

批评他人是一项罪行。这是懦弱与自卑的一个讯号。你不应该批评或憎恨任何人。事实上，没有人拥有批评他人的特权。要处理这问题，首先，你应该自问：“谁正在被批评？”然后，你就不再感到困扰了。原因何在？如果批评加之于你的肉身，你不必难过，因为肉身是短暂的、乍停即逝的。你应该不在乎你的肉身，它给你带来许多困扰和问题。那批评你肉身的人不就是在为你服务吗？你应该好好地谢他才对。话又说回来，难道批评的是灵或阿特玛不成？这是不可能的，因为同样的灵或阿特玛也存在于批评者之内。阿特玛是自性，存在于人人之内。那么，谁是批评者而谁又是被批评者？任何批评完全等于对他自己的自性的批评。自私和妒忌是刺激一个人去批评他人的主因。

你已提出另一个问题。你想知道你应该对你受到的批评作出什么反应。举个例子。假设有人寄一封挂号信给你。如果你不想接收，你可以拒绝签收。那么挂号信就会退回给寄出者。不是吗？同样，你受到的批评就是一封寄给你的挂号信，不要签收。那么，同样的批评挂号信就会退回给寄出者，即批评者自己。如果有人在大厅广众之下以恶劣的口吻向你嚷叫，这声音会在空气中或你周围消失。如果有人暗地里责骂你，这责骂就会回归到责骂者的身上。

我认为，判断一个人必须以其优点而不是缺点来下定论。我一再地要你找出自己的缺点及他人的优点。如你作深一层的探讨，你会发现人身批评不是别的，仅是“内在存有的反映”而已。你看到外在世界的恶，那是由于你内在的恶在作怪。在你之外，你是不能找到任何东西的。唯敌（Duryodhana）接到旨令去寻求一个好人，他回来说他找不到。如果你想知道世上可有好人，那就是你自己而已。法子（Dharmaja 译注：即坚战，阿周那的大哥）则接到旨令去寻求一个坏人，他回来说，除了他本人之处，找不到任何一个坏人。不同的人生观就有不同的态度。你的视觉是什么，天地万物就是什么。你戴的镜片是什么颜色，你看到的世界就是什么颜色。明乎此，你就决不会批评他人了。

Sarva deva namaskarah kesavam prai gacchati, 不论尊敬的是什么人都等于尊敬神。由于神寓于人人之内，如果你尊敬任何人，这不就意味着你尊敬神了吗！同理，Sarva jiva tiraskarah kesavam prati gacchati, 不论你恨谁，这等于你在恨神。如果你深深地注视着你面前的人的眼睛，你会看到你自己的映像，因此，他不是一个分开的个体而是你自己的反映。

只有一个而没有第二个的是神，祂寓于人人之内。当你用食指指着他人的错误时，你其他三根手指却指向你自己，提醒你自己的错误。如果你了解这一点，你就不会批评或责怪任何人了。神施与和宽恕。我常常告诉你，往者已矣，不可挽回；来者可追，务必小心。

### 问题：

1. 受到他人的批评和指责时，你心中有什么感受？【顺序讲述】
2. 我们要如何应付他人的批评和指责呢？【公开讨论】
3. 我们应该如何去判断一个人？【公开讨论】
4. 愈亲近的人，愈受到你的指责和批评，你同意吗？为什么？【顺序讲述】

取自：实谛奥义书- 38 问

### **December 2017: SCA Study Circle**

It is a sin to criticise others. It is a sign of weakness and inferiority complex. You shouldn't criticise or hate anyone. In fact, no one has any authority to criticise others. To tackle this, first of all, one should put a question to oneself: "Who is being criticised?" Then, you don't feel upset

any longer. Why? If the criticism applies to your body, you don't need to feel bad because the body is temporary and ephemeral. You should be indifferent to your own body, which lands you in many difficulties and problems. The other man is doing service to you by criticising your body. You should be thankful to him for doing so on your behalf. Is it then, the spirit or atma that is criticised? This is not possible because the same soul or atma is present in the critic also. Atma is Self, the same in all. Then, who is the critic and who is criticised? It all amounts to the criticism of one's own self. Ego and jealousy are the root causes that provoke a person to criticise others.

You have put another question. You want to know how you should react to criticism against you. A small example. Suppose you receive a registered letter. If you don't want to accept it, you can refuse to take delivery. The registered letter will then go back to the sender. Will it not? Similarly, criticism against you is a registered letter. Don't acknowledge and receive it. Refuse it so that the same registered letter of criticism will go back to the sender, the critic himself. If anyone speaks loudly and belligerently against you in public, it is all lost in the air or in your vicinity. If anybody accuses you secretly, it goes to the accuser himself.

What I feel is that one has to be judged by one's merits and not by one's faults. I ask you repeatedly to seek out your own faults and others' merits. If you enquire deeply, you will notice that personal criticism is nothing but the "reflection of the inner being". You spot the bad in the outside world, because of the bad in you. There is nothing that you can find outside yourself. Duryodhana was asked to go in search of a good man. He returned saying that he had found none. If you want to know any good person existing in this world, it is yourself only. Dharmaja was asked to go round and bring a bad person. He returned saying that there was none who was bad other than himself. This is the difference in the attitude of two persons with different views of life. As is your vision so appears the creation. As is the colour of the glasses you wear, so is the colour of the world you see. If you are aware of this truth, you will never criticise anybody.

Sarva deva namaskarah kesavam prati gacchati, whomsoever you respect and revere, it amounts to reverence unto God. Since God is in everyone, if you respect anyone, it means, you respect God. Similarly, sarva jiva tiraskarah kesavam prati gacchati, whomsoever you hate, it amounts to hatred of the Divine Himself. If you deeply look into the eyes of the man standing in front of you, you see your own reflection. Therefore, he is not a separate person but our own reflection.

There is only one without the second, i.e., God who is present in all. When you point your forefinger at the mistakes of another man, three fingers of yours are turned towards you, reminding you of your own mistakes. If you understand this, you won't criticise anybody or blame anybody. God gives and forgives. I often tell you, past is past and it is beyond recovery. Hence, be careful hereafter.

### **Questions:**

1. When you are criticized and accused by others, how do you feel? 【Sequential narration】
2. How do we deal with criticism and accusation? 【Open discussion】
3. How should we judge a person? 【Open discussion】
4. 'The closer you are to someone, the more you tend to criticize', do you agree with this statement? Why? 【Sequential narration】

## **主持者指南 Facilitators Notes:**

If time permit, conduct the following 'Eye Gazing' Exercise:

*"When eye contact between two people is initiated and maintained, an invisible energetic circuit is established between the two participants, dissolving the barriers that ordinarily separate them from each other, drawing them ever closer into a shared awareness of union."* Will Johnson

### **Gazing With a Partner**

#### **1. Set Intention**

Set out some form of intention about what you want to achieve with the process. It can be as simple as wanting to gain more comfort with another. You can also use this technique to connect more deeply with someone, understand their feelings, clear tension and so on. Setting the intention is quite simple, you say to yourself what you are looking to achieve and then allow that to be as you begin the process. It's best that both partners are setting out the same type of intention.

#### **2. Suggested Process**

Pair with a partner (same gender).

To begin you can first close your eyes and get your mind a bit quieter for a few seconds. To do this, simply focus on your breathing and try to let go of any expectations about the process.

Both people should sit comfortable across from one another. Open your eyes after quieting the mind and begin gazing into your partner's eyes. Generally your eyes may want to focus more on the left or right eye. Choose one side and let it be. Over time, you may notice various colors or shapes changing when it comes to your vision of the other person. It is key to simply let all this be and don't focus on it all too much. The surroundings will likely begin to blur and things will generally take their course from there. Once again this is based on the intention you set forth. It's important to note that being open to how things will unfold is key as the same results may not transpire for everyone. The length of time you choose to gaze is entirely up to both involved.

You can get some ideas from the following video:

People Stare At Each Other For 4 Minutes - Social Experiment <https://youtu.be/hqF1kWXUFwk>

#### **3. Debrief**

Please refer to:

How to Debrief an Activity or Exercise

<http://tamarathorpe.com/wp-content/uploads/2013/12/Thiagi-Debrief-Method.pdf>