



華州法鼓通訊

第89期2009年6月

六月份新活動預告：

法鼓山紐約東初禪寺及象岡道場住持果醒法師，將於6/4-6/5晚上展開兩場禪修講座“不打坐，才是真打坐”及“你也有神通”並於6/6-6/7辦理生活禪系列講座。

<果醒法師於1986年在台灣依止聖嚴法師出家，專長於禪坐指引以及佛法講座 >
禪修講座“不打坐，才是真打坐”修行目的在於戒定慧三學。不單在打坐當中運用佛法原則，更應該將佛法原則應用在生活中。“你也有神通”神通就是心的功能，每個人每時刻所呈現的每個現象即是，所以挑水擔柴無不是神通，你也有神通！接著生活禪系列6月6日星期六上午9:00到下午4:00，及6月7日下午在Marymoor Park野餐聯誼戶外禪活動。6月7日星期日上午的大悲懺法會提前於9:30舉行，接著果醒法師開示：【大悲懺懺文的意義】，請大家不要錯過這難得的因緣。詳情請看第三頁

七月份新活動預告：

方丈和尚果東法師 西雅圖弘法關懷活動 7/4日至7/8日

法鼓山現任住持方丈和尚果東法師將於7月4日星期六到7月8日星期三蒞臨西雅圖。法鼓大學劉安之校長、常綽法師、紐約東初禪寺及象岡道場住持果醒法師、北美護法會輔導法師常華法師等也一同隨行。法鼓山西雅圖分會特別規劃一系列弘法關懷活動。

果徹法師佛學講座 7/21日至8/11日

課程：“漢傳佛教的發展與特色”

共有十二小時課程；並有二天 默照禪 及 話頭禪 指引與練習。

<各活動詳情請看第三頁>

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爲了讓法鼓山西雅圖分會 能夠繼續舉辦各項活動，需要您的護持，請您隨喜贊助，捐款100%抵稅，謝謝！

【聖嚴法師開示】 【正面看生活】 瞋心與慈心

有人說現代人的瞋心很重，所以我們的社會才會充滿了暴戾之氣。所謂瞋，是個總名稱，它的內容包括不滿意、憤怒、怨恨、看不慣和不自在等內心的感受。呈現在外表上，則是一種憤怒的表情或動作，讓人覺得陰險、奸詐或是恐怖，彷彿生命將受到威脅。可以說，凡是不能以慈悲心待人，和慈悲心相反的，就是瞋心。

慈悲心是愛護人、為人設想，但它也不一定是和顏悅色的，有時也有金剛怒目的慈悲心。金剛怒目和瞋恨不同，它是一種慈愛。以威嚴方式所展現的慈愛，就像是因為擔心你會掉到井裡，所以就吼你一下：「不可以到井邊玩！」這是警告，是出於慈愛的警示，和瞋恨不同。

所以，僅僅從表情、語氣上觀察，就認為和顏悅色的是愛，而現憤怒相的是瞋，那恐怕是不正確的。還是必須從對方所得到的真正感受、反應，以及行為的動機來判斷。

譬如口蜜腹劍的人，雖然口裡講的都是甜言蜜語，但是內心盡是一些壞計謀；而人之所以會以害人為目的，不外乎是貪圖別人的東西，因為得不到，才起了瞋心。

像社會上有一些情殺的事件，把別人毀容了，或是用暴力手段來對付變心的那一方，都是因為從愛戀轉成了瞋恨，彷彿一定要看到對方受傷害了，才能消去自己的心頭之恨。然而，並不是一定要發生讓對方受到傷害的行為才是瞋，只要是存有希望讓對方受傷害的心，就已經是瞋了。

我們常聽人說「小不忍則亂大謀」，瞋心會為我們的日常生活帶來很多煩惱。首先，會影響到我們的人際關係。因為一個常常生氣的人，往往會讓人感覺到害怕，而被當成鬼、當成魔來看，即使他並沒有要害人的意思，也都會令人避之唯恐不及。另外，我想每一個人都有過這種經驗，就是生過氣後，常常會覺得很疲倦、很無奈，懊惱自己為什麼要生這個氣？

有禪修經驗的人會發現到，只要一個瞋念起，心就已經浮動而沒辦法安定了。因為心一浮動，渾身的血液就會跟著它緊張起來而發熱，身體當然會因此很不舒服，就像火在體內燃燒一樣。

瞋恨心也會讓人失去理智，無法控制自己的情緒，結果消化系統、血液循環系統、內分泌都因此失調，這都是造成壽命減短的原因。可見，生氣對我們身心健康的妨礙有多麼大。

與其讓瞋心傷人傷己，何不以慈心利人利己？

本文摘自法鼓文化出版 <放下的幸福 >

六月份新活動 6/4日至6/7日 日期時間表

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|------|------|--------------------|---------------|-------------|
| 2009 | 6月4日 | 星期四晚上7:30到晚上9:30 | 禪修講座 | “不打坐,才是真打坐” |
| 2009 | 6月5日 | 星期五晚上7:30到晚上9:30 | 禪修講座 | “你也有神通” |
| 2009 | 6月6日 | 星期六上午9:00到下午4:00 | 生活禪活動 | (備有午齋與大眾結緣) |
| 2009 | 6月7日 | 星期日上午9:30到上午11:30 | 大悲懺法會 | |
| 2009 | 6月7日 | 星期日上午11:30到中午12:00 | 果醒法師開示 | : 大悲懺文的意義 |
| 2009 | 6月7日 | 星期日中午到下午4:00 | Marymoor Park | 野餐聯誼結合戶外禪活動 |

七月份新活動 7/4日至7/8日

7月5日星期日下午2:00開始,爲了學習法鼓山創辦人聖嚴師父最後的身教示範,展現生命的意義與價值,法鼓山西雅圖分會將安排方丈和尚果東法師,在西雅圖僑教中心辦理一場公開演講,題目《生命的尊嚴》。接著由法鼓大學劉安之校長向大眾說明,聖嚴法師建設法鼓大學的理念、法鼓大學的願景與規劃,會後並備有茶點讓與會者彼此聯誼交流,使大眾了解法鼓山未來的發展。在金融海嘯當中,你我都無法不受到影響。如何在生命的低潮期,讓自己充滿信心,又能創造美好的未來.如何分享善的力量,感恩善的力量,來轉化生命的危機,這是一個非常重要的課題。因此,我們誠摯的邀請您參加這個難得的心靈餉宴。地點,西雅圖僑教中心: 1008 140th Ave. N.E. Suite#108, Bellevue, WA 98005。

7月6日晚上7:30pm 法師一行人特別在西雅圖分會道場辦理一場《大悲懺法會》,7月7日晚上7:30pm 方丈和尚果東法師在西雅圖分會道場進行關懷活動,直接與菩薩們面對面溝通、互動。

果徹法師佛學講座 7/21日至8/11日

上課時間: 周二,周四晚上7:30-9:30,星期六上午10-12 (上課日期:7/23, 25, 28, 30, 8/1, 8/4)

8/8日(星期六) 默照禪指引及練習: 上午上課, 下午禪修

8/9日(星期日) 話頭禪指引及練習: 上午上課, 下午禪修

Thanks to Chang Hwa fa shi and all the working staff for making the three day retreat possible. We are very thankful for this opportunity to practice meditation and to learn more about our limitations and potential capabilities.

The theme of this three day retreat was Slow Living Meditation. Slow usually has the connotation of being inefficient. In contrary, what we learned is that by slowing down, we live life more effectively and efficiently.

During the three days, we practiced eating slowly. By chewing the food slowly and being mindful to every action and every sensation from the time food enters our mouth, the texture of the food, the smell, the way we move our jaws and chews the food, how the food changes from big pieces to very fine particles to the act of swallowing, by paying attention to all these details, we notice that eating became a different experience all together.

The benefits are several. We can really taste the food and enjoy them. We are satisfied with less food (quantity wise) but have a more enjoyable eating experience. Our digestive system can digest the food we eat more efficiently. So, although we are slower in the eating process, we enjoy more benefits.

When we slowed down our walking and our actions and become fully present in the here and now, we noticed all the details in life more clearly. We noticed the sounds of the birds and the feel of the wind. We noticed the fresh smell of wood chips, the rain, and fresh cut grass. We noticed the ever changing clouds in color and form and how quickly or slowly they move through the horizon. We noticed the vibrant colors of the little wild flowers dotting the grass lawn. Life is so rich and full and enjoyable when we can pay attention to all its manifestations.

Meditation is the skill and technique to help us to slow down in our every day actions. By being relaxed and mindful of our thoughts, we can see more deeply and clearly and objectively, thus guiding us to right actions. When we are in a hurry and when we are not mindful, we tend to act automatically from our habit or from our preconceived notions. Thus efficiency is achieved when mindfully we do the right action the first time instead of having to go back and correct our mistakes made in the haste of our action.

Since Ji Chen fa shi's two one day meditation sessions last September, I had been practicing meditation fairly regularly for 30-40 minutes every day. Through regular practice, the pain had gone away. I experienced a cool sensation one time and thereafter I had experienced only minor discomfort, nothing like the pain of sitting on needles of my first retreat experience. My only confusion was still whether I was really doing the meditation correctly and what it really means to meditate. So, I had been looking forward to this three day retreat to deepen my practice.

I was really unprepared for the pain during this three day retreat. It felt like I was starting all over again. Fortunately, since I purposely slowed down my actions and cleared my head of expectations, I was fairly relaxed despite the pain.

Shi Fu's Dharma talks on the meditation techniques really helped to refresh my memory and reinforce what I was supposed to have learned. This time, through the pain, I was able to stay focused. The pain kept me from "falling asleep". I had to go back again and again to the technique, of staying relaxed physically and staying aware of my breath to somehow not give in to my body's instinct to quit so that I can stop the physical pain.

From the experience of these three days, all my prior uncertainties were cleared. Wandering thoughts, like the pain, help us to practice meditation. For us beginners, meditation is essentially the focus of the mind. Shi Fu teaches us that no matter what distractions we are presented with, whether happy thoughts or sad thoughts or even pain, if we are able

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to keep coming back to the focus of our breath in a relaxed manner, then we are doing the practice. Meditation is not about stopping the thoughts. It is not about eliminating the distraction. But rather despite all the distractions, whatever they may be, that we are still able to keep coming back to or maintain awareness of our breath to stay focused on the practice.

Each 30 minute session was a deeply focused experience that required deep concentration. To stay focused and not get distracted, I deliberately go through all the preliminary motions of moving the head, taking three big breaths, doing the relaxing technique from head to toe in really slow motion. I watched my breath to distract me from the pain. Pain was so great that it took all my attention. I had no energy left for aimless thoughts. Nor could I ignore my pain enough to daze and wander. I had no where to run except to face my pain. And the only way to deal with it was to try to relax and watch my breath as a distraction.

During this practice, a thought popped into my head. I am so thankful for the pain because it helped me to focus on the practice. Without the pain, I would probably still be most of the time dazed and distracted by wandering thoughts as had been my prior experiences. With the pain, I was wide awake and truly aware of all the sensations. The amazing thing was that I did not suffer from the physical pain although I was acutely aware of its presence.

As the third day progressed, I was determined to stay with the practice to the end although I could sense my concentration and focus faltering. But I was totally unprepared when the fa shi announced that for the last sitting, we will be sitting for 1.5 hours without stopping. When I heard that announcement, I panicked. 30 minutes was my limit, how am I going to survive 1.5 hours!! I had real doubts whether I could make it. But I see no one running away from the room, not even the first time students. So, I guess I had to stay.

The pain started almost immediately. Even as I was doing the big breaths I noticed the pain building to unbearable levels. I had to use the relaxation technique to tell my muscles to relax, in the hopes to lessen the sensation of the pain. I sat through the first 30 minutes like I did the other sessions. Then I started to notice other people moving, but no one really got up. Talk about peer pressure! My god, if others don't have to get up, I cannot get up either. Besides, I knew that if I were to move the slightest inch, the pain would be unbearable and that I would totally lose all my will power. I knew that I would not be able to go back to sitting like others did. Perhaps this fear of humiliation was the only thing that kept me from giving up.

The last 30 minutes became excruciating. Although I hear that no one had broken a leg during meditation, I truly had my doubts at that moment. I felt my will power waiver. I was fighting a battle "I have to give up now, THIS instant" against "no I cannot give up, what if I am only minutes away then I would have wasted this session of practice". As I lose my focus, I can feel my body heating up. I was sweating like crazy, wishing that I had removed my sweater before the sitting. My mouth became dry and parched and difficult to swallow. Although the physical pain was probably very similar to the earlier sessions, a big difference was that I was truly suffering this time. The mental suffering somehow also intensified the physical pain. They seem to feed on each other.

It took all my will power to stay with my breath, to watch the pain, to try to relax so that I would not give up to the pain. As I struggled to keep my sanity, I heard fa shi announced the end of the session. I almost cried. The unwinding of the legs was almost more painful than the sitting itself. My legs were in so much pain that I could not get up for a long time. Even after I finally got up, I had to limp to get to water. Everyone just bounced out of their cushions as if the 1.5 hours was just another 30 minutes. I had no idea how they sat through the session so easily. I was just grateful that I did not quit and relieved that my leg did not break.

May the merit of this practice go to all beings

With joined palms

Jessica

我在這次禪三中，學到了一些「態度」問題。首先，如何提起心力？當我過了幾炷香都是昏昏沉沉的，聽到常華法師說，剛剛睡著的有沒有注意呼吸？當大家都搖頭時，法師卻說當然有辦法！後來聽聖嚴師父開示，提起心力的訣竅，是要培養對「方法」的興趣。師父舉了幾個例子，其中對於觀呼吸的方法，例如：人命在呼吸之間。每次呼吸都是新鮮的。總是一個新的開始。就算是一呼或一吸之中，每一時刻都是新的生命的開始。師父說，如果是這樣的心情，不會有昏沉的現象。我後來雖還有昏沉，每當試著用這種心態來觀呼吸，好像就比較好一點。關於昏沉，我也感覺到是個很明顯的「無常」，因為每次昏沉一陣子，睡夠了自然就不想睡了。總之，我們應該要想辦法讓自己產生興趣，盡量去試、揣摩各種辦法。

另一個態度問題，師父說了一個很有意境的譬喻：他說，大家應該都有度假的經驗吧！看到風景時，例如一片樹林，知道有一片樹林，不去數有幾棵樹，是哪些種類、等等。看到一片海，不去管有幾個波浪，大小、等等。只是知道有一片樹林、一片海，欣賞它。我自己觀呼吸時有時太過緊張、我就心想，我是來度假的，我應該只是知道呼吸出、入，其它的不要管太多。這樣的心態，的確是有幫助我放鬆。

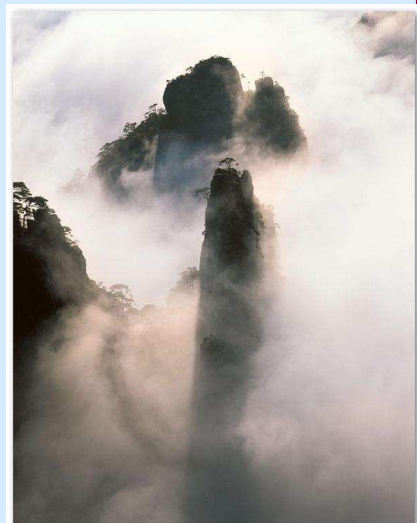
所謂度假，似乎有另一層的含意。師父在其中一段開示有提到「大休息」。我的體會是，平常不管白天或是晚上睡覺，妄念都不斷，導致我的意識裡，不斷的有吵雜的感覺，無法真正的休息。透過打坐的練習，可以達到比較安靜的地步，我們才能夠從一貫的吵雜的意識中暫時「休息一下」。本次禪三雖然禁語，可是我卻發現，我自己的思想都在不停的「說話」，甚至是在用方法時。例如：呼吸出、呼吸入。放鬆這個、放鬆那個。眼睛半閉、微笑。好想放腿喔、怎麼還沒到時間、剛剛早餐真好吃、等等。(註：後三句已經離開方法了！)我覺得這樣跟自己說話，是個阻礙。於是我後來試著要讓它「禁語」。這可是一項挑戰！每次要禁，它都會找個藉口，說了一個什麼事情，讓我被它帶著跑，進入妄念之中。我想起師父說的大休息。我想：不行！我是來度假的！這樣下去跟我平常在家裡有什麼兩樣？怎有機會「休息一下」？所以我一定要試試看完全禁語。經過幾番的波折，它開始「口齒不清」。也就是它要表達的意思有點模糊了。聽不太懂它說什麼。(其實也沒必要聽清楚，因為講的都是些有的沒的。)每次它想要講話時我就制住它，不讓它講。後來，我就只感覺到它想要講話之前的那股衝動，一陣一陣的。用心在方法上的時候，它就比較安靜。心一鬆懈，離開方法，它又大聲起來了。後來，那一陣陣的波動也慢慢平息。這時我感覺到蠻安靜的。時間也過得很快，一呼一吸都非常清楚，順暢。腿痛的感覺也比較能夠忍受。

後來的幾炷香，我出現了一些期待的心，想要再能達到上次那種安靜。不過，卻變成一種阻礙。我的方法變得不踏實，沒有好好放鬆身體。妄念也變多了。自然的，挫折感也生起，變得沒有平常心。這時我又必須調整我的態度。重新用方法，從基本一步一步做起。不要有期待的心。 ...下接第七頁

等到又達到了那種安靜，卻又出現了興奮的心情，我可以感覺到呼吸變得淺而急促，妄念又出現了。果然，安靜的狀態持續不了多久，又回到昏沉與妄念之中。「平常心」的確是很重要、卻又很不容易做到的一種態度！

最後一炷香，常華法師一改半小時的時間，而要我們坐一小時半！我中途非常的痛，幾度想要放腿。那時真是度日如年。我想，一定要再進入上次那種安靜，才能度過難關。因為我知道那樣的話，時間會過得很快。當時疼痛的感覺非常劇烈。如果觀呼吸鼻尖的感覺可以比作小草，那麼腿痛的感覺就像是壓在小草上的大石頭！但是我知道唯一的辦法就是要抓住方法不放。小草雖然被石頭壓住了，我還是找到了它。後來我又進入了安靜的狀況。腿還是那樣的痛，但是已經在我的忍耐範圍之內了。不過，還是有害怕之心，擔心我的寶貝的兩條腿會不會就這樣廢了。這種想法我很快就放下了，因為想反正是最後一炷香了吧！死不了！就這樣，時間終於到了，我度過了最後一炷香。。。

我若有學到些什麼，都要感謝這次禪三的所有因緣，包括常華法師、聖嚴師父、陳瑋師姊、林師兄、所有參加眾、還有我老闆(免了要我出差)。回到家中，隔天再去上班，又回到了熟悉的環境。除了中午吃飯時還有想到常華法師教的吃飯禪，該讓我煩惱的東西還在，妄念也是該來的都來了。不過晚上打坐時，有明顯的比以前安靜一些。以前曾聽陳師兄說過，打坐像是燒開水，平時在家只是小火，溫溫的。去打禪七，是用大火去燒，看能不能燒開。這次回家以後，雖然又回到小火、溫溫的，不過其溫度似乎有比以前高些。日後還要跟大家互相勉勵、保持經常打坐的習慣！



不用牽掛過去，不必擔心未來，踏實於現在，就與過去和未來同在。

生命的意義是為了服務，生活的價值是為了奉獻。

**面對許多的情況，只管用智慧處理事，以慈悲對待人，
而不擔心自己的利害得失，就不會有煩惱了。**



法鼓山華盛頓州西雅圖分會

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