

不緊不慢不著急 Not Tense, Not Lax, Not Hurried

宣化上人於1978年禪七開示 • 蔣金花 英譯

A lecture given during the 1978 Chan session
by Venerable Master Hsuan Hua
English Translation by Dana Jiang



DHARMA TALK DHARMA RAIN | 法 語 法 雨

一九七八打禪七 不緊不慢不著急
綿綿密密勤精進 不久當至諸佛地

「一九七八打禪七」，一九七八年我們打禪七。「不緊不慢不著急」，你不要太緊，也不能太慢；因為緊了就繃，慢了就鬆，要不緊不慢才能成功。也不要著急，一著急，那也是用不好這功夫；也不要怕，你一怕，又令你那個怕的心把你的智慧都給壓住，現不出來了。

你們還記得果某的事吧？那時候他的女朋友要離開他，急得他打電話來告訴我，想要我給他想個方法把他的女朋友給留住。想不到我竟和他說：「你著什麼急！是不是有人死了？」他說沒有。「沒有人死，你怕什麼？她走就走吧！」你看！弄得他老實了。我們修行也是不要著急，什麼也不要怕。怕什麼？天塌下來，大家都死了就算了嘛！還有什麼問題？所以這個「不緊不慢不著急」，也就包括不怕。

「綿綿密密勤精進」，綿綿密密專一其



During the seven-day Chan session in 1978

Don't be tense, don't be lax, and don't hurry

Vigorously and ceaselessly practice

Soon you will reach Buddhahood

“During the seven-day Chan session in 1978, don't be tense, don't be lax, and don't hurry.” When you are too tense you will be stretched out, and when you are too loose you will be lax. Therefore, you will only succeed if you neither push yourself too hard nor slack off. Also do not hurry. When you hurry you won't be able to apply your effort well. Don't be afraid; fear prevents your wisdom from surfacing.

Do you all remember a certain layman whose girlfriend wanted to leave him. He was so concerned that he called and told me about it. He wanted me to help him find a way to stop her from leaving. Instead, I told him, “Don't worry about it. Did someone die?” He said “No.” “Well, if nobody has died what are you afraid of? If she wants to leave then let her leave!” You see, he then calmed down. We cultivators shouldn't worry too much or be afraid. What are you afraid of? If the sky falls, everyone will just die. It is not a big deal. Are there any other questions? So the phrase “Not tense, not lax and not hurried” includes not being afraid.

“Vigorously and ceaselessly practice. And soon you will reach Buddhahood.” Work ceaselessly and single-mindedly at all times. Don't be



心來用功，不要懶惰；你差之絲毫，就謬之千里。「不久當至諸佛地」，你能這樣子繼續、繼續去用功修六度萬行，將來一定成佛的，一定到佛的那個地。這幾句偈頌雖然很淺，但是大家若明白了就會用。

萬劫難遭遇

打禪七是萬劫難遭遇的一個好機會。雖然說坐禪腿也痛、腰也痠，但是痛有痛的價值，痠有痠的成就。「不受一番寒徹骨，怎得梅花撲鼻香」？你若不經過一番鍛煉，也不能成就金剛不壞身。所以各位不要把光陰都空過了，這是不容易遇的。千萬劫以來，我們都沒有遇著參禪打坐這個法門，現在好不容易才遇著了，你若隨隨便便把光陰都空過去，是很可惜的一件事！

我雖沒有在這兒陪著你們各位來打七，但是我的心常常在這個禪堂裏頭。我覺得，有的人在這兒是真正用功，有的人在這兒就是「隨喜功德」——人家坐我也坐，人家走我也走，人家打妄想我也打妄想；這麼樣子，不知道真正用功的方法。我們用功啊，就是要不打妄想，破一切執著。

那麼不打妄想，你若參禪，就要有一個話頭，這話頭就是參「念佛是誰」。我們以前打兩個佛七，那麼「南無阿彌陀佛、南無阿彌陀佛」，天天這麼念；念可是念了，究竟是誰念的呢？說是：「

lazy. If you are off by a little in the beginning, you'll end up thousands of miles away from your destination. If you can continuously work on the Six Paramitas, you will eventually become a

Buddha. You will eventually reach the level of the Buddha. These few lines of this verse are simple to understand. If everyone truly understands them, everyone will know to put them into practice.

Difficult to encounter in 10,000 aeons

The opportunity to attend a Chan session is something that is hard to encounter in 10,000 eons. Although when you sit, your legs hurt, and your back becomes sore; there is value in the pain and accomplishment in bearing the soreness. "Without the bone-chilling cold, how can there be the fragrance of the plum blossom?" If you do not practice, how can you accomplish the indestructible Vajra body? Thus, one should not waste time. For eons, we did not encounter this practice of Chan meditation. Now we have finally encountered it. If you choose to carelessly waste this valuable opportunity, it will be truly unfortunate!

Though I am not meditating here with you, nonetheless my mind is always in the Chan Hall. I can see that some of you are true practitioners while others are here to "rejoice in others' efforts." You see other people are sitting, so you sit. You see others walk, you also walk. You see that others are distracted, you are also distracted. If you do this way, you aren't using a true method of meditation. The point of meditation is to cease all extraneous thoughts and to get rid of your attachments.

When you don't have any extraneous thoughts and you are investigating



我念的！」「我」又是誰呢？這個臭皮囊如果真是「我」，它死了之後怎麼就會壞了？如果真是「我」，我應該作得主。但我又作不得主，這個臭皮囊不聽自己的招呼，到時候它又老、又病、又死了，就沒有了；說是：「沒有了，那麼念佛又有什麼用呢？這不是自己欺騙自己嗎？」不是的！一定內中有一個什麼來支配這個臭皮囊的；這個是誰？我們要把它找出來，要研究明白了它！

你若能返本還原、迴光返照，認識本來的面目了，你知道「未生以前誰是我？生我之後我是誰？長大成人執有我，轉眼朦朧又是誰？」你等到死了，或者睡著了，或者作夢的時候，那時候又是誰？要研究這個問題！不是就這麼一天到晚糊塗穿、糊塗吃、糊塗睡，臨死了還鑽到糊塗棺材裏去，這樣的人生就沒有什麼價值了。所以我們每一個人對這一點應該著眼，應該特別注意！

禪堂的規矩

無論哪一個都要懂這個規矩：在沒有敲木魚之前，誰也不可以跑的；你若是不聽招呼，那是犯規矩的。禪堂裏有禪堂的規矩，開靜之後，看人人把鞋都穿好了，再敲一下引磬；等人都站起來了，然後再敲兩下木魚。在沒有敲木魚之前，你就是站起來了也不可以跑的；這是很簡單的規矩，我們應該要懂得。

要等人家都站起來了，然後才敲木魚；不是引磬「叮」一下，即刻就敲木魚的。你「叮」一下子，人家還都沒站起來呢！我看人都在那兒坐著，你敲木魚，他

Chan, you use a meditation topic. This meditation topic is to investigate “Who is mindful of the Buddha?” We had a two-week Buddha recitation session earlier. We recited Namo Amitabha Buddha, Namo Amitabha Buddha, every day. Though we recited, who is really reciting the Buddha’s name? You said, “I am reciting it!” Who am I? If this body is indeed the true self, then why does the corpse rot? If it is real then I should be the master of this body. But the fact is that I am not the master. This body does not listen to my commands. In the end I get old, get sick, die, and there is nothing left. You say, “If the body will be gone, what is the use of reciting Buddha name? Isn’t it just self-cheating?” No, it is not! There must be something commanding you within your body. Who is it? If we can find it, then we will gain the ultimate understanding.

If we know how to turn back to the original source, to introspect, to know our original self then we will understand “who we were before we were born and who we truly are after we were born. Once we reach adulthood we become attached to this self, however when we die who are we then?” So who are we really after we die? Who are we when we are asleep or when we are dreaming? We have to investigate this question. Do not waste our time merely by eating in confusion, sleeping in confusion, and even lay in our coffin being confused. A life like that is meaningless. So everyone needs to pay special attention to this point.

Rules in the Chan Hall

Everyone should understand the rules. Nobody should run before the wooden fish is struck. If you don’t listen to the signals of the bell and wooden fish then you are a transgressor of rules. There are rules in the Chan Hall. After the silent sit has ended, the proctor hits the bell only when he sees that everyone has already put on their shoes. When everyone has stood up, you then hit



坐著怎麼走？他會飛啊？因為他們腿都坐麻了，你就稍微等三分鐘也可以的；這個時候，不要說跑，有的人站都站不起來了。

你沒有看見跑香的時候，有很多人都癱癱的那個樣子？這不是說笑的，這是事實，這是我的經驗！你有什麼經驗？你就是調皮經驗！你剛一開靜就打木魚，人還沒有站起來呢！他怎麼跑？這都是知識嘛！你在禪堂裏練習什麼？這是普通的知識，都應該知道的。

我知道你們幾個笑的人，都是沒有入定，今天晚間才知道笑；你還知道腿痛，一點都沒有得到定力！我知道有幾個人腿痛，痛得哭起來了，這是沒有用的。愈哭，它愈痛；你再怎麼哭，它也不會不痛的。這個腿不會說：「哦！你哭了！我不痛了，好了！」它不會這樣同情你的。

一般人說我們這兒坐禪是很好的。其實這就是想叫人來受一受苦，所謂「很好」就是很苦。你們想一想，從一早兩點多鐘就起來，白天休息一個鐘頭，一直到晚間十二點鐘才睡覺；每一天只休息兩、三個鐘頭，這可以說是不要命地來用功，這叫「捨死忘生」。所謂：「捨不了死，換不了生；捨不了假，成不了真」。你捨不得，受不得苦，也就享不得福；你若想得到真正的功夫，就必須要忍苦耐勞，在這兒咬著牙挺著。

忍人所不能忍

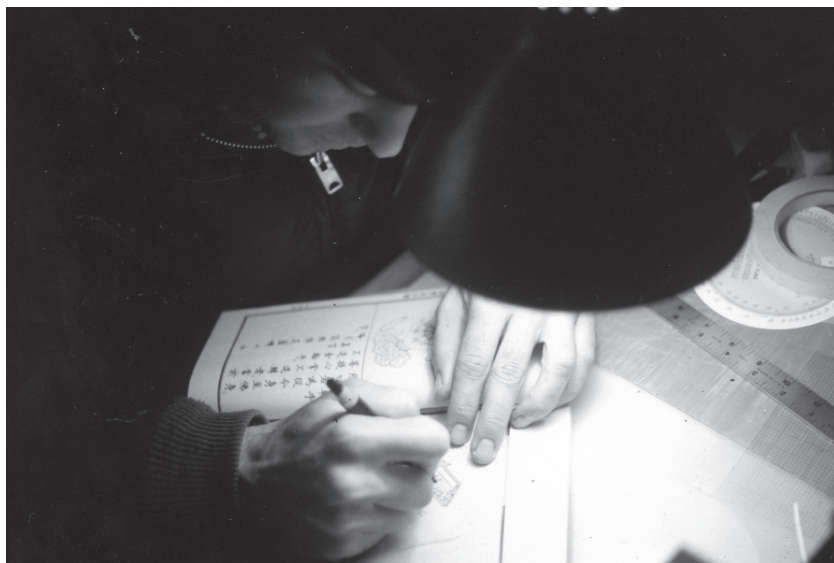
本來我們這個痛可以不痛的，但是我們歡喜叫它痛，所以這腿就是再怎麼痛也要忍著；所謂「忍人所不能忍的」，就是忍這個。如果你痛了就不能忍了，那考試還是考不上的。你一定要把你全身這種的機關都把它破了。所謂「機關」，就是你身上這兒痛，那兒又不舒服；這一些個事情啊，令你很煩惱。在這時候你還能忍著，能不生煩惱，這就是功夫了；你若忍不住，那就考不上了。

所以你看，有的人到這兒，連一天也受不了，就要跑；能在這兒這麼多天，這也

the wooden fish twice. If the wooden fish has not been hit, even if you stand, you must not run. Everyone must understand this basic rule.

It shouldn't be the case that you hit the bell and immediately you hit the wooden fish. I have seen that when people are still sitting, you have hit the wooden fish already. People have not even had the chance to stand. How can they walk while sitting? Can they fly? Because their legs are still numb, you should wait for three minutes to hit the wooden fish, otherwise not only can they not run, they can't even stand.

Have you not seen the way people run like a disabled person? I am not joking about this. It is the truth. It's my experience. What kind of experience do you have? Do you have the mischievous experience? You hit the wooden fish immediately after the bell rings. People haven't even had the chance to stand and yet you expect them to run? What are you practicing in the Chan



Hall? Everyone should have this basic knowledge.

Since several of you laughed, however, I know none of you have entered samadhi. If you know that your legs are aching, then that indicates the fact that you do not even have the slightest samadhi power! I know several people's legs ache to the point that they cried. This is useless, the more you cry the more it will ache. It doesn't matter how much you cry, the pain is not going to stop. The legs aren't going to say, "Oh! You are crying so I will stop hurting." Your legs aren't going to have any sympathy.

Some people say it is very good to come over here to meditate. The truth is you come to endure suffering. When we say very good, we mean tremendous suffering. Think about it. You wake up at 2 AM and rest only one hour during the day. Then you continue to meditate until midnight. Each day you only sleep for two or three hours. You can say that you practice to the point of forgetting your own life. This is called "letting go of death and forgetting birth." As the saying goes, if one does not let go of death, then he cannot exchange it for life. If one does not let go of the unreal, then one will not be able to accomplish the real. If you cannot let go, or endure the pain, then you

是很不容易的。能在這兒受這種苦，一定能把你的善根種得很深，將來這菩提種子一定會生出來、結菩提果的。所謂「功不唐捐」，你在這兒用功用多少，你就會得到多少，一點都不會把光陰空過的。

我們修行，要有「生忍」，就是忍不了的也要忍；要有「法忍」，我們想要得到定，一定要用這個忍才可以的。一定要忍不了的也要忍，不要怕痛！

問：四天前有一個境界，在打坐的時候，在右面看到一月輪，放出一種藍白色的光，不過比普通的月亮大一倍，很大很亮的。剛



想要抓住這個月亮的時候，它就不見了，我就告訴自己不要執著這個境界。兩天之前，同樣的境界又再出現，所以我現在就有一點執著，我不知道怎麼樣才可以不執著，怎麼樣可以擺脫這個情形？

上人：不要去想它就沒有執著了嘛，就不要去注意它嘛。用功才有境界，有了境界不要去管它好不好，還是繼續用功，不要跟著那個境界跑。不要跟著它跑，也不要迎著它的頭去找去，既不跟著跑，也不歡迎它來，還要像平時沒有那麼回事一樣。你如果執著境界，那功夫又丟了。就好像種地，有一天這個苗長出來了，你等不得，想要幫助這個苗快點長高，就把它從地裏頭拔出來，這樣它不但不長，而且還死了。❀

won't gain any blessings either. If you want to truly accomplish something you must be patient no matter what the circumstances are.

You must endure what others cannot endure

Originally this pain does not exist; however, we like to call it as pain. That is why, it doesn't matter how much pain you have in your legs, you still need to endure it. As the saying goes, "endure what others cannot endure." If you cannot endure the pain that means you haven't passed the test. You have to conquer all the obstacles. What is the obstacle? It is the pain in your body, the parts that do not feel well. Pain makes you upset. If you can endure the pain, and not get upset, that is real skill. If you can't endure it then you haven't passed the test.

So you see, some people can't even stand sitting here for one day; they already want to run away. It is not easy to stay here for many days. If one can stay here to endure the pain, then it is for sure one's good roots are planted deeply. In the future the bodhi seeds will grow and bear bodhi fruits. As the saying goes, effort is not made in vain. However much effort you put in is however much you will get out of it. So don't just let the time pass by in vain.

When we practice, we need to have "the patience of production," which means to endure the unendurable. We also need "the patience of Dharma." If we want to gain samadhi then we need this patience. We need to endure the unendurable. Do not be afraid of pain!

Question: I had a state four days ago. When I was sitting in meditation. On my right side I saw a moon disk emitting a kind of bluish white light. It was twice the size of a regular moon and it was very big and very bright. When I reached out to grab it, it disappeared. I told myself not to be attach to that state. Two days later, the same state reappeared. So now I am a little attached to it. I don't know how not to be attached. How does one shake off the attachment?

Ven. Master: If you do not think about it, then there is no attachment. Simply do not pay any attention to it. Only by applying effort will one encounter states. If there are states, do not pay attention to whether they are good or bad. Just continue to apply effort and do not chase after them. Not chasing after them also means not trying to seek them out. Do not chase after them; nor welcome them. Just treat them as if nothing happened. If you are attached to the states, your effort will be wasted. It's like farming. When a plant starts to sprout and because you cannot bear to wait for it to grow, you pull it up, wishing to help it grow faster. By doing so, not only will it not grow but it will die. ❀