

人人具足三身佛

Everybody Is Endowed with the Three Bodies of the Buddha

摘錄宣化上人講述之《六祖法寶壇經》

An Excerpt from Ven. Master Hua's Commentary of
the *Six Patriarch's Dharma Jewel Platform Sutra*

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怎麼叫做清淨法身佛呢？就是說一切世人，他的自性，本來是清淨的。所謂「萬法從自性生」，一切的萬法，都是從自己本性生出來的。怎麼樣說呢？你若想一切惡事，就有惡事的行為表現出來；你心裡思量所有的善事，就有善的行為表現出來，所以一切善惡諸法，是由你自性生出來的。

你若有智，就猶如有太陽光一樣；你若有慧，就猶如有月光一樣。你智慧常明，所有外邊一切執著的境界就不會蓋覆您的自性。你把你妄念的浮雲破了，就不會蓋覆自性。

如果你遇到真正的明眼善知識，聽聞真正的法，就能夠把你的無明、煩惱、迷妄都除去，內外明徹，一切的萬法，都在你的自性裡現出來。所謂「心平百難散，意定萬事吉」，你心若平，什麼災難都沒有；你意若定了，什麼事情都吉祥。這就好像「心清水現月，意定天無雲」。你能這樣子，這就是清淨法身佛。

怎麼叫做圓滿報身佛呢？就是除卻自性中不善心、嫉妒心、諂曲心、吾我心、誑妄心、輕人心、慢他心、邪見心、貢高心，及一切時中所有不善的行為；你要常見自己有過錯，不說他人好和不好，要常常謙下，普遍對任何人都要有恭敬心。如果你常存這種心，這就是見性，沒有滯礙。

所謂「一燈能除千年暗，一智能滅萬年愚」，好像一盞燈，就能破除一千年的黑

What is the Pure Dharma-body Buddha? The inherent nature of all people in the world is originally pure. "Myriad dharmas arise from one's inherent nature. All the myriad dharmas are produced from one's inherent nature. How so? If you are thinking of unwholesome matters, you then engage in unwholesome actions. When you ponder wholesome deeds, you manifest wholesome behavior. All dharma, whether good or bad, arises from your self nature.

Intelligence is analogous to the presence of sunlight. Wisdom is similar to the presence of moonlight. When you constantly illumine things with intelligence and wisdom, all the external states that you could become attached to will not cover up your inherent nature. If you can break through the cloud of discursive thoughts, it will not cover up your nature.

If you encounter a genuine spiritual teacher with discernment and hear the true Dharma, you will be able to get rid of all your ignorance, affliction, and delusion about what is false. You will clearly understand what is inside and outside. All the myriad phenomena will manifest from your inherent nature. All difficulties will be dispersed when one's mind is calm; the myriad matters will be auspicious when one's mind is settled. If your mind is calm, there will not be any disasters. If your mind is settled, everything will become auspicious. It is like the moon appearing in the water when one's mind is clear; no cloud appearing in the sky when one's mind is settled. If you can be like this, you are the pure Dharma-body Buddha.

What is perfect Reward-body Buddha? It is to get rid of unwholesome thoughts, jealousy, obsequiousness, egotism, deceitfulness, contempt, arrogance, heterodox views, conceit, and all unwholesome tendencies from one's nature. You should always be aware of your own faults and never speak of other people's good and bad traits. Always be humble and respectful to others. With this kind of attitude, you will see the true nature without any obstacle.

Just as one lamp can disperse the darkness of a thousand years, one

暗，一千年的黑暗就沒有了。只要你有智慧了，就有一萬年的愚癡也都可以消滅；不要說一萬年，就是一萬大劫你愚癡，現在你生出智慧來了，也都可以滅去。

你也不要回憶過去的事情，過去心不可得；你也不要去追未來，未來心不可得。你不要去追「將來我怎麼辦？」將來你怎麼辦？你種善因，你將來就結善果；你種惡因，你將來就結惡果。「善惡雖殊，本性無二」，本來的性是無二的，你生出善就有善性，你生出惡就有惡性。沒有善，沒有惡，就叫實性，也就是你的真如自性，〈證道歌〉不是說：「無明實性即佛性」，這就是純圓獨妙，圓陀陀、光灼灼的佛性，這也就是圓滿報身佛。

「自性起一念惡，滅萬劫善因；自性起一念善，得恆沙惡盡」，你自性裡若生出一念的惡心，你那萬劫的善因就都滅了；你自性裡若生出一念的善心，你恆河沙那麼多的惡業也都消滅了。所以說：「一念善，就是成佛之因；一念惡，就是地獄之因。」你想要成佛或下地獄，看你自己生的是什麼心。如果你能念念識自本心、見自本性，這就是叫圓滿報身佛。圓滿，是無欠無餘、無得無失、不生不滅、不垢不淨、不增不減、無男無女、無善無惡的，所謂「圓滿菩提，歸無所得」。

怎麼叫做千百億化身？我們就一個身，怎麼會有千百億化身呢？說佛有千百億化身，那是佛的化身，與你我有什麼關係？所謂千百億萬化身，也就是千百億萬的思想，千百億萬的這種思量。說是：「釋迦牟尼佛有千百億萬化身，他也化身成佛，也化身成菩薩，也化身成阿羅漢，也化身成聲聞、緣覺，也化身到天上，也化身到人間，也化身阿修羅，也化身地獄、餓鬼、畜生。他無處不現身，所以叫千百億萬化身。」不錯！這是一個講法。

還有一個講法：我也有千百億萬化身，你也有千百億萬化身。我收了千百億個徒弟，這千百億個徒弟，個個都學師父的修行。誰跟你學佛法，將來照你那樣學，這都是你的化身。你現在是我的化身，將來

thought of wisdom can destroy ten thousand years of delusion. It is like a lamp breaking through the darkness of a thousand years. The darkness that lasted for a thousand years suddenly disappears. Once you have wisdom, the delusion that lasted for ten thousand years will be extinguished. When you bring forth wisdom, not just ten thousand years, but ten thousand great eons of delusion are wiped away.

You should not recollect what happened in the past, because we cannot obtain the mind of the past. You should not pursue what will happen in the future because the mind of future cannot be obtained. You should not pursue the question, "What will happen to me in the future?" What will happen to you? You will reap a pleasant fruition if you plant good causes and an unpleasant fruition if you plant unwholesome causes. Even though there is difference in good and bad, they are not two in the nature. Originally, the nature is not two. When you produce goodness, you have a good nature. When you bring forth unwholesomeness, you have an unwholesome nature. The true nature is neither wholesome nor unwholesome. It is your nature of true suchness. Isn't it illustrated in *Song of Enlightenment* that the true nature of ignorance is the Buddha nature? That is the pure, complete, unique, and wonderful Buddha nature which is round and smooth like a pearl and shining like the sun. That is the perfect Reward-body Buddha.

One unwholesome thought arising from the nature destroys ten thousand eons' worth of wholesome karmic causes. One wholesome thought arising from the nature extinguishes evils as numerous as the sand-grains in the Ganges River. If you produce one thought of evil from the inherent nature, all the wholesome causes you had accumulated through myriad eons will be all extinguished. If you produce a wholesome thought, your offenses as many as the sand-grains in the Ganges River will be extinguished. A thought of goodness is the cause for Buddhahood; a thought of evil is the cause for the hells. Whether you realize Buddhahood or go to the hells depends on your thought. If you can recognize your original mind and see your true nature in thought after thought, you are the perfect Reward-body Buddha. 'Perfect' means lacking nothing and having nothing in excess, obtaining nothing and losing nothing, neither defiled nor immaculate, increasing nor decreasing, male nor female, good nor evil, but rather the perfection of Bodhi, which returns to nonattainment.

What are the myriad transformation bodies? We each only have one body. How can we have a hundred thousand myriad transformation bodies? The Buddha has myriad transformation bodies. What do they have to do with you or me? The myriad transformation bodies are simply a hundred thousand myriad thoughts and calculations. Some may say 'Shakyamuni Buddha has a myriad transformation bodies. He can become a Buddha, a Bodhisattva, an Arhat, a Hearer, One Enlightened to Conditions, a god, a human, an asura, a hell-being, a hungry ghost, or an animal. He can appear everywhere. That's why he has a hundred thousand myriad transformation bodies. Exactly! This is one way of explaining it.

Here's another way of explaining it: "I also have a hundred thousand myriad

你也有化身。總而言之，你有一個好樣兒，別人照你這好樣兒學，就是你好的化身；你有一個壞樣子，像鬼的樣子，別人也就跟你學那鬼的樣子，那就是壞的化身。

「若不思萬法，性本如空」，你什麼也不想，什麼也沒有了。你一念不生，你本來佛性，就現出來了。但你是不是能不生呢？你心裡沒有妄想嗎？你什麼妄想都沒有了，那你就是佛了。你不能這樣子，那你還不是佛，你還要修行。你不修行，就自稱「我就是佛了」，你是個狗佛！簡直的莫名其妙。你要修行才成佛；你不修行，你成什麼佛？不修行，人就是人，狗就是狗，畜生就是畜生，所以必須要修行。你不要以為我方才那是罵人，狗子也有佛性的，但是牠要修行。

「一念思量，名為變化」，你有了思量，這就有變化，有化身了。你看一看，這化出什麼？你思量惡事，就化為地獄。你盡想打劫、殺人、放火、搶人，這是惡，這就是地獄！你思量善事，就化為天堂。你有毒害的心，這就是龍、就是蛇；你發慈悲心，就是化身成菩薩。你有智慧，就向上界去；你要是愚癡，就往下降，這叫「君子上達，小人下達」。

你念念都是惡，說「那個人對我真不好，簡直真可惡！我一定破壞他，想盡方法來破壞他」，這是惡。如果你常常迴光返照，就生出智慧來，就不愚癡了。這就是自性化身佛。你的自性變化很多，這就是千百億萬化身。

所以六祖才說「法身本具」，法身是自己本有的。你念念都應該識自本心，見自本性，這就是圓滿報身佛。從你的報身，你有所思量，這就是有了變化身，有了化身佛。你自性裡，具足清淨法身佛、圓滿報身佛、千百億萬化身佛，那你就是具足三身佛。❀

transformation bodies. You also have a hundred thousand myriad transformation bodies. I have a hundred thousand myriad disciples. All these myriad disciples imitate their teacher in cultivation. Whoever learns the Buddhadharma from you and follows your teaching will become your transformation body. Now you are my transformation body. In the future, you will have transformation bodies, too. In a word, if you are a good role model, other people follow and learn from you and become your good transformation bodies. If you act like a ghost, people learn from you and act ghostlike, becoming bad transformation bodies.

If you are free of any thought of the ten thousand dharmas, then your nature is basically like emptiness. When you are not thinking, nothing exists. If you do not give rise to a single thought, your original Buddha nature appears. However, are you able to not give rise to any thought? Can your mind be free of thoughts? Without discursive thoughts, you are a Buddha. If you can't be that way, then you are not a Buddha yet. You still have to cultivate. If you claim to be a Buddha without actual practice, you are just a dog of a Buddha! That is simply baffling! You have to cultivate to realize Buddhahood. How can you become Buddha without cultivation? Without cultivation, people are people, dogs are dogs, and animals are animals. Therefore, one should cultivate. But do not think that I was scolding earlier, because dogs also have Buddha nature. They have to cultivate, that's all.

In one thought of calculation, transformation occurs. Once you ponder, there will be changes. You will have a transformation body. See what is being transformed? When you ponder evil matters, your thoughts will be transformed into hell-beings. You only think about theft, killing, setting fire, robbery, these are all evils. These are the hells. When you ponder good things, they all turn into heavenly-beings. If you have a mind of poisoning to harm others, you are a dragon or snake. If you have a mind of kindness and compassion, you will transform into a Bodhisattva. You will ascend to higher realms if you have wisdom. You will descend into the lower realms if you are deluded. As the saying goes, The superior person's aims are lofty. The petty person's aims are base.

When you have unwholesome thoughts such as, "That person mistreats me; he's loathsome. I'm going to ruin him." That is evil. If you constantly return the light and illumine within, you will have wisdom and not be deluded. That is the transformation body Buddha from your nature. There are lots of variations from your nature, which become a hundred thousand myriad transformation bodies.

That is why the Sixth Patriarch said one is replete with the Dharma-body. The Dharma-body is something we originally have. In thought after thought, you should recognize your original mind and see your original nature. That is the perfect Reward-body. When the Reward-body thinks and calculates, it becomes a transformation-body. You then have the Transformation-body Buddha. If you are endowed with pure Dharma-body Buddha, the perfect Reward-body Buddha, and the myriad Transformation-body Buddhas, you are endowed with the three bodies of the Buddha. ❀