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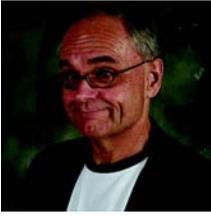
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南腔
北调



田博华, 享誉全球的葡萄酒专家, 如今常驻于纽约或曼谷。他为众多的连锁酒店及餐厅担当顾问工作, 发表过大量的有关葡萄酒的著作和评论。
Fred Tibbitts Jr. is a global wine consultant based in New York and Bangkok. He assists some of the top hotel and restaurant chains in the U.S. and Asia Pacific developing their wine-by-the-glass programs, leading educational trips to wine producing countries and hosting VIP industry dinners at New York and across Asia.

饮酒与参禅

Wine Tasting & Meditation

A Marriage of Inspirations

有些人不沾酒, 不论是啤酒、红酒还是白酒一概不沾。对他们而言, 禅与酒毫无关联。但大多数的人还是钟情于红酒。如果您从未在参禅之前喝过红酒, 那您真该试一试。可能并不是每一次参禅之前的饮酒都很享受, 但渐渐地您会发现在平和安逸的状态下喝上一杯红酒, 会很自然地帮您带进冥想状态。

对很多人来说, 不论是独自参禅还是集体参禅, 都是以一杯红酒开始的, 因为酒可以让他们的情绪很快安定下来。对基督教的冥想者来说, 红酒让他们和上帝连接, 他们有传统的圣餐礼, 领受酒和饼作为耶稣的身体和宝血。古代安第斯山脉土著人的很多仪式中, 萨满以红酒献给土地之神, 并在春秋农忙之前以白酒献给上天祈求风调雨顺。对我们来说, 酒把我们带进一个神圣的心灵之旅, 使我们与宇宙融为一体。

按照五戒中的第五条戒律, 皈依佛门的和尚必须戒酒(因为醉酒可以乱神)。不过根据我个人的经验, 部分不住在寺院里的俗家弟子们, 不仅像我们一样有事业有工作, 他们在参禅的时候也喝酒。即使已经皈依佛门, 如果您的工作牵涉到品酒、酒的教育或者是为商业目的不得不喝酒, 只要不醉酒, 活佛或者喇嘛一般都会允许您破戒。

因为我身处全球红酒行业之中, 所以在我1995年皈依佛门的时候, 我的师傅活佛主持Karter允许我破酒戒。只是另外提出了一点要求, 要求我在飞机上不准喝酒。虽然诱惑往往令人难以自持, 但我更崇尚节制, 节制对生活的很多方面都是明智而健康的选择。

再回到饮酒与参禅的问题上。饮酒和参禅是可以并行不悖的, 需要强调的是, 你要在准备参禅之前喝酒。白酒还是红酒并不重要, 也不论你喜欢什么酒, 每次都尝试不同的酒, 时间久了, 你就自然知道哪些酒对你深入的冥思最有帮助。

对那些选择在参禅之前饮酒的人们, 我建议您在拿起酒杯时, 大声告诉自己: “就让这美酒的效力与忘我的禅思令我对他人敞开心扉, 并把满足他人的需要放在满足自己的需要之前。愿这反思与冥想见证一切苦难的结束, 为全世界所有不幸的人带去永久的平安。”

For many meditation and wine do not mix and for those who choose not to drink beer, wine or spirits that is of course their choice. But for the great majority of us who do enjoy wine, if you have not tried relaxing with a glass of your favorite wine in moderation prior to meditating, you should

try it. You may not find yourself enjoying a glass of wine before every meditation, but increasingly the relaxation and “emptiness” realized (That everything in life is “empty of absolute identity”) while sipping a beautiful wine in a peaceful, quiet setting is a very natural way to approach your next meditation, be it standing, walking, sitting, lying down or all of these.

Unlike most times when one is enjoying wine in the company of friends in restaurants, bars, clubs or at home, for many their solitary or group meditation begins with their first sip of wine, as it almost immediately softens one's mood. For Christian meditators it is a sacred connection with their Lord, as in their traditional rite of “Holy Communion”, where they partake of red wine and wafers, symbolic of the “body and blood” of their “Lord Jesus Christ”. In ancient traditions of the indigenous peoples of the Andean mountain range, in many ceremonies the Shamans sip red wine, offering it to “Pachamama” (Mother Earth) and likewise sip and offer white wine to the Heavens to bring good fortune, often before planting and harvesting, after which they enter into deep trances or meditations:



For others of us, it simply sets the stage for a Divine inward experience, connecting one seamlessly with the Energy of the Universe.

If one is a Buddhist and he or she has taken the “Five Precepts”, the most basic voluntary moral code of ethics, normally taken upon “Refuge”, the official ceremony of becoming a Buddhist, by the Fifth Precept, he is to abstain from intoxication (often defined as a state where “the mind is clouded”). But my experience is that most lay Buddhists who do not reside at monasteries and have careers or jobs like most of us, do consume alcohol in moderation; be it beer, wine or spirits. At Refuge, for example, if your work includes wine tasting, wine education or say socializing for business purposes where the majority of those present consume beer, wine and spirits, often times the Rinpoche (“Precious One”) or Lama will allow you to relax the Fifth Precept, so long as you endeavor not to become intoxicated.

I am a Buddhist and in August of 1995

when I took Refuge, my teacher, Khenpo Karther Rinpoche, allowed me to relax the Fifth Lay Precept as I am deeply involved in the global wine industry. But he added that I should discontinue my practice of enjoying multiple Gin & Tonics on United Airlines, as I traverse the globe, attending international wine fairs, seminars, events and meeting with customers and clients. I have been known to weaken on occasion, but it is by rare exception and by no means the rule. I believe in moderation and I practice it. Moderation in all aspects of life is both wise and healthful. For it is said that too much of a good thing, just as too much of a bad thing, leads to unhappiness. No doubt.

So, getting back to the practice of tasting wine and meditating, they can be practiced in harmony, but again, tasting your wine ahead of taking your meditation posture and beginning your personal meditative process. Red wine or white wine, it matters not: Whatever are your favorite

wines, experiment with a different wine each time before meditating and over time you will arrive at a short list of those wines that you find are most conducive to a more relaxed state that will help you prepare for a deeper meditative experience.

If I might suggest a way to set a constructive tone for the ideal marriage of wine and meditation for those who choose so to do, as you raise your glass of wine, about to take your first taste, try saying to yourself or even aloud, as though you were speaking with another of like mind and spirit, “Let the calm abiding of this precious wine and my selfless meditation that follows remind me of the importance of opening my heart to all others and serving their needs before serving my own. And I rededicate the merit of the beauty of this time of reflection and meditation to the end of all suffering and the achievement of Perfect Peace for all those less fortunate the world over.”

Red Fred, over & Out. ★