

# JOY OF LIVING

**04**

歡迎你來，歡迎你走  
WELCOME TO COME,  
WELCOME TO GO

**10**

化敵為友  
NOT AN ENEMY  
BUT A FRIEND

**14**

擁抱不完美  
FINDING WISDOM IN  
IMPERFECTIONS

**24**

步向大平等捨  
THE PATH  
OF EQUANIMITY





攝影 Photography 洪強 Hung Keung

## 編者話

# EDITOR'S NOTE

陳旨均 Chen Zhijun

幾個月前，我有幸能在電台節目中分享禪修的益處，即便當時未能俐落地表達這些想法。最近在籌備這期的雜誌時重聽那段分享，才發現明就仁波切早在去年在香港的一場講座中已很精準地給予解釋了。

講座中，仁波切說，要獲取智慧，我們必須做兩方面的努力：一，透過頭腦而獲得認知上的理解；二，透過心而獲得直接的體驗。第一要靠教育、人生經驗和從問題中學習；第二要靠禪修。兩者有如鳥的雙翼，缺一不可。

這期的雜誌節錄了仁波切寶貴的教學。

回到當天的電台訪談，我分享了禪修幫助我更能接受他人的想法和減少無謂的批評。我說不出這轉變是如何發生的，但是，未開始修習禪修前，就算頭腦有多麼明白和認同包容他人、安忍及仁愛的重要性，在生活中也做不到一個包容他人和懂得安忍及給予仁愛的人。開始修習禪修後，轉變確實發生了。原來我是缺了一隻翅膀！

當然，我現在還沒有成為一個真正寬容大方的人，但我願意在生活中嘗試這樣對待他人，而這努力變得比從前較為容易，也較為輕鬆，感謝仁波切的教學！透過禪修，我得以向內心探討我是誰，單靠書本開啟不了這心路歷程。

我相信我們每個人都享有這往內探索的能力。

這期的主題——「歡迎」——取自於封面故事中一位患有恐慌症的禪修同學的真情分享。她回顧了與恐慌和禪修同行的日子，以及一路來的學習。這包括了她一個寶貴的發現：原來痊癒就是認識到真正的平靜一直都與我們同在，不論我們當時有多麼困惑、害怕和焦慮。這個洞見給了她信心和恐慌做朋友。

在雜誌中，另一位禪修同學也有類似的發現。他是一位醫生，行醫時見到恐慌症病人病發後，往往飽受著創傷遺留下來的痛苦。他的結論是：要能康復，我們必須開始接受這些煩擾的情緒，並把它們由敵人變成朋友。

最後，我們從明就仁波切的書籍中節錄了一些關於平等心的字句，以此鼓勵大家發掘及滋養這心態。為什麼平等心這麼重要呢？顯而易見，在起伏的人生中，如能在面對厭惡或喜愛的事物時都能處之泰然，那有多酷啊！但是，我認為還有一個更棒的理由：唯有放下執取，停止周旋在喜歡和厭惡的習慣中，我們才能認識自身本具的寶藏。

其中一件寶藏就是我們的覺知。明就仁波切常說：「覺知一直與情緒同在——在憎恨、慾望、忿怒和恐慌之中就有覺知。念頭和情緒就好比雲端，而雲端中就有空間。」同樣的，情緒中也包含了智慧。要看得見，首先我們必須學會歡迎它來，歡迎它走。

A few months ago, I had the opportunity to share my meditation experience on radio. Listening to that interview again while working on this issue of the magazine, I realised that Mingyur Rinpoche had already said, more clearly and more succinctly, what I was trying to express.

In his talk in Hong Kong last year, which we excerpted in an article in this issue, he spoke about how to find wisdom. He said we need to engage both the head and the heart. We need intellectual understanding, which we can learn through education, life experience, and by working through problems. And we also need direct experience, which we can gain through meditation.

Like the two wings of a bird, both are necessary. Together, they lead us to wisdom, he said.

Back at the recording studio that day, I had shared how meditation has helped me to be less critical and more open to other people's views. I could not say how it happened. All I knew was that, despite years of believing strongly in the values of tolerance, kindness and patience, living these values had always been a struggle – until I started to engage my heart, through meditation. It turns out that I was missing one wing!

This is not to say that I am now unflinchingly kind, tolerant and patient, but rather that the effort of trying to live these values from day to day seems easier, even delightful. Thanks to Rinpoche's teaching, through meditation, I get to explore who I am in a way that no book alone can ever teach.

We are all capable of this inner journey.

The theme of this issue, "Welcome", is inspired by one such journey. In the cover story, a fellow student of meditation writes about the challenge of living with panic disorder, and shares how she arrived at the insight that healing begins with the realisation that true peace lies within her, no matter how confused, afraid or upset she feels.

That insight gave her the confidence to work with her panic. And she is not the only one who has made this discovery. Also in this issue, a medical doctor describes his finding that, for those with panic disorder, it is their aversion to the panic makes their condition worse. In this respect, the key to recovery lies in learning to accept these disturbing feelings not as threats, but as friends.

Finally, we hear from Mingyur Rinpoche again about equanimity. It's easy enough to understand why equanimity is an attribute worth cultivating. After all, how cool is it to be able to meet life's highs and lows with dignity and composure? But, for me, there's an even better reason to develop equanimity: that is, the conscious letting go of our attachments and aversions allows us to make truly amazing discoveries about our nature.

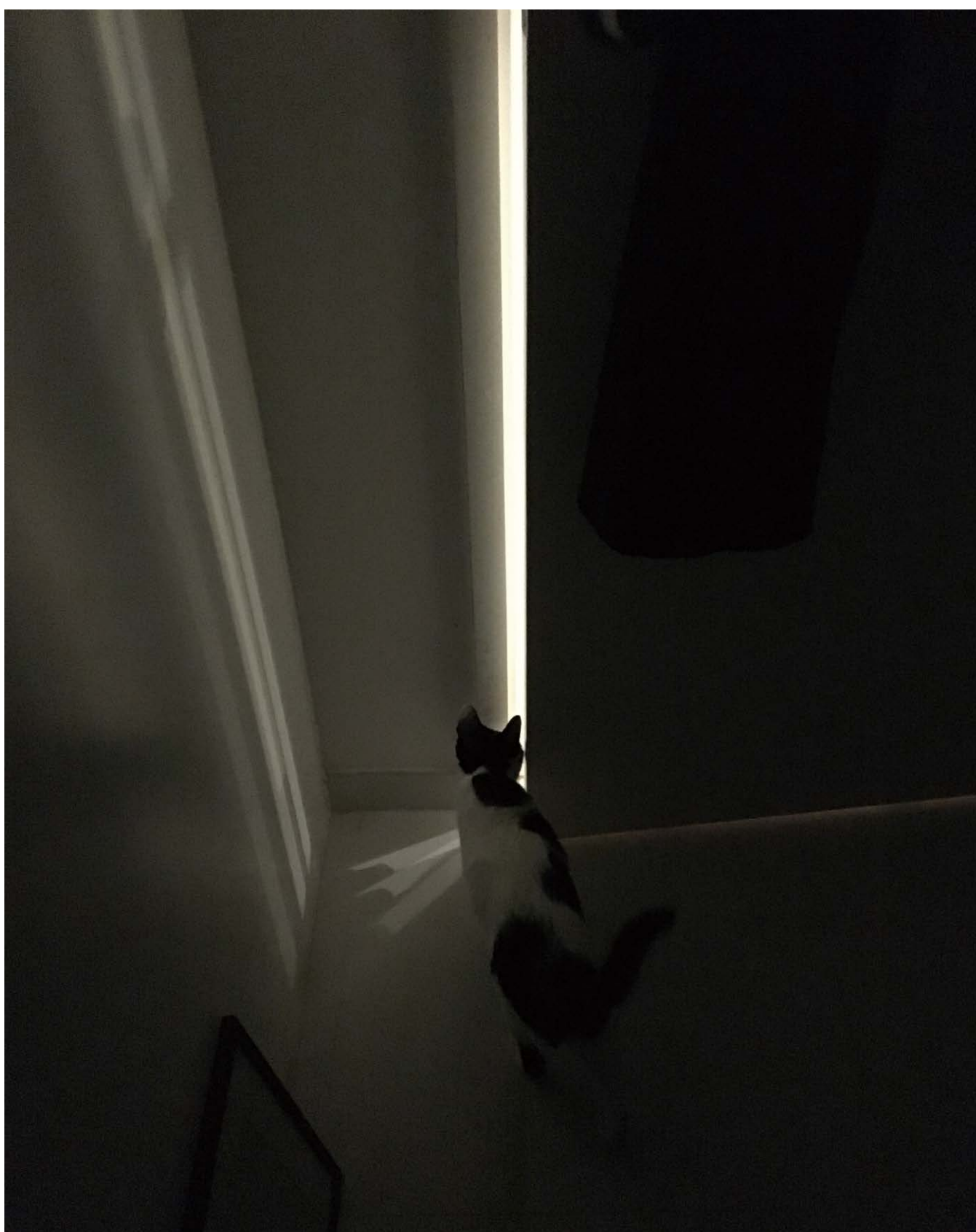
Cultivating equanimity helps us discover inner treasures including awareness. As Rinpoche often says in his teachings, awareness often lies within negative emotions – within the hatred, desire, anger and panic we feel. "Thoughts and emotions are like clouds. Within the clouds, there is space." In the same way, he said, within emotions, there is wisdom – if we learn to treat them not as threats, but as friends.



# 歡迎你來，歡迎你走

撰文 麥海珊

攝影 倪鷺露



## 持續地修習禪修後，一位患有恐慌症的朋友發現： 痊癒，不是因為恐慌不再來，而是來了也可以

人生路途中能踏上這個奇妙旅程，非常感恩。

我從 2015 年開始修習禪修，因為患有恐慌症，禪修就是與恐慌同行的過程。

首先要說明，我不是一位臨床心理學家，也不是醫生；我是一位藝術家和老師。寫這篇文章的目的，不是想指出「禪修可以醫治恐慌症」這一個簡化的說法。若我們帶著「要醫治病患」或「恐慌不要來」的期待去練習，特別是情緒已拉緊和身心都受苦的時候，不會有正面的幫助。反而，不預設期望，而只是帶著自利利他的心願去修習，卻很有幫助。

寫這篇文章只有一個目的，就是我看見很多朋友，開始禪修不久後就放棄了，有些人覺得無聊沉悶就不繼續，有些覺得有趣但卻散漫和不練習。我開始時也是這樣，但堅持一段日子後，我發現自己的處境有了很大的改進。而且，學習道上，就是尋找適合的方法的過程，沒有一個方法適合所有人，只要練習，總會找到適合自己的方法。

### 對恐慌的恐慌

1998 年第一次恐慌症病發，廿年以來，病情一直反反覆覆，中西醫和臨床心理學家都看過。雖然近年情況好轉，生活正常，也可以工作，但病症不時還會來侵襲。這麼多年了，恐慌變成一種習性，要改變需要更長的時間去調整神經元的習慣。

2015 年 7 月，我參加了「開心禪」一階的課程。當時我剛做完一次大手術，手術後身體虛弱，恐慌症也變得嚴重了，身心都不好。我下定決心要找出路，於是就開始試學禪修。

其實早在 2010 年，我就見過開心禪的創辦人——詠給·明就仁波切。那年老師在香港舉辦講座，我去聽了，雖然當時不太明白，他的教學卻在我心裡留下了種子。

上了一階很開心，開始有一種能夠自主的感覺。對於情緒病人，自主的能力很重要。當不受控的強烈情緒來襲時，我們就像被千軍萬馬圍繞的孤城，完全失控無助。但是，一旦認出了本來就擁有的覺知，並看到了情緒本身（即是一階的止禪修習），以及看到了身體的不舒服（頭暈、心跳、頸背痛、無力、氣喘等），這就是一種自主。不再把自己混合在這些不舒服的感覺裡面，把自己和這些痛苦留一個距離，就有空間動一動。

有一次，我要去一個較遠而又沒去過的地方工作，剛要出門時恐慌突襲。因為不能缺席，我就嘗試看著那緊張的感覺和我身體的不舒服，然後鼓起勇氣出門了。我搭地鐵到達目的地的時候，恐慌竟然完全離開了。當時我很開心，覺得自己「學會」了。

之後，恐慌再來時，我又用同一個方法，但它卻「不靈」了。最初我有點沮喪，後來反思，問題是我帶着上一次「成功」的經驗，期望着這次也同樣成功，期望令我更緊張，「呀，為什麼看著它（恐慌），它還不走呢？明明上次很快就走了！」，於是我從恐慌跌入另一個緊張，本來已經緊張，現在卻加上了「對緊張的緊張」——也就是老師所說的「對恐慌的恐慌」（panic of panic）。

其實，練習的要旨是放鬆、放開，看著就可以了；想太多，就不行了。止禪看似無聊簡單：望一望花朵、聽一聽聲音、覺知自己的思想情緒……其實這些都是在調整我們想得太多的習慣，幫助我們放鬆被拉緊的頭腦，這對情緒病人很有用。

### 苦，不是一個人的事

開始時我很散漫，沒有天天練習。

2016 年中，因為希望參加老師 9 月在香

港帶領的十日閉關，我開始頻做功課。不幸的（也是幸運的，因為我能利用強烈的恐懼來做功課），那年夏天恐慌症又變得嚴重了。當時心臟健康也不好，盤骨和腳都犯毛病，結果整個閉關，只是懵懵懂懂地參與，上了一部份的課堂，很多時間都要休息。

即便如此，我也領受了二階的教學，回家後也開始做練習。止禪有時能停止強烈的情緒，有時卻不，再怎麼看著情緒都停不了，而且看到很累，越累就越緊張（有情緒病的朋友會明白）。恐慌走了，但又會回來，有時就覺得很煩厭，心想：「啊，你又來了！好吧！再看看你吧！但……你幾時會走呢？」

後來，在練習二階的慈悲禪的時候，我開始把注意力從自己帶到其他人身上，我有時會想到照顧媽媽的時候，在醫院遇上的癌病姨姨和婆婆，或那兩個在晚上叫我幫忙但早上就往生的病人。我思惟著：自己的病苦和苦本身，並不是一個人的事；我們想離開痛苦，所有人都想離開痛苦，然後覺知自己的情緒，慢慢地，恐慌就走了。

多奇妙——透過苦，我與其他人聯繫了。自己因為希望離開痛苦而去找出路，我想，如果我能夠找到方法，其他人也能夠找到方法。我的恐慌開始更少來襲擊。

從此，我再也不會問：「恐慌，你幾時走？」不必問了，因為，恐慌來時，就是修持的時候，就是可了解其他病苦者的時候，所以都是好的。

### 像夢般的發生

2017 年夏天，我參加了妙融法師帶領的三階課程，在 10 天閉關時聽不明白的地方也開始有點明白了。後來，老師來香港時我又再參加多一次三階，這就更深化了我對禪修的瞭解。

在練習的過程中，理念性的明白慢慢地變成經驗上的明白，開始真正理解問題在哪裡——「自我」的認知和分別心過於強烈，加上多年來恐慌的經歷塑造了習慣性的神經迴路，所以很容易就緊張。

我開始認出自己認知上的錯誤觀念（恆常、單一、獨立），用它們分析生活中遇到的問題。例如，我要去一個地方，卻很怕路途中會暈倒。練習時，我分析自己在路途中暈倒是有可能的，但在未出發之前想著「在路途中暈倒」這個概念不是真的。之前在路途中暈過，並不等於這次會是一樣，因為每一次都不一樣（這對療癒創傷是一個很好的方法）。要重新塑造神經迴路，我告訴自己，「『在路途中暈倒』這個概念不是真的」，唸三遍後，然後繼續禪修，不帶批評地看著自己的思想和感覺。

我也會用非單一（多數）的認知去分析身體的不適。通常恐慌來襲時，會有一連串的身體反應。從前我會把情緒和身體反應混在一

起——緊張於是想暈，想暈又令我更緊張，變成一個惡性循環。現在我會把它們分開來看——頭腦有一點緊張、頭皮扯緊、眉頭和面部肌肉扯緊、頸背痛楚、心口壓着、疲倦無力、氣短、發冷，分開看每一個地方。不帶評論地慢慢看，就會發現，恐慌並不是一件大事，而是由很多細小的部分構成的，當我慢慢放鬆分開的看這些細小的部分，就更容易處理問題。面對身體的不適，這是一個好方法。

三階的空性禪修真是很好的修習。有一次，恐慌來襲時，我把它拿來做禪修的對境，驚恐的感覺突然變得像夢幻一樣。當我看到恐慌只是因緣和合的結果，而且無常又非單一，突然「咄」一聲，有如用一支細小的針刺向氣球，一個本在面前又大又實在的物體一下子就消失了，其實什麼都沒有。之後，恐慌再來也沒什麼可怕了。

痊癒，不是因為恐慌不再來，而是來了也無所謂。再來，就是修持的時候。

## 快樂的提示

去年11月，我參加了老師在泰國帶領的八天閉關，回程中遇上了一個令我震撼的經驗。

因為多日上課又要工作，睡眠不足，加上一個較長的旅途，我通常很害怕在機場逗留，但那天要在機場等待四個小時，完全是個惡夢。果然，嚴重的恐慌來襲，加上心臟健康不好，真的很辛苦。我在機場的休息室，覺得自己快要暈了，不受控制，甚至覺得自己可能要死了（當然，這不是理性的反應，但是恐慌來時就是這樣）。我好怕，全身疼痛。我不斷地做身體掃描的禪修，但也不能放鬆。

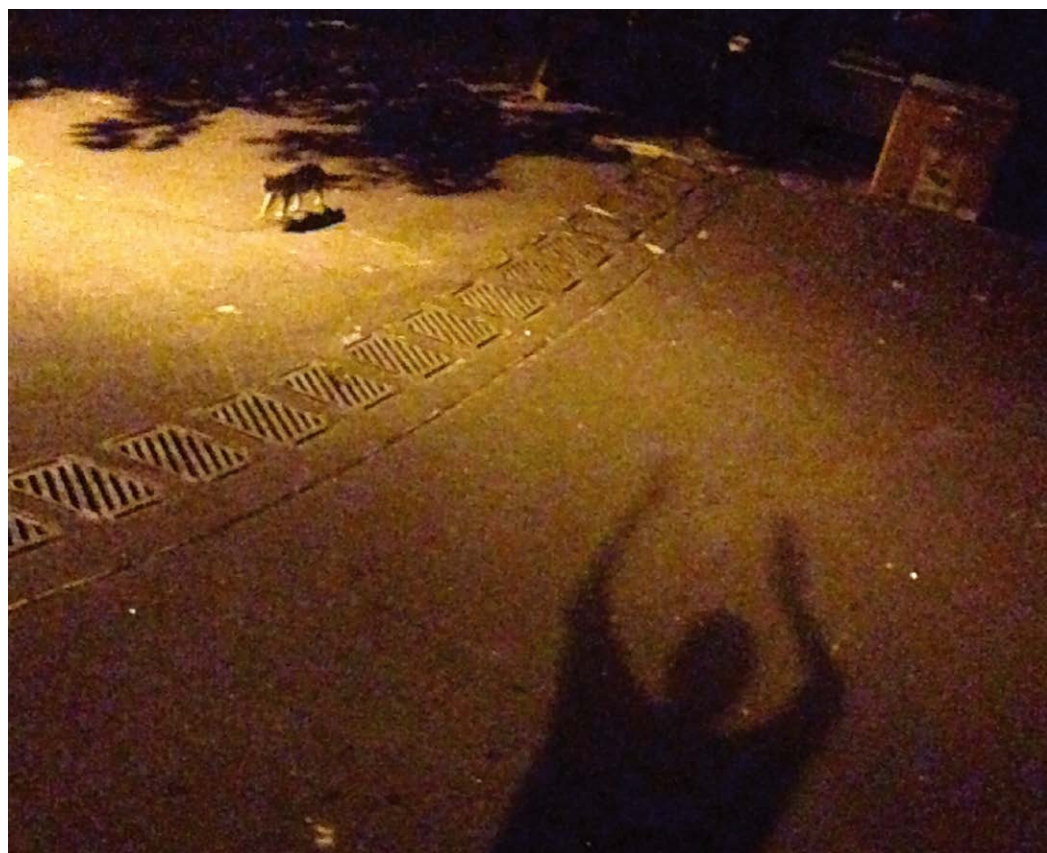
我頓時知道，這是我閉關後的一個大功課。

我開始看著自己的思想和情緒，已是兵荒馬亂的狀態。突然，一個我已忘了的創傷經歷浮現在腦海裡：在大學二年級時，我幫一位同學拍電影，那天我沒有吃早餐就去工作，直到下午完成工作後，我就在地鐵裡突然暈倒。那天在泰國機場裡，我很清楚地記得那時身體強烈的感覺——在清醒與暈倒之間，視力慢慢模糊，手開始麻木不能控制，由手指頭到前臂慢慢地失去知覺，那一刻在地鐵的車廂裡真的好怕。

在機場，我清楚的記得那個失去控制身體的感覺，就如再次發生一樣。我發現，原來自己害怕長途旅程，覺得在路途中會暈倒的強烈恐慌，是源於那個創傷經驗，和之後好幾次類似的經驗，我害怕失去控制身體或失去身體！原來是神經元牢牢的記住了要保護我，所以每次出門就會用緊張來「溫馨提示」，叫我小心。哈哈！不用責怪神經元，它們只是想要快樂不想要痛苦，但不知道快樂的方法而已。

覺知著身體和經驗其實都是無常的，執著要控制身體或要「有控制」本身，就是我恐慌的源頭。那天我回到香港機場，累到極點，但一點恐慌也沒有了。

這是一個奇妙的旅程，前面還有漫漫長路，非常感恩一路上有老師和同學。「請練習好嗎？」一語，便成為我們得到快樂的提示。



# WELCOME TO COME, WELCOME TO GO

Text Anson Mak Translation Elaine Lai Photography Lulu Ngie

Through the practice of meditation, a long-time sufferer of panic disorder discovers that being healed does not mean an absence of symptoms. Rather, it means being comfortable with the once-scary feelings when they recur

I am truly grateful to have started on this wonderful journey. I started to practise meditation in 2015 to find some relief from my panic attacks. So if my meditation practice can be described as a journey, then panic has been my constant companion on this path.

I am neither a clinical psychologist nor a doctor. I am an artist and an educator. The purpose of this article is not to make the simplistic claim that “meditation can heal panic disorders”. In my experience, practising meditation in the hope of getting rid of an illness is not helpful. Instead, I have found it to be most useful when I practise with the simple wish to benefit myself and others. Moreover, perseverance is important. Friends of mine have begun meditation practice only to quit after a short period: I’d like people to know how continuous practice has improved my life.

It is through learning and doing that we find a suitable method of practice for ourselves. There isn’t a single method that fits all, but if we continue to try, we can find one that suits us.

## The panic of panic

I began having panic attacks in 1998, and they have recurred since then. I have sought help from western doctors, traditional Chinese doctors and clinical psychologists. Although in recent years my situation has improved – life is fairly normal and I am able to work – I still experience panic. After all these years, it has become a kind of habitual pattern.

In July 2015, I attended the Joy of Living Level 1 meditation course. At that time I had just gone through a major surgery, I was physically weak and my panic attacks were growing worse; in short, I was in poor physical and mental shape. I decided

then that I needed to reverse my downward trend, and so I gave meditation a try.

I had already met Yongey Mingyur Rinpoche, who created the Joy of Living programme, back in 2010. In that year I attended a talk by Rinpoche in Hong Kong, and although much of it was over my head, his teaching planted a seed in my heart. I went on to take the Joy of Living course, and it made me feel happy. I began to feel that I had some control over my life – which is very important for people coping with emotional problems. When uncontrollably strong emotions strike us, we feel so alone and helpless, with no control over the situation.

A sense of control does come to us, however, as soon as we learn to recognise the awareness that is always present and always with us. Control comes, also, when we learn to look at the panic itself, and the bodily discomforts it brings: headache, racing heart, back pain, muscular weakness, shortness of breath and so on. When we cease to identify with the feelings of discomfort and are able to separate ourselves from them, then we find some breathing space.

I once had a panic attack while leaving home for work. I tried to calm myself down by watching the feelings of anxiety and the discomfort in my body. Doing so, I mustered the courage to leave my house. By the time I reached my destination, the panic had stopped and I believed I had mastered meditation.

However, the method failed to work the next time an attack came. At first I was a bit disappointed, but upon reflection I realised the problem probably lay in my expectation that meditation would work again to “get rid of” the unpleasant feelings in the same way. This expectation made me anxious, and so I had created a new level of mental discomfort for myself: I was

anxious about being anxious. This is what Mingyur Rinpoche calls the panic of panic.

The main point of practising is to relax, to be open and just to watch; thinking too much doesn’t work. *Shamatha* practice, which is the focus of the Level 1 course, sometimes appears rather boring and easy. We’re told to look at a flower, to listen to sounds, to be aware of our own thoughts and emotions, and so on. But as easy as they seem, these exercises actually shake up our habitual mental patterns and help us to relax our mind. This is a highly useful practice for people with emotional problems.

## We’re not alone

In the beginning, I practised meditation only sporadically. In mid-2016, because I wanted to attend Mingyur Rinpoche’s 10-day retreat in September, I started to do my meditation homework in earnest, to meet the entry requirement. But my panic attacks became more severe that summer. I was dogged by various health problems, so I could not join all the activities at the retreat. I attended most classes, and spent quite some time resting. Even so, I managed to complete Joy of Living Level 2, and began to practise in earnest.

In my experience, the practice of *shamatha* can sometimes halt intense emotions. But sometimes it does not work, and I get lost in the emotions no matter how diligently I try to observe them. This hyper vigilance leads to fatigue, resulting in more anxiety. Sometimes I get annoyed, and I address the negative emotions by saying: “You’ve come again! Fine! I will watch you again! But...when will you go?”

Then I learned an important lesson. When I practised the loving-kindness and compassion meditation techniques taught in Joy of Living Level







2, I started to redirect my attention from myself towards others. Sometimes I recalled the time I looked after my mother in hospital, encountering various other cancer patients. Two of them had asked me for assistance during the night, then passed away the next morning. I reflected that suffering itself is not personal, and that I was not the only person having difficulty with illness: we all want to be happy and free of suffering. Contemplating in this way, I observed my own emotions, and the panic slowly subsided.

I thought it was wonderful that, through suffering, I was able to connect with others. My desire to be free of suffering led me down the path of searching for a solution. Then I thought, if I am able to find a way, then others, too, can find a way. After that, I never again asked: "Panic, when will you go?" It wasn't necessary any longer, because whenever panic came, it just meant it was time to practise. It was an opportunity to understand the suffering of others, and all was well.

## Like a dream

In the summer of 2017, I attended the Joy of Living Level 3 course led by Ani Miaorong. With her guidance, the teachings that had baffled me during my first 10-day retreat gradually started to make sense. Then, when Rinpoche came to Hong Kong later that year, I repeated the Level 3 course and deepened my understanding further.

My practice slowly transformed my theoretical understanding into experiential understanding. I started to glimpse the real problem: that the mind's dualistic fixation creates a strong sense of self, and this mistaken perception is the source of my anxiety. On top of that, years of experiencing panic attacks created habitual neural pathways that made it worse.

I started to recognise my own mistaken perceptions (the mind's fixation on permanence, singularity, and independence), and used them to analyse the problems that I encountered in life. For example, when I travel, I have a fear of fainting during the voyage. I addressed this during my meditation practice, and learned how to address

the fear: I told myself that just because I had fainted once during a trip did not mean I would do so again. Each occasion is different.

This is a very good method for healing trauma. I had to re-educate myself, training to form new neural pathways by telling myself that the idea that "I will faint on the way" is invalid. I would repeat this to myself three times, then continue meditating without being critical of my own thoughts or feelings.

I was also able to use the idea of non-singularity (multiplicity) to investigate my bodily discomforts. My panic attacks usually bring on a chain of bodily reactions. In the past, all these feelings and sensations seemed like one huge, solid object. Anxiety made me feel faint, and feeling faint made me anxious, in a vicious cycle. Now I can separate these things: the tight feeling in my forehead and face; the pain in my back; feelings of suffocation, fatigue, shortness of breath and chills. I have learned to see each of these as separate elements. I can see that panic isn't one great massive emotion, but rather is composed of many small parts. When I gradually relax and examine these small parts, handling the problem becomes easier and the bodily discomforts subside.

The meditation on emptiness is also an excellent practice. One time when panic struck, I used it as my object of meditation and suddenly the feeling of panic became dream-like. When I saw that panic was only the result of causes and conditions, neither permanent nor singular, then "phat!" – like a needle popping a balloon – this once seemingly huge and real thing immediately disappeared and I saw that there was nothing there. Then when panic comes again, there was nothing to fear.

Healing doesn't mean that panic no longer comes, but that it doesn't matter even if it does come. If it recurs, it's time to practise.

## A reminder of happiness

I attended an eight-day retreat in Thailand last November, and on the way home I had a rather shocking experience. I was sleep-deprived because of the busy schedule and some work I had taken

with me. And the journey was long and tiring: I dread airports, and I had a four-hour layover in the Thai airport. Sure enough, a severe panic attack struck, and I was really miserable.

Sitting in the airport lounge, I felt that I was about to faint, that I was losing control, even that I was dying (such a response is not logical but when panic comes, it's like this). I was scared and my whole body hurt. I continuously practised scanning my body with awareness, but could not relax.

I knew then that this would be a major test of what I had learned.

I began to look at my thoughts and emotions, which were already in a state of turmoil. Suddenly, the memory of a long-forgotten traumatic experience returned to my mind. It was during my second year in university, when I fainted in a metro station after working all morning without food. That day in the Thai airport, I very clearly remembered the intense physical sensations I felt during the metro incident, of slowly losing control of my body. I hovered between wakefulness and unconsciousness, my eyesight blurred, my hands were numbing, first the fingers then the arms. It was really scary.

Then I realised that my earlier trauma in the metro, and a few other occasions of similar experience, were the reasons for my strong fear of long journeys. It occurred to me that my fear of travel was simply my neurons acting to protect me, based on this memory. They were telling me to be careful, using anxiety as a way to "kindly warn" me each time I left the house. Haha! There was no need to blame the neurons: they were only wishing for me to be happy and free of suffering. The only problem was, they did not know the way to attain happiness.

As I became aware that our bodies and our experiences are all impermanent, I began to understand that the source of my panic was my fixation on having absolute control, including control over my body. By the time I finally returned to Hong Kong from Thailand, I was exhausted but my panic had subsided.

Meditation is a wonderful journey, and the road ahead is still long. I'm very grateful to the teachers and fellow students along the way. "Please practise", the title of one of Rinpoche's books, is truly a reminder of our path to happiness.

# 化敵為友

撰文 倪政漢醫生 (Dr Yudhi H. Gejali, MD) 翻譯 戴林焱 插圖 倪鷺露

我們大多數人都厭惡及害怕那些激烈和讓人不安的情緒，比如恐懼，而且第一個反應就是要避開它。然而，倪政漢醫生卻告訴我們，康復之路往往是從接受這些煩擾的情緒開始：不要把它們當作是威脅，反之，要視它們為內心成長的途徑



三十四歲的瑞恩是一名商人。他的日子過得很好：公司經營有道、家庭關係和諧、生活美滿幸福。所以當他的恐慌症第一次驟然發作時，真讓他手足無措。那天，正當瑞恩在看電影時，他突然感到一陣陣的噁心，難受得讓他無法呼吸、身體更開始顫抖。這次可怕的經歷真把他嚇壞了。

經診斷之後，瑞恩被確診患有焦慮症。「我真的很怕會再次病發，」他憶述。「所以我變得沉溺於尋找導致我恐慌症發作的原因。我訪遍了一位又一位醫生，嘗試找出為什麼這種事情會發生在自己身上。」

這種恐懼並不罕見。經多年臨床實踐，我發現恐慌症除了令患者在病發時飽受驚嚇之外，更會讓他在病發後，依然要忍受著創傷遺留下來卻揮之不去的痛苦。許多患者對恐慌症會產生一種強烈的憎恨與恐懼交纏之情緒，但這樣只會令問題惡化，及使復康更為艱巨。

這時候，禪修就能幫上忙。

從2013年下旬，我便開始習禪，並體驗到它帶來的諸多好處。禪修促進我更深入去瞭解自我，而且認識到自己不僅是一個容易陷入憤怒和沮喪的人。在那些痛苦的情緒背後，我發現了心中蘊藏著安寧、清明、智慧與善良。這些都是你我心靈中真摯的素質，誰都可以感受到。

這些經歷令我確信禪修可以協助那些飽受精神痛苦煎熬的人。

## 只需要覺知

我的禪修老師，詠給·明就仁波切在幼年時也經歷過恐慌症的苦楚。在他的教學中，仁波切常常分享禪修如何幫助他克服了這個令人身心俱疲的疾病。

從前，像其他患者一樣，每當仁波切一想到他的恐慌症時，都會開始感到驚慌。但是，他處理的方法卻跟一般人截然不同。通常，當我們面對窘境時會有兩種反應：一種是與之對抗，另一種是把它當作「老闆」。可是，仁波切卻決定要通過禪修來跟他的恐慌症「化敵為

友」。當恐慌成為了他的朋友後，仁波切發現它原本對自己強大的影響力漸漸減少，最後消失殆盡。

誠如仁波切在他的著作《你是幸運的》中闡述：「以柔和的態度歡迎念頭、情緒和感官知覺，這個練習在藏文裡是簡巴(drenpa)，也譯為「正念」，意思是「覺察」。我們正在覺察的是一般容易忽略的微細身心過程，我們通常只會在意「大事件」，因為明顯的經驗會攔截注意力，導致我們無力抵抗，或激起想要逃離的衝動。有了正念就可以「大事化小」，化為眾多能處理的小單位——它們以驚人的速度在覺性中閃現。」

習禪時，我們只需要覺察到情緒，而不用嘗試壓抑它。然後，情緒便會轉化為覺知的對境，成為我們禪修的助緣。最終我們會發現，在生命當中，覺察到覺知比那些情緒本身更為重要。

## 超越覺得「還好吧」

恐慌來襲是由一種醫學名為焦慮症所顯現的症狀。病發通常是自發性的，而且看起來似乎毫無原因。病發時，患者往往覺得好像瀕臨死亡：自己似被困進牢籠，並失去身心自主的能力。

到目前為止，醫學界還沒法準確地指出導致恐慌症發作的原因。各種醫學理論把它歸根到遺傳傾向、環境因素、過往經歷，或由以上三種因素結合而成。恐慌症雖不會致命，而且患者往往可以通過接受專業輔助得以痊癒；但如果處理不當，病人就有可能經此病而引發起其他各種問題。

作為一名全科醫生及禪修學生，我鼓勵自己的病人嘗試禪修。

其實，覺知禪修於臨床及集體治療(group therapy)上的應用並不新奇。美國馬薩諸塞大學醫學院的榮休教授，喬恩·卡巴特津恩博士(Dr Jon Kabat-Zinn)，曾為患有各類疾病的病人設計了一系列覺知禪修的練習。在這項名為「正念減壓」(Mindfulness

Based Stress Reduction)的禪修課程，參加者會在為期八星期的課程中，每天進行二十分鐘的正式禪修。正念減壓已被廣為接納，而這個禪修課程也獲得超過一千四百名醫生推介給逾一萬八千位病者參加。

由於正念減壓功效顯著，受到了廣泛讚譽。有公開評估報告指出，這類禪修訓練除了可助患者減輕症狀達百分之三十五之外，也可舒緩心理不適達百分之四十。有定期習禪的病者表示，他們學會了如何通過運用自身與生俱來的能力，以此來改善處理壓力、疼痛、甚至於疾病。

究竟覺知禪修為何會有效呢？答案並非三言兩語可解釋，但有些神經科學家指出，禪修可以促使我們的腦部構造產生變化，關鍵在於習禪能改變我們的感知，而感知又會影響我們的體驗及行為。繼而，一種循環關係便逐步形成：行為加強經驗，經驗再強化感知。因此，隨著定期的坐禪修持，我們可以把自已從心理上的牢籠中釋放出來。長遠而言，更可改變我們的腦部構造。神經科學家稱之為「神經可塑性」(neuroplasticity)，意思就是我們的大腦有自我更改或重新接駁迴路的能力。

我亦都目睹有不同人士通過習禪而產生許多正面積極的變化。當恐慌症患者學懂了如何運用這個方法來輔助自己時，生命便發生一百八十度的轉變：他們終於可以擺脫恐懼、能夠睡得更安穩、也感到更平靜和喜悅。

我更相信，禪修能讓我們遠遠超越覺得「還好吧」(okay)。它能幫助我們攀登至人類潛能的巔峰。正如仁波切在《你是幸運的》中闡述，禪修有助「喚起我們面對每一個體驗的能力，無論是悲傷、羞恥、嫉妒、挫折、生病或甚至死亡等等的體驗，並且以第一次觀看事物的那種純真覺受去體驗事情……有一個劑那是直接原始的覺性，它超越了體驗和體驗者的區別。」

倪政漢醫生是一位駐印尼雅加達的全科醫生、針灸師和禪修學生

# NOT AN ENEMY BUT A FRIEND

Text Dr Yudhi H. Gejali, MD Illustration Lulu Ngie



Most of us dislike and fear strong, unpleasant emotions such as panic, and our first reaction is to avoid them. Yet as medical doctor Yudhi Gejali tells us, the road to recovery often starts with accepting these disturbing feelings not as threats but as a pathway to inner growth

Ryan's first encounter with panic was totally unexpected. Life for the 34-year-old business owner had been good: his company was going well, his family life was harmonious, and he was happy and contented.

Then one day as he was watching a movie, he was suddenly overcome by nausea. He felt unable to breathe and his body began to tremble. It was a terrifying experience.

Ryan was diagnosed with anxiety disorder. "I was so afraid that I would get another attack," he said. "So I became obsessed with what caused my panic attack. I went to one doctor after another to find out why this happened to me."

Ryan's fear was not unusual. In my years of medical practice, I have found that panic attacks leave patients suffering from lingering trauma in addition to the shock of the attack itself. Many develop a strong mix of hatred and fear towards the panic, which



only worsens the problem and makes recovery more difficult.

This is where meditation can help.

I started practising meditation in late 2013, and have experienced the many benefits it brings. Meditation has helped me to know myself better, and to learn that I am not just a person who slips easily into anger and frustration. Behind those afflictive emotions, I have found calm pools of inner peace, clarity, wisdom and kindness. These are the true qualities of my mind and yours, which any of us can tap anytime, anywhere.

Over the years, I have become convinced that meditation can help people who suffer from mental anguish.

## Simply be aware

My meditation teacher, Yongey Mingyur Rinpoche, was afflicted by panic attacks when he was young. In his teachings, Rinpoche often shares how meditation helped him overcome that debilitating disorder.

Like other sufferers, he would begin to panic at the mere thought of his panic attacks. But instead of fighting it or treating it like a boss – as we normally regard unpleasant experiences – Rinpoche decided to befriend it through meditation. Once panic became his friend, he found that its power over him weakened, then disappeared.

As Rinpoche wrote in this book *Joyful Wisdom*: “The practice of gently welcoming thoughts, emotions, and sensations is commonly referred to as mindfulness – a rough translation of the Tibetan term *drenpa*, to become conscious. What we’re becoming conscious of are all the subtle processes of mind and body that ordinarily escape our notice because we’re focused on the ‘big picture’, the dominant aspect of experience that hijacks our attention, overwhelming us or provoking an urge to escape. Adopting a mindful approach gradually breaks down the big picture into smaller, more manageable pieces, which flash in and out of awareness with amazing rapidity.”

In meditation, we simply become aware of

emotions rather than trying to suppress them. The emotions then become objects of awareness, and supports for our meditation practice.

In the end, we find that the recognition of awareness is more important in our lives than the emotions themselves.

## Beyond feeling okay

A panic attack is a manifestation of a medical condition called anxiety disorder. Attacks are usually spontaneous, and seem to happen for no reason. During such an attack, a person can feel as if they are going to die; they sense that they are trapped and losing control of their body and thoughts.

The medical community has not been able to pinpoint the cause of panic attacks. Various theories have linked them to genetic predisposition, environmental factors, past experiences or a combination of all three. Such attacks are not life-threatening and are curable with professional help. But if they are not well managed, the patient can develop many other problems arising from them.

As an integrative medical doctor and also a meditation student, I encourage my patients to give meditation a try.

Actually, the use of awareness meditation techniques is nothing new in the context of clinical and group therapy. Dr Jon Kabat-Zinn, an emeritus professor of medicine at the University of Massachusetts Medical School, has designed awareness meditation programmes for patients with various medical diagnoses. The patients practise formal meditation for 20 minutes per day over eight weeks, in a programme named Mindfulness Based Stress Reduction (MBSR). MBSR has been widely accepted, and more than 18,000 patients have been referred to it by over 1,400 doctors.

MBSR is so widely acclaimed because it is effective. Published evaluations have found that the programme reduces medical symptoms by 35 per cent and psychological symptoms by 40 per cent. Patients who meditate regularly say that they

have learned how to use their inherent capability to better handle stress, pain and even disease.

How does awareness meditation work? The explanation is not simple, but some neuroscientists have shown that meditation actually changes the structure of our brain. The point is that meditation can change our perceptions, and perceptions affect our experiences and behaviour. Behaviour in turn reinforces experience, while experience reinforces perception. Therefore, with regular meditation practice, we can free ourselves from our mental traps, and in the long run change the structure of our brains. This is called neuroplasticity – the brain’s capability to change or rewire itself.

I have seen for myself many positive changes among people who practise meditation. Victims of panic attacks have turned their lives around once they learned to help themselves in this way. They became free of their panic, and were able to sleep better and to feel more peaceful and joyful.

I believe that, as a method of practice, meditation goes far beyond helping us to become just “okay”. It can help us reach our full potential as people. As Rinpoche puts it in *Joyful Wisdom*, meditation helps “awaken our capacity to approach every experience – grief, shame, jealousy, frustration, illness and even death – with the innocent perspective we experience when looking for the first time... the moment of pristine awareness that transcends any distinction between experience and the experienter”.

---

Yudhi H. Gejali is a medical doctor, acupuncturist and student of meditation based in Jakarta, Indonesia

# 擁抱不完美

翻譯 蘇悅 攝影 香港德噶

詠給·明就仁波切說，若想要獲取智慧，我們必須有認知上的理解及直接的體驗。在這篇節錄自仁波切二零一七年在香港講座教學的文章裡，他解說，兩者有如鳥的雙翼，缺一不可，同時也教導如何兩者兼備

歡迎大家。你們好嗎？

首先，我們要問：「我們要如何困難中找到智慧？」我們時常只看到困難的負面，實際上，困難是可貴的。你有沒有察覺在人生當中，我們很多的經歷和學問都是來自於困難。回想你的人生，也許你是因為面對了某些問題才會到這裡來參加這個講座。

我想告訴大家如何在人生的不完美及苦難中尋獲智慧。想像在空中展翅高飛的一隻鳥，它需要一雙翅膀才能飛翔。仿如這隻鳥，我們要獲得智慧也必須要有「雙翼」，一是透過頭腦而獲得認知上的理解，二是透過心而獲得直接的體驗。這兩者缺一不可。

我們該從哪一方面開始？

好吧！我們從直接的體驗開始。通過體驗，我們不問「為什麼？」、「如何？」及「什麼？」等問題。直接體驗和禪修有密切的關係。因此，我會教導你如何禪修。

禪修的精要是覺知。覺知意味「知道」，而「知道」意味你知道自己的感受，在想些什麼和在做些什麼。知道自己在呼吸，在看著某樣東西，在聽到聲音——這就是覺知。

現在請舉起你的手。你知道你在舉手嗎？知道——這就是覺知。

往前伸直你的雙手，手掌分開並彼此面向，合掌，然後開始搓手掌。你感覺到什麼嗎？溫熱，你能感覺到溫熱嗎？這就是覺知。現在把你的手掌分開，有什麼覺受嗎？冰涼，對嗎？如果你知道那冰涼的感受，這就是覺知。或是你感覺到你有手麻嗎？如果你知道有這種麻麻刺刺的感覺，這就是覺知。

我們現在一起練習禪修。首先，我想教你禪修的準備，之後再進入真正的禪修。

首先，挺直你的背部。這還沒有進入禪修，這也不是禪修，你不必擔憂你有念頭。念頭可以自由來去，那不是問題。不要阻止念頭的來去。現在，請閉上雙眼，試著聽聲音。[仁波切敲了幾下磬]

好，你有聽到聲音嗎？很好！這就是禪修前的準備功夫。現在我要教你如何真正的禪修，是非常重要的部份。我在這裡告訴你一個秘密：真正的禪修……已經完成了。

## 不要丟失，也不要刻意

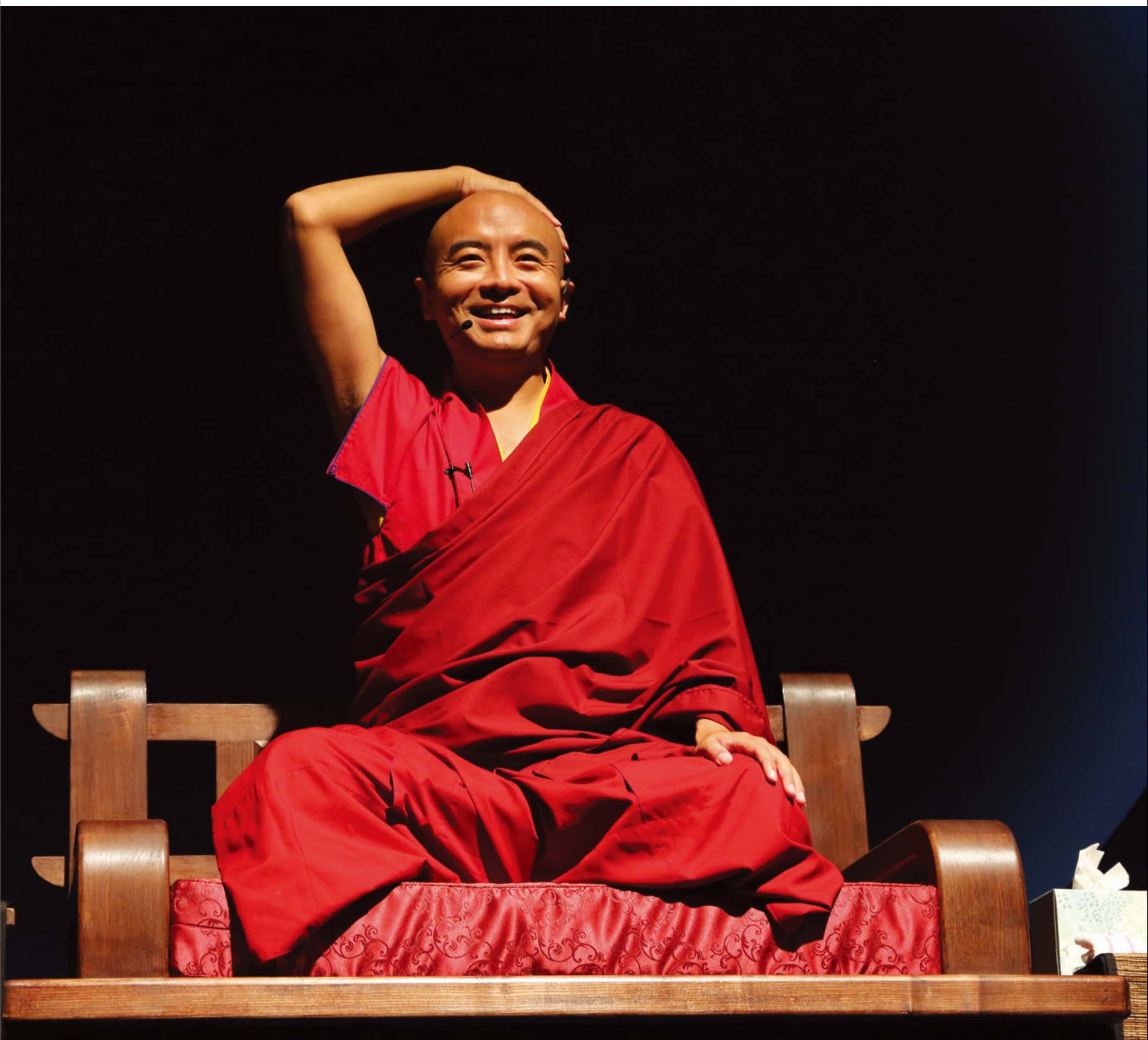
當你在聽聲音的時候，那就是禪修，為什麼？因為當你的雙耳在聽聲音的當下，你的心也同時在聽。如果你的雙耳在聽聲音而你的心卻在想著菠蘿包，那就不是禪修。如果你聽到聲音而你的心也同時知道你在聽聲音，而你並沒有丟失或忘了聲音，即使菠蘿包顯現在你的腦海中，那也不是問題。

可是如果你的雙耳聽到聲音而你的心卻忘了你正在聆聽，心卻跑到餐廳去享用著菠蘿包和叉燒包，那就是丟失。

不要丟失，但也不須要刻意去禪修。不需要太用力去專注。僅僅知道聲音。只要你沒有忘記聲音，不管有任何念頭的顯現，無論是菠蘿包，昨天的工作或明天的計劃，都無需去理會。

現在讓我們一起來練習。挺直你的背部，





閉上雙眼，放鬆你的頭部，放鬆你的頸部，放鬆你的背部，放鬆你的腹部，手臂和雙腳。現在去聽聲音。[仁波切敲了磬]

慢慢張開你的雙眼。持續放鬆你的身體和心。

禪修的精要是覺知。那些認為他們知道什麼是覺知的人當然知道什麼是覺知。那些認為他們不知道的人，知道他們是不知道，那也就是覺知。那些認為自己迷惑的人，如果你知道你是迷惑的，那也是覺知。

其實，我們所有的人都有覺知。覺知無時無刻都與我們在一起，它一直是自由的。我們的迷惑無法掩蓋覺知。我們的無明也不能掩蓋覺知。沒有什麼可障礙覺知。它無時無刻都自由自在，處於當下。

你相信這樣的說法嗎？如果你不相信，也知道自己不相信，那也是覺知。

覺知常常都在。如果你舉起你的手臂，把手指向上指，那裡有虛空，對嗎？往後指，那裡也有虛空。指向旁邊，也有虛空，往下指，也同樣有虛空。不管你的手指往那一個方向指，它都在虛空裡。

我們的覺知無時無刻都與我們同在，無論我們有多少個念頭，有多少情緒，有多麼疑惑，都不會改變覺知。覺知很奇妙，它太棒了。

但是，這裡有一個問題——我們沒有認出我們的覺知。

這就好像在你的家裡有一公斤的鑽石，可是你卻不知道它們是鑽石。你不知道家裡有這麼值錢的寶石，相反地，你覺得自己身無一文，幾乎無家可歸。

我們擁有的覺知就好像鑽石一樣珍貴，自由和純淨。你們都擁有它，但是你並沒有認出它。如果我們認不出本具的覺知，那覺知的好處就無法顯現。我們也就會迷失在我們的念頭和情緒當中。

禪修的目的在於認出覺知，並且持續地認出它，那才是禪修的意義。當你對你本具的覺知越來越熟悉，你將會感到更自在、更快樂和更富有彈性。

關於心的部份講完了，現在要探討有關頭腦的部份。

## 相信自己的美好

我們該如何在不完美中尋獲智慧？我們必須具備兩個條件，即是嘗試在困境中去悟出智慧，以及嘗試在日常生活中去悟出智慧。

首先，要在日常生活當中尋獲智慧。必須先認出我們內在本具的很多特質以及在我們周遭發生的所有美好的事物，這是非常重要的。我們往往沒有覺察到它們。就如同我告訴你的，如果我們不知道我們擁有鑽石，那鑽石就無法利益我們。你們在生活中具有很多的鑽石：本具的覺知、愛、慈悲、智慧、能力、技能及力量。可是我們往往沒有這樣去認出或是我們不相信我們本具這些特質。

我曾經也是這樣，在我年輕的時候，我父親曾經這樣告訴我，可在這時候我也不相信。

這是因為人們傾向專注於負面的事物多於正面的事物。研究專家發現我們往往會誇大身上壞的特質而忽略好的。媒體也有這種傾向，它們經常報導負面的新聞，因為好的新聞不足為奇。舉例說明，研究專家告訴我們在人類的歷史當中，現今時代的暴力傾向是處於歷史的最低點。但是，這個發現卻令人難以置信，因為我們傾向專注於壞消息。

認出好的一面有很多益處。科學家發現，相信自己是聰明的小孩會得到更好的成績。

所以，能認出我們好的本質是非常重要的，包括外在和內在所顯現的美好的特質和事情。當你愈能夠認出它，你就會有更多的發現，你也就會愈來愈快樂，更有能力，更加慈悲，更有技巧及更具力量。

我想要請你們做一個練習。寫下你今天珍惜或感恩的五件事。用五分鐘的時間把它們寫下。[五分鐘後]

有多少人發現有五件你珍惜或感恩的事物？若你還沒察覺，讓我們一起來想一想。

首先，你還活著，對嗎？活著是多麼美好和奇妙的事情。擁有頭腦和心也非常好，能夠呼吸是如此神奇。因此，珍惜你還活著和還有呼吸，這已是一件值得感恩的事情。

再來就是珍惜你有眼睛和耳朵，並能夠看見和聽見，那非常好。也珍惜你有許多朋友。

如果你已經享用晚餐，珍惜你享用過晚餐，那也很好。你已清洗碗碟？那也是美好和值得珍惜的事情。

## 控制狂和憂慮狂

我要與你們分享一個故事。有一次有一對情侶來見我，請求我幫他們解決問題。他們常常吵架，即便是因為很小的事情。我想他們看我披紅色的袈裟和剃光頭，一定是以為我有神奇的法力幫他們化解問題。我告訴他們我沒有特異功能，我只能夠給他們修持上的建議——說好話。我讓他們在每一天裡撥出30分鐘說說對方的好話。

幾個星期後，他們回來見我，告訴我30分鐘太長了。他們嘗試卻無法做到。因此，我給他們「打折扣」，只要5分鐘就好。他們很高興的接受了我的建議然後就離開了。之後的一年內，我沒有再見到他們。

過了一年，他們回來感謝我。他們說修持5分鐘說好話改變了他們的人生。他們從5分鐘開始修持，漸漸延長了修持的時間。到最後，他們認為30分鐘也不夠了。他們發現彼此越來越多的優點。這些優點一直以來都存在，只是他們並沒有察覺而已。他們從此成了一對很好的伴侶。

這並不意味他們從此不再有問題，而是他們能夠包容這些問題。

他們主要的問題是身為丈夫的常常想要主控一切，而身為太太的經常憂慮。可是他們已經能夠接受和包容彼此，更給對方取花名呢！太太叫丈夫「控制狂」，丈夫卻叫太太「憂慮狂」。他們常開自己的玩笑。比方說，當丈夫回家時，他會向太太嚷著說：「世界的強者來了！」然後兩人就笑成一團。那很好，不是嗎？他們因為看見好的特質而改變了人生。

在這講座結束後，你回家後請持續每天寫下當天你珍惜或感恩的五件事。如果你每天都那樣做，它將改變你的人生。



## 山裡的暴風雪

現在，要如何在問題中尋找智慧？我分享我年輕時的一個問題。當我年輕時，我患有恐慌症，即便我出生在尼泊爾的喜馬拉亞山區。那裡的環境非常好。我家前面就是全世界排名第八高的馬納斯盧峰 (Manaslu)。每天早晨，太陽初升的光芒在山頂上發放，那金黃色的光籠罩著整個山谷，美極了。

我全家都是禪修者。我的父親、外公和外婆——他們都是禪修者。當他們禪修的時候，他們就像山一樣，安詳和寧靜。我有一個非常美好的家庭。

可是我當時並不像一座山，卻像是山裡的暴風雪。我有很多的畏懼，我害怕陌生人，我不容易入睡，患有頭痛，恐慌來襲時心跳得很快速。我的解決方法都沒用得上。我試著忘記我的恐慌，可是並沒有用，我和我的朋友一起嬉戲，可是那也沒有多大的幫助。我九歲時，我想也許是我應該學習禪修的時候。當時我已患了兩年恐慌症。我父親教我禪修。開始的時候，我非常懶散。我喜歡禪修的概念，可是我當時並不喜歡練習禪修。

我十三歲那年，我想也許去閉關能對我有幫助。因此我請求我們寺廟的住持，尊貴的大司徒仁波切，讓我參加傳統的三年閉關。他慈悲的允許了。

開始的時候我非常興奮，以為不會再懶散了。可是出乎意料地懶惰卻跟著我參加閉關了。不僅那樣，我的懶散更成為了我的恐慌的友伴，我的恐慌越加嚴重。

我告訴自己我現在必須真正練習禪修了。開始練習時，我試圖趕走我的恐慌，「恐慌，出去！寧靜！」可是恐慌就是不聽話。後來，我想起我的父親曾經告訴我說我的覺知大於我的恐慌，大於情緒，大於如瘋猴子般的心。我開始練習接受恐慌，開始去看著它。

之前你們聽到聲音了，對嗎？當你去聽聲音，聲音就成了禪修的助緣，覺知的助緣。我當時也是這麼做，我觀察的對象是我的恐慌。

我發覺在我的身體裡有很多感覺，在腹部的周圍，以及在神經和肌肉裡。我看著它們。

當中有很多畫面和聲音。我的恐慌漸漸變得零零碎碎，像是剃鬚膏一樣，外表看似堅固，但內裡都是泡沫。

當你看到河流的時候，你就在河流之外。如果你掉入了河流並隨波逐流，你就無法看見河流了。同樣的，如果你看見恐慌，你已脫離了恐慌。恐慌或許還在那裡，症狀也依然還在，可是它們就成了禪修的助緣。恐慌的症狀成了我禪修的助緣，恐慌成了我的朋友。

這令我非常開心。過後，當恐慌來到的時候，我甚至感覺有些興奮。碰！碰！碰！那覺受和影像出現了——我當時大笑了。我覺察到覺知大於恐慌。那之後，我變得更加相信這個說法。我心裡在想：「這太神奇了！為何我的父親沒有在更早前告訴我？」我去問我的父親，他回答說：「我早就告訴過你了。」其實，是的，他曾經告訴過我，只是我當時不相信他。

## 屢戰屢敗，屢敗屢戰

如此，恐慌在我的人生中起了很大的作用。因為我的恐慌，我現在能夠站在這裡和你們分享禪修的經驗。恐慌變成了我的老師，我的摯友，可是在數週後，當恐慌成了我的好友後，恐慌就和我說再見。恐慌離開了。現在即使恐慌不在了，我還有其他的朋友，因為人生充滿困境。你可以從困難中學習，困難幫助你成長。

我告訴你，我們內在本具很多很好的特質，對嗎？問題在於我們沒有認出它們。我們可以從三個層面去認出它們。

第一，上課學習。

第二，體驗。你曾經想過你無法成就某件事情，可是在你盡力嘗試去做後，最後獲得成功把它完成嗎？如果你嘗試過，你就得到體驗，最後你將驚訝你可以完成你以為不可能完成的事。

第三，當你面對困難時，你會發現你內在本具的善，因為你會動用你的聰明，智慧及能力去解決問題。當我年輕時，我的父親告訴我，當我們窮途末路時，像有一堵圍牆在我們面前，我們首先要做的是將我們的背包拿下並丟過牆

的另一邊。如果我們將背包丟到了牆的另一邊，我們就必須爬過那堵圍牆，之後就會動用內在的潛力，得以跨越障礙。

如果你將困難看成是老師或朋友，它就是好的。你可以從中學習而成長。但尋獲智慧並不意味著我們所有的問題都會消失。我們還是會面對問題，重要的是去接受它們。

還記得那對夫婦的故事嗎？還記得他們給對方取的花名嗎？「控制狂」和「憂慮狂」。明白這些道理和得到一些禪修的經驗並不可能即日便徹底改變你的人生，雖然它已經開始在轉變。你還會遭遇失敗，可是失敗乃成功之母。那位丈夫有時會做不到，那位太太有時也會做不到，不過他們接受失敗，也能一笑置之。要改變個性並不容易，不過你必須覺知——覺知很重要——接受問題和嘗試去改進，放開心懷去談論問題，這樣，你的人生會更好。

當你生氣時，你知道你在生氣嗎？我們往往在生氣後才察覺。如果你在剛開始要生氣的時候便有所覺知，那便會得到舒解。你可以選擇讓自己更生氣或開始消氣。如果你沒有覺知，即使你跟自己說：「我明天在辦公室裡不會發脾氣，昨天我向某人呼喝，今天我不會那樣做。我要做一個臉帶笑容的好人。」那也沒有用。你早上滿臉笑容的回到了辦公室，五分鐘後，這想法便消失了。

持續的覺知能給你力量。「好，我現在要發脾氣了」——僅僅看著自己在生氣。如果你持續看著它，即便情緒泛起，你也不會失控。

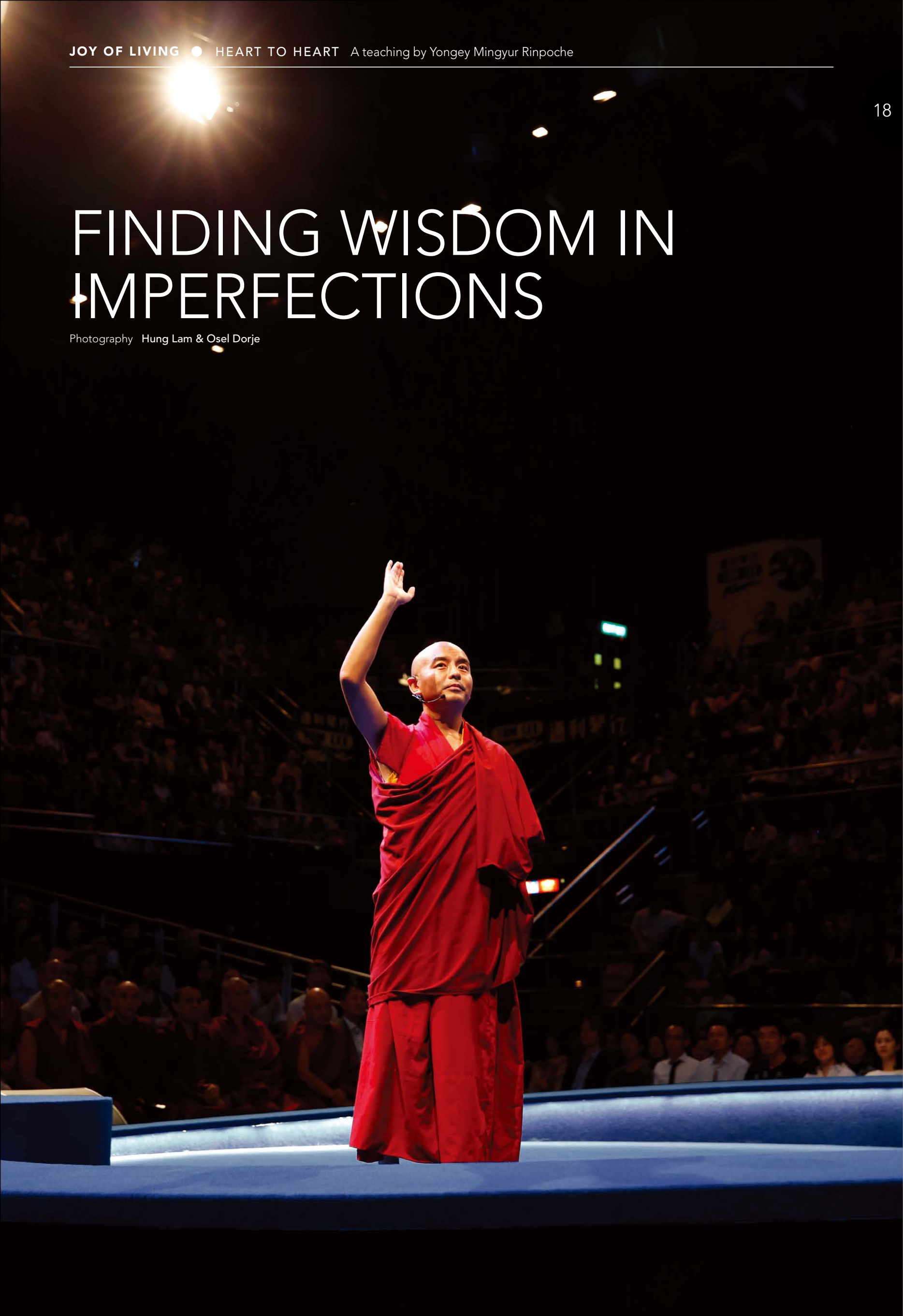
你要如何將覺知帶入生活當中，尤其是當你生氣，傷心或恐慌的時候？不論是什麼狀況，把覺知安住在身體上。好的覺受、痛的覺受或沒有任何覺受都沒關係。只需要覺知它們就好。

你還記得今天的主題嗎？兩隻翅膀，對嗎？一隻翅膀是頭腦——智慧，另一隻是心——體會。我們必須將這兩者結合。你必須相信並認出真正的你和你本具的善。覺知也在這本初善當中。修持覺知要從聲音，身體或感受開始。

下次，如果你感到恐懼的時候，去聽聲音，或慢慢去覺知身體的感受。如果你要發脾氣的時候，去觀察你身體的感受。它們可以成為你的朋友，助你把負面的經歷轉化成智慧。

# FINDING WISDOM IN IMPERFECTIONS

Photography Hung Lam & Osel Dorje



To discover wisdom, we need two things – intellectual understanding and direct experience, says Yongey Mingyur Rinpoche. In this article based on a public talk he gave in Hong Kong in October 2017, he tells us how to develop both, and why they are like the two wings of a bird that wants to fly – both are vital

Welcome. How are you?

Today I want to begin with a question: how can we use the problems in our lives to find wisdom? We may think about our problems in negative terms, but actually problems are precious. They can be our friends. Have you noticed that in our lives, many of our great experiences and knowledge came from obstacles? Think about your own life. Perhaps you've come to this talk because of some problems.

I will tell you how we can find wisdom amid the imperfections and difficulties of human life. Please think of a bird in flight, held aloft by its two wings working together. Like birds, we also have two “wings”, which can lead us to wisdom: one is intellectual understanding, which engages our head. The other wing is direct experience, which engages our heart.

The head and the heart – one of these is not enough; you need to engage them both. Where shall I begin?

Let's begin with the heart, which is related to direct experience. Unlike the head, the heart does not ask questions about our experiences, such as why, how, what. Direct experience is related with meditation, so I will teach you about meditation.

The essence of meditation is awareness. Awareness means “to know”, and this means knowing what you are feeling, what you are thinking, what you are doing. Know that you are breathing, know that you are seeing something,

know that you are hearing something – this is awareness.

Please raise one of your hands. Do you know that you are raising your hand? That is awareness.

Hold your hands out [arms extended in front, palms apart but facing each other], join them together and rub. What do you feel? Warmth. That feeling of warmth is awareness. Now keep your hands apart, and what do you feel? They're cool, right? That sensation of coolness is also awareness. Or do you feel your hands tingling? That, too, is awareness.

We are going to practise meditation together. First, I will teach you the preparation, then we will meditate. The preparation begins with keeping your spine straight. Don't worry about your thoughts; let them come and go, don't try to block them.

Now, please close your eyes and listen to this sound. [Rinpoche strikes the singing bowl]

Did you hear the sound? Good. That completes our preparation for meditation. Now I will teach you the very important practice of meditation. Here I have a big secret for you: meditation is ... what you just did.

### Don't get lost

When you listened to the bell – that was meditation. Why? Because your mind was listening

as well as your ears. However, it would not be meditation if, while your ears heard the bowl, your mind drifted to thoughts of *bo lo bao* [pineapple bun, in Cantonese]. Stray thoughts of *bo lo bao* would be no problem, however, as long as your ears and mind remained on the ringing of the bowl.

If your ears hear the sound but your mind forgets to listen, and goes to the restaurant and is enjoying *bo lo bao*, that's what we call being lost.

So don't get lost. But also, don't focus so strongly on the sound that you shut out every other thought, emotion or sensation. As long as you remain aware of the sound, then we don't care what other thoughts may come – *bo lo bao*, yesterday's work, tomorrow's plan.

Let's practise together again. Keep your spine straight, close your eyes and relax your head. Relax your neck and shoulders. Relax your back, relax your stomach, and arms and legs. Now listen to the sound. [Rinpoche strikes the singing bowl]

Slowly open your eyes. And continue to relax your body and mind.

At its heart, meditation is about awareness. Those who say they know awareness do, in fact, know what awareness is. Those who say they don't know, they know that they don't know – and that is also awareness. Those who are confused, if you know you are confused – then that is awareness, as well.

Actually, we all have awareness. It is with us all the time. Awareness is always free. Confusion cannot obscure awareness. Ignorance cannot obscure

awareness. There are no obstacles to awareness: it is always free and always present.

Do you believe it? If you don't, and you know that you don't, that's also awareness.

Awareness is always there. If you raise your arm and point your finger upwards, there's space, right? Point it backwards, there's space. Point it sideways, also space; down, also space. No matter which direction your finger moves, it is always in space.

Our awareness is with us all the time, no matter how many thoughts you have, how many emotions you have, how much confusion you have, it doesn't change awareness. Awareness is nice. Awareness is awesome.

But there's one problem – we don't recognise our own awareness. This is like having one kilo of diamonds in your home, but not knowing they are diamonds. Instead of knowing you possess a fortune in gems, you may be feeling poor, perhaps even homeless.

Our awareness is like those diamonds – precious, free, pure. You all have awareness, but you don't recognise it. If we don't recognise our own awareness, then the qualities of awareness cannot manifest for us. We are lost in our thoughts and emotions.

The whole purpose of meditation is to recognise awareness and to maintain that recognition. That is the meaning of meditation. As you become more and more familiar with your own awareness, you become more free, more happy, more flexible.

That was the first part, concerning the heart. Now, the head.

## Recognise your own goodness

How do we find wisdom in imperfections? We need to do two things: try to find wisdom in our lives; and try to find wisdom in our specific problems.

The first step towards finding wisdom in our lives is to recognise the many good qualities within us, and the many good things happening around us. Normally we don't see these things.

Remember, if we don't know we possess diamonds, then the diamonds cannot benefit us. You all have lots of diamonds in your lives: you have awareness, love, compassion, wisdom, capability, skills and power. Normally, however, we don't recognise this and we don't believe it. Me too – when I was young, my father told me about this but I didn't believe it.

This is because humans tend to focus on the negative rather than on the positive. Researchers find that people generally will exaggerate the negative traits they have and ignore the positives. We find that the media is like this as well, focusing on bad news because good news is not so special. For example, researchers tell us the level of violence in the world today is at the lowest point in human history. Yet this is hard to believe because we are focused so much on negative news and events.

There is much to be gained by changing our focus to the good. Scientists have found that youngsters perform better in tests if they believe they are smart.

It is so important that we recognise our good qualities, the goodness around us and within us. The more you recognise these things, the more you will strengthen your own happiness, compassion and power, and discover new talents and skills.

Now, here is an exercise for you. Please write down five things that happened to you today which you appreciate, and for which you are grateful. Take five minutes to write them. [Five-minute pause]

How many of you found five things to appreciate? If you didn't, let's do it together.

First, you are alive, right? Being alive is wonderful and amazing. To have this brain, this heart – it's fantastic. And we can breathe – that's like magic. So appreciate that you are alive and that you have this breath. That's already one.

Next, appreciate that you have eyes and ears, that you can see and hear – that's wonderful. Appreciate also that you have some friends. If you've had dinner, appreciate that as well. It's wonderful. And did you wash the dishes? That's wonderful too.

## Control Freak and Worry Freak

I will tell you a story about a married couple who came to ask me for help in solving a problem they had. They were always arguing, even about small things. I think they were expecting me to perform some magic because I wear the red robes and have a shaven head. I told them I could not perform magic, but I could suggest an exercise for them to perform every day: positive talk. I told them to set aside 30 minutes each day to talk about the positive things they appreciated in the other person.

A few weeks later, they came back and said 30 minutes was too long. They had tried but could not do it. So I gave them a "discount" – just five minutes of talk would be enough. They happily accepted the suggestion, went away, and I didn't see them for a year.

After that year had passed, they returned to thank me. They said the five minutes of positive talk changed their lives. They had started with five minutes, and gradually the conversation became longer and longer. In the end, even 30 minutes was not enough! They found many good things within each other to talk about. Those good things were there all along, of course, but they didn't recognise them. Now they had become a solid couple, and when problems arose they could accept and deal with them.

Their main problem was that the husband always wanted to control things and the wife was always worrying. But they learned to accept each other, used humour, and made up names for each other. The wife called her husband a "control freak", and the husband called the wife a "worry freak". They joked about their problems. For instance, when the husband returned home, he would announce as he walked through the door, "The most powerful person in the world is coming!" Then they laughed. Isn't that wonderful? They changed their life by focusing on good qualities.

So, when you go back home after this talk, continue to do the writing practice every day. Write down five things in your day to be thankful for. If you do it every day, it will change your life.



“ Awareness is always free.  
 Confusion cannot obscure awareness.  
 Ignorance cannot obscure awareness.  
 There are no obstacles to awareness:  
 it is always free and always present.  
 Do you believe it?  
 If you don't, and you know that you don't,  
 that's also awareness ”

### A snowstorm in the mountain

Now, how do we use our specific problems to find wisdom? I will tell you about a serious problem that changed my own life. When I was young I had panic attacks, even though I grew up in a beautiful environment in the middle of the Himalayan mountains in Nepal. In front of my house was the eighth highest mountain in the world, Manaslu. Every morning, the sunlight radiated from the top of the mountain, and the golden light came down to touch the whole valley – it was amazing.

And my entire family were meditators. My father, grandpa, grandma – they were all meditators. When they meditated, they were just like mountains – calm and peaceful. So I had a very nice family.

But I was not like a mountain; I was more like a snowstorm in the mountain. I had a lot of fear. I was afraid of strangers; I slept badly; I had headaches and during an attack my heart would beat very fast. I looked for solutions without success. I tried to forget about my panic, but that didn't work. I played with my friends, but that didn't help.

When I was nine years old, after about two years of panic attacks, I thought maybe I should learn to meditate. My father taught me meditation.

At first I was a lazy boy: I loved the idea of meditation, but I didn't like the actual practice.

When I was 13, I thought it would help if I went into retreat. So I asked His Eminence Tai Situ Rinpoche, the head of our monastery, if I could join the traditional three-year retreat. He kindly agreed.

I was very happy at first. I thought my laziness would not bother me again. But, surprisingly, laziness came into the three-year retreat with me. Not only that, but my laziness and my panic became good friends. So my panic grew worse.

I thought then I really needed to practise meditation. So I meditated and tried to get rid of my panic. “Panic, get out! Peace!” But panic didn't want to listen.

In the end, I remembered that my father taught me that my awareness was greater than my panic; greater than my emotions; greater than the monkey mind. I accepted my panic, and I simply watched it. A while ago you listened to the sound of the prayer bowl, and the sound became the object of your meditation, your awareness. That was what I did with my panic: I kept my awareness on it.

As I watched my panic, it began to break down into a lot of sensations in my body, around my stomach and in nerves and muscles. I watched

them. There were also images and voices. I realised that my panic was like shaving foam: it looked as solid as rock from the outside, but was full of bubbles inside.

If you see the river, you are out of the river. If you fall into the river and are carried by it, you cannot see the river. Similarly, if you see the panic, you are out of the panic. The panic might be there – the symptoms are still there. But it becomes support for your meditation.

The symptoms of panic were becoming supports for my meditation. Panic itself was becoming my friend.

This made me very happy. After that, when the panic came, it was quite exciting. Boom boom boom – the sensations and images came... but I was laughing! I saw that my awareness was indeed greater than panic. Only then did I really believe this. I thought, “Wow, this is amazing, why did my father not tell me this when I was young?” I asked my father, and he said “I told you from the beginning”. Actually, yes, he told me, but I didn't believe him at the time.

In this way, panic helped my life. Because of my panic, I am now here standing in front of you, sharing this meditation experience. Panic became my teacher, my best friend. But, within a few weeks, my panic said bye bye and left me.



“ The whole purpose of meditation is  
to recognise awareness  
and to maintain that recognition.  
That is the meaning of meditation.  
As you become more and more familiar with  
your own awareness, you become more free,  
more happy, more flexible ”

However, I still have many other, similar friends in my life, because life is full of problems. This is why I say you can learn from problems; problems help you grow.

### A way over the wall

I told you before that we all have great qualities within us, right? The problem is, we don't recognise them. But we can learn to recognise them from three things.

One, from education. We study and learn.

Second, from experience. Was there ever a time when you thought you could not do something, but you tried anyway and in the end you did it? By trying, you gained experience, and you surprised yourself by achieving things that once seemed impossible.

Third, you will find the good qualities within you when you are facing problems, when you have big obstacles in front of you. Because then you will use your intelligence, wisdom and capabilities. When I was young, my father told me that if we lost our way going somewhere, and reached a huge wall that blocked our progress, we should take off our backpack and throw it over the wall. If we do this, then it forces us to cross the wall. We resort to our inner capabilities, and find that we can get across after all.

So problems are good if you see them as your teacher and friend. You can learn from them, and grow in wisdom. But finding wisdom does not mean all our problems disappear. We will still have problems, but the important thing is to accept this aspect of life.

### The two wings

Do you remember the story of the married couple? Remember the names they gave each other: control freak and worry freak. Knowing such wisdom and having some experience in meditation may not change your life tomorrow – although you may already be changing in small ways. You will still fail, but failure is the mother of success. The husband sometimes fails, the wife sometimes fails. But they accept that, and they put humour into it. It's not easy to change some personalities, but our lives become much better through awareness: accepting problems, talking about them and trying to change.

When you are angry, do you know you are angry? Normally we realise it only after we become angry. But if you know you are beginning to get angry, you can bring awareness to it, and awareness brings freedom: now you have a choice of whether to get more, or less angry. Without awareness, it won't help even if you tell yourself: "I will not get angry in the office tomorrow. Yesterday I shouted

at someone; today I am not going to do that. I am going to be a very nice person and put a smile on my face." In the morning, you go to the office with a big smile on your face. But five minutes later, it may be gone.

Continuous awareness gives you power. "OK, now I am getting angry again" – just watch the anger. If you continue to watch, as the sensations of anger come, you will not lose control.

How do you bring awareness into your lives, especially when you are angry, depressed or in a panic? Bring awareness to the body, and feel the sensations in your body, whatever they may be. Good sensations, painful sensations or no sensations – it doesn't matter. Just be aware of them.

Do you remember the main topic today? Two wings, right? One wing is the head – wisdom. The second wing is the heart – experience. We need to join these two together. You need to believe, to recognise who you are, your innate basic goodness. And awareness is part of this basic goodness. To practise that awareness, begin with sound, your body, your feelings.

The next time you feel fear or some other negative emotion, try to become aware of the sensations in your body. If you feel that you are becoming angry, watch the sensations in your body. They can become your friends, helping you to turn a potentially negative experience into wisdom.



# 步向大平等捨

## THE PATH OF EQUANIMITY



在起起伏伏的人生中，  
不論面對厭惡或喜愛的事物時都能處之泰然，  
就是智慧的開始。  
平常心帶給我們清明，有助於我們處事妥當，  
並開始洞見自己與他人相同之處。  
禪修的精要是認出覺知，面對任何念頭與情緒都不帶評論，  
而這樣的練習正好幫助我們建立平常心

Amid life's ups and downs, the ability to remain calm  
in the face of both bricks  
and bouquets is the basis of maturity and wisdom.  
Composure brings clarity, which helps us make better decisions  
and see the simple truth that we are more alike than we think.  
The practice of meditation,  
in which we first learn to recognise our awareness of thoughts  
and emotions without judgment,  
is one way of cultivating equanimity

回首前塵往事，我可以看到當時最大的障礙就是：我以為禪修可以幫助我除掉不喜歡自己的那部分。我真心期待禪修可以帶領我達到快樂平和的心境，而恐懼害怕從此再也無法碰觸到我。然而父親指引我的方式卻出乎我意料之外——他要我知道解脫痛苦的唯一方法就是迎上前去；全然覺醒的道路就在於用完全以及無條件的愛去體驗每一個當下，不管它是快樂的或是痛苦的……我父親在最初的幾年教我：只要對豐富多彩的當下隨緣敞開自己，我們就會體驗到每個念頭、每個感覺，而這個體驗本身就是自心光明本質的展現。就覺知而言，沒有哪個念頭或情緒比較好或是比較壞，它們都是自心無限潛能的展現。

明就仁波切，2010 年的新春祝福

Looking back, I can see that my biggest obstacle at the time was that I thought of meditation as something that would help me get rid of the parts of myself that I didn't like. I sincerely hoped that meditation would lead me to happy, peaceful states of mind where panic and fear could not touch me. Yet what my father was leading me to was much more radical than that: He wanted me to see that the only way out of suffering is to move toward it; that the path of true awakening lies in experiencing every single moment, whether pleasant or painful, with complete and unconditional love... What my father taught me in those early years was that when we simply let be and open ourselves to the richness of the present moment, we experience every thought, feeling, and experience as an expression of the mind's luminous nature. From the perspective of awareness, no thought or emotion is any better or any worse than another. They are all manifestations of the mind's infinite potential.

Mingyur Rinpoche, Losar greetings in 2010



攝影 Photography 方慧琳 Joyce Fang

佛教禪修中的每個技巧，終究是在增長悲心。每當你看著自己的心，你就不可能看不到周遭人跟你的相似之處；當你發現自己渴望快樂，你就不可能看不見別人也有同樣的渴望；當你清楚看到自己的恐懼、瞋恨或厭惡，你就不可能看不見別人也有同樣的恐懼、瞋恨和厭惡。這就是智慧——這不是從書本上學到的，而是從自心的覺醒而來，也就是認識到我們跟他人以及喜悅之路的關係。

明就仁波切，《你是幸運的》，275 頁

Every technique of Buddhist meditation ultimately generates compassion. Whenever you look at your mind, you can't help but recognise your similarity to those around you. When you see your own desire to be happy, you can't avoid seeing the same desire in others. And when you look clearly at your own fear, anger, or aversion, you can't help but see that everyone around you feels the same fear, anger and aversion. This is wisdom – not in the sense of book learning, but in the awakening of the heart, the recognition of our connection to others, and the road to joy.

Mingyur Rinpoche, *Joyful Wisdom*, Page 269



攝影 Photography 洪強 Hung Keung

對平等捨重大的障礙是執著，偏愛喜好並沒有錯，咖啡和茶、陽光和雨露，問題出在我們堅持不放下自己沒有的東西。

明就仁波切，《帶自己回家》，248 頁

The critical obstacle to equanimity is attachment. There is nothing wrong with preferences. Coffee versus tea. Sunshine versus rain. Problems arise when we stay stuck on what we can't have.

Mingyur Rinpoche, *Turning Confusion into Clarity*, Page 216



認識「苦」幫助我們從「苦」中解脫。當我們誠實的面對痛苦，「苦」掌控我們人生的強大力量會減弱，而認為「苦」是壞消息的想法，也會轉變為「苦」是解脫的好消息。當我們放下的執著和投射越多，消融的痛苦越多；消融的痛苦越多，我們的真實本質就越會展現。我們存在的基礎本質——它不曾更現前，也不曾缺失，沒有變大或變小過，不依賴我們的心情和感受決定。它不像股市受外境而升跌，我們經歷的怒火升騰或驚呼狂喜、憂鬱失落或熱情高漲，都從心現前的平靜清明中生起，也消失在同樣的平靜清明中。就這樣，一再的生起、消融，一次又一次。

明就仁波切，《帶自己回家》，30 頁

Recognition of *dukkha* helps liberate us from *dukkha*. When we face suffering honestly, the energetic power that *dukkha* has over our life eases up, and the bad news of suffering transforms into the good news of liberation. The more we let go of our attachments and projections, the more *dukkha* dissolves. The more *dukkha* dissolves, the more our true nature emerges – our fundamental nature of being, which is not more present or absent, for bigger or smaller, depending on our moods and emotions. Our angry flare-ups and our “wow” moments, our depressions and enthusiasms, are all just like waves that arise from the ever present calm clarity of our mind and that disappear into the same calm clarity. And arise and disappear, again and again.

Mingyur Rinpoche, *Turning Confusion into Clarity*, Page 18

# 遇見快樂： 詠給·明就仁波切香港弘法之旅二〇一八

## Encounters with Happiness: Yongey Mingyur Rinpoche's Hong Kong Teaching Tour 2018

授課語言：英語（附設廣東話及普通話翻譯）

各項教學門票將於2018年9月1日（星期六）透過城市售票網公开发售。有關活動其他詳情，請留意 Tergar Hong Kong Facebook 網頁及亞洲德鳴網站的最新消息。

Language of instruction: English (with translation in Cantonese and Mandarin)

Tickets to all events will be available from URB TIX from 1 September 2018 (Saturday). For more details, please look out for news updates on the Tergar Hong Kong Facebook page and the Tergar Asia website.

### 一。

#### 開心禪工作坊——精華教學 三階：見真（兩天工作坊）

日期 | 10月9日 | 10:30am — 6:30pm  
10月10日 | 10:30am — 5:20pm

門票 | HK\$350（不包午餐）

對象 | 參加者必須完成開心禪一階和二階，  
以及此兩階課程各要求的50小時  
座上禪修練習

參加條件 | 必須全程出席兩天工作坊

### I

#### Joy of Living Meditation Workshop — Essence Teaching Level 3: Awakening Wisdom (2-day course)

DATE | October 9 | 10:30am — 6:30pm  
October 10 | 10:30am — 5:20pm

TICKET | HK\$350 (Lunch not included)

REQUIREMENT |

- I. Must fully attend both days of the workshop
- II. Must have completed JOL Levels 1 and 2 and the 50 hours of formal practice for each level

### 二。

#### 開心禪工作坊——精華教學 一階：靜心及二階：敞心 （兩天工作坊）

日期 | 10月11日 | 10:30am — 6:55pm  
10月12日 | 10:30am — 6:55pm

門票 | HK\$350（不包午餐）

對象 | 對禪修感興趣的大眾，  
歡迎任何宗教或沒有宗教的人士參加

參加條件 | 必須全程出席兩天工作坊

### II

#### Joy of Living Meditation Workshop — Essence Teaching Levels 1 & 2: Calming the Mind & Opening the Heart (2-day course)

DATE | October 11 | 10:30am — 6:55pm  
October 12 | 10:30am — 6:55pm

TICKET | HK\$350 (Lunch not included)

REQUIREMENT |

- I. Must fully attend both days of the workshop
- II. Anyone with an interest in meditation is welcome.  
Open to people of all religious faiths and those with no religion

### 三。

#### 公開講座：四聖諦（兩場）

日期 | 10月13日 | 2:30pm — 5pm（上場）  
10月14日 | 2:30pm — 5pm（下場）

門票 | HK\$50、HK\$20（兩場分開售票）

### III

#### Public Talk: Four Noble Truths (2 sessions)

DATE | October 13 | 2:30pm — 5pm (First session)  
October 14 | 2:30pm — 5pm (Second session)

TICKET | HK\$50 & HK\$20  
(Tickets for each session are sold separately)

### 四。

#### 公開講座：你真的想要快樂嗎？

日期 | 10月13日 | 7:30pm — 9:15pm

門票 | HK\$50、HK\$20

### IV

#### Public Talk: Do You Really Want to be Happy?

DATE | October 13 | 7:30pm — 9:15pm

TICKET | HK\$50 & HK\$20

### 五。

#### 公開講座：覺知的力量

日期 | 10月14日 | 7:30pm — 9:15pm

門票 | HK\$50、HK\$20

### V

#### Public Talk: The Power of Awareness

DATE | October 14 | 7:30pm — 9:15pm

TICKET | HK\$50 & HK\$20

遇見快樂

ENCOUNTERS  
WITH  
HAPPINESS:

YONGEY  
MINGYUR  
RINPOCHE'S  
*Hong Kong  
Teaching Tour  
2018*

9—14/10

伊利沙伯體育館  
Queen Elizabeth Stadium

查詢 ENQUIRY | 2566 1699  
FACEBOOK | tergarhongkong



Tergar

主辦單位 ORGANISER  
德鳴香港禪修中心  
Tergar Meditation Centre Hong Kong

合辦單位 CO-PRESENTER  
亞洲德鳴基金會  
Tergar Asia Foundation

[tergarasia.org/hongkong/tour2018](http://tergarasia.org/hongkong/tour2018)

詠給·明就仁波切

香港弘法之旅二〇一八

# JOY OF LIVING

MAGAZINE  
Summer 2018  
ISSUE 13



攝影 Photography 倪鷺露 Lulu Ngie

顧問 Adviser

雅諦喇嘛 Lama Yadie

編輯 Editors

陳旨均 Chen Zhijun, 何曼盈 Tina Ho

文字編輯 Copy editing

陸寶玉 Renza Luk, 徐葆倫 Michelle Tsui,  
馮光至 Nomis Fung, MM Thomson

美術總監 Art direction

林偉雄 Hung Lam

設計 Design

倪鷺露 Lulu Ngie

封面攝影 Cover page photography

倪鷺露 Lulu Ngie

分發 Distribution

陳麗容 Anna Chan, 何奕華 Raymond Ho,  
袁文聰 Yuen Man Chung

出版 Publisher

德鳴香港禪修中心

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

Facebook: [www.facebook.com/tergarhongkong](http://www.facebook.com/tergarhongkong)

鳴謝本期的印刷贊助

The printing of this issue is sponsored by  
**Pressroom Printer & Designer Ltd**

請參閱雜誌的臉書網址查詢雜誌的派發地點：

For a list of the magazine's distribution points,  
please visit the magazine's Facebook page:

[www.facebook.com/JOLmagazine/](http://www.facebook.com/JOLmagazine/)

我們歡迎您的意見、提問和分享：

We welcome your questions and views:

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

2018 年夏季號 第十三期

版權所有 · 翻印必究 © 2018 All rights reserved