

# JOY OF LIVING

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# JOY OF LIVING

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## 編者話

# EDITOR'S NOTE

陳旨均 Chen Zhijun

眼見耳聞別人被繁重的工作壓得喘不過氣來，二十歲的大學生林家齊（Jacqueline Lim）難免有些擔心。在這期的雜誌裡，念媒體通訊系的家齊說：「一位已經在媒體業工作的朋友常常跟我說他有多忙。我聽了也有點害怕。」

但她接著補充：「不過我相信只要對工作有熱忱，忙也是值得的。」聽了這句話，你是否心裡在想：「開始上班之後妳才知道……」？

畢竟我們許多人從事著與理想相差甚遠的工作——有些人不知道自己也要甚麼；有人或是得不到自己夢寐以求的工作，或是得到了，卻發現工作原來如此沉悶，工資福利如此單薄，老闆同事如此難相處。家齊所說的熱忱，只是年輕人面對未來，一種自然但不切實際的憧憬——你可能是這樣的吧？其實不然。

在這期的封面故事裡，我們訪問了三位樂於忙碌工作的香港人。他們來自不同的家庭背景，從事著不同的行業，在工作上面對著不同的挑戰，但他們有一個共同點。那就是，遇上問題的時候，他們都願意變通地面對它。換句話說，他們不介意改變自己，進而嘗試解決問題的方法。有趣的是，往往一個思想的改變、一些行為上的調整就足以把一些以前看似難以改變的局面扭轉。

他們的經驗提醒我們，生活上的各種問題往往不如我們相像的如此實在、不可動搖。同樣的，我們對自己的認知也可能僅是一籬子的觀念，因為長久不變，使它們看似真實。禪修大師詠給·明就仁波切在《你是幸運的》一書中，敘述了一個尋找金塊的故事。那金塊被掉入了泥巴裡，埋藏了好幾個世紀後，看似是一塊普通的石頭。尋金的人如果沒有察覺，就因此錯過了。

用佛家的理解，那金塊就像是我們那完整、良善、完全健好的本質；那泥巴就是我們對自己和對環境認知上的錯誤觀念和執著。「上百年的泥土無法改變金的本質，就像煩惱也無法改變我們的基本本質，」仁波切寫道。這期的雜誌節錄了他的見解：要把泥土擦掉，我們需要學會觀察和熟悉自心的操作。

這種直觀自心的練習就是禪修。它的益處不限用於有宗教信仰的人。中文大學教授黃仰山醫生在雜誌裡的一篇專欄寫道，不少的醫學實驗證明禪修——或稱靜觀——對於治療精神疾病很有效。它不但能幫助我們建立承受精神壓力的能力，有些研究更發現禪修能提升身體的免疫能力。

我們若要學會如何在繁忙的職場上面對壓力，就要明白怎樣處理人際關係，學會如何與人共事。在這期的訪談裡，常駐在印尼德噶雅加達禪修中心的歐瑟喇嘛分享了他在印尼兩年的學習。在他的帶領之下，中心的禪修課程變得豐富，義工團體日漸壯大。他說，面對困難要堅持，但首先要明白自己努力的動機。要建立一個有共同理念的團體，就需要和大家不斷的互動溝通，從而減少誤解和建立信任。

成功溝通的要訣不只在於我們是否說得清楚，也在於我們能否聽得明白。在一篇談溝通的文章裡，我們探討聆聽的重要性。與人相處之道上，我們需要諒解彼此的感受和思想。這種同理心不但有助予我們交談達成共識，也可以把人與人之間的交流變得充實、愉快。

Stories about the long hours and heavy workload of working life can be off-putting. "I'm a bit worried," 20-year-old communications student Jacqueline Lim acknowledges in this issue of the magazine, after hearing one too many complaints about the hectic pace of work in the media business.

"But," she then adds, "I believe that if you have passion for the job, then it's all worth it." Are you now thinking, "Just wait till she starts working..."?

Those of us who didn't after all get the job we wanted, or who got the job but now find the work boring, the pay too low, our employer uncaring and/or our colleagues hard to get along with, may be inclined to dismiss Jacqueline's enthusiasm as youthful idealism. Our cover story on work finds out why we needn't.

We interviewed three people who worked hard at their job and found it invigorating. They faced different problems at work but took an approach to solving them that is interestingly similar – that is, they tried to change what they didn't like by changing themselves first. Often this meant seeing things from another point of view, which led them to act differently, thus transforming the circumstances of their work that once appeared limiting.

Their experience reminds us that our problems usually aren't as unchangeable as they at first seem. Similarly, our ideas about ourselves that appear rooted in reality are often wrong. In his book *Joyful Wisdom*, the meditation teacher Yongey Mingyur Rinpoche tells an old story about a piece of gold that lay buried, for centuries, in a field of mud. As a result, a man who went looking for gold failed to see it for what it was. According to Buddhist understanding, the gold is our essential nature of being whole, good and well; the mud is our "misperception and fixations" about ourselves and our environment. To get rid of the coat of filth, we may start by observing our thoughts, feelings and sensations, the Rinpoche says in an excerpt reproduced in this issue.

This observation of our mind is meditation, and it's useful not only to Buddhists. As Chinese University professor Dr Samuel Wong writes in his column about the science of happiness, mindfulness training has been shown in research after research to provide a sturdy support for people under mental stress, while some studies suggest it can also boost our immune system.

At work, there's more we can do to deal with stress, particularly the stress that results from conflict and miscommunication. Two articles in this issue relate to the challenge of working with others.

In an interview, Lama Osel, the resident teacher at the Tergar centre in Jakarta, shares his experience in building a community of meditation practitioners within just two years of his arrival in the Indonesian capital. As he tells it, building a team that serves a common purpose requires perseverance and clarity – we must be clear not only about our own motivations, but also clear in communicating them to others.

Speaking clearly is only the half of it, however. We find out in an article on communication that listening to others is just as important if we want to reach an understanding with them. This means paying attention to not only what people say, but also how they feel and think. In other words, seeing the other as a person *just like us* will help us engage in conversations that are not just effective but also deeply enjoyable.

# 享受工作

文字 陳旨均      翻譯自英文版本 馮光至      攝影 林偉雄



## 繁忙的都市生活無論有多緊張， 每日遇上的問題有多惱人， 我們總有辦法面對——只要我們願意嘗試改變

早前流傳著一則令人哭笑不得的電郵。那是一幅卡通，簡潔地描繪了我們身處社會中，肩負不同工作和家庭責任時難免會有的無奈感。卡通展示了一張看來滿是倦意的白領上班族臉容，標題寫著：「成年人的生活——若你不覺得疲累，你便做得不對。」若你對這幅卡通感同身受，便有不少同路人。

很多香港人都覺得，在社會上謀生似乎會令我們身心受壓，疲累恐懼。但其實不必如此：壓力可能無法避免，但卻不必把我們折磨得像卡通中的男士一樣。

我們週遭有很多人，都能從懊惱的工作中找到真正的意義：一位急症室醫生，在面對極大工作壓力時採取了正確的態度；一位警務人員，態度積極，耐心等待九年，才獲編配到他覺得最合適的崗位。他們的經驗提醒了我們，儘管工作有時好像是一連串永不休止的困難，一旦我們學習到如何去尋找和欣賞它的價值，便可以樂在其中。

### 改變態度

二月份一個蔭涼的早上，我跟三位在香港就業的朋友交談。他們從事的行業壓力極大，和我們一樣，都曾經要應付要求嚴苛的上司、毫不合理的工作期限、無理取鬧的客戶；他們有時也會討厭自己的工作環境，感到停滯不前，又或希望開展新的工作，卻毫無把握，因而感到害怕；有時候，他們更感到諸多困難，令他們透不過氣。

理財投資顧問黃道荅告訴我，竅訣是把難

題逐一處理。「就像吃自助餐，先挑一樣東西吃。」

當然，解決一個難題通常比吃一頓自助餐需要更長時間。對剛退休的高級警司梁立勳來說，實際面對困難的時間是九年。

立勳剛加入警隊時滿腔熱誠；由於他在大學時是修讀經濟學的，也有相關行業的工作經驗，因此一直都預想自己能在商業罪案調查科服務。他說：「我以為我可以選擇自己喜愛的部門，但這是個嚴重的誤解。」

接下來的是一段九年考驗耐性之旅。立勳能跳出樊籬，全賴他以盡責的態度宏觀全局。

他最先獲編配到輪更巡邏，然後經常要派駐到不同的崗位。他自小就夢想成為警察，因此辭職不在他的考慮之列。他的處理方法，是在每次被派駐到自己不怎麼喜歡的崗位時，便咬緊牙關，加倍努力，希望藉此贏得上司的善意與信任。他說：「我的心態是，好吧，我不會給你添麻煩，我會做好這份工；但假若我幫助你達成了你的目標，你是否也會看到我的需要？我認為這是說服其他人真心幫助你的唯一方法。」

九年後，立勳終於獲編配到商業罪案調查科。他深信，遇到自己不喜歡的工作，氣餒而不積極只會弄巧反拙。「這樣，我們的表現通常都欠佳，因為我們悲觀消極。」但他說，只要退後一步，我們便可能體會到，我們的工作可以幫助整個團隊達成一個更大的目標。

立勳能夠跳出自己的框框去思考。瑪嘉烈醫院急症室副顧問醫生梁展新也採取類似方式，結果情況大為改善。

在急症室的首兩年，展新發覺很難心平氣

和。應付病人及焦慮並激動的家人是他工作的一大部份，而且他們幾乎都是首次見面，從未建立過醫療的信任關係。偶爾他努力照顧的病人和家屬也會向他大吵大鬧，那種感受自然是不好的。

有一次，一位兒科醫生給他建議，教他學習忍耐與寬容，這一點建議卻成為了他在事業上的轉捩點。展新的同事告訴他說：「從家屬的觀點看事物吧，你便會懂得如何跟他們的家人交談。」展新過去十年都依賴這種態度去工作，現在居然想不起曾經有跟病人爭吵的經驗。

### 只待嘗試

從我們的閒談中可以清楚看到，享受工作與否並不在於有沒有遇到困難，因為困難人人皆有，不管我們多幸運、多明智，或多富有，都會經歷到面對困難的時候。

你可能會以為，箇中分別大概在於是否懂得如何解決困難吧。原來也不是這樣的，因為我們都知道應該怎麼做，但是我們卻做不到，依然在原地踏步。立勳和展新的經驗告訴我們，我們同樣面對各種壓力，差別在於我們是否願意改變，進而解決問題。

是否能夠成功解決一個難題，運氣、智慧、財力或許有些許作用，但這些特質最終既非必要，也不足以完全解決難題。唯一必要的條件是我們願意作出嘗試，即使最終宣告失敗，至少我們不會後悔什麼都不做。

這也適用於在要鼓起勇氣開展新的事業時。任職怡達理財投資顧問公司副總裁

(associate director) 的道蓉，耗費多年反覆思考究竟成功對她來說是甚麼意義。「有太多規則告訴我們，在工作場所應當怎樣，我們的收入要有多少，以至你應該居住何處等等，這全是一種隱形的洗腦運動。為何我們不嘗試為自己立定規則呢？」

她說，恐懼與貪婪是令很多香港人感到壓力的主因，包括她自己在內。當她決定辭去工作並自立門戶時，她知道首先她必須要成為證監會的持牌顧問。但她一向是個「糟糕的學生」，面對考試難如登天，因此對考取牌照毫無把握。為了鞭策自己，她從銀行保險箱拿出所有珠寶首飾全部戴上，她對著自己心愛的首飾說：「我決意要成功」，並叫丈夫拍照留念。這張照片是提醒她，這次是事業上的孤注一擲的「動力」。最後她真的做到了，在金融界成功為自己插旗。

道蓉從中明白到，如果沒有困難或恐懼，便不會有自我突破的機會。她說：「面對困難，不需要退縮，反而應該鼓起勇氣迎戰。」

## 安住當下

面對恐懼時要採取行動，畢竟這還是「知易行難」。然而生命正是這樣的發生著。在香港生活的亞洲德噶執行長雪樂喇嘛，定期都會為大家分享一些禪修課程，教導我們如何讓自己「生活」在「禪修」中。

他說：「所謂生命，並不是只停留在出生和死亡的兩件事情上，中間還有一大段日子是要走下去的，正因為需要走下去，我們就要勇於親身去經驗每一個階段，並從中學習成長而逐漸讓身心成熟。但是在現今社會中，我們太過害怕嘗試也害怕失敗，於是我們開始了鴛鴦心態——逃避面對困難，更沒有勇氣去經驗自己的生活，但當我們這樣做的時候，其實也錯過了生命。」

要處理恐懼，我們必須學會跟它建立健康

的關係。同樣的，我們也可學習不被困難弄得透不過氣來。對立勳、展新、道蓉來說，除了工作以外，他們還很投入一項自己最感興趣的活動，讓自己有機會安靜地與自己共處——這可能是做陶器、遠足或穿珠鏈。他們說，藉著暫停和煩惱的互動，他們得以喘息，並更清楚自己到底擔憂著甚麼。

很多時候，愈擔心困難，情況便愈糟。然而，儘管我們大部份人都知道這樣會帶來不必要的壓力，要停止擔憂卻並非易事。台灣《健康雜誌》曾經這樣報道：「『我們所擔心的事發生的機率究竟有多少？』仔細研究，你會發現，99%所擔心的事從來沒有發生過，很多是來自自己的想像，而非現實。」

在這時候，簡單的把我們的心「休息」在「現在」，單純的「知道」自己正在面對壓力中——這即是禪修的其中一種——情況會大大有所改變。

研究顯示，禪修有助我們建立自信，面對人生中的高低起伏，包括工作上所遇到的困難。現代人的生活千絲萬縷，而禪修正好的一個原因，就是讓我們的心回到「簡單」，在「簡單」裡我們有能力不被其他事物分心，或者應該說是更專注我們的心，從而提高工作素質。

在一篇談論專注力的文章中，作家瑪莉亞·康妮科娃 (Maria Konnikova) 描述科研人員如何證實「日常生活中類似禪修的思想」可以改變大腦活動，我們的心理狀態因而令我們「更投入世界，而並非抽離」。

此外，日常生活中有很多事物都要求我們專注，而禪修有助我們在這方面處理得更好。她在《紐約時報》一篇文章中寫道，去年有一項關於「在真實世界中一心多用 (multitasking)」的研究。參加者要在工作場所同時處理多項工作，結果，接受過禪修訓練後，情況顯著改善了。她寫道：「在研究結束時，他們不但表示情緒欠佳的情況較少，而且專注力也大大提高了。他們可以更長時間集中處理同一件工作，而轉換工作的次數也較少。」

當我們對自己處理難題的能力更有信心，生活中的壓力便會進一步減低，形成一個良性循環，情況因而不斷改善。

## 承擔責任

一般人都以為，假若我們討厭現在的工作，外邊會有令我們更快樂的工作在等待我們。這也許不錯，但任何長期不滿而不斷轉工的人都可以證實，相反的情況更常發生：根本沒有其他工作真正可以令我們更快樂。

要真正享受工作，我們首先必須明白和接納自己的選擇所帶來的責任——立勳在警隊中便是這樣。

對有些人來說，工作主要是用作糊口，令我們得以養家。但假若我們視這份責任為苦差，壓力與憂慮便會出現。

即使在工作裡，假若我們願意承擔責任，便可帶來微妙且強而有力的改變。雪樂喇嘛說，在他與人共事的經驗中，人與人之間的衝突，很多時候都源於不願意承擔責任。當有人自願承擔工作時，不但可令工作在短時間內達成，更會鼓勵到其他人也自願這樣做。

若我們可以如道蓉、展新、立勳一樣，在工作中找到積極動力，我們便會得到更大力量。這樣，工作便不會令我們身心疲憊，我們也不必在一天工作後千方百計地減壓，在電視機前嘗試「復原」。

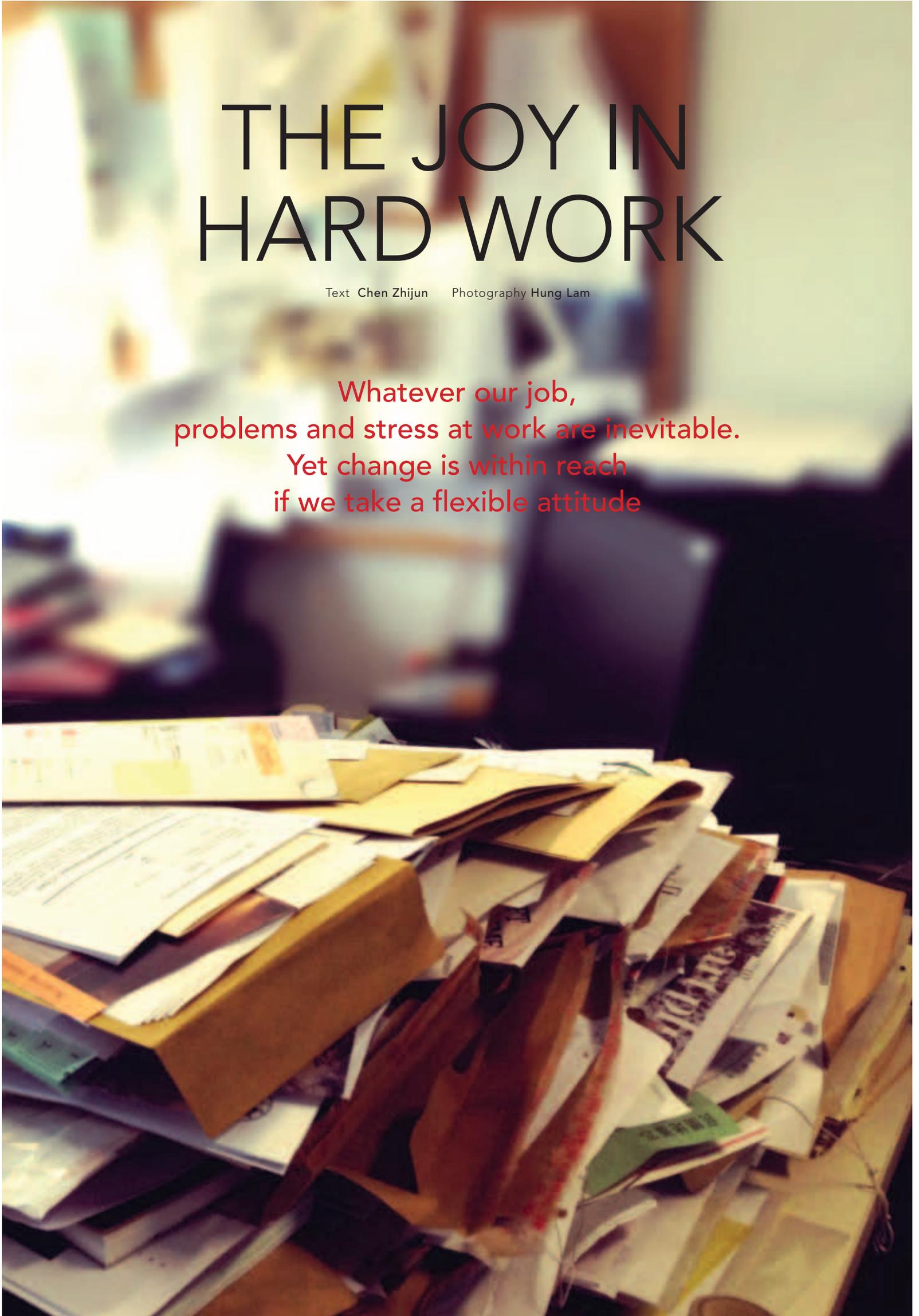
若我們在工作中找到意義，便不用害怕艱苦的工作，反而可以迎接它。雪樂喇嘛說：「工作可能很繁忙，你可能會很疲累。但假若工作本身有意義，你便會樂在其中。」

俄羅斯作家馬克西姆·高爾基 (Maxim Gorky) 說：「當工作是一種樂趣時，生活是一種享受！當工作是一種義務時，生活則是一種苦役。」 (When work is a pleasure, life is a joy! When work is a duty, life is slavery) 讓我們從現在起，可以不再苦中「作」樂。

# THE JOY IN HARD WORK

Text Chen Zhijun Photography Hung Lam

Whatever our job,  
problems and stress at work are inevitable.  
Yet change is within reach  
if we take a flexible attitude



A cartoon that was making the e-mail rounds a while ago neatly captured how we sometimes feel about being responsible members of society. It showed an exhausted-looking white-collar worker, and the caption said: "Adulthood – if you're not tired, you're not doing it right."

If you see yourself in the cartoon, you're in good company. Making a living seems to be a source of debilitating stress and fear for many of us in Hong Kong. But it doesn't have to be: stress may be inevitable, but it needn't grind us down like the man in the cartoon.

All around us there are people who have turned frustrating jobs into work with real meaning. Imagine an A&E department doctor who found the right attitude for coping with the terrible stresses of emergency work. Or a police officer whose positive attitude gave him the patience to wait nine years before being given the position he felt best suited to. Their stories remind us that, while work can seem like a series of unending problems, it can be enjoyed once we learn to see and appreciate its value.

On one overcast morning in February, I talked to three people in high-stress jobs who, like the rest of us, have seen their share of demanding bosses, ridiculous deadlines and frustrating clients. They, too, have had their moments of feeling stuck in a work situation they did not like, or faced the fear of striking out in a new direction with no guarantee of success. And there were times they felt overwhelmed by problems.

The trick, wealth management consultant Doron Huang told me, is to tackle the problems one by one. "Like at a buffet table, you pick one thing to eat first."

## A different perspective

Solving a problem usually takes longer than one buffet dinner sitting, of course. It took nine years, to be exact, in the case of Terence Leung, a

recently retired senior superintendent in the Hong Kong police force.

As an enthusiastic new recruit, Terence had fully expected to join the force's commercial crime bureau, given his degree in economics and some working experience in the industry. "I thought I could choose the department I liked. That was a big misunderstanding," he said.

What followed was a nine-year exercise in patience made possible because Terence stepped back and took a responsible, big-picture view.

He was first assigned to patrol rounds, with constant moves from posting to posting. Quitting was not an option, because being a police officer had been his childhood dream. Instead, every time he was given a posting he didn't like, he gritted his teeth and worked harder at it – to earn his superior's goodwill and trust. "My attitude was, OK, I will not give you trouble and I will do a good job; but if I help you fulfil your goals, will you also see to my needs? I feel this is the only way to get people to willingly help you," he said.

Nine years later, Terence was finally assigned to the commercial crime bureau. The way he saw it, simply feeling frustrated with a duty he didn't like was counterproductive. "Often when that happens, we don't perform well and there's a lot of negativity." But by taking a step back, he said, we can try to understand how our job helps to meet a larger team goal.

Terence was able to think from outside his own point of view. A similar approach made all the difference for Dr Leung Chin-san, an associate consultant at the accident and emergency department at Princess Margaret Hospital.

In his first two years in the department, Chin-san found it difficult to keep his temper. A big part of his job was dealing with patients and their agitated relatives, who were almost always perfect strangers with whom he had no prior doctor-patient relationship. From time to time, he found himself being shouted at by the very people he

was trying to help, which is not pleasant, after all.

The turning point came when a paediatrician gave him some advice that helped him develop patience and tolerance. "He said, 'think about things from the point of view of a parent, and you will know how to talk to parents'," Chin-san said. Taking that approach, Chin-san can hardly recall having a single quarrel with a patient in the past 10 years.

## Just do it

From our chats, it was clear that the difference between someone who enjoys his work and someone who doesn't isn't the absence of problems. Problems are common to all of us, no matter how lucky, wise or rich we are.

The difference isn't between knowing and not knowing the solutions to problems, either, as you might think. Most of us have some idea of what we should do, yet we find ourselves at a standstill. As the experience of Terence and Chin-san demonstrated, the difference is between trying to do something about a problem and not trying. Taking the first step is important.

Luck, wisdom and wealth may play a part in whether we succeed in solving a problem, but these qualities are in the end neither necessary nor sufficient. The one necessary condition is that we try to make a change, often by first changing ourselves – even if we fail.

This can mean finding the courage to branch out on a new career, as well. Doron, an associate director at TTG Wealth Management, spent years trying to define and redefine what success really meant for her. "There are too many rules about how we should look at work, how big your tax bill should be to be considered successful, and where you should be living – it's all indoctrination. How about setting rules for yourself?"

In Hong Kong, she said, fear and greed create unnecessary stress for too many people,

herself included. When she decided to quit her job to strike out on her own, she knew that she first needed to become a licensed financial adviser with the Securities and Futures Commission. But having been a "terrible student", she wasn't at all sure she would pass the test. To push herself, she took out all her jewelry from her safe deposit box at the bank, and let her husband take a photo of her wearing all of it. It was a reminder to herself that this was a do-or-die event for her career. "I was determined to make it," she said. She did, too – on her first try.

Doron learned the lesson that no breakthrough can come without some problems or fears. "When faced with a problem, don't back down, but find the courage to meet it," she said.

### Being with yourself, here and now

Acting in the face of fear is easier said than done, you may say. Yet that is what life asks of us. Lama Sherab, the Hong Kong-based chief executive officer of Tergar Asia, which conducts meditation courses that teach mindfulness in daily life, said: "Life is not simply a stage of existence that separates our birth and death. It's a journey that requires us to have the courage to put one foot before the other, so that we may experience every part of the journey.

"Without experience, we can't learn; and without learning, we can't grow. But today we are so afraid of what may happen if we should try and fail that we back off from experience. We become the ostrich with its head in the sand, trying to avoid the unavoidable problems in life. By doing so, we are backing off from life. We would have lived in vain."

To cope with fear, we must learn to develop a healthier relationship with it. In the same way, we can learn not to be overwhelmed by problems. For Terence, Chin-san and Doron, this meant finding an activity that allows them to simply be with

themselves in a moment of quiet – be it pottery making, hiking or stringing beads to make a necklace. By taking a step back from their troubles, they said, they gained some breathing space, and clarity about what was worrying them.

Often, our anxiety about a problem makes it worse. But while most of us know this to be a source of unnecessary stress, trying to stop our mind from worrying isn't easy. A Taiwanese health magazine once found that up to 99 per cent of what people were worried about simply did not come to pass, and their anxieties were unnecessary.

This is where taking a moment to rest our minds in the present – the practice of mindfulness – can be useful. Research into meditation has shown how it can help people develop the confidence to roll with life's ups and downs – not least those problems we face at work. One way it does this is by improving our ability to dismiss distractions – the bane of our hyperconnected lives – and raise the quality of our work.

In one article on the power of concentration, author Maria Konnikova described how researchers showed that "daily meditation-like thoughts" can change brain activity towards states of mind that make us "more likely to engage the world rather than to withdraw from it".

Further, meditation can help us to better handle the daily multiple demands for our attention. In one study last year on "multitasking in a real-world setting", she wrote in the *New York Times* article, participants who were given meditation training showed marked improvement in how they performed at the various tasks simultaneously thrown at them at work. "Not only did they report fewer negative emotions at the end of the assignment, but their ability to concentrate improved significantly. They could stay on the task longer and they switched between tasks less frequently," she wrote.

And as our confidence in our ability to handle problems increases, this further helps to moderate

the stresses of life in a virtuous circle of positive reinforcement.

### Taking responsibility

It's commonly believed that if we hate our job now, there is one out there that would make us happier. This may well be true, but as the experience of any chronically dissatisfied job-hopper demonstrates, the opposite is too often the case – no other job seems to really make us happier.

For work to be truly enjoyable, we must first understand and accept the responsibility of our choices – as Terence did on the police force.

For some, a job is primarily a means of income, good for taking care of the family. But if this responsibility is seen as a chore, it will create stress and distress.

Even at work, a willingness to bear responsibility can effect subtle but powerful changes. In his experience of working with others, Lama Sherab said, the root of many conflicts between people can often be traced to an unwillingness to take responsibility. But when someone steps up to do the job, not only would the work get done, it would persuade others, too, to step up.

Finding positive motivations for work – as Doron, Chin-san and Terence did – will make it a source of strength, not just something that saps our energy so much that, at the end of the work day, we must find ways to de-stress and "recover" in front of the television.

If we find meaning in our work, hard work is not feared, but embraced. "There may be a lot of work, and you may get tired. But if the work itself is meaningful, you will enjoy it," said Lama Sherab.

As Russian writer Maxim Gorky once put it: "When work is a pleasure, life is a joy! When work is a duty, life is slavery." We don't have to live like slaves.

# 人生 新的一頁 A NEW PAGE IN LIFE

五位在悉尼新南威爾斯大學的學生分享他們對工作的寄望

What do young people want from a job? Five students at the University of New South Wales in Sydney tell us their hopes and fears

採訪／攝影 袁嘉鎰

中文翻譯自英文

Text and photography Charmaine Yuen



Vincent Wong  
18, First year  
Science and Arts

我選擇這個科目是因為我不知道我以後想做甚麼工作，所以想先修一個學士學位再決定。我其實想在大學裡當研究生，但那要看我的學業成績了。不管如何，我覺得選擇工作就一定要選擇一份自己喜歡的。在不同媒體的報道裡，工作通常是被形容為在辦公室裡坐著，是沉悶和無聊的差事。不過我覺得一切取決於自己有沒有選一份自己喜歡的工作。如果選了自己沒興趣的行業，就算讓你賺很多錢，也不會開心。

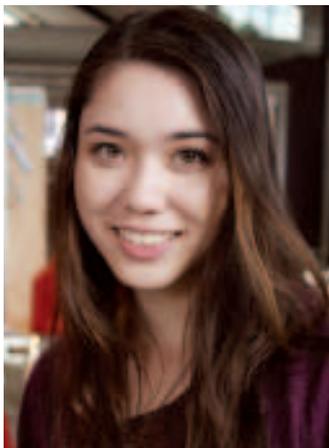
I chose this field of study because I have no idea what I want to do in the future. So I decided I would just get a bachelor of science and arts and see what doors will open for me. I want to be a PhD researcher at a university, but it really depends on how good my results will be. But whatever job you choose, it has to be one you enjoy. The media often depict working as a dull and boring lifestyle, sitting at a desk, but I think it all depends on the job you choose and whether you like the job or not. If you don't like the job, even if you are earning a lot of money, it's bad.



Jacqueline Lim  
20, Third year  
Media and Communication

我在寫作、語文、溝通技巧上的學習還可以，所以我覺得我應該適合從事媒體行業。開始唸書後才覺得不是那麼簡單，在入行前真的有很多東西要學。畢業後我希望找到一個實習工作讓我累積經驗。我想開始工作後，應該會很忙吧——忙著學習不同的技巧、認識不同行業的人、與同行打交道。一位已經在媒體業工作的朋友常常跟我說他有多忙，工作時間長，工作量多。我聽了也有點害怕。不過我相信只要對工作有熱忱，忙也是值得的。有熱忱就一定會成功。

Media was one of the things I could see myself doing in the future because it involved writing, communication and language, and I think I do OK in those areas. But, so far, I have learned that it is not as easy as I thought. There is a lot to learn before you step into the industry. I'll try to get an internship after graduation to gain experience. I expect to be very busy once I start working. I'll probably spend a lot of my time trying to learn new skills, getting to know people in the industry and making contacts. A friend who's working in the industry always complains about how hectic the work is, the long hours and the heavy workload, sometimes ridiculously so. I am a bit worried. But I believe that if you have passion for the job, then it's all worth it. With passion, I think you will be able to make it.



**Lee-Helena Rosolen**

20, Third year

Communication and Journalism

我一向喜歡旅遊和寫作，所以希望以後的工作能結合這兩種愛好。我的理想是在了解一個地方的切身問題後，然後深入報道，讓更多人能夠關心那個社會。在大學這個安全的環境裡，我們的目的就是唸書，很清晰。想到要進入社會裡找工作，我便有點害怕，覺得只有自己一個人，沒有了保障，大有可能連工作也找不到。畢業後我希望能夠找到一份入行的工作，讓我開始認識更多人，建立人脈關係。對於一個記者來說，人脈關係是很重要的。我知道往後還有很多高峯要攀上。

I've always loved travelling and writing, and hope to combine the two in my work. I would like to travel to a new place, uncover some really deep issues and draw people's attention to them. The transition from university to the outside world is scary. In school, you have a purpose in life and are shielded from the rest of the world. But once you take the leap from university to finding a job, you feel insecure because you are by yourself. You might not even find a job. Hopefully I can get an entrance job after graduation and start building a network. Journalism is all about making connections. I know I still have mountains to get across.



**Winnie Kiem**

21, Third year

Commerce (Finance)

很多學生選讀商業系，所以我也跟著試試看。開始之後才發現我喜歡它。這並不是因為這行業能賺錢，而是因為我覺得它很有挑戰性。當金融業的，每天接觸的人很多，需要用自己的判斷去衡量甚麼對公司是有益的，甚麼是對公司有害的。聽說在金融業不容易找到工作。我會努力地嘗試，如果找不到工作，我會進修碩士。

A lot of university students choose to do a commerce degree. That's why I chose to give it a go, and I find myself enjoying it. I like it not because I will earn a lot of money with it. It's because I find it challenging: you have to meet people every day and analyse what is good and what is bad for a company. University graduates usually find it hard to get a job in finance. I will try hard to find a job after graduation. If I fail to find one, I will do a master's degree.



**Paolo Erik Haon Godoy**

23, Third year

Mechatronic Engineering

我從很小就立志要當一名工程師。我喜歡數學，雖然我的數學成績不算優秀，但是我對它就是有興趣，總覺得想多學些。工程系在市場裡不是很吃香，有些專項還有可能不容易找到工作。但是社會裡總是需要工程師吧。一間公司如果要進步，就需要創新，就需要能創新的工程師。我知道有些公司已經開始聘請一些非工程師負責一些簡單的維修工作，所以繼續深造很重要。我想畢業後我會繼續唸書。

I have wanted to be an engineer since I was really young, even before I started school. I like maths. I am not necessarily good at it, but I find it interesting; it makes me want to learn more. I know the engineering field is not a big market, and depending on the course of study, it could be hard to find a job. But engineers are always going to be needed. If a company wants to improve, it needs to innovate, and engineers are constantly innovating. I know some companies tend to hire non-engineers to perform simple maintenance tasks. So it is important to increase our level of knowledge. A degree is not enough. I plan to go to postgraduate school.

# 如何建立團體

採訪 游嘉慧 攝影 葉惠貞



2011年4月，歐瑟喇嘛參加了詠給·明就仁波切在香港主持的十日禪課程，之後便開始跟隨仁波切的教法學習。僅僅一個月後，這位在馬來西亞生長、台灣學習的出家人已經被委派往雅加達，到那裡負責建立和開展德噶印尼禪修中心的活動。

2011年年底，正在興建的新中心完成了，德噶開始定期舉辦開心禪課程。本來只有寥寥可數的幾位義工，也逐漸增加了。到了2012年9月，中心還成立了一個九人小組，負責管理中心的運作，包括翻譯、會計、

行政、學長培訓、推廣等工作。中心在介紹開心禪給其它團體認識的同時，也把握機會跟大學合辦一些青年禪修營，和跟瑜伽大師合作，在中心開辦了一個融合瑜伽體位與開心禪禪修的一些技巧課程。

至本年3月底，德噶印尼禪修中心已經舉辦了十次開心禪第一階課程，以及兩次第二階課程，現在將會定期在每月的第一個星期舉辦開心禪第一階課程。在這次訪談裡，歐瑟喇嘛分享他是怎麼樣在兩年裡建立起一個有共同理念、一起共同努力的團隊。

問：你上了十日禪課程才一個月，就到了印尼工作。你為甚麼會答應這項工作呢？

答：雪樂喇嘛（亞洲德噶的負責人）是我在佛光山讀書的舊同學，我是經他介紹才認識了明就仁波切的。在這麼短的時間，其實沒有真正考慮，也沒有正式答應，只是經雪樂喇嘛的游說，我「半推半就」地來到了這裡。我當時是不太願意的，因為不了解，也害怕陌生的環境。我希望留在香港發展，心想只留在印尼一個月試試吧，如果不適合還可回到香港。結果一個月後，就留下來直到現在。

問：你到印尼後的情況如何？你是如何適應的？

答：當時新中心的地基只打好了一層樓，期間還有很多工程跟進和滙報的工作。剛開始因為文化上的差異，溝通和食物等是有點不習慣的。比如這裡做事情的方法，行事上比起台灣是較慢的。就是知道他們的速度比較慢，就會預留更多時間做每一件事。這方面主要是由自己調整。

對我來說，比較困難的問題是語言。我來到印尼才開始學習印尼語和補習英語。雖然有馬來西亞文之基礎，但在台灣十年已很少用馬來文，而英語也說得不完整。在這裡大家以印尼語溝通，我們上課都要透過翻譯。如果沒有翻譯的話，如何好的課堂內容也不能傳出去了。我以中文授課，由義工翻譯成印尼語。剛開始時，會遇到翻譯員臨時缺席的情況，我們就會即時在場找義工幫忙。倘若這義工翻譯得不好，就表達不出那堂課的內容了。後來我們開始訓練翻譯員，讓幾位義工輪流當翻譯工作。

第二個問題就是尋找義工。中心之前雖然有負責人，大多是仁波切來弘法時留下來的義工和信徒。但這些義工都各自有參加其它道場的活動，仁波切講課結束後，他們就很少回來了。我們就重新開始聯絡那些人，告知他們中心開始辦活動。就這樣一個一個地慢慢找回來了。

問：你原本打算只在印尼逗留一個月，是什麼決心或事情讓你留下來呢？

答：看到這裡的人有需求。像我們第一個月來到這裡辦講座時，便有很多人要求聽聞佛法 and 開示。看見大家學習的熱情，我的身份角色就像當了一座橋樑，讓大家有機會接觸仁波切的教法。

問：面對要辦甚麼樣的活動，你是如何安排的呢？

答：這只能靠經驗了。有時候因為過往的經驗，我們以為已經知道怎樣才算合適。但到了真正推動的時候，才會看到這裡到底需要什麼東西。比如說，上課一開始我們覺得要教導很多禪修內容。但是後來發現同學們覺得已經學過了，來上課的時候希望多些練習，所以我們的課程就調整為加強練習的機會。這裡的學生比較接受這種方式。我的想法是，如果只把自己想要的帶給大家，這裡的人不一定需要。所以要把它調整和重新編排，把它做得更好，這裡的人才真正受用。

問：一個義工團體要如何建立，你可以和我們分享一些方法嗎？

答：我會先把我的理念和做法傳遞出去，相應的人就會來幫助，共同合作。我會向合適的人講解我的想法，令他們清楚知道我扮演的角色是一座橋樑，並且讓大家能夠明確了解仁波切的教學方法。

我跟他們說，我們的義工和別的組織不一樣——我們要禪修。大家來這裡發心做事情，並不是為了自己，也不只是做事情，而是要禪修和修持的。如果我們不修持的話，一遇到煩惱就沒有辦法面對。因為我們都上過開心禪課程，所以要懂得如何運用禪修方法去幫助自己解決問題。以利益眾生的動機做基礎，面對事情時要互相包容。不能只為了個人的利益而做事情——這是我們對義工基本的要求。

問：在印尼有遇上令你想過放棄的困難嗎？

答：去年的四月我曾經有想過放棄，主要原因有兩個：第一是語言，第二是資源。自己的母語是中文，但在印尼，都需要透過英文或印尼文溝通，在還沒有能夠表達的情況下，又要去溝通，難免會有彼此之間的誤解。再者，印尼新成立的禪修中心，硬體設備完成了，就要開始建立軟體。舉例來說，要舉辦一場開心禪，從邀請課程帶領員，尋找翻譯員、播放影帶、做文宣海報、開始招生等等的事情，都需要自己去處理。開始時，在義工人數不足夠的情況下，就會覺得心有餘而力不足。

問：後來怎麼會留下來呢？

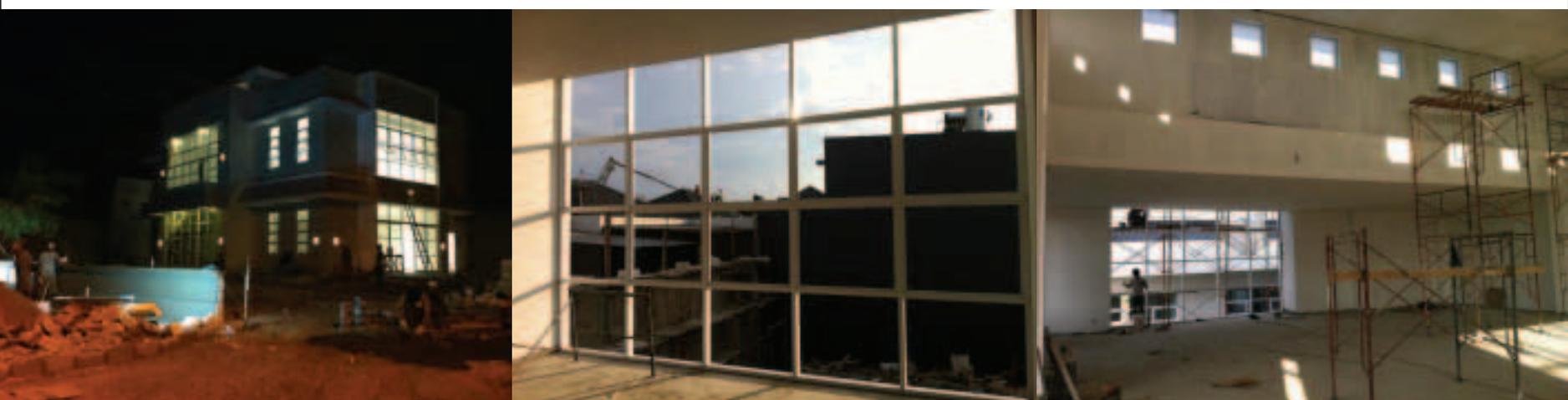
答：那時候雪樂喇嘛問我為什麼要在這裡——為了自己，為了仁波切或是為了眾生？我如果是為了自己，覺得受了一些挫折，可以決定不逗留在這裡。但如果為了明就仁波切、為了幫助利益到更多印尼信徒的話，受一點氣其實沒什麼。後來發現自己成長了很多。其實以往問題主要是缺乏溝通，沒有互動地說清楚。

問：現在中心算是上了軌道嗎？

答：還是覺得不夠成熟，我仍在摸索當中。還有很多事情要辦。比如說義工的素質，或有時候我們學長的數量不足夠。義工之間的磨合上，也有一些事情要面對和處理。我在仁波切的身上真的得到了很多，因此，我希望讓更多人認識他的教學。我帶領開心禪，發現對自己有很大的收穫。例如：授課時要懂結構法，又要懂得怎樣表達出來，令我更注意到自己的表達力和教學技巧等，真正受用的其實是自己。在印尼快兩年了，對自己的評論是有很多改進的空間，跟訂下的目標還有一段距離。

# BUILDING A TEAM

Interview and translation from the Chinese Michelle Yau  
Photographs provided by Tergar Indonesia



An abrupt move to Indonesia may have been the last thing on Lama Osel's mind when his jetliner touched down in Hong Kong in 2011. He had come here to attend a meditation retreat conducted by Yongey Mingyur Rinpoche. Yet only one month after the retreat, at the Rinpoche's request, this Chinese-speaking Malaysian monk – who had spent a decade studying Buddhism in Taiwan – was touching down amid the unfamiliar surroundings of Jakarta.

The culture and food were new to him, as was the pace of work and even the languages. Despite such challenges, Lama Osel has achieved much since taking up his new duties. A new Tergar centre (photos above) was completed at the end of 2011 and a dwindling network of volunteers has been revived and enlarged, energising

Tergar's role in that vast and sprawling city.

In this interview, Lama Osel discussed his experiences in building a community of shared values in Indonesia. Speaking over Skype, he described how a committee of nine, all volunteers, is responsible for the centre's operations, handling translation duties, accounts and administration, leadership training and promotion of events.

The centre now organises the Joy of Living Level I meditation course once every month, and conducts workshops to introduce meditation to other organisations. It has held youth camps for university students, and worked with yoga teachers to pioneer a class teaching yoga asana with awareness training. As of March this year, the centre has run the Joy of Living (JOL) Level 1 programme 10 times, and the Level 2 course twice.

Q: You went to Indonesia just a month after you took part in the retreat. How did you make such a decision so quickly?

A: Lama Sherab [the chief executive officer of Tergar Asia] was my classmate at the Buddhist college, and he was the one who introduced me to the Rinpoche. To be honest, there was no formal agreement to come here. I only said yes in the end because Lama Sherab was quite insistent. I was worried that I could not adapt to life in an unfamiliar environment. At the time, I had wanted to remain in Hong Kong. So I told myself that I would just give it a try, and stay a month in Jakarta. As it turned out, I have been here since!

Q: What did you find after you arrived? How did you adapt to life there?

A: When I got here, the foundation for the new centre was just being laid, and there was a lot of work to do to make sure construction was completed on time. In the beginning, I was not used to the culture and the food here. For example, the working pace here is slower than in Taiwan. But once we understand this, we just need to leave aside more time in our planning. It's all about making adjustments.

Language for me was a major problem. I had to start learning Bahasa Indonesia and tried to improve my very poor English. Although I know some Bahasa Melayu from growing up in Malaysia, I had forgotten much of it after more than 10 years in Taiwan. When I teach here, I speak in Chinese and someone translates it into Bahasa. This means we can't have a class without an interpreter. In the early days, often if an interpreter could not turn up, we had to find someone to help on the spot. This is not ideal, because if the translation is not good, the substance of the lesson cannot be conveyed. Later, we started training volunteers to take turns doing the translation work.

The second major problem was the lack of volunteers. We had quite a few when the

Rinpoche was teaching here. But after he left, the volunteers – who also help out at other Buddhist centres – stopped coming to Tergar. We had to start contacting each of them to let them know the centre's new plans for activities and to get them to come back to help.

Q: You had intended to visit for just a month. What made you stay on?

A: I saw the need here. That first month, we held some talks and quite a few people expressed a wish to hear more about Buddhist teachings. I saw their enthusiasm to learn. I felt like I could be a bridge to introduce people to the teachings of Yongey Mingyur Rinpoche.

Q: How did you decide what activities to organise?

A: You can know only by actually doing it. Sometimes, we think we know how an activity should be conducted. But only when we roll it out do we finally learn what is actually needed. For example, when I started teaching, I thought people wanted to hear about meditation. Only after starting did we realise that many students preferred practice, because they had already read about the methods. So we adjusted the programme. If we insist on teaching just what we want, then it may not be what people need.

Q: Can you tell us how you go about building a team of volunteers?

A: First, I share my goals and motivations with people who seem open to them. I tell them that my role is like a bridge to let more people know about the Rinpoche's teaching methods. I tell them our volunteers must be different from those in other organisations, because we must practise. We are here not only to complete certain tasks, but as a way to practise meditation. We cannot just run away when facing problems; we need to use every difficulty as support for our meditation on problem-solving. Our motivation is to benefit others, so we must learn tolerance. This message is given clearly to anyone who wants to volunteer.

We do things not for our own benefit: this is the basic requirement of our volunteers.

Q: Were there times you wanted to give up?

A: Yes, last April. Mainly for two reasons: language difficulties and the lack of resources. As I said, my mother tongue is Chinese, but here I need to communicate using English or Bahasa Indonesia. So inevitably there was miscommunication, leading to misunderstanding. Lack of resources in the newly established centre was also a problem. After the centre was built, we immediately had to find volunteers to hold the JOL activities. In the beginning I had to be closely involved in every aspect of the work, including finding volunteers for translation, team leading, promotions, video playing, recruiting students, and so forth, so it was really tiring, and I felt a little disheartened.

Q: What made you stay?

A: Lama Sherab asked me why I was here – for myself, for the Rinpoche, or to help others. If I was doing it for myself, then I could leave anytime, no problem. But if I was doing it for Mingyur Rinpoche and to help the people here, then a little hardship is easy to bear. I felt I grew up a lot after that experience, and I find the most important thing is communication. Once you can clearly convey to others what you want and expect, it reduces a lot of misunderstanding.

Q: Do you think the centre is on track now?

A: There is a lot of room for improvement. We need volunteers with a wider range of skills, and more team leaders. I want to tell more people about the Rinpoche's teaching, because I gained so much from him. Indeed, I continue to benefit, as I prepare to give lessons, because I must think through the structure of the Rinpoche's thoughts and how best to convey them to students. After two years here, I feel I still have a lot to learn, and am far from achieving the targets I've set.

# 人的價值

摘錄自《你是幸運的》第十章

攝影 陳惜惜





我們每個人的本質都是完整、良善、完全健好的。不要讓自己習慣性的思考方式導致我們以侷限的觀點看待自己、他人和周遭世界，詠給·明就仁波切寫道

若要斬斷難題，我們需要難題。這聽起來有點奇怪，甚至偏激。不過，佛陀在當時就是一位激進份子，他提出的痛苦療癒計畫，滿不同於當時其他人提出的方法。

小時候，我聽過西藏隱士禪修者的修持傳統——男、女行者經年累月在僻靜的山洞修持，他們能保持長時間的不散亂。聽起來很不錯，不是嗎？無干擾的單純生活，這是開展自心平靜最好的地方，除了一個小細節。

太寧靜了。

獨自住在山洞，沒什麼機會跟念頭、情緒和各種痛苦纏鬥。所以，每隔一陣子，這些隱士禪修者會下山到城鎮和村落做一些瘋狂的事。當地的居民會很生氣，於是就會對他們咆哮，厲聲羞辱，甚至是打他們。對於修行者來說，這些言語、情緒和肉體羞辱的痛苦，卻是禪修的助緣。這些傷害讓內心更穩定，而且更深入的斬斷行者對自身、他人和體驗等本質的層層錯誤觀念。

隨著了悟的增長，他們更深入認識了痛苦和痛苦成因的根本情況，更敏銳的察覺主宰許多人生命的困惑：根植在恆常、獨立和單一信念之下的「自己造作的痛苦」。修行人的心被居民粉碎，行者因而敞開了深層個人的慈悲體驗。

我們多數人都不是隱士禪修者，就某方面而言，其實是很幸運的。我們不需要尋找困難，或跟困難約時間碰面，我們不需要付任何錢給煩惱的念頭和情緒，我們的生命已經被想得到的種種困難給五花大綁了。

我們該如何面對困難呢？我們通常會試圖否定或消滅困難。要不把它們當成「敵人」；

要不就被它們擊垮，當它們是「老闆」。

除了以上的「對抗」或「投降」，其實還有第三種選擇：老隱士禪修者採取中庸之道，運用體驗去開啟智慧、仁慈和悲心的更深了悟。

在佛教中，這個方法就是「以生命為道用」。發現你的生命完全「如是」的狀態——此地、當下。

佛陀療癒計畫的基本目標，並不是要解決或排除問題，而是利用問題作為認出自身潛力的基礎或焦點。每個念頭、情緒和身體感覺，都是讓注意力轉而向內的機會，並且讓我們更熟悉念頭、情緒和身體感覺的起源。

許多人把禪修當作鍛鍊，就像上健身房。「我終於做完了！現在可以繼續我的人生了！」但是，禪修跟生命並不是分開的。禪修就是你的生命。

從某個角度來說，我們一直都在禪修：我們專注在情緒的混亂、煩惱的念頭，以及從我們是誰、我們是什麼與環境的本質等等的經驗中得到結論。這種禪修通常發生得很自然，以致我們沒有覺察到自己正在參與。

將生命帶到修持之道，從無意識禪修的過程，提升到有意識的層次。有許多人，包括我自己，欣然採納這個方法是希望找到立即解決痛苦的辦法。當然，你有可能立刻得到舒緩，但通常不會持續太久。當解脫的感覺消失，你會認為：「佛教沒什麼用。」希望落空的現象滿常見的。

但是，如果我們繼續練習，一開始每天只要花一點時間觀察我們的體驗，然後，延長正式座上禪修的時間，我們會發現佛陀的療癒計畫不只是心理的阿斯匹靈。檢驗念頭、感覺和感官知覺時，會發現其中有一些珍貴的東西。

很久以前，有一位印度人行經一塊泥濘地時，攜帶在身上的金塊不小心掉了。後來這塊地變成倒垃圾和廚餘的地方，這些廢棄物逐漸分解為泥濘，那個金塊就埋在那裡好幾世紀，掩埋在持續增加的泥巴和垃圾裡。

最後，仙人出現了，他告訴一位正在尋找黃金的人：「你看，在那些垃圾底下，埋藏

了一個大金塊。把它挖出來好好利用，看是要做成珠寶或其他東西，這樣才不會浪費這個寶藏。」

這個故事是比喻貪、瞋、癡和從三根本毒繁衍出的各種內心混亂的「泥巴」，經常障礙了我們認出佛性。

上百年的泥土無法改變黃金的本質，就像煩惱也無法改變我們的基本本質。但是，就像一層厚厚的泥土會讓純金塊「看起來」像普通的石頭，同樣的，錯誤觀念和執著也會覆蓋我們的基本本質。我們傾向把自己當作被泥巴覆蓋的石頭。

即使是一小塊純金，淘金客也會努力去掉金塊上的泥土與穢物；同樣的，為了瞥見佛性「金塊」，我們必須擦掉障礙佛性的「泥土」。

對大部份的人而言，這是緩慢漸進的過程。我們需要時間去適應自身本質與現實實相的新穎和不舒服的觀念。要培養更加專注和更少判別的方式，來面對我們的體驗中絕大部份都是無數「自己造作的痛苦」，這需要慢慢來。

一開始，有很多陳年的乾泥巴要去除。我們被推入一個萬事萬物都在改變的地方，每一秒、每個細胞和每顆原子都在改變。我們渴望確定、穩定和滿足。無明、貪著和瞋恨三根本毒，可說是回應這渴望的一套非常基本的模式。我們產生了以自己與他人、主體與客體等二元名詞為基礎的籠統看法。我們用好與壞、愉悅與討厭的特性區分事物，並且賦予事物恆常、單一和獨立的特性。

《阿毘達摩經》中集結了許多典籍，內容詳盡地講述了感知、體驗和行為者之間的關係。這部經典列出貪瞋癡三種根本習氣的各種組合，和再組合之後而產生的八萬四千種煩惱。有好多的泥巴噢！

其中有些組合有緊密的聯繫。過去這些年，我發現要更容易瞭解生命中的困境，可以從基本層面去探索這些特定組合，是如何影響我們看待自己、他人、人際關係以及日常遭遇的各種情況。教導佛性最詳盡的經典之一《寶性論》中，特別列出五種組成體驗的習性。這五種習性阻礙我們認出自己的基本本性，並且

隱藏在讓我們受苦的內心混亂之中。

以現代心理學的名詞解釋，這些習性可稱為「扭曲」或「模式」，我把它稱為「佛性的障礙」，這種認知架構導致我們以侷限的觀點看待自己、他人和周遭世界。歸納和回應內心體驗的這些習性，阻止了我們以自由、清明、智慧和驚嘆的深層覺性——超越了變好、適應良好或正常傳統心理治療模式，去體驗生命。

佛陀的計畫不只是一要讓我們變「好」，他的目標是要我們成佛：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，就像你在大峽谷、黃石國家公園或台北 101 頂樓的觀景台。在恐懼、判別、焦慮或見解介入之前，有一個剎那是直接原始的覺性，它超越了體驗和體驗者的區別。

在《寶性論》中，「佛性的障礙」的梵文和藏文描述都非常冗長。如果要介紹給各位的話，最好是簡化為現代更容易理解的方式。

純就字義而言，第一個「佛性的障礙」就是「懦弱」（下劣心）。深入來說，這個名詞指出了我們根深蒂固的傾向去判別或指責自己，並且誇大認為自己的念頭、感覺、特性或行為有瑕疵。我們認為自己無能、不足或不夠好。

「厭惡自己」是第一個佛性障礙最極端的實例，也就是傾向貶低自己。這些年來，我聽過許多人向我表達類似的心情，雖然他們用不同的名詞陳述，有時候不是用那麼嚴重的字眼。我對其中有些名詞是熟悉的，像是沒有完成目標、氣頭上的行為，因此感到罪惡、羞恥或生氣。

有一些人跟我們談到他們的自卑感，他們對於能否完成一件事不斷地感到疑惑，他們一直貶低自己，不管做什麼都覺得自己不會成功。我也聽過有人談到對自己的表現感到焦慮，他們覺得自己做得不夠好，迫使自己更努力，導致變成了完美主義者或工作狂。我看到同樣的驅動力出現在個人身上，像在一些社交場合，我們會約束自己什麼該做、什麼不該做。我面談過的一些人，他們遇到認識或在意的

## 上百年的泥土無法改變 黃金的本質， 就像煩惱也無法改變 我們的基本本質。

有身心痛苦時，他們就會「怯場」。他們不知道該怎麼辦，而且就像一位女士說，她對「無法抗拒的不愉快」完全不知所措。

沒希望、無助、絕望和其他痛苦的感覺，也跟身體疾病緊緊相繫。舉例來說，憂鬱症是一種心理疾病，大大不同於憂傷或消沉。我和神經心理學和心理學領域的專家談過，引起痛苦的自我批判不斷循環，導致身體疾病的惡化，這也相對增強伴隨身體疾病而來的破壞性念頭和感覺。不管是對酒精、毒品、食物、賭博或其他自我毀滅行為的上癮，也是另一種疾病。我會談過的大部份醫生和心理學家認為，這是一種生理習性，像酒精或毒品，會給予缺乏自信或缺乏與別人互動能力的人，一種不真實的平衡和自信。

內心、情緒的風暴和身體反應的爆發，同樣也會出現在疾病、意外、老化和死亡等等各種自然痛苦時刻。

在五種佛性的障礙中，「自我批判」應該最容易認出，無能、內疚和羞愧等等的念頭和感覺，「存在」覺性的表層。不過，要認出自己對他人的批判心態，也就是第二種障礙，就比較困難了。

第二種佛性障礙，通常被譯為「蔑視比自己差的眾生」（慢下品人），指的是批判自己的另一端，也就是批判他人。狹義的意思，是別人比較不重要、比較無能、或比較不值得幫助。廣義是指我們碰到困難時，習慣責怪別人：「那

個人」總是在阻擋我，那個人完全弄錯、糟糕、固執、無知或有心機。「自我批判」就是無法同情自己，它的另一端「批判他人」，也就是看不到別人的優點，或無法傾聽別人想要表達的話。

最近有位學生跟我抱怨，他的同事老是看不起他，說他壞話，而且在部門裡暗中破壞他的工作。他很生氣，覺得這個同事是敵人，蓄意要破壞他。這位學生只要在工作上遭遇問題，他就責怪是那位「殘酷」、「惡意」和「蓄意破壞」的同事所造成。

就像第一種和第二種佛性障礙，代表了判別的兩端，第三和第四代表體驗本質的兩種相反見解，這兩者也支撐了第一，二種的佛性障礙。

第三種佛性障礙有幾個不同的翻譯：「視非正確為正確」、「視非純正為純正」（虛妄執），或比較寬鬆的講法是「視非真實為真實」。基本上，所有這些名詞意味著我們堅持自己、他人或情境是真實、恆常和本來就存在。以佛教的名詞來說，這種習性就是「恆常主義」——習慣認為體驗是究竟而恆久，而不是暫時的因緣和合。簡單描述這個觀點的就是「滯留」。我們就是我們，他們就是他們，情境就是情境，那個就是那個。

第四個佛性障礙「視真實為非真實」（誹謗真實法），說明了顛倒的觀點：完全否認，或更強烈的說，完全排斥佛性。本來就是清淨、

清晰和自由的本質，聽起來滿不錯的；但是，你心深處卻認為，這不過是夢想、神秘主義的觀點。第三個佛性障礙，就像是把泥巴視為恆常和不可穿透的外層，第四個佛性障礙是認為「只有」泥巴，也可以說是「虛無主義」；不承認自己與他人具有的自由、智慧、能力或潛力。用更口語的說法，我們可以稱之為基本的「盲點」。

第五種，最後一個佛性障礙，傳統上解釋為「過度重視自我」（我執），這是前四種障礙的基礎。如果用現代名詞來說，就是「自我的迷思」——渴望穩定的「我」和「我的」。「我的」情況、「我的」意見——無論是涉及自我判別、判別他人、停滯或盲目，至少反映了不斷轉變體驗的靜止點。我們執著自己的意見、自己的故事情節、自己個人的神話，就像拚命要抓住雲霄飛車的邊邊。

我們經歷的情況，都不是單獨由任何一個佛性障礙造成。五個障礙共同合作，就像一群獨裁者組成聯盟共同發號司令，不過這裡指的並非地理上的，而是內在的疆界。

當然，我們會經歷生命中的改變和挑戰。但是，如果我們去觀察自己看待事物的方式，有一些奇妙的事將會發生。障礙我們潛能的泥巴層，將成為肥沃的土壤。其中的智慧、慈悲種子會被喚起、紮根和發芽。佛性的障礙，會成為佛性的「突破」。

# OUR NATURE OF GOLD

An excerpt from *Joyful Wisdom* Chapter 10  
Photography Wong Maye-E

**All of us are essentially whole and good. Don't let our mental habits lock us into a limited and limiting view of ourselves, others and the world around us, Yongey Mingyur Rinpoche writes**

To cut through problems, we need problems. That may sound a bit strange, even radical. But in his day, the Buddha was a radical who proposed a treatment plan for suffering that differed in many ways from the options offered by some of his contemporaries.

I remember as a child hearing about a tradition among hermit meditators in Tibet – men and women who spent months and often years in isolated mountain caves where they could practise for long periods without distraction. Sounds nice, doesn't it? A simple life without disturbances and a perfect situation in which to develop peace of mind – except for one small detail.

It was too peaceful.

Living alone in a mountain cave doesn't present many opportunities to grapple with disturbing thoughts, emotions, or other forms of *dukkha*. So every once in a while, these hermit meditators would come down from the mountains, enter a town or village, and start saying or doing crazy things. The townspeople or villagers would get so angry that they would shout at them, hurl insults at them, or even physically beat them. But for the meditators the verbal, emotional, and physical abuse they suffered became supports for meditation. They became opportunities to develop greater mental and emotional stability and to cut ever more deeply through layers of misperception about their own nature, the nature of others, and the nature of their experience.

As their understanding grew, their recognition of the basic situation of suffering and its causes deepened and they developed a more acute awareness of the confusion that rules the lives of so many people: the self-created suffering rooted in a belief in permanence, independence, and singularity. Their hearts broke for these people, opening a deep and personal experience of loving-kindness and compassion.

Most of us aren't hermit meditators, of course, and in this respect we're actually very lucky. We don't have to go looking for problems or make appointments to meet with them. We don't have to pay a cent for disturbing thoughts and emotions. Our lives are bounded by challenges of every conceivable variety.

How do we deal with them? Typically we try either to deny or to eliminate them – treating them as enemies – or allow them to overwhelm us, treating them as "bosses".

A third option – the middle way exemplified by the hermit meditators of old – is to use our experiences as a means of opening to a deeper realization of our capacity for wisdom, kindness, and compassion.

In Buddhist terms, this approach is often referred to as "taking your life on the path." *Your life, exactly as it is – right here, right now.*

The radical goal of the Buddha's treatment plan is not to solve or eliminate problems, but to use them as a basis or focus for recognizing our potential. Every thought, every emotion, and every physical sensation is an opportunity to turn our attention inward and become a little bit more familiar with the source.

Many people look at meditation as an exercise, like going to the gym. "I've gotten that over with! Now I can go on with the rest of my life." But meditation isn't something separate from your life. *It is your life.*

In a sense, we're always meditating: focusing on emotional turmoil, disturbing thoughts, and drawing conclusions from our experiences about who and what we are and the nature of our environment. This sort of meditation often occurs spontaneously, without our conscious participation.

Taking our lives on the path raises the process of unconscious meditation to a conscious level. Many people, including myself, embrace this approach in hopes of finding immediate solutions to mental and emotional pain. Of course, it's possible to feel some sort of relief right away, but the experience usually doesn't last very long. It's not uncommon for people to become disappointed when the sense of freedom dissolves and to think "Oh, this Buddhist stuff doesn't work."

But if we continue, beginning by just taking a few moments throughout the day to look at our experience and then perhaps extending our formal practice sessions, we discover that the Buddha's treatment plan is much more than psychological aspirin. As we examine our thoughts, feelings, and sensations, we discover something precious.

There's an old, old story about an Indian man who, crossing a muddy field, accidentally dropped a nugget of gold he was carrying. The field became a convenient place for people in the area to dump their garbage, scraps of food, and so on, which dissolved into a muddy sort of waste. The gold lay there for centuries, covered by increasing mounds of mud and garbage. Finally a god peered down and spoke to a man who was looking for gold, saying, "Look, there's a huge nugget buried deep under all that junk. Dig it up, make something useful out of it – a piece of jewelry or something – so this precious substance doesn't go to waste."

The story, of course, is an analogy for the recognition of buddha nature, which is often obscured by the "mud" of ignorance, desire, aversion, and the various types of mental and emotional turmoil that spring from these three basic poisons.

Centuries of mud can't change the nature of gold any more than emotional or mental disturbances can alter our essential nature. But just as a thick coat of mud can make a nugget of pure gold look like an ordinary lump of rock, so our misperception and fixations can conceal our essential nature. We tend to see ourselves, in a sense, as mud-covered rocks.



Like gold hunters scraping away the coats of mud and filth to reveal even one patch of a nugget of pure gold, in order to catch a glimpse of the "golden nugget" of buddha nature, we have to start scraping away at the "mud" that obscures it.

For most of us it is a slow and gradual process. It takes time to adjust to new and possibly uncomfortable ideas about the nature of ourselves and the reality in which we function. It takes time, as well, to cultivate through practice a more attentive and less judgmental relationship to the myriad forms of self-created suffering that make up the greater part of our experience.

To begin with, there's a lot of old, dry mud to cut through. Thrust into a realm in which everything changes – second by second, cell by cell, and atom by atom – we long for certainty, stability, and satisfaction. The three basic poisons of ignorance, attachment, and aversion could be described as a very basic set of responses to this longing. We engender a generalized point of view grounded in dualistic terms such as self and other and subject and object. We define these distinctions as good or bad and pleasant or unpleasant, and invest them with qualities of permanence, singularity, and independence.

The *Abhidharma* – a collection of texts that extends the Buddha's teaching in greater detail on the relationship between perception, experience, and behavior – lists eighty-four thousand different types of mental and emotional afflictions that emerge through various combinations and recombinations of the root habits of ignorance, attachment, and aversion. That's a lot of mud!

Some of these combinations form close bonds, however. I've found over the years that many of the challenges we face in life could be more easily understood through exploring how, on a very basic level, these specific combinations affect our views about ourselves, others, our relationships, and the various situations we face on a daily basis. In particular, the *Mahayana Uttarantra Shastra*, one of the most detailed teachings on buddha nature, offers a short, five-point list of habits of organizing experience that undercut our recognition of our essential nature

and underlie much of the mental and emotional turmoil we suffer.

In modern psychological terms, these habits are often referred to as *distortions* or *schemas*, cognitive structures that lock us into a limited and limiting view of ourselves, others, and the world around us. I think of them as "Buddha Nature Blockers." These are habits of organizing and responding to experience that inhibit us from experiencing our lives with a deep awareness of freedom, clarity, wisdom, and wonder that transcends the conventional psychotherapeutic model of simply becoming okay, well-adjusted, or normal.

The Buddha's plan went far beyond learning to become "okay". His aim was for us to become buddhas: to 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: for example, at the Grand Canyon, Yellowstone National Park, or the views from the top of Taipei 101. Before fear, judgment, anxiety or opinion intervenes, there's a moment of direct pristine awareness that transcends any distinction between experience and the experienter.

The Sanskrit and Tibetan description of these combinations, or Buddha Nature Blockers, as described in the *Mahayana Uttarantra Shastra*, are very long. By way of introduction, I think it's probably best to condense them in a way that may be more easily understood by contemporary audiences.

On a purely literal level, the first Buddha Nature Blocker is known as "faintheartedness" or "timidity." On a deeper level, the term points to a deeply ingrained tendency to judge or to criticize ourselves, exaggerating what we may perceive as defects in thought, feeling, character, or behavior. In our own eyes, we deem ourselves incompetent, insufficient, or "bad."

Self-hatred is, perhaps, an extreme example of the first Buddha Nature Blocker, the tendency to belittle ourselves. Over the years, I've heard many people express similar sentiments, though

in different, sometimes less severe, terms. Some of them were familiar to me: guilt, shame, or anger toward oneself for not completing a goal or saying or doing things in "the heat of the moment."

A number of people I've met with have spoken, too, about feelings of low self-esteem: a nagging doubt over the ability to achieve anything and the more or less constant habit of putting themselves down or seeing very little possibility of succeeding in whatever activity in which they're engaged. I've also heard people speak about performance anxiety, a sense that the work they're doing is just not good enough. They drive themselves harder and harder, becoming perfectionists or "workaholics."

The same sort of drive can be seen in such personal behavior as tying ourselves in knots over what we should or shouldn't do in social situations. Some people I've spoken with simply "freeze up" when confronted with situations in which people they know or care for are experiencing physical, emotional, or mental pain. They don't know what to do and are overcome by what one woman described as "an overwhelming sense of awfulness."

Hopelessness, helplessness, despair, and other painful feelings are also closely tied to physical disease. For example, depression is a physiological disorder far different from feeling sad or depressed. From my discussions with experts in the fields of neuroscience and psychology, painful rounds of self-criticism reinforce the potency of the physical disease – which, in turn, enhances the destructive thoughts and feelings that accompany it. Addiction, whether to alcohol, drugs, food, gambling, or other self-destructive behaviors, is another disorder that, according to most of the doctors and psychologists with whom I've spoken, is also biologically rooted. Alcohol or drugs, for example, tend to provide an artificial sense of poise and assurance to people who lack confidence in themselves or their ability to connect with others.

A hurricane of mental, emotional, and physical responses erupts as well when confronted with other forms of natural suffering: the various forms

“ Centuries of mud  
can't change the nature of gold  
any more than emotional or  
mental disturbances can alter  
our essential nature. ”

of illness, accident, aging, and, ultimately, death.

Of the five Buddha Nature Blockers, self-judgment is perhaps the easiest to identify. Thoughts and feelings of inadequacy, guilt, shame, and so on, "live" close to the surface of awareness. It's somewhat more difficult for us to recognize our judgmental attitude toward others, which is the essence of the second Blocker. Often translated as "contempt for inferior beings," this second impediment represents the opposite extreme of what we might call the dimension of judgment: a critical view of others. A narrow interpretation of this point of view is that everyone else is less important, less competent, or less deserving than oneself. More broadly, it's a tendency to blame others for the challenges we experience: Someone else is always standing in our way, and that someone else is simply wrong, bad, stubborn, ignorant, or manipulative. While self-judgment represents, in a sense, an inability to empathize with ourselves, the opposite end of the spectrum reflects an inability to see anything good in others or to listen to what they have to say.

Recently, a student voiced a complaint that someone he was working with was always putting him down, saying nasty things about him, and undermining the position he held in the organization within which they both worked. He was angry and had begun to think of this fellow worker as an enemy, someone out to destroy him. He blamed the other fellow for whatever problems he was having at work.

Just as the first and second Buddha Nature Blockers represent extremes of judgment, the third and fourth represent opposing views about the nature of experience, perspectives that could be said to hold the first two distortions in place.

The third could be translated in a variety of ways: "seeing the untrue as true," "holding what is inauthentic as authentic," or, more loosely, "seeing the unreal as real." Basically, all these terms signify an adherence to the belief that the qualities we see in ourselves, others, or conditions are truly, permanently, or inherently existing. In Buddhist terms, this tendency would be known as *eternalism* – a tendency to hold certain aspects of experience as absolute and enduring rather than as a combination of temporary combinations of causes and conditions. Perhaps a simpler means of describing this perspective is "being stuck." We are who we are, others are the way they are, situations are as they are, and that's that.

The fourth, "seeing the true as untrue," represents the reverse perspective: a denial, or perhaps more strongly, a rejection of buddha nature altogether. The idea of fundamentally pure, clear, free nature sounds very nice, but deep in your heart you believe it's pretty much a fantasy – an idea dreamed up by mystics. Whereas you might describe the third as seeing the mud, so to speak, as a permanent, impenetrable coating, the fourth might be explained as seeing that there's *only* mud. This perspective is often understood as *nihilism*: an elementary despair that cannot admit, within oneself

or others, the possibility of freedom, wisdom, capabilities, or potential. In more colloquial terms, you might call this a basic "blind spot."

The fifth and final Buddha Nature Blocker, which might be considered the foundation of the others, is traditionally interpreted as self-obsession. In contemporary terms, we can understand it as the "myth of me" – a desperate longing for stability in terms of "me" and "mine." My situation, my opinion – whether it involves self-judgment, judgment of others, being stuck, or being blind – at least reflects a still point in an ever-turning realm of experience. We cling to our opinions, our storylines, and our personal mythologies, with the same desperation with which we hold to the sides of a roller coaster cart.

None of the situations we experience is caused solely by one or another of these Buddha Nature Blockers. They work together, like a group of dictators that form an alliance to assert control – not over geographical boundaries but mental and emotional ones.

Certainly, we're all going to experience changes and challenges in our lives. But if we look at the way we look at them, something quite wonderful begins to happen. The layers of mud that obscure our potential become fertile soil, in which the seeds of wisdom, loving-kindness, and compassion begin to stir, take root and sprout. The Buddha Nature Blockers become buddha nature "breakthroughs."



# 講道理的局限

文字 薛美寶

翻譯自英文版本

戴林焱

插圖 倪鷺露

**與他人溝通的成與敗，取決予你自己——你到底要爭面子，還是贏得對方的理解和共識？用開放的心聆聽他人的話語，我們就會慢慢地明白並學會諒解他人的感受和思想。這才是良好溝通的關鍵所在**

最近，我聽說兩位親密朋友討論一個話題，開始時，他們如同往常一樣的交換意見，但很快這個談話便轉變為一個激烈的爭論。接着，不開心的事情發生了：當 A 直言不諱地指出 B 的想法是錯誤時，B 覺得受到傷害和冒犯，於是便一走了之，A 覺得又生氣又無奈，結果不歡而散。

也許，大家對這種情況都不陌生。例如，在工作中，同事說了一些不恰當的話或做了一些不正確的事，我們便想立即指出。我們這種行為本身並不一定是錯的，因為我們沒有蓄意說謊，同時我們說的可能是對的。但是，儘管如此，我們的那一番話，不僅沒有讓對方意識到他的錯誤，更糟糕的是，兩者的關係可能會陷入危機中，甚至影響日後的溝通機會。

這種關係破裂的原因歸咎於他們「無視」對方的感受。雪樂喇嘛是德噶香港禪修中心的指導老師。他說：「我們必須記住，與你溝通的人，和你一樣是一個『人』。他或她也許是專橫的，甚至是討厭的，但每一個行為的背後都有它的原因。我們必須看到他人的需要及感受，並且帶著慈悲心。」

你或許會問，當我認為我是正確而別人是情緒化或錯誤的時候，為什麼我還需要顧及他們的感受呢？

這樣聽來是違反常理的。但在任何成功的溝通中，在辯論中佔據上風，遠沒有明知對方理虧但仍然肯讓步來得重要。

雪樂喇嘛同時指出，我們必須去覺察自己並且問自己有沒有必要爭論？我需要通過爭論來證明自己正確嗎？如果我是正確的而他是錯誤的，又如何呢？

換言之，你希望在爭論中勝出呢，還是希望通過溝通而讓別人能理解你呢？環看週邊的許多例子，從政治的爭論到我們日常生活的矛盾，都足以證明這兩者並不相同。

所以，聆聽才是良好溝通的關鍵。如果我們不明白他人的想法，我們就完全無法說服他人或者讓他人信服。雪樂喇嘛還指出：「我們不能夠只考慮自己的想法及談話的內容，我們必須聽取他人的意見，並嘗試瞭解任何抱怨及相反意見的背後是什麼。」

史都華·戴蒙 (Stuart Diamond) 是一位在賓夕法尼亞大學的沃頓商學院 (Wharton Business School) 的教授。在他關於如何談判的暢銷書《Getting More》裡談到，良好溝通的關鍵因素之一是認識到一切都是「關於他人和他人的認知力」。

他在書中指出：「你不能够說服任何人，除非你瞭解他們的所有思想，他們的觀念、情感和需求。在談判中，自己只是一位配角。你必須做角色轉換，並且換位思考，理解對方的處境。強求而得來的勝利，只會摧毀你們之間的關係，並且導致對方報復。」

戴蒙教授已經為超過 40 個國家的公司和政府機構提供談判方面的課程及諮詢。他提到：「我們都會受『認知分歧』所害。大多數人認為那些不理解他觀點的人，都是愚笨、頑固和不可理喻的。」他又說：「其實沒必要這樣認為。那些你非常執著的想法，其他人根本看不見——在他們眼裡，你的那些想法是不存在的。」

要拉近人與人之間的認知分歧，戴蒙教授提到，我們應該確保雙方都在談論相同的「東西」。通過向他們發問及認真聆聽他們的回答，往往會引導我們調整我們的行為。

自我反省是非常重要的。我們應該學會觀察自己的思維習慣，並作出相應的調整。戴蒙教授提醒我們要保持交流和停止指責他人。越

多的負面資訊，就越容易溝通失敗。

這正與我們的大腦運作相同。雪樂喇嘛說道：「正如我們所知道的，大腦中的神經元會強化資訊的傳遞，因此，我們必須鼓勵多做出正面的積極的思維和減少負面的思維。」

行為影響了我們學習的能力。對雪樂喇嘛來說，這意味著學習忍耐讓人可以依他自己的學習時間成長。雪樂喇嘛在開始時曾這樣想：明明一個簡單的「是」或「不是」就可以回答的問題，為什麼需要經過這麼冗長和繁瑣的討論？如果你像絕大部份人一樣，覺得成功的溝通純粹是要達到某種目的——比如完成一件事情或一項工作——那你也有同感吧？

但是，溝通並不同於「將事情完成」。雪樂喇嘛說道：「有一種誤解，覺得一個良好的溝通應該立刻會帶來具體的結果。但溝通是一個過程，過程比最終的結果更為重要。有時候，一個人與我們討論一個問題，只是因為他或她需要把它表達出來。我們只需要好好的聆聽。我們並不需要立即做出反應或解決問題。我們需要知道，我們每個人的心需要時間去開發。」

通過觀察別人和自己，我們會發現，在人們的談話中，他們往往是在尋找自身價值的認可或肯定。他們想有人關心他們，故此，溝通技巧雖然有幫助，但在溝通裡最重要的是我們的真誠，因為我們都是「人」。

雪樂喇嘛希望我們多進行「真心」的對話。他說：「一個真心的對話是分享一些有意義的事情，對雙方都獲益。這種的對話方式，能夠幫助我們認識到對方的價值。畢竟，『人』才是生活中最重要的部份。」

# THE LIMITS OF REASON

Text Mabel Sieh Illustration Lulu Ngie

## In the end, successful communication comes down to a choice: do you want to be right, or do you want to be understood?

Recently I heard of an argument between two people who are close to me. It started like any normal exchange of views, but it didn't take long for the conversation to turn into an argument. The negative turn came when person A was blunt and direct in pointing out the mistake she found in person B's view. Feeling hurt and attacked, person B walked away – which in turn upset person A.

Perhaps the scenario is not unfamiliar to us. At work, for example, a colleague may have said or done something wrong and we feel the urge to expose the mistake immediately. The action itself may not be "wrong", as we are not lying and what we say is probably truthful. However, by doing so, we will not succeed in making the other person understand what is actually wrong. And worse, we will put a relationship at risk and perhaps eliminate any chances of future communication.

The reason the communication broke down between the two is because they fail to "see" the other person, says Lama Sherab, a meditation teacher at Tergar Centre in Hong Kong. "We have to remember that the person you're communicating with is a person, like you," he says. "He or she may be bossy or even nasty, but behind every behaviour, there is a reason. We need to see the person's needs and feelings, and to do so with compassion."

You may ask, why do I need to care about the other person's feelings when I know I am right and the other person is being unreasonably emotional?

It sounds counter-intuitive, but in any successful communication, being right comes a distant second to a willingness to be wrong. Lama

Sherab puts it this way: "We need to be aware of ourselves and ask: is it necessary to argue? Do I argue to prove myself right? If I am right and he is wrong, so what?"

In other words, do you want to be right, or do you want the other person to understand you? The two are not the same, as many examples today – from political squabbling to conflicts in our personal lives – attest.

This is why listening holds the key to good communication; we can't persuade or convince if we do not understand what the other person is thinking. "We can't just think about ourselves and what we think or want to say. We need to listen to other people's views and try to understand what's behind any complaint or opposition," Lama Sherab says.

Stuart Diamond, a professor at the University of Pennsylvania's Wharton Business School, would agree. In his bestselling book on how to negotiate, he talks about the key elements of good communication and one of them is realising "it's about them and their perceptions".

"You can't persuade people of anything unless you know the pictures in their heads; their perceptions, sensibilities, needs," he wrote in the book, *Getting More*. "Think of yourself as the least important person in the negotiation. You must do role reversal, putting yourself in their shoes and trying to put them in yours. Using power or leverage can ultimately destroy relationships and cause retaliation."

Diamond has taught and advised on negotiation to corporate and government leaders in more than 40 countries. He says we all suffer from a "perception gap". "Many people think that others who don't see their point of views are being thick, stubborn, or unreasonable," he says. "That's not necessarily so. Often, the things you hold so firmly and dearly are invisible to the other party – they don't exist."

To close the perception gap between people, Diamond says, we should make sure both parties are talking about the same "thing". This is done by asking them questions and listening closely to their replies, which often leads us to adjust our

behaviour. Self-reflection is critical: we should develop the habit of hearing our own opinions and revising them when necessary. Diamond reminds us to keep communicating and stop blaming the other person: "[the] more negativity [there is, the] less negotiation success. Period."

It helps to remind ourselves how our brains work, Lama Sherab says. "As we know, the neurons in our brain reinforce the messages we send. So we need to encourage positive thoughts and discourage negative ones."

This way of understanding behaviour underlines our human ability to learn. For Lama Sherab, that means learning the patience to allow every person to grow at his or her own pace. One might think, as he did initially: why have a long, winding discussion when a direct "yes" or "no" answer would do? If you are among the great majority of people who equate good communication with effective communication, in terms of getting things done, you probably share this view.

But, often, communication isn't about "getting things done". A misconception, Lama Sherab says, is that good communication should immediately lead to action. "Communication is a process, and process is more important than the immediate result. Sometimes a person shares a problem with us because he or she needs to express it. It's good to just listen. We don't need to react or fix the problem immediately. People need time to grow; our hearts need time to develop."

But by observing others and himself, he finds that when people say something, they are often looking for recognition or confirmation of their own values. "They want to know someone cares about them," he says. "That's why skills can help but aren't the most important in communication. It's your sincerity that counts because we are human."

And he wishes people will have more "good" conversations. "A good conversation is to share something meaningful that can benefit both parties. It sees the other person as human beings and recognises his or her value. People are the most important in life," he says.



# 改善健康之道

文字 黃仰山 翻譯自英文版本 馮光至 攝影 林偉雄



## 醫療界早在七十年代就開始探討靜觀對我們的身心有何影響。至今已有許多研究成果證明，禪修確實有效

若問生命最重要的東西是甚麼，很多人都會說是「快樂」或「健康」。然而，很少人以行動改善他們的快樂和健康——他們不是不懂得如何做，而是即便是懂得卻沒有遵循應有的步驟去落實。

香港是個生活繁忙的城市，很多人長期面對壓力，感到煩惱不堪。在地鐵內爭執，以至抱怨交通擠塞或其他雞毛蒜皮的日常瑣事，已是司空見慣。我們可以做甚麼來減少對這些日常生活的「壓力源」的過大反應呢？

去年十月，我報名參加了一個靜觀課程，名叫「靜觀認知治療」，內容是教導醫療專業人員如何利用靜觀技巧，幫助病人處理壓力與抑鬱。

「靜觀」(mindfulness)也稱作「正念」，本是佛教用語，源自巴利文的「sati」，形容安住在當下的狀態。美國科學家莊·卡巴金(Jon Kabat-Zinn)是一位把「靜觀」應用於日常生活的現代先驅，他把「靜觀」定義為「有意識地，不加批判地，將注意力置於此時此刻之上」。

上世紀七十年代，卡巴金在麻省大學創辦了一個為期八個星期的靜觀減壓課程，對象是西方醫學束手無策的病人。他們長期出現多種身心問題，例如焦慮、抑鬱、痛楚等。他的課程採用了靜坐、靜觀步行、靜觀身體練習(與瑜伽相似)，以及身體掃描(注意然後放下身體各個部位的感覺)，這些技巧全都是從佛教僧侶身上學到的。

自此，「靜觀」訓練便如雨後春筍，在醫學、心理學、精神治療等領域廣泛地獲得採用。到九十年代，「靜觀」更得到劍橋、牛津、多倫多三位研究員運用，再加上心理學的認知行為治療，取名為「靜觀認知治療」。

在九十年代的劍橋大學，約翰·蒂斯岱

(John Teasdale)和馬淑華把這種療法應用在一群有抑鬱症病發過三次而已康復的病人身上。接受過靜觀認知治療後，這些病人與採用一般療法的病人相比，復發率只有一半。

後來，多倫多大學研究員幸德爾·西格爾(Zindel V. Segal)取得了一些有趣的成果。他招募了160名曾患有嚴重抑鬱症並且病發過兩次的成年病人，並利用藥物施與治療。然後，他把84名痊癒的病人分成三組：第一組繼續服食抗抑鬱藥；第二組停用藥物，及參加八個星期的靜觀認知治療課程；第三組停用原來藥物，改服不含任何藥物的安慰劑。

結果顯示參加靜觀認知治療課程的病人與繼續服食抗抑鬱藥的病人的復發率，都比服食安慰劑的的病人一樣少73%。

你可能想知道，假若你並沒有抑鬱症，而只是長期感到煩惱和壓力，靜觀能否對你有幫助呢？《神經成像》(NeuroImage)期刊2011年刊登的一項研究，或許可提供一點啟示。加州大學洛杉磯分校的研究人員發現，靜觀可增加大腦神經元的聯結能力，從而可加強我們的專注力。

研究人員找來了一群完成了八週靜觀訓練的志願者，以及另一群沒有接受訓練的人，並比較他們的腦部活動。利用一種叫作「功能性磁力共振成像」(functional MRI)的高科技腦部掃描技術，發現靜觀組的數個腦部區域，都有較強的活動和聯結，尤其是跟注意力和感官有關的區域，包括視覺與聽覺的處理。

此外在哈佛大學，研究人員記錄了一群在靜觀訓練前後的腦部活動變化的學員。結果發現，靜觀可改變腦部負責自我意識、記憶、慈悲等區域中的灰質密度，而與恐懼和壓力有關的區域活動則減少了。

假若上述證據依然無法說服你開始禪修的話，不妨參考以下的資料。

眾所周知，感冒——即上呼吸道感染——是一種十分普遍的急性疾病；很多人都會患上，並對日常生活造成很大的影響，尤以轉季或冬天的情況為甚。最近威斯康辛大學麥迪遜分校的研究人員證實，靜觀可以減少感冒帶來的害

處，例如請病假的次數。研究人員隨機把154名參與研究的成年人分成三組：第一組接受八週靜觀訓練；第二組做中度運動；第三組是對照組，即不靜觀也不運動。

結果，靜觀組與運動組的人員，患感冒的次數少於對照組。此外，即使他們患了感冒，患病時間和請病假的次數也比較少。研究人員因而作出「靜觀訓練或運動可能有助減少感冒帶來的害處」的結論。

既然科學研究證實，靜觀對健康可以帶來這麼多益處，那麼為何禪修的人依然不多呢？首先，他們可能根本不知道這些益處，因此要加強宣傳，傳揚這些信息。此外，有些人可能覺得開始禪修的第一步並不容易。

生活在急促的都市，我們往往會忙於「做」而忘卻「安住」。自小開始，我們便學習要解決問題、按部就班，從而達成目標。因此，當遇到問題，我們便習慣去「做」點甚麼，令問題消失；而假若問題的確可以解決的話，這種方式並無不妥。但是，很多問題是無法解決的，而永無止境地尋找解決方法，可能會導致壓力與挫敗感。

禪修有助我們調節對壓力的反應，讓我們停下觀察。我們學會接受自己不管是舒服還是不舒服的情緒與思想，而不是判斷它們。

舉個例子：當我們心情欠佳，便會很容易想得太多，老想着自己的不開心和箇中原因。我們集中精力，為的就是想停止這些壞情緒，以及與之相關的身體感受。禪修的作用，就是打破這種思想上的「惡性循環」：幫助我們覺知自己的行為，面對不舒服的情緒和感受，從而終止有害的思維或「鑽牛角尖」。

香港步伐急速，舉世聞名。但願此時此地，禪修尤能發揚光大，讓我們更有能力互相接受，彼此忍讓，令香港成為人人都變得更開心、更健康的不地方。

# A PATH TO BETTER HEALTH

Text Samuel Wong Photography Jackie Lou Jia

Since research first began in the 1970s into the use of mindfulness practice in healing, there's now a wealth of evidence to show meditation helps

When asked what is the most important thing in life, many people will answer "happiness" or "good health". Yet few people act in ways that improve their happiness and health – either because they don't know how or cannot force themselves to follow the steps.

In a fast-paced city like Hong Kong, many people live with chronic stress and react to it with irritation and annoyance. It is not surprising to see people arguing in the MTR or complaining about trivial things such as slow traffic. Is there anything that we can do to reduce our reactions to these "stressors" in our daily life?

Last October, I enrolled in a "mindfulness-based cognitive therapy training" course, which teaches health professionals how to use mindfulness and meditation techniques in helping patients deal with stress and depression.

The word "mindfulness" initially came from Buddhism and is rooted in the word *sati*, in the Pali language, which signifies presence of mind. It is defined as "the awareness of paying attention in a particular way: on purpose, in the present moment, and non-judgmentally", according to the scientist Jon Kabat-Zinn, an American pioneer in modern applications of mindfulness.

Kabat-Zinn created an eight-week stress reduction programme based on mindfulness meditation at the University of Massachusetts in the 1970s. It was designed for patients whose health problems were not helped by Western medicine. They were suffering from multiple chronic problems such as anxiety, depression and pain. His programme employed techniques

including sitting meditation, walking meditation, mindfulness movements (which resembles yoga) and body scan (focusing and letting go of sensations in various parts of one's body). Kabat-Zinn had learned these techniques from Buddhist monks.

Since the 1970s, mindfulness training has "exploded" in the fields of medicine, psychology and psychiatry. In the 1990s it was adapted by three researchers from Cambridge, Oxford and Toronto, who added cognitive behavioural techniques used in psychology and gave it the name "mindfulness-based cognitive therapy".

Researchers John Teasdale and Helen Ma at Cambridge University used the therapy with patients who had already recovered from three bouts of depression. After taking the mindfulness-based cognitive therapy, these patients were only half as likely to relapse into depression as those who were given normal therapy.

More recently, interesting results were achieved by University of Toronto researcher Zindel V. Segal. He recruited 160 adult patients who had had at least two previous episodes of major depression, and treated them with medication. The 84 patients who recovered were divided into three groups: the first group continued taking their anti-depression medication; the second group stopped taking the drugs and took the eight-week mindfulness-based cognitive therapy programme; and the third group were taken off their medication and given a placebo pill (which contains no medication).

In the end, the mindfulness patients did just as well as those taking drugs: in both groups, the chances of relapsing into depression were 73 per cent less than those taking the placebo.

You may ask if meditation will help you even if you don't have medically defined depression, but only chronic irritability and a constant feeling of stress. A study published in 2011 in the *NeuroImage* journal shed some light on the answer. Researchers at the University of California at Los Angeles showed that meditation can help you focus your attention by increasing the connectivity in your brain.

The researchers compared the brain activity of a group of volunteers who completed an eight-week mindfulness programme with a group that did not take the training. Using a high-tech brain-scanning procedure called functional MRI, they found that the group that went through the programme had stronger activity and connection in a number of brain regions. These strengths were especially noticeable in areas associated with attention and sensory perception, including visual and auditory processing.

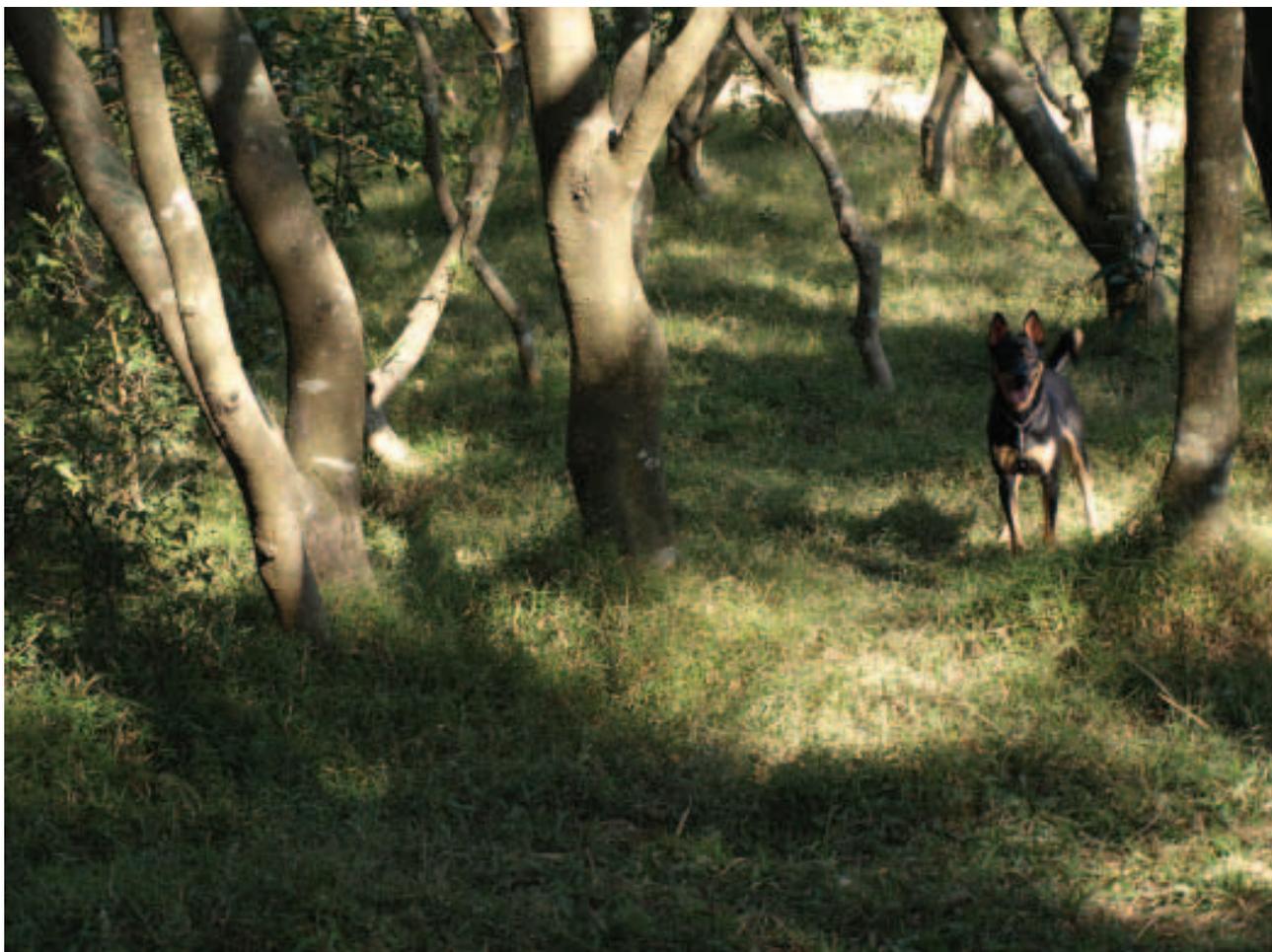
In another study, at Harvard University, researchers recorded changes in the brain before and after people participated in mindfulness meditation. They found that meditation was associated with changes in the density of grey matter in brain regions that are responsible for self-awareness, memory and compassion. They also found decreased activity in a part of the brain associated with fear and stress, the amygdala.

If you are still not convinced by all this evidence that meditation can improve health, the following may do the job.

As we all know, the common cold – or upper respiratory tract infection – is a common illness that affects many people, especially when the season changes and in winter. Researchers at the University of Wisconsin-Madison recently showed that meditation can reduce the burden of illness associated with the common cold, such as missing days at work. The researchers randomly divided 154 adults into three groups: the first took eight weeks of mindfulness meditation training; another group were engaged in moderately intense physical exercise; and the third was the control group.

People in the meditation and exercise groups, it turned out, caught cold less often than the control group. Further, when they did catch cold, they had fewer days of illness and missed less time at work. The researchers concluded that meditation training or exercise might be effective in reducing the symptoms caused by colds.

With so many health benefits of meditation supported by scientific studies, you may ask why meditation is not practised more widely by more



people. The first reason could be that people simply are unaware of its benefits, which means more publicity is needed to raise the awareness. Another reason could be the initial difficulty some people have in practising meditation.

In our society we have a tendency to engage in a "to-do" mode rather than a "being" mode. From an early age we are taught to set objectives in order to achieve goals. Thus, when we encounter a problem, we have a tendency to "do something" to make the problem go away.

This mode of thinking is OK as long as the problem can be solved. There are many things that cannot be solved, however, and tirelessly looking for solutions to unsolvable problems may trigger

emotions leading to frustration and distress.

Meditation helps us regulate our reactions to stress; to stop and observe. We learn to accept our emotions and thoughts – whether pleasant or unpleasant – without judging them.

For example, when people are in a bad mood, they may get utterly absorbed in thinking and brooding about the reasons for their unhappiness. They focus all their energy on it, with the aim of stopping the negative emotions and associated sensations. Meditation works by breaking this "vicious circle" of thought. It helps us to become aware of what we are doing; to deal with the unpleasant sensations and emotion in a de-centred way; and to end the unhelpful

brooding, or "ruminative thinking".

Hong Kong is known for its fast pace. Let us hope that here, especially, a wider practice of meditation can improve our ability to accept and tolerate one another, thereby helping our society become a happier and healthier place for all.

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