



無我的布施

Giving in the Absence of Self

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Among the six practices of perfection in Buddhism—giving, precepts, patience, vigor, dhyana, and wisdom—‘giving’ is considered the Dharma door to all other perfections; this is because to perform the proper ‘giving’ we need to simultaneously put into practice the other five practices. And among the three ways of giving—giving material things, giving loving protection, and giving Dharma—The gift of Dharma offers a common access to the other two since an awakened mind never feels lacking in material goods and never feels fearful. Once you enter one practice, you can simultaneously enter many other practices. This principle explains the mighty power of proper giving, which makes me understand the reason why the following three teachers have such a great impact on my life.

The first teacher, the image of a decent monastic who practices an ascetic life, teaches me how to build a strong ground for the practice of proper giving. It makes me understand that ‘giving’ in the absence of self can benefit both the receiver and giver in the true meaning of giving. By vigorously upholding the precepts, monastic people can deconstruct all unwholesome habits rooted from the little self. They choose to stay celibate to dedicate all their time and energy to complete themselves and society, a larger family, with whom they share the inter-originated nature.

With impartial and unconditional love for others they can turn every single little thing they do into a big vessel of merits. By eliminating all personal tendencies related to the self they remove all the boundaries so that their inherent nature can merge into the vast, expansive inter-originated nature with many others. Whatever they do comes from a pure, sincere mind to serve the Three Jewels from above and cross other beings over from below; obviously they have no other motives to pursue.

As the Sixth Patriarch comments on *The Diamond Sutra*, “If you can inwardly disperse all false thoughts, habit energies, and afflictions in the mind, the four marks are gone, and nothing is stored up – this is true giving (Commentary on the Diamond Sutra 96). With empty mind and empty handed, monastic people give an abundance of valuable wordless Dharma out of this virtuous monastic life; this is how giving when having nothing to give is truly giving.

在佛教六度：布施、持戒、忍辱、精進、禪定、智慧中，布施被認為是通往所有其他法門的入口。因為修行布施，我們很自然地會運用其他五個法門。布施可分為三類：財施、無畏施、法施，而法施是圓滿其他兩種布施的共通途徑，因為一個開悟的心對外物質不會有渴求，也不會有任何的恐懼。當你修行其中一個法門，很自然地也在修行所有其他的法門。這個道理解釋正布施的力量，也讓我明白為什麼以下這三位老師對我的人生有這麼大的影響。

第一位是修苦行的一名出家人，他教導我如何為正布施建立一個堅實的基礎，讓我明白無我的布施，能令施者和受者都獲得利益。通過精進持戒，出家人可以去除自我的習氣毛病。他們選擇離欲的生活，把全部的心力和時間用在成就自己和社會這個大家庭，與一切眾生分享光明的自性。

平等無為的愛，使得他們所做的每一件事都能積聚廣大的功德。藉著捨棄個人的喜好，他們擺脫掉自我的束縛，因此能與眾生同入廣大的。所行所作，都是用一顆真誠的心來上供三寶，下化眾生；除此之外，已無他想。

正如六祖大師所著的《金剛經口訣》上說：「普散盡心中妄念習氣煩惱。四相泯絕。無所蘊積。是真布



本來面目不難認識矣 本有智慧自然現前矣
本地風光別有妙趣，其味無窮矣！
吾人其欲試嘗之者，惟有先自淨其意志耳。
—— 水鏡回天錄 安慈著

*The original face is not at all difficult to recognize;
the originally existent wisdom will certainly spontaneously manifest.
The wind and light of the original ground
have a special wonderful delight.
Its flavor is indeed inexhaustible.
If we wish to try its taste,
foremost, we only have to purify our will and that is all there is to it.*

—By An Tzu
Reflections in the water-mirror: Turning the tide of destiny

The second teacher is the Chan Master Hui Neng, the Sixth Patriarch, from whom I learn how to put into practice proper giving. Realizing his inherent nature is fundamentally empty, the Master has his feet well-grounded on the base of disciplines and is ready to enter the mundane world to benefit other beings. This sage, during the prime of his life, lived as a layman but practiced all the conducts of a monastic through the practice of giving Dharma. The master teaches and liberates many lay people while hiding his monastic identity. With kindness, compassion, joyfulness, equanimity, and all sorts of appropriate skills, he teaches but his mind is not fixated on either the teacher or on those who are taught; this allows all beings to enter the ‘remainderless’ nirvana.

In the absence of self, his teachings become clear and pure; they are not just audible or visible to ears and eyes but are receptive to his audiences’ minds and hearts. When the teaching does not get fixated on verbal expression, a taught doctrine that cannot be grasped or rejected thus reveals the formless truth. As the Sixth Patriarch states in his *Commentary on The Diamond Sutra*,

Nothing in the world is greater than space, no nature is greater than the Buddha-nature. Why? Whatever has shape and form cannot be called great; space has no shape or form, so it can be called great. All natures have limitations, so they cannot be called great; the Buddha-nature has no limitations, so it is called great.

Once the personal self can be pierced through, one’s own true

施。」出家人兩手空空，單憑無所執取的心，從具有德行的修行生活中給予我們不著文字卻無價的法寶，這正是「無所施故，名真布施」。

第二個老師是六祖惠能大師，他教我如何實踐真正的布施。六祖大師瞭知我們的自性本來是空，雖然入世教化眾生，卻嚴守戒律。他雖然大半生都示現在家人的形象，卻藉由法布施實踐出家人的修行。六祖大師隱藏出家人的身份，教化、解脫許多在家人。他以慈悲喜捨及種種的善巧方便教化眾生，卻不執著教者和受教者，使令一切眾生都能證入「無餘涅槃」。

因為沒有我相，他的教義清楚而純淨，不僅僅是眼耳的見聞，而且能夠穿透人心。當教法不再局限於文字上，教義就沒有取捨，更能開顯無相的真理。六祖大師在《金剛經口訣》裏提到：

「世界中大者，莫過虛空。一切性中大者，莫過佛性。何以故。凡有形相者。不得名為大。虛空無形相。故得名為大。一切諸性。皆有限量。不得名為大。佛性無有限量。故名為大。」



nature will be revealed as originally open, unified with others', and not discriminating anything. Therefore the teaching that abides in the formless giving of this vast, expansive inherent nature is the real teaching.

Finally, the third teacher, Venerable Master Hua, like a Bodhisattva who cultivates the Ten Transferences in *The Avatamsaka Sutra*, creates a network of affinity with all living beings to attract them to enter the world of the Buddhadharm through the practice of daily bowing to all since he was eleven years old. With his mission of spreading the Buddhadharm to the West, the Venerable Master also represents the 'raw' teaching of the Buddha in *The Diamond Sutra*; that 'giving' while having nothing to give is real 'giving'.

Master Hua came to America, both empty-handed and empty of a seeking mind. With these two kinds of emptiness he fills his disciples with all merit and virtue. His sincere heart to 'give' subdues other people's unwholesome minds, dissipating all their greed, selfishness, and self-interest. The ongoing growth of the 'Three Jewels' that he brought to America reveals a spiritual power that can be obtained only by the merit of sincere giving; it is the mighty strength of the immense support of the Four Assemblies.

The Master's deeds make us have strong faith in his sincere heart; this heart itself inspires our hearts to give a rise to sincere giving to support the Three Jewels. One heart inspires many other hearts to 'give' and each of these many giving hearts becomes the cause of many other inspired giving hearts; cause and effect simultaneously occur creating an infinity of infinities.

一旦能夠突破我執，真正的自性就能顯露，與眾生合為一體，不起分別。所以從廣大自性所做的無相布施，才是真正的教義。

最後，第三位老師是宣公上人，他就像《華嚴經》中修行十迴向的菩薩。上人11歲開始給一切眾生磕頭，與他們結緣，希望攝受他們進入佛法的世界。上人不但一肩挑起將佛法傳到西方的使命，同時也代表《金剛經》中如來真實的義理——無住相施才是真正的布施。

同樣地，上人白手空拳、心無冀求地來到美國。他身心俱空，用道德教化弟子，用真誠布施的心去降伏他人的不善之念，驅除他們的貪婪、自私、自利。上人將佛法僧三寶帶到美國，並且在這片土地上日益茁壯，正說明了唯有真誠布施的功德，才能成就這樣的不思議力；這個大威神力，是所有四眾弟子的至誠擁護凝聚而成。

上人的所行所做，令我們對他的真誠有強大信心；正是上人的誠心，激發我們對三寶真誠的護持。一顆心鼓勵許多人發起布施的心，這些心念又繼續激發更多布施的心。因果相依相循，創造無盡中的無盡。

With his mind free from marks, his deeds not abiding in forms, the Master's teachings have a great impact on his disciples. Sharing with the Master identical conduct, identical tendency toward purity, and identical utmost vigor, his disciples diligently follow his Six Ideals: no fighting, no greed, no seeking, no selfishness, no pursuing personal advantage, and no lying, which are basically founded upon the practice of the Master's sincere giving mind.

The Master, like a Dharma-wheel-turning King, liberates numerous numbers of beings from their sufferings by this one unique teaching: "Sincerely practice the giving in the absence of self." Personally, I take this teaching as the most effective medication for all my illnesses, physical as well as mental, because in the absence of this self, "everything will be ok," as the Master always says.

As it is stated in *The Avatamsaka Sutra*, "There is incense called Pure Adornment. If one piece is lit and allowed to permeate, all of the members of the Suyama Heaven multitudes will congregate like clouds before the heavenly king and together listen to the Dharma". The expounders with the virtue of proper giving can spread the Dharma like this 'Pure Adornment' incense; as it does not abide anywhere, it reaches everywhere. ❀

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上人無所著的心量、不住相的作為，帶給弟子莫大的影響。弟子們追隨上人的腳步，用同樣的清淨和精進，遵守上人的六大宗旨：不爭、不貪、不求、不自私、不自利、不妄語。六大宗旨，就是上人真誠布施的實踐。

上人就像轉輪聖王一樣，用真誠無我的布施這種獨特的教法，令無數眾生脫離苦海。對我而言，這個教法是治療所有身心疾病最好的解藥；因為無我，一切就變得上人經常說的：「Everything will be ok（什麼都沒問題）！」

《華嚴經》中描述有一種名叫「淨藏」的香，若燒一丸，香氣能令諸天皆悉雲集，詣夜摩天王所聽受正法。修行無住布施者轉法輪時，所及之處就像淨藏香一樣，因為無住，而無所不住。❀