmagazine.hk@gmail.com)

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