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EDITOR'S NOTE

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「當我們跟人在一起相處時，馬上可以看到無條件愛的價值，但有多少時候我們曾經想過，要對自己培養無條件的愛？許多時候我們不但要接受，甚至還要珍惜自己的脆弱及痛苦的感覺……」

重讀詠給·明就仁波切的這段話，我再次被感動了。對於愛，我們有很多的想法，思緒經常被與別人發生的各種關係牽引著，卻忽略了與自己的相處。2010年藏曆的新年，明就仁波切給學生及法友的一封信中，懇請大家不要錯過認識自己光輝的本性，和與自己坦誠相處的那份幸福。

乍聽之下，這似乎很自私；其實不然。在這一期雜誌的封面故事及與常駐台灣的妙融阿尼的訪談裡，分別都提到一個重點：若我們無法接受、愛惜自己，便無法接受、愛惜別人。你也許對這個瞭解早已有所覺察。

你是否已經發現：某一天自己心境平和愉悅，應付周邊的人與事時都變得比平常容易、自然；你注意到別人的需要，並且對他們寬容有餘。你不吝嗇地付出，不為甚麼，只因為你可以。

這個優游自在的心其實一直與我們同在。在賀年信裡，明就仁波切說他父親和藹地教導他：每個人都有機會與「永恆的覺知」連結，而這永恆的覺知是「不因為我們生活狀況的改變，而受到任何一丁點的影響」。開始時，明就仁波切不相信他可以把覺知完全地置入生活。「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份……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。」

抱著這樣的態度，我們的心柔軟了，行愛的道路也寬闊了。

不少人渴望生命中有愛，但又覺得親密關係複雜和難以處理。其實我們不需要氣餒。我們可以接受現時的自己，不可能每一刻都把無條件的愛帶到生活中；只要盡力就很好了。我們不放棄，因為我們可以繼續。我們不將痛苦作為理由而責怪自己或怪罪別人，因為我們有能力應付。

原本的自己，已經很好了。

「做回你自己，」禪修大師丘陽·創巴仁波切說道。「你只是簡單地做你自己。如果你可以如實，外境也自然地變得如實。那你就可以直接、真實地進行溝通，不需要採取任何無稽的做法，或架上任何情緒化、哲學、心理學的理論。」這種開放的溝通允許空間的存在，他說——一片讓我們共舞的空間。

"Unconditional love is something we can immediately see the value of when it relates to others... but how often do we think of cultivating unconditional love for ourselves?"

I recently reread these words of Yongey Mingyur Rinpoche's, written on the occasion of the Tibetan New Year in 2010, in a letter of well wishes dedicated to his "friends, students and fellow meditators". It would be hard to find finer words for introducing this issue of the magazine on the topic of love.

Indeed, when we think of love, how often do we relate it at first to our relationship with ourselves? This may seem selfish, but it is just the opposite. Both the cover story and the interview with the Taiwan-based nun Ani Miao Rong make the point that unless we love and accept ourselves, just the way we are, we cannot possibly love and accept others as they are.

Perhaps you already know this, because you've noticed how, on days when you feel fundamentally well and at peace with yourself, you are less likely to begrudge the people around you the attention and affection they need. You give, because you can't help it.

Even though we may not always recognise it, this sense of well-being is already within us. In his New Year letter, Mingyur Rinpoche recounted the time when his father, a great meditation teacher in his own right, told him of our ability to connect with a "timeless awareness that is not affected in any way by the changing conditions of our lives".

"I just didn't believe it was possible for me," said Mingyur Rinpoche, who suffered debilitating anxiety attacks when he was young. "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... 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."

This approach to love is not only exceedingly gentle but also liberating.

Most of us find intimate relationships challenging in practice, even irritating at times. But there's no need to be disheartened. We can accept that the love we give now often comes with strings attached. That's OK; we're doing the best we can. We don't give up, because we don't have to. Neither do we blame another, or ourselves, for our pain, because we don't have to.

Fundamentally, we're all right.

"Just be what you are," the meditation teacher Chogyam Trungpa says in a collection of his teachings. "You simply be what you are in the world. If you can be what you are, external situations will become as they are, automatically. Then you can communicate directly and accurately, not indulging in any kind of nonsense, any kind of emotional or philosophical or psychological interpretation."

This open communication allows tremendous space, he says, "space in which to dance and exchange".

愛的連結

文字 薛美寶 翻譯自英文版本 戴林焱 攝影 沈綺穎

要擁有一段幸福的愛，我們必須學會打破自我認同的習慣，
並且認識到無私地給予是我們人性自然光輝的一環



曾經有一位女性友人與我分享，說她計畫與未婚夫擬定一份「婚姻合約」。這份合同約定他們有自己的房間和各自的社交圈，並同意當需要時給彼此自由、空間及時間。如此一來，她說，她相信她和未來丈夫會享有一段平等的快樂婚姻。

當時這些聽起來都很公平。畢竟，我們是理性的人。如果我們可以在商業合同裡擬訂兩方的責任與利益，那為何不可以同樣對待婚姻呢？這是個合乎邏輯的想法：如果我為你付出，反之你亦要回饋給我。如果我愛你這麼多，你就應該同樣程度地愛我——很合理呀！

如同交易的愛情的確非常公平，然而卻是幻想。生活經驗告訴我們，公平實際上與愛拉不上太大的關係。流行雜誌和互聯網反復探討兩性幸福關係的話題，教我們「如何得到我們想要的」等，但是獲得我們想要的，其實與幸福或愛沒有什麼關係。

反之，能打動人的愛，與我們無條件的付出有極大的關聯。實際上這也是世界上的各主要信仰的共同領悟。在佛教教義中，愛與慈悲是一體的。

「愛就是無條件的給與，不期望任何回報，」香港德噶禪修中心的雪樂喇嘛說道。「如果你愛一個人是期望從對方獲得某些東西，那就不是純粹的愛。」

我們都知道，無條件的愛在現實裡很少人能做到，這令人沮喪。我們渴望愛，卻經常對其失望。根據哥倫比亞大學佛學第一榮譽教授羅伯特·瑟曼，其部分原因是因為我們被自我認同的習慣束縛住了。他說：「我們有很多自我認同的習慣，所以在我們對他人的關注裏，摻雜了一種利用他人給我們帶來幸福的欲望。當他人畏懼不前或猶豫時，我們就無法從他們那裏獲得更多，所以我們感到失望。」

要從愛中獲得幸福，我們必須打破那些自我認同的習慣，開始思考他人的幸福。我們要從利他之心開始，瑟曼說道。「當你化自私為利他時，立刻就會感到更快樂了一些。正如達賴喇嘛提到，自私就是你想擁有屬於自己的東西。你想擁有快樂，但如果想真正獲得快樂，

只要為他人的快樂著想，你就會立刻實現。」

問題是：我們如何能真正做到呢？

動機的重要

我想起了一位女性朋友，她與她的丈夫結婚超過30年，有三個可愛的孩子。但隨著孩子日漸長大，離開了家，她變得沮喪和空虛落寞。她覺得在她的生命中，為丈夫及孩子奉獻了所有的一切，現在竟然沒有人陪伴在她的身邊。她的丈夫忙於工作，極少有時間陪伴她。孩子們亦有自己的家庭和朋友，疏忽對她的關愛。她覺得徹底失望，這些年來付出的愛竟然得不到任何回報。

這樣的故事真實而又常見，也許你的身邊就有類似經歷的人。

我把這個故事告訴雪樂喇嘛。他說，雖然否認自己真實的感受是沒有意義的，但是我們應該考慮到我們可能誤解了什麼是愛。更重要的是，當我們告訴別人「我愛你」，我們應該問問自己真實的意思是什麼。

「即使你認為已經傾注所有的一切給予另一個人，但這可能不是出於愛，」他說。「你這麼做或許有其他原因：也許你不想失去你的丈夫或孩子，或想獲得他們的喜愛和欣賞。如果是這樣的話，萬一這些事情不如你所想的那樣，你會感到失落。你的動機是至關重要。」

瞭解這些，需要對自我的認知以及誠實。一旦我們認識到自己的問題，不但可以對我們自己的情緒及動機有著清晰的觀察，同時亦會察覺到更根本的——愛，已經是我們人性的本質。

藏傳佛法的禪修老師措尼仁波切說，我們的心有一個基本趨向，就是無條件的開放。在他《醒了就好》的書中，有提到：要愛他人，我們必須首先學會愛自己。這種自我的愛與自戀無關。相反，它是深入個人體驗的一個過程，與一種幸福感緊密連接。這種幸福感最適合被描述為「非常基本的圓滿狀態，如果適當地培養它，就能夠與所有眾生發展出親密的關係」。

措尼仁波切稱之為「本質愛」。他說：「每一種佛教的禪修修持，終究都是要我們再度連結本質愛。」我們越多練習喚醒這內在的「本質愛」，會有一種「很好」的微小光亮體驗，「這個連結就會更強烈、更光亮，更成為我們日常的體驗」。

漸漸地，我們會變得「更有自信，更願意與別人連結，更願意為他人打開心胸」。他說：「一旦情況是如此時，小小的奇蹟將會發生——你在給予，卻不求回報。無論你是否察覺，你的存在將會激勵別人。」

由此看來，我剛所提及的那位母親和太太，她過去嘗試慷慨付出感情，卻無法做到不求回報，因為她內在像個乞丐一樣貧乏。這樣的她要如何建立一個健康的關係呢？

「愛一個人，首先要愛自己。」雪樂喇嘛重申。「這意味著我們必須誠實地去對待我們的感情，並以誠待人。在那位母親為家庭付出所有時間和精力的日子裏，她失去了自己。她並沒有通過付出使自己也成長起來。」

「真正的愛激勵著成長。在生活所遇到的人，包括我們愛的人以及與我們有關係的人，幫助我們更加瞭解自己。通過無條件地愛對方，來看清我們自己需要改變的地方。別人是我們的一面好鏡子。」

通過這種方式，我們也學會感謝每一個走進我們生活的人，因為他們帶著禮物——讓我們認識自己的種子。

由自己開始

這樣的理解有助於我們看清感情破裂時帶來的學習。

台灣《商業週刊》的創辦人金惟純步入中年有了這樣的領會。金惟純結了三次婚。直到第三次婚姻，他才意識到之前婚姻不能持續的一個因素：他沒有圓滿與他母親的關係，造成他對處理婚姻及家庭的生活的負面影響。

在《還在學——成功不是你想的那樣》一書裡，他寫道：「我還看到過去身上有很多習

在生活所遇到的人，
包括我們愛的人以及與我們有關係的人，
幫助我們更加瞭解自己。
別人是我們的一面好鏡子。

性，是少年時期對母親叛逆所留下得後遺症。正因為我沒接收到母親嚴教背後的愛，導致我成年後也無法自在接受異性的愛；正因為我年少時期一直想要掙脫母親的管束，導致我日後成為一個不斷逃家的男人，連自己組成的家也想逃。簡單說，我的靈魂深處一直回不了家，最後結了三次婚，其源頭，就是因為沒有圓滿和母親的關係。」

他的領悟幫助他改善與家裡人的相處。

願意這樣的檢視自己，能使我們變得更加包容他人，心胸更加廣闊。兩個人的相處裡，如果雙方都願意做出這樣的努力，這段感情也是能持續得比較長久。

對如何建立和維持這樣的關係，瑟曼教授有些好建議。通常當所謂的「蜜月期」結束時，兩位伴侶就會開始思考他們想獲得什麼。瑟曼說：「以自我為中心的普通人，畢竟還不是覺醒的佛陀，當然會將自我帶入一段關係中。」

但是，如果是願意修正行為的人，不論是學佛的或是基督教徒、儒教徒、印度教徒、道教徒等等，他們可以找方法把墮入愛河的這份激情，聯繫上另一種持久的、對他人付出的熱情，瑟曼說。我們可以把自我中心漸漸擴大包容其他人，也鼓勵伴侶把他的自我中心擴大。「雖然每個人都願意滿足對方的任何要求，也都

知道為了對方更加快樂，他所需要的是少一些自我。但是，你無法通過用訓話教導你的另一半要這樣做，唯一的方法就是你要先做到。」

良善的本質

當被問及到，佛陀是否曾給予婚姻建議的時候，瑟曼從一個故事開始講起，一位 11 世紀的佛法老師也曾被藏族的貴族問及婚姻的問題。這位老師阿底峽尊者起初拒絕回答，說：「我是一位出家人，我不提供關於婚姻的諮詢。」而經過一番苦苦哀求，他終於同意並說道：「好吧，如果你想獲得婚姻輔導，這就是：丈夫與妻子，他們兩人很快就會死去。所以在有生之年，他們應該更加善待對方。」

這個故事讓我笑了，但為什麼我會覺得有趣呢？是因為對話中那份過度的直率？還是相愛的兩個人居然需要被告知這個想法？

當我們對愛的期望變得複雜時，我們或許忘記了一份良好關係中最純然的部分。這個簡單的事實就是：善意的對待別人真的很重要，無論對方是鄰居還是妻子。

無條件的愛與慈悲的真正本質是無分別心的。禪修大師邱陽·創巴仁波切在他《突破修

道上的唯物》的書中曾描述，慈悲心就如同「有著溫暖本質的清明」。「當一個人開放了真正慈悲，他不確定他是利人還是利己，因為慈悲是對整個環境的寬容，沒有指向性，沒有利己，也沒有利人。」他說：「我們能夠說慈悲是財富的最終態度：一種反貧困的態度。」

而這些特質似乎超出了一般人的能力，但佛法導師卻告訴我們：它們是天性的一部分。此外，我們大部分人可能已經親身體驗過措尼仁波切所說的這種「很好」的感覺，哪怕只是暫時的。

當談到愛，崇高理想可以為我們指出正確的方向，瑟曼教授說：「我認為，那些各式各樣至高無上的原則，在討論家庭或普通民眾的親密關係中一樣適用。因為是這些理想，這些至高無上的原則與方向，在指引我們的每一小步邁向更無私、更自我忍讓，使我們變得更加開放、不堅持己見、不迷戀更優秀等等。所有捨與得，都是微觀層面的，那每一小步，正是一份良好而持久關係的基礎。」

ONLY CONNECT

Text Mabel Sieh

To be made happy by love, we must learn to break our habits of self-identity, and recognise that unconditional giving is part of our nature

A long time ago, a girlfriend told me of her plan to draw up a "marriage contract" with her husband-to-be. "The contract will stipulate that we shall have separate rooms and our own social lives. We will agree to give each other freedom, space and time, whenever each of us needs it. This way, we will have a happy marriage based on equality."

It sounded fair at the time. After all, we are rational people. If we can agree to uphold our end of a business partnership, why not a marriage? It's logical: if I do this for you, you should do that for me. If I love you this much, it's only right you should love me that much.

Love as quid pro quo: very fair – and also a piece of fantasy. The experience of life tells us that fairness is not, actually, part of what makes love love. The advice in popular magazines and the internet may revolve around "how to get what we want" to be happy in a relationship, but getting what we want truly has little to do with happiness – or love.

Instead, it is what we give – unreservedly give – that makes love so moving to the human spirit. In essence, this is a spiritual insight that is common to major faiths of the world. In Buddhist teachings, love isn't separate from compassion.

"To love is to give unconditionally. There is no expectation of something in return," says Lama Sherab of the Tergar Meditation Centre Hong Kong. "When you love someone based on the condition of getting something from him or her, that is not love in its purest nature."

The frustrating thing is – as we well know – unconditional love is difficult in practice. While we long for love, we are so often disappointed by it. This happens partly because we are bound by our "habits of self-identity", according to the Buddhist scholar Robert Thurman. Professor Thurman, who holds the first endowed chair in Buddhist studies at Columbia University, told an

interviewer: "We have a lot of self-identity habits, and so our attention to the other [person] is mixed with a desire to use them as objects or subjects, or somehow agents of our happiness. When they balk at that and therefore we don't get enough from them, we are disappointed."

To be made happy by love, we have to break those habits of self-identity and start thinking of the happiness of others. We try to find ourselves in others, says Thurman. "You exchange selfishness for altruism, which right away makes you feel happier. As the Dalai Lama says, being selfish means you want something for yourself, you want to be happy. And if you want to be happy effectively, then think about other people's happiness and you will be."

The question is: how do we actually do it?

Your intention matters

I am reminded of another woman I know. She has been married to her husband for over 30 years. They have three lovely children. But now that the children have grown up and left home, she's become depressed and overwhelmed by a sense of emptiness. All her life, she feels, she has given her all to her husband and children. Now she feels there's nobody around her: Her husband is always busy with his business and seldom spends time with her. Her children are busy with their own family and friends and rarely give her any attention. She feels totally let down as there's apparently no reward for the love she's given out all these years.

This story is as true as it is common. Substitute the details and this could be a person you know.

I related this story to Lama Sherab. He says that while there is no sense in denying our honest feelings, we should consider the possibility that

we may have misunderstood what love is. More importantly, when we tell someone "I love you", we should ask ourselves what we really mean.

"Even when you feel you have given yourself totally to another person, it may not be out of love," he says. "You could be doing it for other reasons: perhaps you don't want to lose your husband or children, or you want to gain their affection and appreciation. If that is the case, and if none of these things are coming your way, you would feel lost. Your intention matters."

Understanding this requires self-knowledge and honesty. And as we get to know ourselves, not only will we gain a clearer view of our own feelings and motivations, but we will also discover something more fundamental – that love is already part of our basic make-up as a human being.

Our hearts have a basic tendency to open unconditionally, according to the Tibetan Buddhist meditation teacher Tsoknyi Rinpoche. In his book *Open Heart, Open Mind* he says that to love others, we must first learn to love ourselves. This love of self has nothing to do with narcissism. Instead, it is a process of diving deeply into our personal experience to connect with what "may best be described as a very basic sense of well-being, which, if nurtured properly, can extend to a kinship with all other living beings".

Tsoknyi Rinpoche calls this "essence love". "Every Buddhist meditation practice ultimately turns towards a reconnection with essence love," he says. The more we connect with that spark of well-being, the connection becomes "a little stronger, a little brighter, a little more a part of our everyday experience".

In time we become more confident, and more willing to connect with others and open up to others. "As that happens a little miracle occurs: You're giving, without expectation of return. Your very being becomes, consciously or not, an

inspiration to others," he says.

Seen in this light, the wife and mother I spoke of earlier had perhaps tried to be generous with her affection while feeling like a beggar. This is no basis for a healthy relationship.

"To love someone, we first need to love ourselves," Lama Sherab reiterates. "This means being honest with our feelings and with others. During the years when the mother dedicated her time and energy to her family, she lost herself. She did not grow by giving to others.

"True love inspires growth. The people we meet in our lives, including the ones we love and with whom we form relationships, help us learn about ourselves. Through loving the other person unconditionally, we see what we need to change in ourselves. They are our mirror."

In this way, we also learn to appreciate everyone who comes into our lives, because they come bearing gifts – the seeds of self-understanding.

It's not you, it's me

This insight helps us to look beyond the pain of a failed relationship to see the lessons it brings.

For Taiwanese journalist-turned-publisher James Jin, this realisation came in mid-life. Jin, the founder of Taiwan's leading business magazine, *Business Weekly*, has been married three times. By the third time, he realised one reason his previous marriages failed had to do with him: his difficult relationship with his mother had left a mark, and it shaped the way he handled family life.

"I could see that so many of my habits of thought and behaviour were the outcome of my youthful rebellion against my mother," he writes in a Chinese-language memoir on redefining success and finding life's purpose, the title of which can be translated as *Still Learning*. "Because I never properly received the love behind my mother's strict discipline, I didn't know how to accept a woman's love, and because in my youth I'd always wanted to escape my mother's rule, I became a man who ran away from home, even a home I built

myself. Simply put, in my deepest soul I couldn't 'go home', and ended up marrying three times. The reason is because I never made peace with my mother."

Jin's realisation helped him improve his family relations.

By becoming more willing to self-reflect, we become more open-hearted. And a relationship where both parties commit themselves to do the same has more chance of lasting longer.

Professor Thurman has good advice for building such a relationship. When the honeymoon is over, as they say, the couple starts thinking about what they are getting out of it, he says. "I guess the ordinary egocentric person, who is not a Buddha, brings that to a relationship".

However, he says, people who are on an enlightened path – "which doesn't have to be a Buddhist path, it could be Christian, Confucian, Hindu, Taoist, whatever it is" – can learn to "somehow connect the passion of falling in love with the enduring passion of expanding their self-centredness [to include others], and inviting the partner to expand their self-centredness".

"Although each is willing to give whatever the partner wants, each knows what the partner needs is to be less self-centred, in order to be happier," he says. "You don't get that way by lecturing your partner; you get there just by being that way yourself."

Basic goodness

When asked if the Buddha had given any advice for couples, Thurman began by relating the story of an 11th century Buddhist teacher who was asked by the Tibetan nobles to give marriage counselling. Atisa, the teacher, at first declined, saying, "I am a monk, I don't do marriage counselling". After much pleading, he finally agreed and said: "OK, if you want marriage counselling, here it is: Husband and wife, each of them will soon be dead. Therefore while still alive, they should be more kind to each other."

This made me laugh. But why did I find it

funny? Was it the over-the-top bluntness of the remark, or the idea that two people in love actually needed to be told this?

Perhaps we forget the simplicity of a good relationship as our expectations about love become more complicated. The simple fact is that kindness and decency matter, whether the other person is a neighbour or a wife.

Unconditional love and compassion do not discriminate. In a collection of his teachings titled *Cutting Through Spiritual Materialism*, the meditation teacher Chogyam Trungpa described compassion as "clarity which contains fundamental warmth". "When a person develops real compassion, he is uncertain whether he is being generous to others or to himself because compassion is environmental generosity, without direction, without 'for me' and without 'for them'," he says. "We could say that compassion is the ultimate attitude of wealth."

While unconditional love and compassion may seem beyond the capability of the average person, Buddhist teachers tell us otherwise: they are part of our nature. Besides, they say, most of us have probably experienced for ourselves, momentarily perhaps, that "basic okayness" that Tsoknyi Rinpoche described.

When it comes to love, lofty ideals can point us in the right direction, Professor Thurman says. "Those sorts of supreme principles, I think, are not out of place in discussing the closeness in a family or among ordinary people, because it is the ideal, the direction of that supreme principle, that then leads to the tiny baby step, incremental self-giving, self-surrender, trying to be more open, not insisting on being right, not insisting on being the better one, etc. All that give and take at the micro level... those baby steps are what make up that good relationship, the enduring relationship."

平凡 家庭

A HOME OF THEIR OWN

攝影 Photography 梁惠芬 Alecia Neo

位於新加坡西部的女皇鎮，是這個島嶼國家的第一個「衛星鎮」。六十年代它已成為建屋局興建首批公共組屋的選址。攝影藝術家梁惠芬就在此渡過了她的童年。在這輯攝影系列裡，她重回社區，用影像捕捉家居裡的各種家庭關係。看著親人朋友之間的溝通和他們與生活空間的交流，她發現，原來平平無奇的生命，也有著令人感動的魅力。

In her "Home Visits" series, photographer and artist Alecia Neo revisits the neighbourhood where she grew up. Queenstown, in western Singapore, is one of the city-state's oldest public housing estates. For some, it is the only home they've ever known, having lived there all their lives. Captivated by the way the subjects of her photos move and rest in their home, Alecia says: "I focus on their personality, their relationships with each other, and with the space. The presence of these tenderly ordinary individuals is enchanting."



Home Visits 02: Michael and Philip

The identical twins share their room with their grandmother in a tiny flat.

這雙胞胎兄弟和祖母同住一間房。



Home Visits 07: Wendy and Mother

Wendy was adopted by this lady when she saw Wendy being bullied at work.

這位太太見到 Wendy 被人欺負，後來領養了她。



Home Visits 08: Tenants Long Zhi and Dan Dan

Flatmates Long Zhi and Dan Dan came to Singapore to study and are now close friends.

住客 Long Zhi 和 Dan Dan 來新加坡上學，因同住而成為好朋友。



Home Visits 10: Shana and Daughter
Mother and daughter live in a one-room flat.
母女倆住在一間一房組屋。



Home Visits 11: Ah Gu's Pets

A man who treats his animals as the most important thing in his life, he shares his room with more than 12 animals.

家裡養了 12 隻寵物的 Ah Gu 視牠們為他人生最重要的部份。

一切的根源都是愛

——與妙融阿尼的對談

攝影 鄭瑜麟

要認識、瞭解別人，我們先要認識、瞭解自己。瞭解是愛的前提，妙融阿尼說。認識後，我們會發現，自身就充滿了愛，因為那是我們的本質

問：世間上有各種的愛，這本質的愛，是不是一種感覺呢？

答：愛不只是一種感覺而已。如果它只是一種感覺，它會是很不穩定的，因為我們的感覺常常在改變。當你有愛的時候，你可能會有一些感覺，可是光是感覺不能叫做愛。「愛」這個字本義，在不同的地方有不同的定義。在佛教的說法裡面，有佔有性、有執著的愛，是要被捨棄的。有執著的愛，它本來就是一種煩惱。因此，你可以把它轉化成沒有執著的愛，也可以說是大愛，也可以說是慈悲。它需要你透過你自己，慢慢地看到，你的覺察，你的昇華，慢慢地讓這種有執著的愛轉化成沒有執著的愛。

問：轉化之後的愛，它仍會有感覺嗎？

答：這個世界上，幾乎所有的愛都是有執著的愛。至於你說的那種沒有執著的愛，我也未曾有過，所以我不知道它會不會有感覺。有執著的愛會有兩面的感受，一個正面及一個負面。當愛的時候，正面的感受可能是覺得比較溫暖，柔軟及有一種喜悅。負面的感受可能是心痛或焦慮，那其實也是來自於愛。沒有執著的時候，也許是一種更寬廣的愛吧。大愛，或慈悲，是指一種胸懷，它能夠包容一切，接受一切，不去抓緊任何東西，又不去求取任何東西。它是一種心量。這是我膚淺的一點認識。

問：可是這種無條件的愛很難做到。為什麼呢？

答：因為我們無法控制自己，我們總想要獲得

一些什麼。這來自於自我，一種很根深蒂固的一種習慣。我們從小便被教導要有所得或有所收穫。要我們無條件地愛，一下子之間是做不到的。這困難之處是——我們不習慣那樣做。即便是父母對孩子，仍然會對他有所要求或希望。有些時候孩子不知感恩，父母也受不了。無條件的愛是很少發生的，不是說沒有，但很少數的情況之下才能夠真正地做到無條件的愛。

問：有一個願意的心是最重要的，對嗎？

答：是的，所以我們必須提醒自己，必須要覺察到自己的愛到底是什麼樣子的愛。我們對任何人都有一些情感，尤其對我們的家人及親近的人，但我們不一定要告訴自己：「我要無條件地愛」，因為我們還做不到。我們首先應觀察自己的愛是什麼樣的狀態，先看到自己求什麼，或希望從這些愛和關係中得到什麼。先去認識自己是很重要的。當我們認識到了，我們才看到：「哦！我的問題也許是在這裡，也許是我太有所求，也許是抱著太大的希望。」「看到」的本身就是減少它，這是禪修和覺知的力量。這有點像自己的光，照一下就亮一點。你不需要對你的所求說「沒有、沒有、沒有」，你愈要它沒有，它就愈有。所以先去「看到」它，看一下就會少了點，再看一下就會再少了點……

問：什麼是愛自己？它跟愛別人有沒有關係？

答：愛的前提應該是瞭解、理解。你說你愛自己，可以說你要瞭解你自己；你愛別人，可以說你想要瞭解別人。「愛」的定義很

廣泛。「愛自己」有的時候是自私的體現，但有時也表示你想認識你自己、善待自己、接受自己。認識、瞭解自己，就是開始慢慢愛自己了。但是，很多人認為他愛自己，事實上他做了很多傷害自己的事情。認識、瞭解了自己，才能去真正認識和瞭解別人。在詠給·明就仁波切「開心禪」第二階的教導裡，就是教導我們如何通過認識我們與生俱來的一些優點，同時發現只要身為人類，都具有這些優點。看到這些優點，我們才能尊重自己、尊重別人。

問：有時候覺得愛自己和愛別人，似乎是一種互相拉扯的關係，是嗎？

答：事實上，我們最愛的對象一直都是自己。你說到的拉扯，只不過是你看清了一些事實——不再假裝去愛別人。你只是不再掩飾說我更愛你，你會吵架和不高興，你表現出你愛你自己。這是一般人基本的、原來的狀態。這也是因為沒有互相瞭解。

問：愛是不是如歌詞所說，是「抓不住的雲」呢？

答：這是一般的愛，這種愛本來就是一個各種因緣聚合的結果。任何事情只要它是由各種因素組合而成的一個結果的話，它勢必會改變的。

問：大愛會不會消失呢？

答：不會。大愛是指一種內心的境界。若你問那是什麼東西？講不出來，所以我們姑且叫它為「大愛」吧。很多時候我們能瞬間



地體驗到。我曾經從上師的身上感受到這樣的大愛。有的時候會令人懷疑，因為你感受不到人世間的那種愛，可是你又同時覺得它是。我不知道怎麼去形容這種感覺。上師他不是跟我們一起哭、一起在那裡痛苦、一起在那裡糾結，他好像有點像你說的雲，可他又像是那個天空。他對任何的

人或事的關懷，都少了執著。少了執著的愛和關懷，人世間的我們很不習慣。這種關懷和愛，少了一點激情、少了一些情緒、少了一些回應。可是事實上你又不能否認他關心你、注意你、教導你。

問：它的感覺是不是很飄忽？

答：對，應該說你感覺得到它，但你抓不到它。我們認為的愛可能比較濃烈或濃厚一點。我們的愛有些期待，有太多的互動，但其實我們根本也不知道自己在期待什麼。我們已被電視、廣告或電影洗腦到都不知道什麼叫做愛了！電影裡面男人要送花給女人來表示愛，那是從哪個年代開始有這種

意義的呢？現在的人很迷惑，認為這是愛，其實我們已經搞不清楚真正的愛是什麼了。

問：如果我們執著的愛突然間消失了，我們該怎麼面對呢？

答：很難處理，因為有執著，就會痛苦。接受痛苦是比較好的處理方法。也就是不要刻意地想要否定，不要想去逃避，也不要想去壓抑，你知道你很痛苦，認識到痛苦，然後接受，說：「啊！失去就是會痛苦」。這是一個過程，是必經的。這個時候也不太適合沉溺在自己的痛苦中。可以去想想很多人都是這樣子在受苦，跟我們一樣苦的人成千上萬，也許我們能為別人做點什麼。儘量讓自己的思想擴大一點會有幫助。

明就仁波切以前曾經說過一句話：「我們的痛苦在於只看到自己的痛苦，看不到別人的痛苦，這個是最大的痛苦。」我覺得這是至理。當然不是去對別人的痛苦幸災樂禍，而是把我們的視野拓闊一些，從自己的痛苦中跳出來，去看看這個世界。接觸不同的人，有時候光只是做這件事情就不再把焦點聚在一個點上了。人生裡，我們很容易把焦點不是放在自己身上，就是放在某一個人身上，造成彼此的痛苦。跳出那種狹窄的看法，會好一些。

問：有人說恨就是愛的反面，你怎麼看呢？

答：嗔恨來自於愛。我對於這個部份的理解完全來自於明就仁波切給予的一些教導。有一次他在講課的時候講到愛，他說其實一切的根源都是因為愛，甚至生氣和嗔恨，它的源頭也是愛。這點我可以理解，比如說有時候父母對孩子很生氣，其實那是因為愛孩子，所以他們會生氣。有些夫妻互相生氣，那個氣也來自於愛。

這次我幫仁波切翻譯，仁波切這樣講的時

候，我心裡就產生一個問題，後來我有一個機會就請仁波切開示。我說我可以理解嗔恨是愛，比如媽媽愛孩子，有時也會對孩子生氣。但有時候，某人跟你沒有什麼關係，但他就是要傷害你，就是討厭你，就是看你不順眼，那怎麼能說對方對我的嗔恨是愛呢？仁波切說那也是愛，是他愛他自己。他一定因為有一個愛的因素，所以做了這樣的事，他討厭你可能因為你礙著他了，他不喜歡看到你、討厭你，可能因為你讓他內心中產生了不歡喜、不舒服。因為他愛自己，他不喜歡這種不舒服的感受，所以他就討厭你、嗔恨你、甚至要傷害你。因此那個嗔恨也來自於愛。

所以你可以看到——愛是一樣的，只是它的對象不一樣。很多人的嗔恨來自於他愛他自己，他受傷了，他就恨你了；他的利益被阻礙了，他就討厭你；或者他的自我被你稍微戳到了，他也生你氣，很多很多的因素。但他都是因為他愛他自己，都是愛。

問：很多人都在尋找愛，是因為天生對愛就有渴望嗎？

答：這是一個很大的題目。講遠一點我們可以講到如來藏。愛是我們任何一個人天生都有的一個本質，本身並不一定需要對象。我們自身就能充滿了愛，可以說我們自身就充滿了慈悲，因為那是我們本具的特質，也就是本初善。本初善有很多種，覺知是我們的本初善，愛、慈悲也是我們的本初善。那是我們本來的特質，可是它被遮蔽住了。

我們之所以輪迴、痛苦、煩惱，那就是因為那個本初善沒有辦法完全開顯出來。我們有它，可是它顯現不出來，它被鎖住了，不知道被什麼東西封閉住了。可是我們沒有感覺到它嗎？我們有。我們就活在這中

間，我們是因為它而活著的，可是因為很多的遮蔽和封住，它只能偶爾透出一點光，但是無論它怎麼被遮蔽，它仍是很難被完全遮住。因此它的顯現狀況不是完整的，它展現出來的就有點變態。

我們一直在往外尋求，我們想要跟人有連結。我們有的時候覺得空虛、不完整，我們總是想要拿很多東西來填補。我們認為愛也是一個可以填補的東西，那是因為我們一再感受到這一個我們一直擁有的東西。我們感受到它，可是又沒有辦法確實地擁有它，我們就一直以為自己沒有，所以就想去填補它，就往外去抓。這個我們最大的困擾。於是佛法一再地告訴我們：不要再去往外抓了，那是個無底洞，怎麼補都補不完。

如果我們不讓我們本來就有的展現出來，我們永遠補不完，這個補不完的狀態就是人生的苦。我們的人生就在無止盡的缺憾當中渡過，我們想要的東西永無止境。為什麼會一直想要，就是因為我們從來沒有完全地擁有、完全地感受到那種滿足感。這個滿足感其實我們是全部都擁有的，自身就可以圓滿一切的。只有從我們的內心裏開啟我們的寶藏，或者說發現自己擁有的，到那一天為止，我們就夠了，就好了，就什麼都不用再去抓了。很多人追求愛，是因為自己內心的空虛，不知道該抓什麼去填補。

問：愛的渴望和我們想要的快樂，是不是一樣的？

答：一樣的，都是想要快樂。但只是說我們不知道自身已經具備了那種圓滿的快樂。我們自身就是完整的，可是我們沒有看到自己的完整。

LOVE IS THE ESSENCE

— A conversation with Ani Miao Rong

Translated from the Chinese Chen Zhijun Photography Catherine Ng

There can be no love without understanding. To understand others, we must first know ourselves, and this leads us to discover that love and compassion are part of our nature, says Ani Miao Rong

Q: There are many different kinds of love. Essentially, is love a feeling?

A: No, it isn't. If it were just a feeling, it would be very unstable because feelings change. When you love, you may feel certain sensations and emotions. But having just these emotions and sensations isn't necessarily love. "Love" means different things to different people. Buddhist teachings encourage us to give up love that's possessive or full of attachment because it brings pain. Rather, we try to transform such love into a broader kind of love: compassion. You begin to do this by working on yourself – by developing your insight and awareness – and gradually, you transform your love.

Q: What does it feel like, this broader kind of love?

A: The love most of us know well is love that comes with some kind of attachment. That includes me. So I don't know what this broader kind of love feels like. Love with attachment brings two kinds of feelings – positive and negative. The positive emotions include a feeling of warmth, gentleness and a kind of joy. On the negative end, it brings heartache and anxiety. A broader kind of love is expansive. We may call it compassion, which can be described as an open heart that accepts everything yet does not try to hold on to anything. It wants nothing for itself. This is my superficial understanding of compassion.

Q: The unconditional love that you speak of is difficult to achieve in practice. Why?

A: Because we cannot help ourselves – we always want something. This is a deep-seated habit of thinking and behaviour driven by our ego. We've been taught since youth that if we give something, we ought to get something in return. Unconditional love runs counter to all that. So we can't do it without some practice. Even the love most parents have for their children isn't unconditional; it comes with expectations and demands. Parents can get upset if they feel their child is ungrateful. Truly unconditional love is rare in practice.

Q: A willingness to give is most important, is that right?

A: Yes. We should remind ourselves to always be aware of the kind of love we give. We care for others, especially our family and loved ones, but we don't have to force ourselves to be a paragon of unconditional love right from the start, because that's too hard. First we should try to observe the kind of love we give in practice. Look inside yourself to find out what you really want, and what you hope to get from this relationship. It's very important to understand yourself first. When we see ourselves clearly, we may discover: "Oh, so that's where my problem lies; I am asking too much or I have too many expectations."

Seeing things clearly will help to lessen the hold such feelings have over you – this is the power of meditation and awareness. It's self-illuminating. You don't have to reject your wants and desires, because simply rejecting them will make them more powerful. All you need to do is to be

honest and see them as they are. That will in fact help to make them more manageable.

Q: How do we love ourselves? And how is that related to loving other people?

A: There can be no love without understanding. So to love yourself, we could say you have to know yourself. Similarly, to love others, you have to understand them. Love has many definitions. For some, self-love means behaving selfishly. But loving yourself can also mean that you understand yourself, accept yourself and are kind to yourself. Many people who say they love themselves in fact harm themselves in many ways. We must learn to relate to ourselves first, or we cannot relate to others. In the Level 2 course of the Joy of Living meditation programme, Yongey Mingyur Rinpoche guides us to recognise our own basic goodness, which we discover is common to all humans. Once we see that, respecting ourselves and respecting others come naturally.

Q: Sometimes it feels as if loving myself and loving others are opposites – if I love others more, I will love myself less, and vice versa. Why is that?

A: Perhaps because, for most of us, the person we really love most is ourselves. When you realise this, you no longer want to pretend to love the other. You don't want to cover up any more with lies of "Oh, I love you more". You openly show your displeasure with the other person, and you fight. This is how most of us are. It shows we haven't really understood each other.



Q: Is love no more than clouds that come and go, as they say in song lyrics?

A: Most types of love are. Because they happen when conditions are right and will disappear when conditions change. That's true for most things, not just love.

Q: What about this broader kind of love? Will it disappear?

A: No. This broader kind of love is a state of mind. I can't describe it, but many of us have felt it

momentarily. I received such love when relating with my teacher. It's easy to doubt if it is there at all, because it isn't like the love most of us are familiar with. Yet you can't deny some kind of love is there. The feeling is hard to describe. Our teacher does not cry with us, he does not suffer alongside us. He's like the clouds you talked about, yet he's also like the sky. The concern he has for the people and things around him carries no attachment. Most of us are not used to love without attachment, because it does not come with the passion, the emotional ups and downs, and the reactions we associate with love. But

there's little doubt there is care, attention, and generosity in sharing.

Q: Doesn't that kind of love feel very ephemeral?

A: Yes. You feel it, but you can't quite catch hold of it. We think of love as something that is more intense. Our love usually carries so many expectations, and all kinds of reactions and responses, but often we don't even know what we really want. We've been brainwashed by television shows, adverts and movies that portray a fantasy love; we believe them. In the

movies, men give women flowers to show love, but when and how did that gesture become associated with love? People today are so confused about love – we're no longer sure what it is.

Q: When love goes, how should we cope?

A: It'll be difficult, because attachment brings pain. The best way is to accept the pain. This means you don't run from it or try to suppress it. You know and accept that you are in pain, recognising that pain comes with loss. This is a necessary process. But at the same time, we don't wallow in our own unhappiness. It helps to think about the many others who are also suffering in some way – countless others, in fact. We can think of maybe doing something for other people. Expanding our point of view in this way is helpful. Mingyur Rinpoche once said that our suffering comes from seeing our own pain but not seeing others'. I think this is true. Of course, we don't use other people's unhappiness to feel good about ourselves. Instead, we jump out of the narrow focus of our own unhappiness, and open our eyes to the world and get to know other people. Doing this alone will help to broaden our perspectives. Too often in life we put our entire focus on ourselves, or on someone else; this makes any relationship difficult. It's better to broaden our world view.

Q: Some say hate is the opposite of love. What do you think?

A: Hate comes from love. My understanding about this comes from Mingyur Rinpoche's teaching. Once in class when he was talking about love, he said that, at heart, love is the source of everything, even anger and hatred. I can understand this to some extent. For instance, sometimes parents get angry with their children, but it comes out of love. And often, couples quarrel because they care for each other. Still, I had a question. I was interpreting for Mingyur Rinpoche at the time, so I didn't get a

chance to ask him about it till later. I said I could understand why in some cases hatred comes from love, and cited the example of a mother getting angry with her child. But sometimes, a person who doesn't know you well may dislike you, get annoyed or even try to hurt you; how can we say that such hatred or anger stems from love? The Rinpoche says that is also love – love for himself. He says the person behaves this way because you annoy him, because of something you've done or simply because of the way you look. This annoyance makes him uncomfortable. Because he loves himself, he doesn't like this feeling of discomfort. So he reacts by disliking you or even hurting you. So ultimately this, too, comes from love.

The nature of love is the same whether it is directed at yourself or others. In fact, many people's hate comes from a love for the self. If a person feels hurt or thinks his interests have been harmed, perhaps by you, he reacts by hating you. If he feels you've trampled on his ego, he gets angry with you. There are many, many reasons, but in the end, it all comes down to a kind of self-love.

Q: Many people are searching for love. Is this need for love a natural instinct?

A: This is a big topic. If we take your question a little further, we can talk about Buddha nature. Love is our nature; all of us are born with it. Its existence needs no specific target. We are incarnations of love, full of compassion, which, according to Buddhist understanding, is part of our intrinsic basic goodness. Basic goodness, which includes not just compassion but also awareness, is already within us. But for most of us, it remains hidden. Here we are: our troubled minds bound in a cycle of suffering and pain, bound in samsara. It's because we haven't recognised our basic goodness. We have it, but we don't know we have it; it's locked up somehow, covered up by layers of something. But don't we feel it? We do. In fact, we live for it.

No matter how covered up it is, basic goodness still shines through, even if only occasionally and perhaps a little weakly. But because of this blockage, it does not appear as whole, and may even seem a little perverse.

We want to feel connected, and we're always looking to the outside world, to other people, for fulfilment. Sometimes we feel a sense of emptiness. We feel incomplete, so we are always looking for something to fill this void. We think love can help fill up this hole. It's something we already have, of course, and we feel it from time to time. Yet because we think we don't have it, we think we have a hole to fill, so we keep grabbing from the outside. But no matter how hard we try, we still feel we can't possess it, and that it's never enough. That's our biggest problem.

So Buddhist teachings tell us to stop looking to the outside world for fulfilment, because it's an abyss; it can never be filled. If we don't discover what we already have and allow it to be, we will never have enough. This aching need to be fulfilled makes us suffer. We go through life feeling flawed, always wanting something. Why? Because we never feel we have enough, we don't know what contentment feels like. But at the same time, being contented is part of our nature, because we are complete as we are. We have to unlock this treasure within ourselves, to realise we are whole. When that day comes, we will have enough; everything will be as it should be, with no more need to keep grabbing. Many people look for love because they feel empty inside, and they are trying to mend this hole.

Q: Is the desire for love similar to our desire for happiness?

A: Yes. We all want to be happy. But we don't know we already possess this happiness we seek. We are complete as we are, except we don't know it.

痛苦的存在

摘錄自《你是幸運的》第二章

當佛陀檢視自心的時候，他發現：真正的自由，並不是從生活中抽離；而是在生命所有的過程中，置入更深更多的覺知。他提出的「四聖諦」，內容很簡單，直接分析人類習性的問題和解答。苦諦，就是「四聖諦」的第一諦。詠給·明就仁波切告訴我們佛陀是如何巧妙的表達苦諦

幾世紀以來，佛經中有關苦諦的教導有各種翻譯。你會發現體驗的基本要義被譯為「有苦」，甚至是更簡單的「苦」。

乍聽「四聖諦」的第一諦，你會覺得很沮喪。許多人聽了或讀了之後，很容易產生排斥感，因為它太悲觀了。「那群佛教徒老是在抱怨生命的痛苦，他們認為要快樂的唯一方法就是放棄世俗，到山裡禪修一整天。這樣多無聊啊！我並不痛苦啊！我的日子過得很好。」

首先要知道佛法並非主張必須放棄家庭、工作、車子或其他財產，才能得到真正的自由。就像佛陀的一生，他嘗試了嚴厲的苦修生活，但是那種方法無法帶給他平靜。

我們不否認有些人的日子暫時過得很好，更有人過得好到不能再好了。我遇到很多人，他們確實很滿意自己的生活。我向他們問候時，他們的回答是：「很好！」或「好極了！」當然，除非他們自己生病、失業、或孩子進入青春期，從討人喜愛的快樂孩子，突然變成不想跟父母有瓜葛的憂鬱焦躁的陌生人。這時候向他們問好，回答就會有點不同：「除此之外，我都很好。」或「什麼都好，就是……。」

這就是第一諦的基本要義：生命具有「中

斷」的特性。在我們心滿意足的時候，生命就會給我們一個大驚奇。這些驚奇往往出現在比較細微、比較容易忽略的一些生活經驗中，比如是隨著年紀而來的疼痛，在雜貨店排隊等待的不耐煩，或者約會快遲到了。以上這些情況都可以說是痛苦的示現。

不過，我想這種廣泛性的思考很難讓人領會。第一諦的譯文中，經常會用到「痛苦」這個字眼，這個字眼很沉重。大家第一次接觸時，很容易認為它專指劇烈的痛苦或長期的苦難。

但是，在佛經中使用的「苦」，這個字眼，（藏文：dukkha，音「堵噶」）它的意義其實更接近現代比較常用的字，像是「不安」，「不舒服」和「不滿」。「堵噶」確實也表達一種極端的情形，不過，佛陀、後世的佛教哲理和實修大師提到這個名詞時，所傳遞的意涵是「有些不太對勁」的感覺。比如說，要是情況不同，我的生活就會好一點；要是我們更年輕、更瘦、更有錢、談戀愛或沒談戀愛等，我們會比較快樂。痛苦的清單可以不停地開下去。因此，「堵噶」也包括了各種不同的情況，從簡單的瘙癢到劇烈的慢性疼痛和致命的疾病。

客觀的對待

為了要面對不同的痛苦，辨別它們的不同是很重要的。其中第一，也是最關鍵的是劃清我們經常提到的「自然的」痛苦，以及我學到的「自己造作的」痛苦。

自然的痛苦包含了生命中不可避免的一切現象。在佛教典籍中，不可避免的經驗，通常指的是「痛苦四大河」，分別是生、老、病、死。這是生命中的變化，所有生命體的共同經驗。

隨著我的年歲增長，還有旅行到更多的地方，我開始發現，自然的痛苦涵蓋的範圍，遠超過傳統佛典中所列舉的項目。地震、水災、颱風、火災和海嘯，發生的愈來愈頻繁，造成人類生命的浩劫。過去十年來，我也從新聞上得知，孩子們在高中和大學的教室犯罪，因此

造成了許多兇殺悲劇。最近大家開始更坦白的談到無預警的失業、失去家庭、失戀，弄得他們的生活一塌糊塗。

對於這些無法掌控事件的脆弱感，我們束手無策。還有另一種痛苦、不安或「堵噶」，不管你怎麼稱呼它，那就是我們的心圍繞著人事物，因而產生了無止盡的各種想法。

我的父親和其他老師幫助我去瞭解，這類痛苦是「自己造作」而來的：這類體驗，是從我們對處境與事件的詮釋衍生而來的，像是我們看不慣別人的行為而暴怒或積怨，或別人擁有我們沒有的事物而心生嫉妒，以及沒有恐懼的理由卻陷在焦慮之中。

「自己造作的痛苦」會編故事給自己聽，它通常深植在我們的潛意識裡，像是覺得自己不夠好、不夠有錢、不夠有魅力或其他不安全感。基本上，自己造作的痛苦是自心的產物，但它強烈的程度並不亞於自然的痛苦。其實，它有過之而無不及。

第一諦的表達非常巧妙。佛陀並沒有對聽眾說：「你在受苦。」或「人們在受苦。」或甚至說：「所有的眾生都在受苦。」他只是說：「痛苦是存在的。」他讓大家去深思這個開示，而不是直接提出大家已經理解並認同為自身生命特質的結論。佛陀的表達就好像是說：「空氣是存在的」或「雲是存在的」，他透過不可否認的簡單例子開示痛苦，但並不針對個人。

我接觸的心理學家們都認為，用「非心理恐嚇」的方式能更有效地引出第一諦，說明我們認識痛苦的基本本質，更客觀的看待痛苦的各種示現。與其被念頭套住，像是：「為什麼我這麼寂寞？這不公平。我不要這種感覺。我要如何擺脫呢？」這一連串的想法，導致我們去批判自我和周遭的情況，或是抵抗或壓抑我們的體驗。其實，我們可以退一步去觀察：「寂寞的存在」、「焦慮的存在」或「恐懼的存在」。

以不偏不倚的態度面對不安，其實很類似我父親的教導。每次我企圖要禪修時，我就會散亂，所以父親教導我，只要看著散亂就行了。他說：「不要判斷。不要企圖擺脫它。只要看著它。」



畫作 黎妍清 *Study of Stomachache*

「
 不管我們有多麼渴望，
 也無法停止時間或阻止它帶來的改變。
 我們不能將生命『倒轉』回過去，
 也無法『快轉』到未來。」

痛苦的苦：苦苦

「痛苦」這個字涵蓋的層面很廣，因此，追隨佛陀的許多大師在傳揚第一諦的教法時，將各種痛苦分成三種基本類別。

第一個，是「苦苦」。簡要地說，就是立即直接體驗到的各種痛苦和不適。有一個很簡單的例子可以說明「苦苦」，就是不小心割傷手指所感受到得疼痛。這也包括與疾病相關的大小疼痛，從頭痛、鼻塞、喉嚨痛，到長期或致命疾病引起的更劇烈疼痛。

以上的例子，如果根據之前的定義，多半都屬於「自然的痛苦」。不過，跟疼痛和不舒服有關的苦苦，也會延伸至「自己造作的痛苦」的心理與精神層面。

我的童年都籠罩在恐懼和焦慮中，雖然不見得有什麼緣由，感覺卻很直接。其他劇烈的情緒，像生氣、嫉妒、難堪、別人說不好聽的話、以不好的行為傷害我們，或失去摯愛造成的傷痛，這些強烈經驗也都是「苦苦」。此外也包括沮喪、寂寞和自卑等等這一類比較持久的煩惱。

舌添刀刃上的蜜：壞苦

第二種苦，就我聽過的解釋，是一種更細微的

痛苦。「壞苦」通常是說從某個物件或某種情況所得到的滿足、舒適、安全和愉悅，必然會改變。

舉例來說，如果你有輛新車、電視、或最新配備的炫目新電腦，你剛擁有的那段時間，開心得不得了。你愛極了車子行進間的平穩；交通標誌從紅燈轉為綠燈的那一剎那，你急速地向前衝。全新平面電視的畫面非常清楚明亮，清晰度令人驚訝。你的新電腦以驚人的速度，同時跑十個程式。

但不久後，這些東西漸漸不流行了。車子壞了；別人買了一台螢幕更大、更清晰的電視；電腦當機，或新機種上市，有更多特點，功能也更強大。你心想：「早知道就應該晚一點買。」

讓你快樂的也許不是物品，而是情境。就像你墜入愛河時，整個天空都是彩虹，你想起對方，就掩不住臉上的笑容。或者你找到新工作或職位晉升時，你覺得現在的同事人很好，你的收入總算足以支付貸款，也許還能買新房子，或終於可以存點錢了。

但不久之後，光彩還是會消退，不就是這樣嗎？幾個月前你覺得對方很完美，現在卻漸漸看到對方的缺點。新工作需要超乎預期的時間和精力。薪水呢，其實並不如想像中那麼好。繳完稅，一旦開始償還貸款，實際上沒剩多少可以存下來。

這個解釋很接近「壞苦」，但錯失了壞苦的重點。當新鮮感逐漸消失，或情況開始瓦解時，心中的不滿或失望，其實是「苦苦」。更正確的說法是，壞苦來自於貪著心想事成帶來的快樂，比如人際關係、工作、考試有好成績或光鮮亮麗的新車。

不幸的是，來自外在的快樂本來就是短暫的。一旦快樂消退，我們回到「正常」狀態的時候，似乎就難以忍受。所以我們再次尋覓另一段人際關係、工作或物品等等。我們一再地想從外物與外境找到快樂、舒適和慰藉，但這些都無法滿足我們高度的希望和期待。

壞苦可以看成一種「癮」，無止盡的追尋無法達到的持續「巔峰狀態」。與我會談過的神經科學家說，其實「巔峰狀態」的感覺單純來自於我們的期待，並結合了多巴胺（dopamine）分泌物，這是一種負責指導快樂和其他感覺的腦部化學物質。一段時間之後，為了刺激多巴胺分泌，我們的腦部和身體會刻意重複一些行為。我們對「期望」上癮了。

藏傳佛教典籍將這種癮稱為「舌添刀刃上的蜜」。一開始嘗到甜味，但實際上是在傷害自己。我們從外在事物尋求滿足，反而強化了內心深處往往不願承認的信念，也就是我們是不完整的，所以需要身外之物才能感到完整、安全和穩定。

根本的不安：行苦

苦苦和壞苦的基礎，就是「行苦」。行苦不是一種明顯的痛苦，也不像壞苦那種找尋快樂的癮。它是一種根本的不安，潛意識裡一種持續的渴望。

我們可以這麼看「行苦」：我們舒服的坐在椅子上開會、聽演講，或看電視。但不管椅子有多舒服，你有時候就是想要動一動，你想要調整背部的姿勢或伸展雙腿。這就是行苦。你已經處在最舒服的環境，但總是隱約被不舒服的感覺拉扯，而且在你耳邊說：「我覺得不太對勁。如果事情變得……，我就會更好。」

那個渴望，不滿足的微細痛苦，是從何而來的呢？

簡單的說，是因為我們經驗的每樣事物一直在改變，無論是周遭的世界、我們的身體、想法和感覺，甚至是我們對自己的看法和感覺也一直在改變。因緣不停交互影響，產生了特定的結果，這個結果又成了因緣，接著又產生了其他的結果。佛教將這種持續的改變稱為「無常」。

佛陀在許多教導中，把這個變動比喻為河流的微細變化。遠觀時，你很難看出河流每一剎那的變化，只有當我們走到河岸，真正仔細看，才能看到波浪的微細變化，河裡的沙子、淤泥和雜質的變動，以及魚類和其他生物的活動。我們開始懂得欣賞每一剎那不可思議的千變萬化。

無常發生在許多個層面，有些是顯而易見的。在佛法中，這種明顯的改變，稱為「明顯持續的無常」(gross continuous impermanence)。我們看到空地的改變，我們也許不太喜歡這棟新大樓，因為它擋住了視線。但是，我們對於這個變化並不驚訝。「明顯持續的無常」的相貌很容易見到，這其實是從另一種持續的變化而來，也就是佛陀開示的「細微的無常」(subtle impermanence)，「暗地裡」發生的變化，因為發生在深層之處，所以，讓人幾乎察覺不到。

若要瞭解「細微的無常」的運作，我們可

以審思自己對時間的看法。

一般來說，我們習慣將時間分成三類：過去、現在和未來。如果從年度的觀點看著三種分類，就分為去年、今年和明年。但是，去年已經消逝，明年還未到來。基本上，這就是我們對於時間的概念和想法。

那麼，我們來看看「今年」。

年是由「月」組成的，對吧！假設現在是第六個月的中旬。一年的六個月已經過去，另外六個月還沒來到，所謂的現在，已經從「今年」縮小為「這個月」。如果現在是六月十五日，六月已經過了一半，還有另一半還未到來，那麼所謂的現在就是「天」。但是，天又是由二十四小時組成，如果現在是中午，一天的一半已經過去，另一半也還沒有到。

我們可以不斷把時間單位切分得愈來愈小——從一小時有六十分鐘，一分鐘有六十秒，一秒有一千毫秒，不斷切分為科學家能計算的單位。這些小單位時間一直從我們身邊流逝。在不知不覺中，未來變成現在，現在成為過去。我曾聽過一些神經科學家說，現在已經能以半秒來計算了，他們稱為「注意力的瞬間」——從「感知器官記錄到視覺的刺激」到「資訊送到腦部」的瞬間，以及「我們有意識的認出這些資訊」到「統合短期記憶」的瞬間。我們還來不及記錄這個「現在」的想法時，它已經成為「過去」了。

不管我們有多麼渴望，也無法停止時間或阻止它帶來的改變。我們不能將生命「倒轉」回過去，也無法「快轉」到未來；但是，我們可以學習接受無常，跟無常交朋友，甚至把「變化」看作是身心的保鏢。

「無常」變成你的老朋友

佛陀和追隨他的大師們，提出了一些直接且沒有壓力的簡單練習，幫助我們觸及變化的細微層次。最簡單的方法，任何時間、地點都可以練習，就是呼吸的時候，去注意身體的變化。

一開始，脊椎挺直，身體放鬆的坐著。如

果躺下來對你比較舒服，那麼你也可以躺下來。你的眼睛張開或閉著都可以。鼻子自然地吸氣和吐氣。呼吸時，輕輕地注意到身體的變化，尤其是肺部的擴張和收縮，以及腹部的起伏。不用擔心非要專心一意的刻意去想：「我要看著呼吸，我要看著呼吸。」只要在吸氣，吐氣時，單純的讓心安住在變動的赤裸覺性中。

練習過程中，如果你發現自己漫不經心，也不用擔心——那只不過是另一種「無常」的教導。如果你發現自己在回想昨天的事，或做跟明天有關的白日夢，就柔和地將注意力帶回呼吸時的身體變化。繼續這個練習一分鐘。

時間到的時候，回顧你觀察到身體的哪些變化。不要評斷你的體驗，或試圖要詮釋它。你只要回顧察覺到了什麼。除了腹部的起伏，還有肺的擴張和收縮，你可能還察覺到其他現象。你也許比較注意到進出鼻孔的呼吸，這是可以的。你可能開始察覺到許多不同的念頭、感覺、感官知覺或自己的分心。這非常好。為什麼呢？因為你在這段時間內，觀察持續的細微變動，而不去抗拒它。

如果你每天持續練習一次或多次，你會發現自己開始能夠覺察到愈來愈細微的更多變化。「無常」漸漸會變成你的老朋友，不再讓你心煩或抗拒。

練習一段時間後，你會發現自己能夠將覺性融入其他的狀況——工作，或在雜貨店、銀行排隊時，甚至是吃午餐和晚餐的時候，只要把你自己帶回呼吸，這就是全然的與當下契合，這也是幫助你察覺內心與周遭微細變化的有效方法。你會更看清事物，並以更開放、平衡的心處事情。

不管煩惱的念頭或感覺何時發生，這些現象都在提醒我們，「無常」就是這樣。

SUFFERING IS

An excerpt from *Joyful Wisdom* Chapter 2

Through examining his mind, the Buddha realised that true freedom lay not in withdrawal from life, but in a deeper engagement in all its processes. His insight led him to outline the principles of the Four Noble Truths, the first of which is known as the Truth of Suffering. Yongey Mingyur Rinpoche tells how the Buddha skilfully presented this truth

The sutras related to these teachings have been translated in many ways over the centuries. Depending on the translation you read, you might find this basic principle of experience stated as "There is suffering", or even more simply, "Suffering is".

At first glance, the first of the Four Noble Truths might seem quite depressing. Upon hearing or reading it many people are apt to dismiss Buddhism as unduly pessimistic. "Oh, those Buddhists are always complaining that life is miserable! The only way to be happy is to renounce the world and go off to a mountain somewhere and meditate all day. How boring! I'm not miserable. My life is wonderful!"

It's important, first of all, to note that Buddhist teachings don't argue that in order to find true freedom people have to give up their homes, their jobs, their cars, or any other material possessions. As his own life story shows, the Buddha himself had tried a life of extreme austerity without finding the peace he sought.

Moreover, there's no denying that, for some people, circumstances can come together for a while in such a way that life seems like it couldn't get any better. I've met a lot of people who appear quite satisfied with their lives. If I ask them how they're doing, they'll answer, "Fine," or "Just great!" Until, of course, they get sick, lose their jobs, or their children reach adolescence and overnight are transformed from affectionate bundles of joy into moody, restless strangers who want nothing to do with their parents. Then, if I ask how things are going, the reply changes a little: "I'm fine, except..." or "Everything's great, but..."

This is, perhaps, the essential message of the First Noble Truth: Life has a way of interrupting, presenting even the most contented among us with momentous surprises. Such surprises – along with subtler, less noticeable experiences like the aches and pains that come with age, the frustration of waiting in line at the grocery store, or simply running late for an appointment – can all be understood as manifestations of suffering.

I can understand why this comprehensive perspective can be hard to grasp, however. "Suffering" – the word often used in translations of the First Noble Truth – is a loaded term. When people first read or hear it, they tend to think that it refers only to extreme pain or chronic misery.

But *dukkha*, the word used in the sutras, is actually closer in meaning to terms more commonly used throughout the modern world, such as "uneasiness," "disease," "discomfort," and "dissatisfaction."

While suffering – or *dukkha* – does refer to extreme conditions, the term as used by the Buddha and later masters of Buddhist philosophy and practice is best understood as a pervasive feeling that something isn't quite right: that life could be better if circumstances were different; that we'd be happier if we were younger, thinner, or richer, in a relationship or out of a relationship. The list of miseries goes on and on. *Dukkha* thus embraces the entire spectrum of conditions, ranging from something as simple as an itch to more traumatic experiences of chronic pain or mortal illness.

It's not personal

Very early on, I was taught that in order to work with various kinds of suffering, it's essential to draw some distinctions among them. One of the first, and most crucial, distinctions we can make is between what is often referred to as "natural" suffering and what I was taught to see as suffering of a "self-created" kind.

Natural suffering includes all the things we can't avoid in life. In classical Buddhist texts, these unavoidable experiences are often referred to as "The Four Great Rivers of Suffering". Categorized as Birth, Aging, Illness, and Death, they are experiences that define the most common transitions in people's lives.

As I've grown older and traveled more widely, I've begun to see that natural suffering includes far more categories than the ones listed in classical Buddhist texts. Earthquakes, floods, hurricanes, wildfires, and tidal waves wreak havoc on people's lives with increasing frequency. Over the past decade, I've heard and read about the tragic increase in murders perpetrated by children in high school and college classrooms. More recently, people have begun to speak much more openly to me about the devastation in their lives that has occurred through unexpectedly losing their jobs, their homes, or their relationships.

We don't have much choice in terms of our susceptibility to the experiences over which we have no control. But there is another category of pain, discomfort, *dukkha*, or whatever you want to call it: a virtually infinite variety of psychological tributaries that our minds spin around the people, events, and situations we encounter.

My father and other teachers helped me to think of this type of pain as "self-created": experiences that evolve from our interpretation of situations and events, such as impulsive anger or lingering resentment aroused by others who behave in ways we don't like, jealousy toward people who have more than we do, and paralyzing anxiety that occurs when there's no reason to be afraid.

Self-created suffering can take the form of the stories we tell ourselves, often deeply embedded in

our unconsciousness, about not being good enough, rich enough, attractive enough, or secure in other ways. So although self-created suffering is essentially a creation of the mind – as my own experience of anxiety showed me – it is no less intense than natural suffering.

The Buddha presented the First Noble Truth with skilfulness. The Buddha didn't say to his listeners, "You are suffering," or "People suffer," or even "All creatures suffer." He merely said, "There is suffering" – offering it up as a general observation to be contemplated or reflected upon, rather than as some sort of final statement about the human condition that people might latch on to and identify with as a defining characteristic of their own lives. As if he were saying, "There is air" or "There are clouds," he presented suffering as a simple fact, undeniable, but not to be taken personally.

Psychologists I've talked to have suggested that introducing the First Noble Truth in this emotionally unthreatening fashion was an exceptionally perceptive means of acquainting us with the basic condition of suffering, in that it allows us to look at the ways in which it manifests in our experience a little bit more objectively. Instead of getting caught up in thinking, for example, "Why am I so lonely? It's not fair! I don't want to feel this. What can I do to get rid of it?" – trains of thought that lead us in the direction of judging ourselves or our circumstances or trying to reject or suppress our experience – we can take a step back and observe, "There is loneliness" or "There is anxiety" or "There is fear".

Approaching an uncomfortable experience with this type of impartial attitude is actually quite similar to the way in which my father taught me to just look at the distractions that came up for me every time I tried to meditate. "Don't judge them," he'd say. "Don't try to get rid of them. Just look."

The suffering of suffering

Because suffering is such a broad term, many of the great masters who followed in the Buddha's footsteps expanded on his teachings of the First Noble Truth, dividing the variety of painful

experiences into three basic categories.

The first is known as "The Suffering of Suffering," which can be described very briefly as the immediate and direct experience of any sort of pain or discomfort. A very simple example might be the pain you experience if you accidentally cut your finger. Included within this category, as well, would be the various aches and pains associated with illness, which can vary in intensity from headaches, stuffy noses, and sore throats to the more intense kinds of pain experienced by people who suffer from chronic or fatal diseases.

Most of the examples described above relate to what was defined earlier as natural suffering. But the pain and discomfort associated with the Suffering of Suffering extends, as well, to the psychological and emotional dimensions of self-created suffering. The terror and anxiety that welled up in me throughout my childhood, though they didn't necessarily have an organic cause, were certainly immediate and direct. Other intense emotions like anger, jealousy, embarrassment, the hurt that follows when someone says or does something unkind, and the grief that follows the loss of a loved one are equally vivid experiences of this sort of suffering, as are more persistent psychological disturbances like depression, loneliness, and low self-esteem.

The suffering of change

The second category of suffering, as it was explained to me, is much more subtle. Referred to as "The Suffering of Change", this kind of suffering is often described in terms of deriving satisfaction, comfort, security, or pleasure from objects or situations that are bound to change. Suppose, for example, you get a new car, a television set, or a shiny new computer with all the latest components. For a while, you're ecstatic. You love how smoothly the car rides, how fast you can pull away when the traffic light turns green, how easily the press of a button automatically warms the seats on a cold winter morning. The picture on your new, flat-screen TV is so clear and bright, with definition so amazing that you can pick out details you never

saw before. That new computer lets you run ten different programs with incredible speed. But after a while, the novelty of whatever it is you bought wears off. Maybe the car breaks down; somebody you know gets a TV with a bigger, clearer screen; the computer crashes – or a new model comes out that has even more features and more power. You might think, "I wish I'd waited."

Or perhaps it's not a thing that makes you happy, but a situation. You fall in love and the world is filled with rainbows; every time you think of the other person, you can't keep from smiling. Or you get a new job or promotion, and oh, everyone you're working with now is so great, and the money you're making – finally you can pay off your debts, maybe buy a new house, or really start saving. After a while the glow ears off, though, doesn't it? You start to see flaws in the person who seemed so perfect just a few months ago. That new job demands more time and energy than you imagined and the salary, well, it's not as great as you imagined. There isn't really much left over for savings after taxes are taken out and once you've started paying off your debts.

This explanation of the Suffering of Change is close, but it misses the point. The dissatisfaction or disenchantment experienced when the novelty wears off or the situation starts to fall apart is actually the Suffering of Suffering. The Suffering of Change stems, more accurately, from the attachment to the pleasure derived from getting what we want: be it a relationship, a job, a good grade on an exam, or a shiny new car.

Unfortunately, the pleasure derived from external sources is, by nature, temporary. Once it wears off, the return to our "normal" state seems less bearable by comparison. So we seek it again, maybe in another relationship, another job, or another object. Again and again, we seek pleasure, comfort, or relief in objects and situations that can't possibly fulfill our high hopes and expectations.

The Suffering of Change, then, could be understood as a type of addiction, a never-ending search for a lasting "high" that is just out of reach. In fact, according to neuroscientists I've spoken with, the high we feel simply from the anticipation of getting what we want is linked to the production of



Artwork by Firenze Lai Stomach Ache

dopamine, a chemical in the brain that generates, among other things, sensations of pleasure. Over time, our brains and our bodies are motivated to repeat the activities that stimulate the production of dopamine. We literally get hooked on anticipation.

Tibetan Buddhist texts liken this type of addictive behavior to "licking honey off a razor." The initial sensation may be sweet, but the underlying effect is quite damaging. Seeking satisfaction in others or in external objects or events reinforces a deep and often unacknowledged belief that we, as we are, are not entirely complete; that we need something beyond ourselves in order to experience a sense of wholeness or security or stability.

Pervasive suffering

The foundation of the first two categories of suffering – as well as the kinds of suffering that can be described as natural and self-created – is known as Pervasive Suffering. Of itself, this type of suffering is not overtly painful nor does it involve the sort of addictive pleasure-seeking associated with the Suffering of Change. It might best be described as a fundamental restlessness, a kind of itch persisting just below the level of conscious awareness.

Think of it this way: you're sitting in a very comfortable chair during a meeting or lecture, or just watching TV. But no matter how comfortable the chair is, at some point you feel the urge to move, to rearrange your backside, or to stretch your legs. That's Pervasive Suffering. You could find yourself in the most wonderful circumstances, but eventually a twinge of discomfort plucks at you and whispers, "Mmm, not quite right. Things could be better if..."

Where does that itch, that subtle twinge of dissatisfaction, come from?

Very simply put, everything in our experience is always changing. The world around us, our bodies, our thoughts and feelings – even our thoughts about our thoughts and feelings – are in constant flux, a progressive and ceaseless interplay of causes

and conditions that create certain effects, which themselves become the causes and conditions that give rise to still other effects. In Buddhist terms, this constant change is known as impermanence. In many of his teachings the Buddha compared this movement to the tiny changes that occur in the flow of a river. Viewed from a distance, the moment by moment changes are difficult to perceive. It's only when we step up to the riverbank and take a really close look that we can see the tiny changes in wave patterns – the shifts of sand, silt, and debris, and the movement of fish and other creatures who inhabit the water – and begin to appreciate the incredible variety of changes going on moment by moment.

No matter how much we'd like to, we can't stop time or the changes it brings. We can't "rewind" our lives to an earlier point or "fast-forward" to some future place. But we can learn to accept impermanence, make friends with it, and even begin to consider the possibility of change as a type of mental and emotional bodyguard.

The breath of change

Some people can understand impermanence just by contemplating the teachings on the First Noble Truth. For others, understanding doesn't come so easily – or it remains a concept, somewhat mysterious and abstract. Fortunately, the Buddha and the great masters who followed in his footsteps provided a number of simple exercises that can help us get in touch with the subtle level of change in a direct and nonthreatening way. The simplest of all, which can be practiced anytime, anywhere, involves bringing attention to the changes that happen to the body as we breathe.

Begin by sitting with your spine straight and body relaxed. If it's more comfortable, you can lie down. You can keep your eyes open or closed. Just breathe in and out naturally through your nose. And as you do, gently bring your attention to the changes in your body as you breathe, especially the expansion and contraction of your lungs and the rising and falling of the muscles in the abdominal region. Don't worry about concentrating too hard,

thinking "I've got to watch my breath... I've got to watch my breath." Just let your mind rest in bare awareness of the changes occurring as you breathe in and out. Don't worry, either, if you find your mind wandering as you continue the exercise – that is simply another lesson in impermanence. If you find yourself thinking about something that happened yesterday, or daydreaming about tomorrow, gently bring your attention back to the changes in the body as you breathe. Continue this exercise for about a minute.

When the minute is up, review what you noticed about the changes in your body. Don't judge the experience or try to explain it. Just review what you noticed. You may have felt other things aside from the rising and falling of your abdomen or the expansion and contraction of your lungs. You may have been more aware of the breath flowing in and out of your nostrils. That's okay. You may have become aware of hundreds of different thoughts, feelings, and sensations, or of being carried away by distractions. That's great. Why? Because you're taking the time to observe the constant changes occurring on a subtle level without resisting them.

If you continue this practice once a day or a few times a day, you'll find yourself becoming aware of more changes, on subtler and subtler levels. Gradually, impermanence will become like an old friend, nothing to get upset about, nothing to resist. Over time, you may discover that you can carry this awareness into other situations – at work perhaps, or while waiting at the grocery store, or at the bank, or even while eating lunch or dinner. Just bringing yourself back to your breath is an effective way of "tuning in" to the fullness of the present moment and orienting yourself to the subtle changes going on inside and around you. This in turn will provide you with the opportunity to see things more clearly and act from a psychological state of greater openness and balance. Whenever disturbing thoughts or sensations arise – or if you happen to be caught off guard by a wax figure suddenly coming to life – the situation will act as a kind of reminder of the basic fact that impermanence simply is.

佛陀，心理學家

文字 梁耀堅 攝影 沉綺穎

早在二千五百多年前由佛陀所悟出的八正道可說是歷史上第一套系統化的修正認知及修正行為的心的治療法

兩千五百多年前，古印度東北部恆河邊的迦毗羅衛國，有一位叫悉達多的王子，他自幼喪母，由姨母撫養成人。悉達多先天稟性敏感深沉，觀察力強，平時落落寡歡，經常表露出意在玄遠的神情。他究竟經常在想些什麼呢？是什麼經常佔據他的內心世界，使他不能全情投入，享受他當時的物質富貴呢？

天生敏感和聰慧的悉達多，內心經常被焦慮所盤據。遇見病痛呻吟的病人，他會焦慮自己今日的健康不會長久；見到貧賤無家的露宿者，他會聯想到自己今天的物質富貴也是不能永享；遇到步履不穩及滿面滄桑的老人，他會焦慮自己的青春亦會易逝；遇見哭別逝者的家眷，他又會聯想到自己今天深愛的親人及自己亦會有一天永別。從現代心理病理學的角度來看，悉達多似乎患上了「廣泛焦慮障礙症」！

焦慮是人類非常重要的一種情緒。當人類祖先演化出想像力，可以從無中生有，也可以是為將來作五年或十年計劃的前瞻能力。這種能力標示著人類演化進入了一個更高的層次。但想像力及前瞻能力，亦為人類帶來一種前所未有的煩惱。試想，當人的生命遇到威脅（例如遇到猛獸），會立刻產生強烈的恐懼情緒。恐懼情緒來得快，也來得猛烈，但當眼前威脅消失，恐懼亦隨之消失。而焦慮情緒則可以在當前沒有即時危難的情況下，只單憑個人想像便可不停地產生，而且循環再現，揮之不去。正是這種從無中生有，揮之不去的內心之苦，使年青的悉達多不停地「心有罣礙」，最後導致他毅然出家，參師問道，窮一生探究「心的本質」及「心的運作原理」，尋求解脫之道。

終於在尼連禪河邊一棵菩提樹下坐禪檢視自心時，悉達多悟出「色不異空，空不異色，

色即是空，空即是色，受想行識，亦復如是」的大智慧。

《心經》中「色不異空」的「色」，是指物質世界的「色相」或現象 (phenomena)。而「空」是指宇宙中一切色相，都只是緣聚而生，緣散而滅的暫時現象 (transient phenomena)，無永恆不變的「實」相。

以水作為例子，不同的物質粒子 (subatomic particles) 如電子、光子、中微子和夸克子等，因緣際會聚合而形成氫 (H) 和氧 (O) 的原子，氫和氧的原子又在因緣際會下結合成水 (H²O) 的分子。水在外緣如陽光加熱下變成蒸氣升至高空，若在冬天，這些水氣飄至哈爾濱，遇冷凝結便轉化成雪，降下地上而結成冰。哈爾濱人一時興起又將冰雕成冰人、冰馬、冰樹或冰屋等的冰雕，變成我們肉眼見到的各種色相現象。當外緣再變，比如又到夏天，冰雕又再融化成水，水流入河流和大海，然後又被陽光蒸發，如此循環不息地轉化，無永恆不變；這是水的「實」相。

佛學所說的「受想行識」，按照現代認知腦科學 (cognitive neuroscience) 的理解，到底是怎樣發生的呢？當物質 (matter) 世界的現象進入我們的心 (mind)，首先會被大腦的感受中心 (emotion centre) 和感官中心 (sensation centres) 處理。不同的感官經驗會被感受中心的「杏仁核」(amygdala) 區分為苦受、樂受或不苦不樂受。這些「感受」亦同時啟動我們大腦中貯藏着的記憶聯想。然後這些記憶會被送至大腦的前額葉 (prefrontal cortex, 大腦的CEO)，由前額葉整合而成意言行。一連串的受 (感受)，想 (記憶聯想)，行 (心行作意) 的心智活動連合起來，便形成了整體的意識經驗 (識)。

物質世界的同一現象，在不同的時空下，可以在我們心中引發不同的感受 (受)，不同的記憶聯想 (想)，不同的意言行 (行)，及不同的意識體驗 (識)。故此，受想行識同樣亦是「性本空」，並無永恆不變的心智狀態或「心相」(mental phenomena)。可見，我們的心並無永恆不變的焦慮，亦無永恆不變的抑鬱。

「性本空」的實相對瞭解「苦」的本質及緣起甚為重要。若了悟苦是緣聚而生、緣散而滅的暫時之相，我們便可學習靜心去觀照是在什麼樣的因緣組合之下，使苦結「集」出現；又是在怎樣的因緣組合之下，使苦止「滅」消失；更重要的是，怎樣才是使苦不會循環再生的修行之「道」。

佛學「苦集滅道」的四聖諦可說是一種四步式的解決問題方法 (four-step problem-solving approach)。「苦」可泛指一切困難或苦惱。遇到困難苦惱，第一步要覺知「苦」是「性本空」，無常態，只是因着暫時的因緣和合法而生的「暫相」。苦既是因緣和合而生的暫相，第二步我們便應該觀照是怎麼樣的因緣組合使苦結「集」出現。第三步我們也可以觀照是怎麼樣的因緣組合會使苦止「滅」消失。第四步，我們便是要找出我們可以怎麼做，使「苦」不會頻密地循環再生，亦即是使苦不再重複發生之「道」。

佛學的八正道指正見、正思惟、正語、正業、正命、正精進、正念及正定。這八個項目大概可分為戒律 (修正意、言、行及生活方式的戒律)，禪定 (正念及正定)，及般若智慧 (正見) 三大領域的修練。這些修行法門，可說是人類歷史上第一套系統化的修正認知及修正行為的心的治療法 (cognitive behavioural therapy)。

我們的「菩提覺識狀態」(state of bodhi awareness) 時常都可能被強烈的情感或貪欲所掩蓋或扭曲。當「心」被強烈的情緒或欲望掩蓋時，心識便會變成心不由己。是故修行如減肥，你可以改變一時的身口意及生活方式，以達至一時的減肥效果。但之後你若又回復原先的身口意及生活方式，你很快又會打回原形。故此修行如修身，這是必須要一輩子精進不懈地修練的事！



BUDDHA THE PSYCHOLOGIST

Text Freedom Leung Translated from the Chinese Chen Zhijun

Photography Sim Chi Yin

The Buddha's insight into mental practices that help to end suffering, gleaned 2,500 years ago, can be said to be the world's first cognitive behavioural therapy programme

Some 2,500 years ago in northeastern India, a boy named Siddhartha was born to a king who ruled the country of the Sakya clan. Siddhartha's mother died when he was still an infant, and his aunt raised him. Quiet and sensitive, the young prince was also intelligent, observant, and prone to melancholy. He was often lost in thought.

What was he thinking about? What so preoccupied him that he could not enjoy the luxury he was born into?

Anxiety dogged him. When he saw people falling sick, he worried that he might soon lose his health. When he encountered the poor and the homeless, he thought about how one day he, too, might become poor. Meeting old people made him think of his own fading youth. And when he observed how grief followed death, he imagined the day when he would part forever from his own family. In the terms of modern psychopathology, Siddhartha would appear to have been suffering from generalised anxiety disorder.

Anxiety is of course an important human emotion. When people developed the cognitive ability of imagination, we also gained the power to plan. This capacity is a big step forward in the evolution of our species. But it also brings problems.

Just think: if our life were being threatened – for instance, by a predator – we would probably experience great fear. The feeling would overwhelm us in an instant. Nevertheless, it would

disappear as soon as the threat was gone.

But anxiety may affect us even when we face no real danger. Our imagination alone can create the conditions that continuously produce such feelings, making us feel that escape is impossible. Young Siddhartha was tortured by this self-created distress. It eventually led him to leave his home to seek a solution, and he spent the rest of his life trying to understand the nature and working of his mind.

Everything changes

The day came when this rigorous examination of his mind bore fruit. Siddhartha was meditating under a bodhi tree, on the banks of the Nairanjana River, when he attained the insight that "form is empty; emptiness is form; form is no other than emptiness; emptiness is no other than form. The same is true for feelings, perceptions, formation and consciousness."

This discovery was recorded in the Heart Sutra. "Form" here refers to phenomena; "emptiness" refers to the transient nature of all phenomena, which emerge when conditions are right and will disappear when they aren't. Nothing is permanent in this reality we live in.

Take water. Under the right conditions, subatomic particles such as electrons, photons and quarks combine to form the atoms of hydrogen and oxygen, which in turn combine – again, under the right conditions – to form water. When water heats up to a certain point, it turns into water vapour. In winter, the water vapour meets with a cold air mass, for instance, over Harbin, and becomes snow and ice. In Harbin, the ice is used to create the sculptures the city is famed for, turning ice into various shapes and forms. The coming of summer brings heat that melts the ice, which once again becomes water flowing into the sea. The cycle repeats itself; the only constant is change.

The process of "feeling, perception, formation and consciousness" described in Buddhist teachings may also be understood in

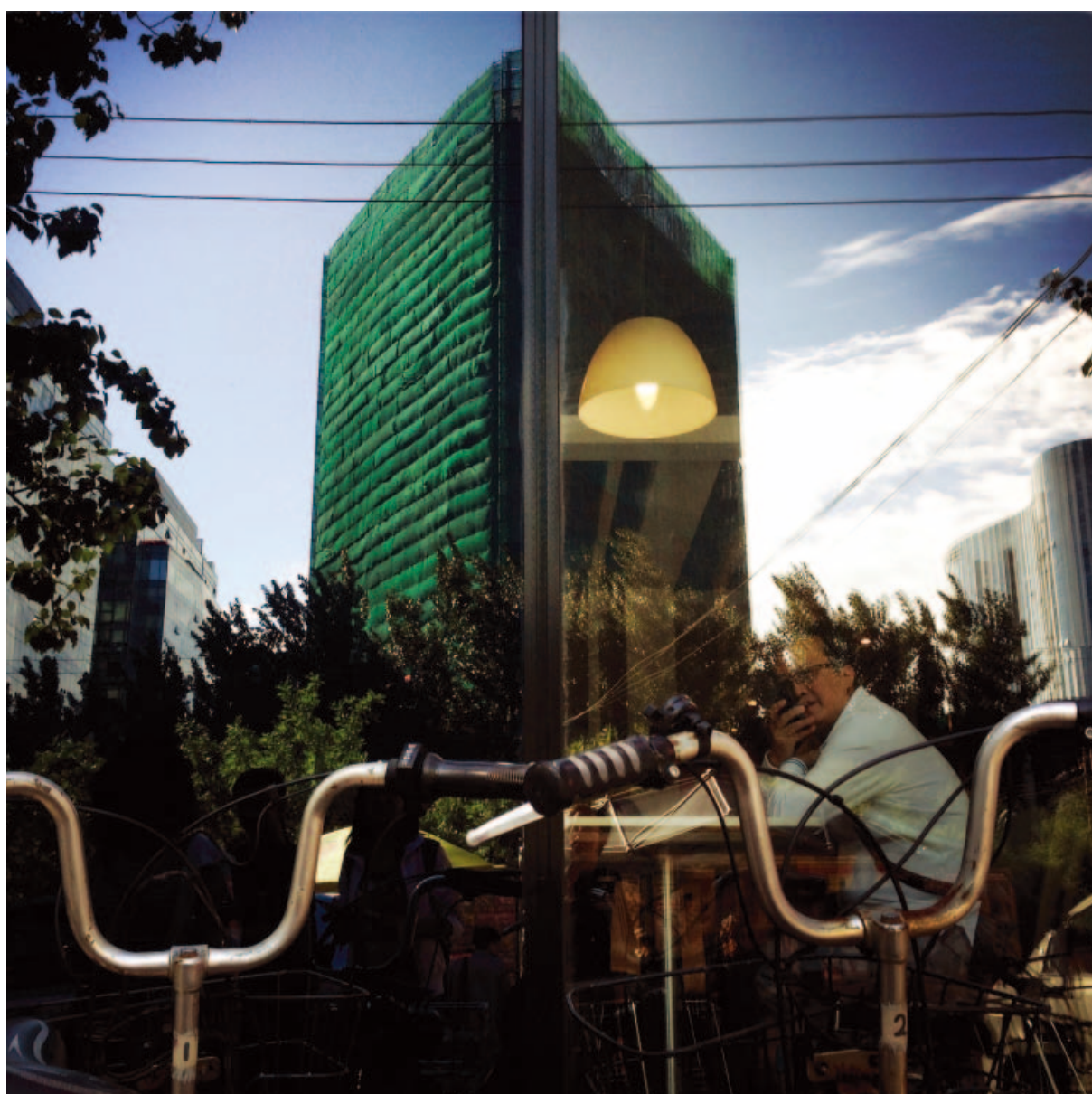
terms of cognitive neuroscience. When our mind first perceives this material world, the emotion centre and sensation centres in our brains get to work. The affective appraisal function of the amygdala will classify things as good (pleasurable), bad (painful) or neutral. At the same time, these affective reactions activate our memories, and these working memories are sent to the prefrontal cortex, sometimes called the chief executive officer of the brain, which integrates all signals into thoughts and actions accordingly. These mental processes of feeling (sensations and emotions), perception (memories), formation (thoughts and actions) are how our stream of consciousness is formed.

When perceived under different circumstances, the same phenomenon in the material world will trigger different emotions, memories and thoughts, creating a whole new conscious experience. In this way, all workings of our mind can be said to be "empty or just transient phenomena", in that no mental phenomenon is permanent. Anxiety or depression may seem real in experience, but they, too, will pass.

Four steps to problem-solving

Understanding the empty nature of all phenomena is important to understanding why we suffer. Knowing that the pain we may feel is a consequence of the coming together of different conditions, we may begin to observe – through meditation – the combination of conditions that create pain, as well as the conditions that lead to the end of pain. More importantly, we may learn what we can do to avert suffering.

The Buddha's insight of the Four Noble Truths can be described as a four-step approach to problem-solving. The first step is the understanding that suffering, as a mental phenomenon, is impermanent, and will disappear when conditions change. The second step is to observe and understand the conditions that lead to suffering. The third step is to observe and understand the conditions that lead to the end of



suffering. And the fourth step is to learn what we can do to end the cycle of suffering.

In Buddhism, the fourth step refers to the eightfold path to awakening. It comprises right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. We may see this as practice in three main areas: discipline (of how we think, talk, act and live), mental practices (right mindfulness

and right concentration) and wisdom (right view). This set of systematic mental practices can be said to be the world's first cognitive behavioural therapy, aimed at correcting maladaptive cognitions and behaviour.

Our state of Bodhi awareness is easily distorted by strong emotions and desires. When this happens, we find ourselves a slave to our mind. Through the eightfold path, we may learn

to master it instead. But like any weight-loss programme, this requires life-long effort. If we return to our old eating habits, we'd soon regain the weight we have lost. Working with our mind is the same; it takes a lifetime of diligence.

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