

無心道人與佛齋

"Person of the Way Who Is Without Thoughts" Is the Same as the Buddha

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今天是二〇一一年農曆大年初一，祝福各位新年快樂，並且要祝福各位，得佛法富貴。這個問題是要給大家的，在你的心裡面，認為什麼樣算是得佛法富貴？你覺得是深入經藏，智慧如海，還是具諸功德，廣修供養？或者有其他的想法？

在彌陀七快要結束的時候，有一個居士到功德部來，說她要供齋，想要在禪七供齋。因為事出不常，所以就問她：「為什麼妳要在禪七的時候供齋？」她回答：「因為供養無心道人，功德最大。」我聽了這句話，好像被潑了冷水那麼恐怖。這句話對我很震撼，因為人家來供養求福，供養的是無心道人。那麼想想，我在日常生活裡，這麼多的起心動念，一點也沒有無心；這樣來接受供養，是很恐怖的。

古人說：「施主一粒米，大如須彌山；吃了不修道，披毛戴角還。」這有一個故事。佛在世的時候，須達多長者對佛有清淨信，所以想做大布施，做一個無遮會，想讓所有舍衛城的居民都能夠種福。所以對波斯匿王說，他要七日廣勸城民來廣修供養；波斯匿王就允許了，須達多長者就

Today is first day of the lunar year. I want to take a moment to wish you a very happy new year. Along with this, I also wish you plenty of prosperity in the Buddhadharma. With this, I will raise a question for everyone. In your mind, what do you think prosperity in the Buddhadharma involves? Does it involve deeply entering the treasury of sutras, gaining wisdom as vast as the ocean, perfecting merits, extensively making offerings, or any other thoughts you can think of?

Near the end of the Buddha Recitation session, a lady inquired at the donation desk, expressing her desire to make food offerings for the upcoming Chan session. I asked, "What prompted you to offer food during this event?" The lady replied, "I believe the merit of making offerings to practitioners who have no attachment or thought is inconceivable." Upon hearing this, I felt horror-struck as if cold water was poured on me and I was unreservedly surprised. My preconception was that laypeople come to make offerings to get blessings, but their goal has shifted to making offerings to the true practitioners who have no mind. Reflecting on my everyday actions, I see plenty of idle or ill thoughts. If I accepted offerings under these circumstances, it would be frighteningly unethical. There is an ancient Chinese saying: "A single grain of rice offered is as heavy as the Mount Sumeru. If one accepts the offering but fails to practice, one has to repay the debt by wearing fur and horns."

In fact, a tale is associated with this ancient saying. It took place when the Buddha was alive. The Elder Sudatta, inspired by pure faith in the Buddha, decided to organize a generous offering event of *pañcavarsika*, also known as 'undiscriminating Great Assembly.' The plan was to encourage all the residents of the city of Sravasti to participate in this offering so that they can accumulate good deeds. Sudatta presented to King Prasenajit a proposal of a seven-day assembly whereby all the citizens could make offerings. The request was granted. Immediately, Sudatta embarked on a journey to convince residents to participate in the offering. Many people wondered about his motivation.

跟他的一些使者到處去募化。這裡面有的人就想，須達多長者他很有錢，而且什麼都不缺，他甚至可以看到地中的伏藏，是相當有錢的，為什麼還要來募化呢？使者就對這個城民說，因為長者希望大家都能夠一同種福。所以有的人就很歡喜，即使很貧窮的人，也很歡喜來布施。

這時候有一個貧女，她只有一張氈布，是用來裹身用的，家裡一無所有。她聽到這樣子，也很歡喜，她想，「我就是前世不布施，如果再不布施，我來世還是一樣貧窮。」所以她就將這一張氈布就從窗戶丟到外面，給這個使者帶回去。這個使者從窗戶看看這個女人，為什麼她的供養是從窗戶丟過來的。他就看她什麼都沒有，就赤裸身體，坐在屋子內。

這些供品送到佛前，佛就認為今天所有的供養物裡面，這一張破舊的氈布，是功德最大的，佛敕舍利弗跟目犍連去洗這塊布。等這布一丟到水裡時，整個河水就波濤洶湧，不能停止。目犍連尊者用神通想把這個波濤平息了；用什麼樣的神通都沒有辦法。最後目犍連尊者把須彌山移過來壓這個河水，波濤仍是不能平息。所以目犍連尊者就回去找佛陀，說如是如是這麼樣的經過。

佛就給他一粒米，說你把這粒米丟到河水裡面，水就會平了。果然，河水就平息了。他就把這塊氈布帶回來給佛陀，就問佛為什麼這粒米丟下去，波濤就平息了。佛說，因為這個人的供養，誠心是非常大的；誠心的供養，即使是一粒米那個功德也大過須彌山，所以這個公案是這麼樣來的。

還有一個公案。我們知道阿育王前世還是小孩子時，曾經用沙土供養佛。那麼他那時候是小孩，很小，就找一個同伴趴在地上，讓他墊腳來供養佛。其實佛富貴全國，哪裡需要一塊布，一鉢沙呢？但是，以施主的誠心，所以佛都受用，甚至把它作為很好的用途。所以佛就叫阿難尊者把這

Since Sudatta was born into a wealthy family, lacked no material comforts, and had knowledge of all hidden treasures on earth, people wondered why he was promoting fundraising. His envoys relayed the message, conveying their Elder's admirable intent to give everyone a chance to plant the same blessings in the city. Thus, someone was pleased to respond, even the poor, joined in happily with the offering.

At that time, there was a poor lady in the village. Her one and only asset was a sheet of cloth she used to cover her body. She thought to herself: "I must not have practiced offerings in my previous life, and if I still do not give now, I will surely live in the same poverty in the next life." Upon this reflection, she loosened the cloth and tossed it out the window to the messengers. This gesture took the messengers by surprise as it was her last possession. Now without anything to cover herself, she sat unclothed in the empty house.

Meanwhile, back at the gathering and while sorting through all the offerings, the Buddha deemed that the most valuable item was indeed the piece of cloth based on its considerable merits. Therefore he instructed Subhuti and Mahamagayana to wash it. Puzzled by this unusual assignment, the two disciples wondered about the usefulness of this worn cloth, but they did not question the Buddha's instructions. They brought the cloth to the river to rinse it. The moment the cloth came in contact with the water, the entire river surged, creating an unstoppable strong and turbulent wave front. It was so intense and ferocious that the waves would not even react to the magical effects of Mahamagayana's spiritual power. Troubled by the magnitude of the flood, Mahamagayana came up with an alternative approach; he basically sat the entire Mount Sumeru on the river in an attempt to calm down the waves but it was in vain. Running out of solutions, he went back to ask the Buddha for help.

The Buddha then gave a grain of rice and assured him that this would calm the turbulent water. Mahamagayana did as the Buddha instructed. As expected, the river settled. He retrieved the sheet of cloth and went back to consult with the Buddha regarding the significance and power of the grain of rice. The Buddha instructed: "This grain of rice came from the great and utmost sincerity of the donor." In other words, the sincere offering can be felt as strong as that powerful surge. Thus, this story gave rise to the saying that an offering as small as a grain of rice is equivalent to that of Mount Sumeru in weight.

The Buddha took this story to convey the theory of the inconceivable power of merits with a grain of rice. Another analogy can be observed through the actions of the King Asoka in a previous life. In that previous lifetime, as a child he would use sand to make offerings to the Buddha. Since he was very short, he stepped on his friend's body to make an offering to the Buddha.

In fact, the Buddha's blessings exceeded that of the entire country. What need could he have for a piece of cloth and a pot of sand? The Buddha accepted the offerings because he recognized the donors' utmost sincerity. To create an affinity with them and to help them gather merits, he found an opportunity to put them to good use. Therefore, he sent Venerable Ananda to Jeta Grove with the pot of sand and had it used in the renovation of the Sangha residence. Consequently, that youth, in his next life, became King

一鉢沙土，帶回到祇園精舍造僧舍。阿育王以這個供沙的功德，來生就做國王，典主十六大國，掌四十萬里領土，所以福報很大的。在佛教，有很多他的故事。

一般供養有兩種心，有的人以慈悲心來供養，有的人以恭敬、誠心（此二心屬分別心）來供養。如果依《大智度論》來說，以慈悲心供養，功德是最大的；如果以分別心，分別供養佛多，或者供養聖僧多，那麼這個福德就小一點。但是，雖然說以分別心的供養，福德小一點，但是因為這個福田勝，所以得的這個功德也大。但是，如果我們能夠以慈悲心來供養，視一切眾生都如佛，又有恭敬心，那麼這個果報是不可思議的。

我們齋堂有幅對聯，是「有彌勒肚皮斗金易化；無維摩手段滴水難消。」現在祖師殿外面貼了一幅對聯，叫做「了生脫死非容易；無心道人與佛齊。」印象中，這個對聯好像是師父做的。無心要無什麼心？這個很不容易做到。好像黃檗斷際禪師就說修道的人，如牛毛，如恒河沙；但是道人卻如麟角鳳毛。所謂的道人，就是講無心道人。

一般人都是要求道，求一個修行。好像《楞嚴經》講說，無明是因為我們求明。求想要明白，所以我們就有了無明。黃檗斷際禪師的意思也是說，我們要是無心，那麼本身就是自性清淨。但是我覺得這個是非常不容易的，因為大家都怕落入斷滅空，所以如果什麼都沒有，心就慌了。

所以無心，是要無我，無我所，還要無得無失，無愛無憎，珍寶不貪，糞穢不惡。其實無心，是無分別心；一沒有分別心，我們的自性清淨就現前。這個自性清淨心，就跟佛一樣的，只是一般人不容易做到。以前的禪宗法師，如果看某些人根基比較利，都是不准他們看經典，不准從文字方面下手。所以黃檗斷際禪師說：「修道人若不直下無心，累劫修

Asoka, whose blessings were so great that he governed a total of sixteen kingdoms and ruled over four hundred thousand Chinese miles of land. The history of Buddhism includes many stories of King Asoka.

In general, offerings may be made with two kinds of mental attitudes. Some practice giving with a compassionate mind, while others give with a respectful and sincere mind (which is a mind that makes distinctions). According to the *Treatise on the Great Perfection of Wisdom*, the greatest merit comes from an offering made with a compassionate mind. Using a distinction-making mind to make offerings, for example, by thinking that one is making offerings to many Buddhas or members of the Sangha, reduces the amount of merit. Although the merit of such an offering is somewhat less, it nonetheless still yields considerable merit. In summary, if we could make offerings with a compassionate mind, treating all beings as Buddhas, and demonstrate sincere respect, then the merit is truly inconceivable.

Our dining hall displays a couplet which states: "With a belly the size of Maitreya's, gold can even be digested. Without the technique of Vimalakirti, not a single drop of water can be consumed." We also have a matching couplet outside of the Patriarch Hall which says, "Ending birth and death is no easy task. A practitioner with no mind is equal to the Buddhas." I vaguely remember this to be composed by the Venerable Master. So which mind is not there? Achieving this is no easy task. As stated by Chan Master Huang Bo Duan Ji, practitioners are as numerous as hairs on a cow or grains of sand in the Ganges, yet only a small subset of them are true practitioners. They are just that rare. A true practitioner means a mindless practitioner.

The *Shurangama Sutra* shows that the origination of ignorance came from the search for knowledge, and blinded by this endless knowledge hunting, we become more ignorant. Chan Master Huang Bo eloquently reminded us that the true 'essence of mind' will be uncovered when the mind ceases to function, in other words, in the state of mindlessness. Talk is easy but it is of far greater difficulty to practice such mindless concentration. This is because we are afraid of going astray and falling into a state of annihilation. When there is nothing at all for us to grasp onto, we are overtaken by anxiety.

Mindlessness, or suspending all mental activities, involves being free from a notion of the 'me', a notion of anything belong to the self, any attachment to winning or losing, likes and dislikes. One neither covets valuables nor detests filth. This is not at all easy. Strictly speaking, mindlessness is none other than the mind that makes no distinctions. When one is free from distinctions, the purity of the self-nature begins to surface. This pure mind of the inherent nature is the same mind as that of the Buddha. But it is truly not easy to master this skill. Thus, when the great Chan Masters of old observed those of keen capacities, they prohibited them from studying the sutras or applying effort in literary pursuits. Thus Chan Master Huang Bo said, "If practitioners of the Path do not apply themselves to being free from the mind, they may practice for eons without success." From this one can see that only by being free from the mind can one tally with the Buddha mind. Mindlessness is itself the Buddha.

In my opinion, it is tremendously difficult to attain mindlessness. We have come to the end of the talk. Let me take the opportunity once more

行終不成道。」可見這個無心，才跟佛心相應。其實，無心就是佛。

對我來說，無心很不容易。時間已經到了，我要祝福各位，得佛法富貴。那麼得佛法富貴，對我而言，其實就是冥合真心，了無所得，但是這個是很不容易的。我常常在日用裡面，是以空來對治我的妄想心，所以無心對我來講還是一個很高的level，很高的目標。

to wish all of you great prosperity in the Dharma. To me, prosperity in the Dharma means tallying with the true mind and realizing that there is nothing to be attained. In my daily activities, when I need to overcome negative thoughts, I mostly rely on the principle of emptiness. As for the concept of no-mind, it is and still remains a very high level goal and attainment, at least for me.

