

# 境界是假是真

## States May be False or True

宣化上人禪七開示  
青荷、慈悲 英譯

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DHARMA TALK DHARMA RAIN | 法語法雨

境界來考驗我們修道人，我們也要考驗境界是假是真。

參禪，好像人飲水一樣，冷暖自己知道。用功有上路自己知道，用功沒有上路自己也知道。用功上路的人，應該繼續努力，沒有上路的人，更不可懶惰。在打禪七的時候，要把一切放下。所謂「提得起，放得下。」提得起什麼？提得起「念佛是誰？」放得下什麼？放下所有的妄想，能把所有的妄想放下，智慧便生出來，若是放不下妄想，所用的功就不會相應。

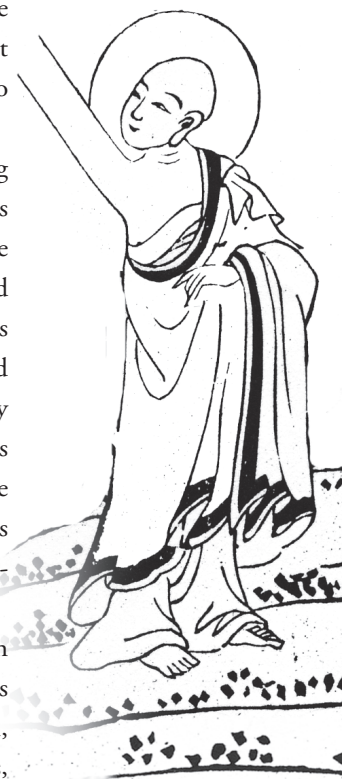
我們在禪堂裡做什麼？就是鍛煉金剛不壞身。既然是金剛不壞身，那麼，就應該不知道苦，不知道疼，要是怕苦怕疼，便不能成就金剛不壞身。這個金剛不壞身是由鍛煉而成的，現在就是鍛煉金剛不壞身，把身體鍛煉得堅堅固固，永遠不壞。我說的「金剛不壞身」，它是什麼？就是「自性」的金剛不壞身，也就是法身和慧命，以及自性清淨本源的金

States arise to challenge your resolve, so we need to see whether they are true or false.

When we meditate, it's just like drinking water; only you know its temperature. Likewise, when you make progress in cultivation, you will know. People who have progressed should continue to work hard and those who haven't improved should not be lazy. In this period of Chan meditation, we should put down everything. That is to say, "Be able to pick this up, and be able to put that down." What do we want to pick up? We want to pick up the meditation topic, "Who is mindful of the Buddha?" What do we want to put down? We want to put down all our idle thoughts. If we can put down all of our idle thinking, then our wisdom will come forth. But if we can't put down our idle thoughts, then there won't be any response to our efforts.

What is our purpose in the Chan hall? We are smelting and forging our "vajra-indestructible body." Once our body is made of vajra and is indestructible, then we won't be aware of pain and suffering discomfort. If we fear both pain and suffering, then we certainly can't achieve a vajra body. This vajra-indestructible body comes about through tempering and perfecting our skill. We're forging our bodies to be extremely durable and tough, so they'll never go bad. What is it then? It is the vajra-indestructible self-nature. It is the vajra-indestructible body of your "Dharma-body and your wisdom-life." It is the purity at the source of your self-nature. That's the vajra-indestructible body I'm referring to.

All of you should realize that cultivating the spiritual path is not an easy matter. If you decide to cultivate, then demons will come around. They don't come from only one direction, but from all directions at once. There are demons of sickness,



剛不壞身。

各位！要知道修道不是容易的事，你想修道，就會有魔，這種魔不是從一個地方來的，而是從四面八方來的。有的是病魔，有的是煩惱魔，有的是天魔，有的是人魔，有的是鬼魔，有的是妖魔。魔是從你不認識的地方來的，令你道心不堅固，令你修行不進步，他們用種種方法來誘惑你，威脅你，令你生退轉心，令你無定力而失道心。

坐禪到了相當程度時，就有魔來考驗你的道力如何，或者化現為美貌的男女來引誘你。你不動心便過關，如果動心就墮落，這是緊要的關頭，切記切記！所謂「一失足成千古恨！」

境界來考驗我們修道人，我們也要考驗境界是假是真。用什麼方法呢？這方法非常簡單，就是念「阿彌陀佛」，一心不亂、一念不生地念。是假的境界，便會慢慢消失了；是真的境界，越念便越清楚。

坐禪人不明白這個方法，有許多人走火入魔，喪失道業；又有許多人認為自己入了魔，而放棄開悟的機會。

## 坐禪不要求神通

坐禪不要求神通，或求什麼效果。首先要將身體收拾乾淨，沒有一切疾病。這樣，則任何邪氣都不能侵入你的範圍。你若能常有一股浩然正氣，頂天立地，就自然而然能生正知正見，而所行所作，皆不會不合理，這就是坐禪的好處。

你的心境，能時刻波浪不起，無煩無惱，無是無非，無人無我，在這兒這樣的用功，這即為坐禪之效果。至於參禪的功效，你自己可以去體驗。你可以迴光返照，問問自己，「我是不是還像坐禪之前那麼嘴饞？是不是還像以往那樣愛慕虛榮？有沒有把不正當的習氣毛病改了？若遇到不合理、不如意的事情，是不是還是生出煩惱？」假若答案是「是」，那麼，我可以告訴你，坐禪就沒有什麼進步。假若你能把以前的習氣毛病減輕了，在修行功夫上便有點好消息。

demons of vexation, demons in the heavens, human demons, and also demonic ghosts. Demons appear from places you don't expect to disturb you so that your resolve will waver and your cultivation will falter. They use many tricks to seduce and tempt you. They also threaten you so that you'll retreat in fear, hoping your samadhi-power will vanish and your resolve for the spiritual path will disappear.

Just about the time you start to have some skill in meditation, demons appear to test your resolve and to challenge your work in the spiritual path. They may appear as a very beautiful woman or a handsome man who comes to seduce you. If the sight does not disturb you, then you pass your test. But if you are distracted by this illusion, you will fall. Right there is the critical moment. Just that is the test. So I exhort you at all costs, do not fail such tests. If you fail, then once you fall, you will regret it forever.

When states arise to challenge your resolve, you should see whether they are true or false. How should you test them? It is very simple. Just recite the name of Amitabha Buddha. Recite with single-minded unwavering concentration. If it is a false state, then it will gradually disappear until it vanishes completely. If it is a true state, then the longer you recite, the clearer the state will grow.

Chan meditators who do not understand this method will fall into the demons' traps. They will fall among the demons and their work in the spiritual path will be scattered and lost. However, there are others who mistakenly thought that they were having a demonic state, thus giving up the opportunity of enlightenment.

## When sitting in meditation, do not seek spiritual penetrations

When sitting in meditation, do not seek for spiritual penetrations or for any efficacious result. First, make your body clean without any sicknesses. In this way, no deviant energy will be able to penetrate your boundary. If you are constantly filled with the proper energy and have an indomitable spirit, you will naturally give rise to proper knowledge and views; your conduct and actions will accord with principle. This is the benefit of sitting in meditation.

If your mind can in every instant be without "ripples"—such that you are without afflictions, without mark of right and wrong, and without mark of people and self—then you are applying effort and have efficacious results from sitting in meditation. As for the efficacy of investigating Chan, you can experience it for yourself. You can return the light and illuminate within: Ask yourself, "Am I still as gluttonous as I was before practicing Chan sitting? Am I still as materialistic as before? Have I corrected my improper habits and shortcomings? If I meet with unreasonable circumstances or matters that go against my wishes, do thoughts of affliction still arise?" If the answers are "yes", then I can tell you that you have not progressed much from sitting in Chan. If you can reduce past bad habits and shortcomings, then you have some good news in your cultivation skill.