



千百億化身釋迦牟尼佛

The Myriad Transformation Bodies of Shakyamuni Buddha

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明天，我們會有慶祝本師釋迦牟尼佛聖誕的大法會，除了是感恩佛陀的恩德之外，也是在提醒我們，要學習本師廣大的慈悲及智慧，我們才能救度廣大的眾生。

我們都知道釋迦牟尼佛從兜率天下生到我們人世間來，所說的第一句話是：「天上天下，唯我獨尊！」這和後來他在開悟的時候所講的：「奇哉！奇哉！奇哉！一切眾生俱有如來智慧德相，但以妄想、執著不能證得。」有異曲同工之妙。

因為這兩段話都是在強調我們本具佛性的重要性，是世界上最無與倫比的，最尊貴的，也是我們每一個眾生都與生俱來的，具有無上無限的能力和力量，可以使我們成就圓滿無上正等正覺。

釋迦牟尼佛來到這個娑婆世

Tomorrow, we will be holding a great Dharma assembly to celebrate our Fundamental Teacher Shakyamuni Buddha's birthday. In addition to commemorating and expressing our gratitude for the Buddha's kindness and compassion, this ceremony serves as a reminder for each of us to learn from his great compassion and wisdom, so that we can save and cross over living beings.

We are all familiar with the first words that Shakyamuni Buddha spoke when he first entered the Saha World from the Tushita Heaven: "In heavens and below, only I am honored." Then when the Buddha was enlightened, he exclaimed, "Strange indeed! Strange indeed! Strange indeed! All living beings have the wisdom and virtue of the Thus Come One, yet because of their idle thoughts and attachments, they fail to realize it." Both of these sayings have the same impact.

His words emphasize to us the importance of our Buddha nature, which is the unparalleled in the world and most noble. Each living being is born with the infinite ability and power to achieve perfect unsurpassed and

界，最重要的目的就是為了要說明我們眾生能夠開啟本具的智慧，以及轉化無明執著和妄想雜念，而能夠得到究竟的智慧與安樂。

而我們學佛的人都知道，我們所在這個世界娑婆世界，「娑婆」是「堪忍」，也就是說在這個世界裡的眾生，是可以忍受痛苦的能力是很強的。

「娑婆」——「堪忍」二字也是在說在這裡的每一個眾生，都必須忍受著各種不同的痛苦而要活下去，這可以說是很可憐的。

所以，在《妙法蓮華經》中說，釋迦牟尼佛一直這個娑婆世界來幫助我們，這一些一直在承擔和忍受著各種痛苦的可憐的眾生們，能夠從痛苦中解脫出來。

我們每天在用齋之前所唱的《臨齋儀》，第一句是供養「清淨法身毗盧遮那佛、圓滿報身盧舍那佛、千百億化身釋迦牟尼佛」，而這「千百億化身釋迦牟尼佛」是什麼意思呢？

在《佛升忉利天為母說法》經卷的下卷中，就告訴我們，本師釋迦牟尼佛除了在我們這個娑婆世界教化眾生之外，同時，也還在許多不同的世界，化現出不同的佛陀以及不同的佛的名號，來教化不同世界的眾生。而這些世界大部分都是非常莊嚴而且殊勝的，而釋迦牟尼佛所化現不同的佛陀，也是盡力地在教化廣大的眾生。

但是在這麼多的世界當中，有一個世界是很特別的，這個世界的名字叫做「志危」，「志」是「志向」的「志」，「危」是「危險」的「危」。這或許是在說在這個世界裡面的眾生的志向是很危險的。

在這個「志危」世界裡的眾生，他們的性情是很兇暴的，而且非常的慳貪、好勇、鬥狠，最喜歡的就是行十惡業，尤其是以互相譏諷、鬥爭為能事，所以他們的樣子是非常的醜陋、骯髒，而且所穿的衣服也是破破爛爛的。

而這個世界上土地也非常堅硬，貧瘠而且荒涼，很難種植各種的農作物；那裡氣候也非常糟糕，他們的食物來源就非常有限；而且粗劣，而且還經常不夠。

所以在那裡人們的生活非常困苦，而他們的國王更是一個不折不扣的暴君，經常命令人民去做一些艱苦的勞役，人民若是得到一點點

supreme enlightenment.

Shakyamuni Buddha's main purpose in coming to the Saha World is to help living beings manifest their inherent wisdom, to transform ignorance, attachment and delusions, and to ultimately achieve wisdom and happiness.

We who study the Buddhadharma know that the world that we dwell in is the Saha World. "Saha" means "to endure", that is, all living beings in this world has to undergo suffering; yet we also have the ability to endure and withstand many kinds of suffering.

The two words, "Saha" and "to endure" also mean that every living being here must endure all kinds of pain and suffering, yet continue to bear with it and live on. This is indeed very pitiful.

Therefore, the *Wonderful Dharma Lotus Sutra* pointed out that Shakyamuni Buddha originally came to this world to help us pitiful beings who ceaselessly endure various kinds of suffering, so that we can one day be free and relieved from pain.

The first phrase of *Meal Offering* that we recite every day before our mid-day meal goes: "To the pure Dharma body, Vairochana Buddha; to the perfect reward body, Nishyanda Buddha; to the myriad transformation body, Shakyamuni Buddha." Now, what does "To the myriad transformation body, Shakyamuni Buddha" mean?

In the sutra *The Buddha Ascends to the Heaven to Speak the Dharma* for Lady Maya, we are told that in addition to Shakyamuni Buddha's purpose in the Saha World, he also speaks the Dharma in many different transformation bodies under different names to teach and transform various kinds of living beings in other worlds. These worlds are extremely auspicious and adorned. Shakyamuni Buddha in various forms of Buddhas tries his best to transform a vast majority of all beings.

For example, amongst these worlds, there is a special world called "Dangerously Ambitious." The first character "zhì," as in "zhì-xiàng," means "ambition." The second, "wēi," means "danger." This may indicate that what drives living beings' determination and ambition in this world is extremely dangerous.

The temperament of living beings in this so-called "dangerously ambitious" world is very fierce, greedy, and savage. They favor committing the Ten Evil Deeds, especially engaging in mutual slander and fighting all day long as their

的財物，都會被這個貪婪的暴君用各種方法給拿走了。

而釋迦牟尼佛的化身，就在這個志危的世界裡面開悟，成就了無上正等正覺。他的佛陀名號為「心念潛哀如來」，「潛」是「悲潛」的「潛」，「哀」是「哀憐」的「哀」。成佛之後就來轉大法輪，並且運用各種神通，現種種的變化來講經說法，來度化眾生。

我們讀過了《法華經》都知道大通智勝佛在他修行的最後關頭，經過了十個小劫，諸佛之法才現在前，開悟成就了無上正等正覺。而在這十個小劫之中就有種種不斷的器樂、香花、讚歎來供養這位尚未成就無上正等正覺的大通智勝佛，當他在成就了無上正等正覺之後，馬上就有百萬大眾來恭敬、讚歎、圍繞，而這位在志危世界裡面的「心念潛哀如來」已經是佛法現前了，而且還到處奔波講經說法，結果怎麼樣呢？

當這志危世界的人們見到「心念潛哀如來」在說法或現種種神通變化的時候，他們就會說：「你不要騙我啦！不要想從我這裡得到任何的好處！」反而會大聲地辱罵、誹謗佛陀，甚至還有人想要捲起袖子來，抄起棍子來，丟石頭來打佛呢。

而心念潛哀如來孤身一人，連一個弟子也沒有，但是心念潛哀如來還是很勇敢的，沒有退縮，從不疲厭的，反而更生起了廣大、慈悲、哀潛之心。雖然沒有人相信佛法，但是他還是堅持不懈的去教化眾生，就這樣整整的過了七百年，在這七百年當中竟然沒有一個人相信佛法。

從這裡我們就可以瞭解到，為什麼在《地藏經》中佛陀會說：「汝觀吾累劫勤苦度脫如是難化剛強罪苦眾生」，這指的不只是在我們這個娑婆世界裡的眾生，還有其他世界裡的眾生，也都是難調難伏啊！但是佛陀還是「雖千萬人吾往矣」，勇往向前。

就這個樣子，艱苦又過了另一個七百

favorite pastime. Thus, their appearance is extremely unpleasant and dirty, and their clothes are also ragged and tattered.

The land in which they reside is also very hard, barren and desolate, making it difficult to grow crops. The air quality is also suffocating and the beings there never have enough to eat.

So, the lives of the living beings in this world are very difficult. Moreover, their King is a true tyrant who often commands his people to do hard labor. If his citizens acquire a little property, it will be taken away under the hands of this greedy tyrant.

It is also in this dangerous world that the transformation body of Shakyamuni Buddha came to realize unsurpassed and supreme enlightenment. His Buddha's name was "Heart of Mourning Thus Come One." The character "mǐn" signifies "bēi-mǐn" meaning "sorrow;" "āi-lián" means "pitiful." After accomplishing Buddhahood, Heart of Mourning Thus Come One turned the Dharma wheel using many different expedient methods to teach and transform living beings in that world.

Those who have read the *The Dharma Flower Sutra Sutra* know that the Great Unhindered Wisdom Superior Buddha, at a crucial time in his cultivation, encountered ten small obstacles, and because of this, was able to realize the unsurpassed and supreme enlightenment. Yet, among these ten obstacles, there were some good ones such as many varieties of constantly playing instrumental music, fragrant flowers, and praises being offered to Great Unhindered Wisdom Superior Buddha. Immediately after his realization of unsurpassed and supreme enlightenment, millions of living beings gathered around, praised, and paid respect to him. Actually, Heart of Mourning Thus Come One had already accomplished Buddhahood in the Dangerously Ambitious world, but traveled about tirelessly to speak the Dharma. So what happened in the end?

When the people of Dangerously Ambitious World saw Heart of Mourning Thus Come One speaking the Dharma with uncountable transformation bodies, they all exclaimed: "Stop trying to deceive us! Don't think you can get any benefit from us." Instead of praise, they loudly insulted, slandered, and some even rolled up their sleeves, grabbed sticks and threw stones to beat the Buddha.

Heart of Mourning Thus Come One was all alone without even a single disciple. But he did not give up. With great compassion and empathy, he courageously persevered without weariness. Although no one believed in the Dharma, he was determined to teach and transform beings of that world. This went on for around 700 years, and within these years, not a single person came to believe in the Buddhadharma.

年，心念潛哀如來還是盡心盡力地在這七百年當中講經說法，教化眾生，終於有一些人開始修行佛法，而有了八萬四千個人修成了阿羅漢的果位，八萬四千個人修成了三果阿那含，又有八萬四千個人修成了二果斯陀含，及八萬四千人修成了四果須陀洹。

再接下來，整個世界裡終於有了五個人開始學習修行菩薩道，而心念潛哀如來也就是釋迦牟尼佛的化身，一直到現在還是在那裡盡心盡力地教化眾生，而沒有停止。

我們從這個故事中，可以體會到佛陀的慈悲、智慧以及願力，不畏艱難地來教化度脫眾生。所以我們經常會說「佛恩難報」，這真是一點也不假的。那我們要如何來報答佛陀的恩德呢？

有人說：「我來供養花、供養香，乃至歌詠和讚歎、禮拜供養佛陀，來報答佛陀的恩德。」

阿難尊者曾經問佛陀說：「怎麼樣才算是真正的供養如來呢？」

佛陀就說：「若有比丘、比丘尼、優婆塞、優婆夷能夠根據佛法而生活的話，這才算是真正的禮敬我，也只有能夠受持佛法實踐佛法才算是真正的供養如來。」

於是就有了這樣的偈頌，將當時的情形給記錄了下來：

佛在雙樹間，偃臥心不亂。樹神心清淨，以花散佛上。阿難白佛言，云何名供養？

佛陀大悲說，學法而能行。覺悟是供養，香花及歌詠，並非真供養。修正無我法，是名真供養。

——《阿含經》✽

From here we can understand why in the *Earth Store Sutra* the Buddha said: “Reflect on how I have toiled for repeated eons and endured acute suffering to take across and free stubborn beings who resist being taught and continue to suffer for their offenses.” This refers not only to beings in the Saha world, but also to those of other worlds—all are difficult to teach and subdue! But the Buddha despite facing “tens of thousands of people” obstructing him, “still bravely moved forward.”

That was how it was. The Buddha endured difficulties to teach, transform, and speak the Dharma for beings for 700 years with perseverance and determination, until finally a few people started believing in the Dharma. Not only this, but 80,000 people attained the First Fruition of Arhatship, another 84,000 people attained the Third Fruition of Arhatship, and another 84,000 attained the Fourth Fruition of Arhatship.

Furthermore, there were finally five people who began cultivating the Bodhisattva Path. Heart of Mourning Thus Come One is actually the transformation body of Shakyamuni Buddha who has been teaching and transforming living beings all along whole-heartedly without giving up.

From this story, we can sense the greatness of the Buddha’s compassion, wisdom and vows. Without fear of difficulty, he taught and transformed living beings to attain liberation. We often say that we need to repay the Buddha’s kindness and this is true and not false the least. But how can we repay the kindness of the Buddha?

Some people would say, “Perhaps we can make offerings of flowers, incense, and even chant songs of praise to repay his kindness.”

The Venerable Ananda once asked the Buddha, “How does one genuinely make offerings to the Buddhas?”

The Buddha replied: “If there is Bhikshu, Bhikshuni, Upasaka or Upasika who can uphold the teachings of the Buddhadharma in their daily life, that is considered truly respecting me. And those who can honestly uphold the Buddhadharma are thereby making true offerings to the Thus Come One.

Hence, it is recorded in the following verse:

The Buddha, between twin trees, reclined to one side with mind unscattered. Pure-minded tree spirits scattered flowers on the Buddha. Ananda asked the Buddha, “What is called offering?”

The Buddha compassionately replied: “Those who learn the Dharma should put it into practice. Awakening is true offering, for neither flowers, nor songs are true offerings. Cultivating and perfecting the Dharma of No-Self—that is called a genuine offering.

— *Agama Sutra* ✽