



# 借假修真返本原

## Borrowing the False to Cultivate the True

摘錄宣化上人講述之《華嚴經·菩薩問明品第十》

From the Venerable Master Hua's commentary on *Chapter 10 of the Avatamsaka Sutra*



DHARMA TALK DHARMA RAIN | 法語法雨

我們人的身體，就是由地、水、火、風這四大所成就的。我們身上的暖氣是屬於火大，口水、大小便屬於水大，皮肉、筋骨屬於地大，呼吸氣屬於風大。

生出的時候，是四大和合成一個人的身體；到臨命終的時候，就四大分張。四大分張就又歸於空，水大就還於水，火大還於火，風大還於風，地大還於地。皮肉筋骨都變成土，水份又和水去合而為一，風和風合而為一，火和火合而為一。

這四大不是單單某一個地方有，好像這虛空裏就有水、有火、有地、有風，在虛空裏頭就有這個四大。白天太陽一照，這個火大就盡虛空遍法界；晚間月亮出來了，有很多露水，水份很多，這個水大就盡虛空遍法界。水份是從什麼地方來的呢？就是從虛空裏來的。虛空裏也有風，會颳風。

Our human bodies are made up of the four elements—earth, water, fire, and wind. Within our bodies there is heat, which belongs to the primal element fire. Saliva, urine, and excrement all belong to the primal element water. Our skin, flesh, muscles, and bones are all of the primal element earth. And our breath is of the primal element wind.

When we die, the four elements in our bodies disperse. A human birth is the result of the coming together of the four elements. When they unite, they comprise a human body. At death, when they disperse, they return to emptiness. They return to the void. That which belongs to the primal element water turns back to water; that which belongs to the primal element fire returns to fire; that which belongs to the primal element wind returns to the wind; that which belongs to the primal element earth turns back to earth. The skin, flesh, muscles, and bones turn to dust; that part of our bodies which is liquid is reunited with the element water; our breath is reunited with the element wind; and, the heat of our bodies is reunited with the element fire.

有的人就說：「虛空裏有風、有水、有火這是可以的，但虛空沒有地啊？」那麼你說地在什麼地方？這個地也在虛空裏。雖然你看不見，但是虛空裏有微塵，微塵就屬於地大，所以虛空裏頭有地、水、火、風這四大。

這四大分開來就盡虛空遍法界，合起來就跑到一個人的身體來給你用。你活五十歲，就借給你用五十年；你活一百歲，就借給你用一百年。等你死的時候就又都分開了，各還本位。

就拿水來說，有甜的水、苦的水、鹹的水、淡的水等等很多種的水；火也分出很多種，有電光石火、燒木頭的火、燒煤炭的火、燒石油的火等等很多種；風也有很多種的風，地也有很多種的地，譬如這種植物在這兒種會長，到另外一個地方它就不長了。所以四大裏的每一大都有千變萬化；無論你是科學家、哲學家或什麼學家，就是一大的道理你都研究不完的。

這是以四大來譬喻一切諸法的實相。我們人因為四大和合就生了，四大分張就死了，所以你說人有沒有一個什麼真實的本性呢？有的，就是這個佛性。你單單用泥巴做一個人，他為什麼不會說話？你用木頭作一個人，他為什麼不會走路？你用石頭造一個人，他為什麼那麼懶惰？所以說「人為萬物之靈」，就因為有這個佛性。

現在我們是借假修真，借這個四大假合的臭皮囊，來修成

These four elements do not exist in a fixed location. Space itself contains water, fire, earth, and wind. The four elements exist all throughout space. For example, during the daytime, the sun shines, and that is the primal element fire reaching to the ends of space and pervading the Dharma Realm. At night, the moon rises, and that is the primal element water reaching to the ends of space and pervading the Dharma Realm. At night, lots of dew and moisture form in the atmosphere; where does it come from? It comes out of space. And what about wind? Well, isn't there wind in space?

Someone is thinking, "Of course, you could say that in space there is fire, water, and wind. But how can you claim there is earth in space?" Well, where would you say earth is found? Earth also exists within space. If you don't see it, just take a look and see how many particles of dust there are floating around in the air. Those particles of dust belong to the primal element earth. It is right within space that the four elements—earth, fire, air, and water—abide.

When those four elements disperse, they reach to the ends of space and pervade the Dharma Realm. When they unite, they form a human body for you to make use of. If you are endowed with a fifty-year life span, you borrow these primal elements for fifty years. If you are endowed with a hundred-year life span, you have the four elements that make up your body on loan for a hundred years. But then, when your time comes up, all the elements disperse, and each one returns to its source.

In discussing water, there is sweet water, bitter water, salty water, and bland (fresh) water. Thus water may be classified into many different kinds. Fire can also be classified into many different kinds: there is the fire that comes from burning wood; the fire from burning coal; the fire in gasoline; and, the fire in lightening and rocks hitting each other. There are many, many different kinds of fire, not just one. There are likewise many different kinds of wind and many different kinds of earth. For example, agronomists know that a certain crop may grow in the type of soil at one location but not at another; each region has its own native plants that grow best there. All of those things are simple examples of the myriad transformations of the four elements. Whether you investigate from the point of view of science or philosophy, or whatever field of study you chose—you would never be able to exhaust your study of the principles governing even one of the elements.

Now we are using the four elements as an analogy for the true character of all dharmas. Our human births are the result of the combination of the four elements, and when those four elements disperse, we die. Therefore, you might wonder, "Do we people really have an inherent nature?" Yes we do. That is our Buddha nature. If we did not have the Buddha nature, then why is it that a clay image of a person is unable to speak? And why is it that a wooden statue of a person is unable to walk? And why is it that a stone image of a person is so lazy? And so it is said, "Of all the myriad things that exist, human beings are most miraculous." That is because people have the Buddha nature.

我們本有的自在大覺的佛性。所以不要一舉一動都有個我，凡事都把「我」放到前邊，「我是第一」、「我是誰誰」、「我是最大的」，著住到名利上。世間一切一切的有為法都是虛妄的，你若能恢復本有的智慧光明，那才是真的。

佛在幾千年以前，就把這個本有的智慧發現出來，研究明白了。我們現在學佛，就是來研究這個本有的自性天真佛。我們本來是佛，但是因為從真起妄，就迷了。由真起妄，妄又依真，真妄相續，接接連連不斷。你說它真嘛，又有點假的；你說它假嘛，又有點真的，這就是「真妄相續」。

真妄又會有起滅，生起來，又滅了。妄滅了，就現真；真現了，妄又生出來，所以真妄就有這種起滅。又妄的這個作用，是依著真而起的，也就是「無明」。所謂「一念不覺生三細」，就是從那個無明生出來的，從真就起妄了。那麼「妄為真所持」，這個妄還是在那個真裏頭。好像什麼呢？就好像這個手，手心和手背一樣，手背不離手心，手心不離手背。所以說「煩惱即菩提」，也就是這個道理，煩惱沒有離開菩提別有煩惱，菩提也沒有離開煩惱另有一個菩提，它是一個的。

也就好像現在講的「冰就是水，水就是冰」，冰化了就成水，水凍了成冰。水凍了，就好像生了煩惱似的，把水凍成冰了；你沒有煩惱了，就有一股暖相把這個冰化成水。我們返本還原，就是要返回我們本有的自性，不要叫它凍成冰。 ❁

Possessing the Buddha nature, we are “borrowing the false to cultivate the true.” This false combination of the four elements—this “stinking skin bag”—can be used to cultivate and realize our original Buddha nature that is self-mastery and Greatly Enlightened. That being the case, it should not be that in every instance, in every movement, there is a “me” involved. It should not be that we always put “me” first. We should not think “I’m number one,” “I’m really somebody special,” “I’m the greatest!” That is just being attached to fame and profit, both of which are vain and illusory. In fact, all conditioned Dharma in this world is that way. If you can recover your inherent wisdom light, only that is real.

Several thousand years ago, the Buddha discovered his original wisdom; he investigated and arrived at ultimate understanding. And now we are learning from the Buddha and investigating to find our own inherently true Buddha nature. Originally we are all potential Buddhas, but because the false has come from the true, in the process we have gotten confused. The true and the false alternately succeed one another: from the true arises the false; and the false relies upon the true. They follow one another in an unending cycle. What is said to be true also has a bit of falseness to it. And what is said to be false has a bit of truth to it as well. That is the intermittent succession of the true and false.

The true and the false both come into being and then cease to be. Whatever is produced will be extinguished. At the moment the false is extinguished, the true manifests. And once the true is manifest, the false comes forth and there is the false once again. The true and then the false both arise and are extinguished. The false relies on the true to function, and that is synonymous with ignorance. So it is said: “One unenlightened thought produces the Three Subtle Appearances.” It all arises from ignorance. From the true, the false arises. The false is supported by the true. It is within the true. True and false are like the back and palm of a hand. The back of the hand cannot exist separate from the palm of the hand; the palm cannot exist separate from the back. And so it is said, “Afflictions are just bodhi.” The principle is the same. Afflictions cannot exist separate from bodhi; there is no bodhi that is apart from afflictions. They are one and the same.

It is also like our current (現在) discussion of how ice is water and water is just ice. When ice melts, it becomes water, and when water freezes, it is solid ice. The forming of water into ice is analogous to the arising of our affliction. Once we rid of afflictions, we can then generate the heat needed to melt away the ice and recover the water. Similarly, we need to go back and recover our own nature and prevent it from forming into ice. ❁

