

# 有老师 没有同学 很难成就

净空法师

虽然现代物质文明突飞猛进，但众生福薄，因为处处都是帮助人增长自私日利，贪嗔痴慢，诱惑人争名夺利，贪图五欲六尘的享受，修学的环境糟透了。人在这种环境中，还能克服得了，要有相当的功夫。

一般人确实无能力抗拒，所以修学环境不能不选择。而一个人的成就不能离开老师，不能离开同学。

有老师没有同学很难成就，因无人与你切磋琢磨，研究讨论，如行路要有伴，彼此可以互相照顾。

没有老师也不行。老师是路标的，有指导才能达到正确的方向与目标，路要自己走，所以要有好的同参伴侶。

师与友是我们修行成败关键之所在。



第18期禅修班将在9月18日开班，请不要错过这个与老师和同学们一起修学的机会。  
The 48th Meditation Course for Beginners is starting on 18 Sep.

# ZEN MIRROR

A complimentary newsletter published bi-monthly by Kwan Yin Chan Lin



## Solo Practice, Group Practice, and Practice with a Master - Master Sheng-yen

Practice can occur in various settings: Individual practice, group practice, short-term practice, long-term practice, daily practice, and intensive, periodic practice. Individual practice can be relaxed, periodically intensive, short-term or long-term; the same is true for group practice. One can also look at these forms of practice from the point of view of lay persons versus home-leavers. I will try to address all of these situations.

In all cases, whether alone or with a group, whether as a householder or home-leaver, it is better to practice under a qualified master. Practice without the guidance of a master will probably not be too fruitful. Practicing with a master can save you time. A master's understanding and experience can help you firmly grasp the essentials of practice and cultivate a correct view of Buddhaharma. This enables you to more quickly free yourself from the vexations of body and mind. With a master, time otherwise spent studying sutras and worrying about following the right path, can be devoted single-mindedly to practice.



There are people, however, whose karmic roots are sharp and deep; that is, they have practiced well for many lifetimes. Such people will make speedy progress whether they have the guidance of a master or not. They will understand Buddhaharma and will not stray from the path. For example, Shakyamuni practiced with many masters before becoming completely enlightened, but, as he was not satisfied with their teachings, he practiced on his own for six years. He did not attain enlightenment until he put down everything. Shakyamuni did have teachers, but his was a case of self-attainment. The Sixth Patriarch, Hui-neng (638 - 713), also got enlightened without the guidance of a master. In his case, hearing one line of the *Diamond Sutra* was enough. Later, the Fifth Patriarch confirmed his attainment. In essence, the *Diamond Sutra* was his teacher.

As you can see, such people are rare. Unless practitioners feel they are on a par with people such as the Buddha and the Sixth Patriarch, I would suggest that they seek the guidance of a good master. If practitioners have mental obstructions or difficulty with their practice, masters can help them resolve their problems. Also, if practitioners have some type of experience, a master can determine whether it is genuine or not. Left alone, practitioners may deceive themselves, thinking that an illusory experience is enlightenment. That would be harmful to their practice.

As a practitioner, you should have a method, and you should understand the goal of your practice. You should set aside a period of time each day to practise. In addition to daily sittings, every so often you should devote a longer period of time exclusively to practice: one full day per week, an entire weekend per month, etc.

If you want to conduct a solitary retreat for a month, a year, or even several years, then certain criteria must be met. You should have a sound grasp of Buddhaharma and your practice. Your physical and psychological health must be strong enough to endure the rigors of an extended solitary retreat. Be familiar and smooth with your method; in other words, be able to cope with any mental or physical phenomena that arise, and be able to correct and refine your understanding of the Dharma as your practice develops. In most cases, experiences will be illusions if you are unable to determine if an experience is genuine. The best attitude is to ignore all unusual phenomena, sensations, ideas and feelings that arise. It is important to have a detached, non-seeking, calm attitude. Remember, I am talking about experiences that arise during practice. If you get sick or hurt yourself, it would be foolish to ignore it. If all these criteria are not met, you will develop serious physical and mental obstructions, and will not know how to deal with the rigors of the solitary retreat.

Therefore, beginners should not attempt a solitary retreat. In fact, I would not recommend it for most people. It is very demanding. Most people are better off practicing in a group - preferably of five people or more - with or without a master. Again, having a master is always better, but group practice without a master is preferable to solo practice without a master. If one member has problems, the others can help. ■

## My Kyol Che Experience

GREAT FAITH  
GREAT DOUBT  
GREAT EFFORT

WHAT IS IT?

Coming... 预告...  
48th Zen Meditation Course for Beginners (please register)  
第48期禅修班开课 - 共六课 (请报名)  
18/9/04 7:00pm

Moonsake Festival Celebration (Pangrang Int'l Zen Centre)  
中秋月联欢晚会 (假滨江兰国际禅寺举行) 20/9/04 6:30pm  
Da Bei Repentance Chanting - Offering to Buddha, Lunch  
庆祝观音诞拜忏大悲忏, 供佛齋  
31/10/04 10:30am



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## Sayings of Zen Master Kyong Ho (1849-1912)

Great-grandteacher of Zen Master Seung Sahn

1. Don't wish for perfect health. In perfect health there is greed and wanting. So an ancient said, "Make good medicine from the suffering of sickness."
2. Don't hope for a life without problems. An easy life results in a judgmental and lazy mind. So an ancient once said, "Accept the anxieties and difficulties of this life."
3. Don't expect your practice to be always clear of obstacles. Without hindrances the mind that seeks enlightenment may be burnt out. So an ancient once said, "Attain deliverance in disturbances."
4. Don't expect to practice hard and not experience the weird. Hard practice that evades the unknown makes for a weak commitment. So an ancient once said, "Help hard practice by befriending every demon."
5. Don't expect to finish doing something easily. If you happen to acquire something easily the will is made weaker. So an ancient once said, "Try again and again to complete what you are doing."
6. Make friends but don't expect any benefit for yourself. Friendship only for oneself harms trust. So an ancient once said, "Have an enduring friendship with purity in heart."
7. Don't expect others to follow your direction. When it happens that others go along with you, it results in pride. So an ancient once said, "Use your will to bring peace between people."
8. Expect no reward for an act of charity. Expecting something in return leads to a scheming mind. So an ancient once said, "Throw false spirituality away like a pair of old shoes."
9. Don't seek profit over and above what your work is worth. Acquiring false profit makes a fool (of oneself). So an ancient once said, "Be rich in honesty."
10. Don't try to make clarity of mind with severe practice. Every mind comes to hate severity, and where is clarity in mortification? So an ancient once said, "Clear a passageway through severe practice."
11. Be equal to every hindrance. Buddha attained Supreme Enlightenment without hindrance. Seekers after truth are schooled in adversity. When they are confronted by a hindrance, they can't be over-come. Then, cutting free, their treasure is great.

## 充电与考试

有时候，有不少人会将参加密集课程当作是“充电”，意思就是说：在平常生活的忙碌中，身心无法休息，因此会很疲惫，精力消耗，未能获得补充，因此需要参加一些课程，让身心放松、休息、补充精力，养精蓄锐，准备再冲刺。

来打静七的学生，有不少也会有此观念，包括了自己早期主持静七时，也有如此的感觉。就是发觉在平时，因忙于多项工作及活动，身心常有疲惫之感，但又无法在平时生活中去休息、养神，只好在打七时，才来“充电”。在打完七时，往往会用有某个程度的恢复精力之感觉，但过后，又得去忙，又得将这些“充好的电力”慢慢的消耗掉。唯一能做的，是等下个七，再来“充电”了。

但静七是属于修行课程，虽注重调和身心，更重要的是心灵的提升，若每次都充电，而又在过后耗完，那么修行也就永远无法长进了。

后来渐渐的体会到，打七其实是考试，就是平时一直都在用功，在修行、在打七时，就等如上考场，将平时所用的功夫在打七时去面对考试，看自己到底在平时是不是有用功。若平时有用功，功夫也用得不错，那么在打七时就能考得好，同时借此机缘，将自己的功夫再作整顿，往上提升。因此常常一个七打下来，发觉自己身心状态良好、调和，对佛法的体会，在禅修功夫上，更进一步。在打过七后，修行延伸到平常生活中，继续用功，更易上路。

若是没用功，考得不好，只好当作充电啰！■

2003年3月24日·怡保

摘自继程法师<<点滴心头>>

问：什么是

## 行者？

— 宗佑曾在韩国华溪寺当过行者，  
我们请他与我们分享他的心得。

问：什么是行者？

答：“行”带有修行或实行的意思。行者可说是一个在家众准备出家前的一个预备阶段。在韩国的寺院中，当一个人发心想要出家时，那他便须要成为一位行者，长达六个月或者一年。这让他周详的考虑是否要担起家人的职责，也让僧团有一段时间去观察和考验他是否适合出家。

问：行者的工作是什么？

答：行者的工作是帮助寺院的运作及协助师父们，让他们安心办道。这包括早晨叫大众起身、击钟、打扫及清洗道场各环境、祭事（超渡法会）的准备及事后的清理工作、安居前的准备工作和安居期间协助师父及学生们安心用功。此外，行者须参与早、晚课及个人的持修（如：礼佛）等等。

问：当行者对你有什么受益？你学了些什么？

答：下决心，不断尝试的心，只是去做！

问：在家修行跟当行者有什么不同？

答：在家修行如果方向不明确的话，会很容易被五欲所影响。很多人对睡眠、饮食、情欲、名利都会有些执着。休闲及娱乐方面也多姿多彩。同时，他们也需负担各种的责任，如：工作、家庭、社会等等。用功的时间也较易受念头而改变。行者需要时时遵守寺规及师父们的安排。因此，他们要放下自己的意见、条件及处境。在寺院的环境中，行者的生活较有规律、较少妄念及执着。在韩国的院中，行者是非常卑微的，不能有我及我所，因此，成当一位行者是一种很“有效”（“Strong”）的修行方法。

问：当行者需要什么条件？

答：● 身体要健康、没有疾病及纹身。

● 心念纯正，没有不良嗜好，如：吸烟、喝酒、赌博、等等。

● 愿意遵守寺院的规则及师父的指示，没有顾虑自身的安危。

● 圆满完成至少一次三个月的安居并授过五戒。

● 有奉献及修行的决心等等。■

