

# 法雨心燈照古今 (續)

## The Dharma-Rain and Lamp of the Mind Illuminates the Past and Present (continued)

上宣下化老和尚於1974年冬至1975年春亞洲之行開示精華

SELECTED TALKS FROM THE VENERABLE MASTER HSUAN HUA'S VISIT TO ASIA FROM WINTER 1974 TO SPRING 1975

沙彌尼近經 英譯 ENGLISH TRANSLATED BY SHRAMANERIKA JIN JING

法語法雨

1975.01.11 臺灣臺南大仙寺訪  
開禪老和尚

**老和尚(台語)：**人要是沒有立地的地方，就變成沒有住的地方。

**上人：**應無所住而生其心。若心有住，即為非住。

**老和尚：**有人就有所住，人不可以沒有所住。

**上人：**這是佛說的。

**老和尚：**哦！佛說的。佛所說的，我們鹹菜尾(台語)，跟著佛所說的話，這只是嘴講講而已。你也是有所住，我也是有所住。現在我們來說人話比較好，不要說佛話；剛才說的是佛話、禪機，現在來說人話、說我們的話。

**上人：**我住在大興寺，我們來掛單。我因為沒有所住，沒有一個立錫之地，沒有住的地方，所以現在來到大仙寺掛單。

**老和尚：**是以後來大興寺掛單，還是已經掛單過了？

**上人：**已經掛單過了。過去、現在、未來都是住。

**老和尚：**你怎麼會知道？

**上人：**怎麼不知道呢？

**老和尚：**你怎麼知道過去、未來都在這裏住？是怎麼知道的？

**上人：**不知道是誰？知道是誰？

**老和尚：**那是什麼人？你現在講的，是誰？

**上人：**是個鬼。

**老和尚：**鬼？人怎麼會跟鬼在一起？

**上人：**人就是鬼。

Visiting Elder Master Kai-Chan at Great Immortal Monastery  
in Tainan, Taiwan on January 11, 1975

**Elder Master:** If a person has no ground to stand on, he has no place to live.

**Ven. Master:** You should give rise to the thought that abides nowhere. If your mind abides somewhere, it is not considered non-dwelling.

**Elder Master:** If there is a person, there is dwelling. People can't just dwell nowhere.

**Ven. Master:** This is what the Buddha said.

**Elder Master:** Oh, this is what Buddha said. We are the followers. We are just following what the Buddha said. It's just lip service. You also abide somewhere and so do I. I think it's better we talk in human language instead of using the Buddha's words. What we just said were Buddha's words and Chan Koans. Let's talk in human language.

**Ven. Master:** I live in Da-Xing Monastery and have come to stay over here. Because I have nowhere to live, not even a place where I can set the point of an awl down, I have come to stay at the Great Immortal Monastery.

**Elder Master:** Are you coming in the future or have you already stayed?

**Ven. Master:** I have already stayed. I lived here in the past, present, and the future.

**Elder Master:** How do you know?

**Ven. Master:** How do I not know?

**Elder Master:** How do you know you live here in the past and the future? How do you know?

**Ven. Master:** Who is it that does not know? What is it that knows?

**Elder Master:** Who is that? Who is talking now?

**Ven. Master:** It's a ghost.

**Elder Master:** A ghost? How can people stay with a ghost?

**Ven. Master:** People are just ghosts.



**老和尚：**人就是鬼，又說無所住.....  
**上人：**就因為無所住，所以就是這樣子。  
**老和尚：**佛才無所住，鬼也無所住？鬼有鬼王在管，無所住怎麼可以？要關著。  
**上人：**就因為無所住，人可以說就是鬼。  
**老師父：**我說我們現在來說人話，說我們人應該怎樣。之前是在說佛話，現在怎麼講到那裏去？講到太空去了。  
**上人：**要不要到美國去玩一玩？  
**老和尚：**哦！這講人話了。對啦！這是人話。  
**上人：**沒有人，沒有鬼，沒有佛。  
**老和尚：**啊！又沒有了。剛才說去美國玩一玩，現在又說這樣，現在又離題了。  
**上人：**去美國，也是沒有。  
**老和尚：**去美國玩就有了，現在又沒有了。我想說去美國我缺費用，我是要這樣說。  
**上人：**我給，這沒有問題的。  
**老和尚：**要不要還？  
**上人：**我的就是你的，你的也就是我的，沒有分別。  
**老和尚：**你說沒有分別是有分別的，你這個衣服要給我穿，我是不敢穿；我這個衣服要給你穿，你也不要穿。  
**上人：**我可以穿，我敢穿。  
**老和尚：**你可以穿，我大仙寺可以穿，這就有分別的。  
**上人：**你有所執著。  
**老和尚：**你是個法師，我是個做工的人。  
**上人：**我是做工的工人，是個工程師。  
**老和尚：**你要做工？你有這個力氣？可以搬兩百斤？聽人說你有七十歲，你還年輕！（上人當時五十六歲）  
**上人：**搬兩百斤，還可以的。  
**老和尚：**（隨手拿一物）這個兩百斤。  
**上人：**這個沒有份量。  
**老和尚：**有沒有份量，我們是不曉得的。  
**上人：**你到底去不去？捨得、放得下大仙寺嗎？  
**老和尚：**我跟大仙寺沒關係，我要到那裏，大仙寺阻擋不的了。

**Elder Master:** People are ghosts? But you say abiding nowhere...  
**Ven. Master:** It's just because there is no abiding; that's the way it is.  
**Elder Master:** Only Buddha abides nowhere. Do ghosts also abide nowhere? They are ruled by the ghost kings. How can they abide nowhere? They must be locked up.  
**Ven. Master:** It's just because there is no abiding that people are considered ghosts.  
**Elder Master:** We should talk human talk. Say what humans should do. We were talking using the Buddha's words. Now, where have we digressed? We went to outer space.  
**Ven. Master:** Would you like to visit the United States?  
**Elder Master:** Oh, now this is human talk. That's right! This is human talk.  
**Ven. Master:** There are no humans, no ghosts, and no Buddhas.  
**Elder Master:** Oh, no, we're off again. You just talked about visiting the United States and now you talk about this again. We digress once again.  
**Ven. Master:** Going to the United States is the same as not going; it's nothing.  
**Elder Master:** Visiting the United States is something. Now there is nothing. I want to say I have no money to go to the States – I want to say it this way.  
**Ven. Master:** I will pay for it. That is not an issue.  
**Elder Master:** Do I need to pay you back?  
**Ven. Master:** What's mine is yours. What's yours is mine. There is no differentiation.  
**Elder Master:** There is distinction even though you say there is none. I dare not to wear your clothes even if you give them to me. You will not want to wear mine if I give mine to you.  
**Ven. Master:** I can wear your clothes. I dare to wear them.  
**Elder Master:** You can wear them; we, the people in the Great Immortal Monastery can wear them. This is distinction.  
**Ven. Master:** You have an attachment.  
**Elder Master:** You are a Dharma Master and I am just a worker.  
**Ven. Master:** I am a worker and an engineer.  
**Elder Master:** You are a worker? You have the strength? Can you move 200 kg? I heard you are already seventy-years old. You are still young. [Venerable Master was 56 then.]  
**Ven. Master:** Moving 200 kg is something I am able to do.  
**Elder Master:** [Casually takes an object in his hand.] This is 200 kg.  
**Ven. Master:** It doesn't weigh that much.  
**Elder Master:** We don't know whether it weighs that much.  
**Ven. Master:** Are you going or not? Can you let go and forget about the Great Immortal Monastery?  
**Elder Master:** I have nothing to do with the Great Immortal Monastery. Wherever I want to go, the Great Immortal Monastery cannot stop me.

1/11~1/12/1975年 上人講解《楞嚴經  
大勢至菩薩念佛圓通章》時開示

還有很少的時間，我講一講今天到大仙寺去，見這個「不是老和尚」，他是個年輕的和尚。

這一位和尚是誰呢？就是「開禪不是老和尚」。我怎麼叫他不是老和尚呢？我看他就願意做工，雖然八十多歲了，身體還是那麼健康，手的肉還沒有瘦得皮包骨，肉還很多，大約還很有力量。所以我憑著對這位老和尚的印象，我給他起個名字叫「不是老和尚」，我希望他永遠都不老。這一位老和尚很好玩的，可以說是有大智慧，辯才無礙，歡喜打機鋒，歡喜當頭棒喝。所以他就說了一首偈頌，這首偈頌說的是什麼呢？我今天唸給大家聽聽。他說：

水流平地本無聲，地有高低而有聲；  
大道無言周法界，因貪瞋癡而有爭。

他說出來後，就有人寫了下來。然後我說：「這不是你說的，這是本來我早就知道的，我唸給你聽聽，你都是在我這兒學來的。」我就唸給他聽，啊，他好像很驚奇的样子！等一等，他說「哦！那你早就會嗎？」我說：「當然早就會了，不然怎麼會你一說，我就記得呢？」

這樣之後，我們兩人談話談得很多。我臨走時，在他所坐的椅子上坐一坐，在他床上也坐一坐。我說：「我不走了，你趕快走，你不能在這兒住了。」他說：「哦！我可以住在外邊。」「外邊我也不准你住。」

那麼他也很好玩的，我要走了三次，又回去三次，我說：「我就歡喜這個，你這個茅棚是世界第一的，不單世界第一，天上也沒有，所以這回我一定要這茅棚，你趕快走好了。」我要遷他單，他也不走，結果我走了。

我說：「我再回來，把你小茅棚給燒了，看你在什麼地方住？」這是我們今天去吵了一架，但是也沒有攆走這老和尚。我想把他攆到美國去，我說：「你趕快到美國去，不要在這地方住。」

這是今天的一個經過，我向大家報告。

The Ven. Master gave the following Dharma talk while lecturing on "Great Strength Bodhisattva's Perfect Penetration through Mindfulness of the Buddha" from the *Shurangama Sutra* on Jan. 11~12, 1975.

As we still have some time left, let me tell you about my visit today to Da Xian (Great Immortal) Monastery to see a "Not-Old Monk." He is a youthful monk. Who is this monk? He is the Elder "Not-Old" Kai Chan. Why do I call him Not-Old Monk? I see that he likes to busy himself with manual labor. Even though he is over eighty years old, he is still in great health. His arms are not at all scrawny; they are muscular and look very strong. Based on my impression of this elder monk's appearance, I nicknamed him "Not-Old Monk." I hope he will never grow old. This not-old monk is very humorous and possesses great wisdom and boundless eloquence. He is given to witty epigrams and delights in leading others to instantaneous awakening through his aphorisms. Let me tell you what he said.

*Water makes no sound streaming along level ground;  
Noisily it resonates when encountering the highs and lows of the land.  
Without uttering a word, the Great Way pervades the Dharma Realm;  
Out of greed, hatred, and delusion, contention arises.*

Someone hastily copied the verse down as the Elder Kai Chan spoke.

"This isn't your verse! I've known it for a long time. You must have learned it from me! Let me recite it for you," I said to him.

I then recited the verse. He looked very surprised and exclaimed, "Ah! So you already knew it?"

"Of course, I've known it for a long time. Otherwise, how could I have memorized it right after you just said it once?"

Afterward we talked at length. When I was ready to leave, I sat in his chair and then on his bed for a moment.

"I'm not leaving," I said. "You'd better get out of here right now. You can't live here anymore."

"Okay, I'll just stay outside," he said.

"I won't let you stay outside either."

He was so much fun to be with that I tried to leave, and yet three times I still kept coming back.

"I like your thatched hut; it's out of this world. Not only is it out of this world, there's nothing like it in the heavens. I have to have it today. You'd better hurry up and leave." I tried to throw him out, but he wouldn't leave. Finally I left.

I told him, "The next time I come back, I'm going to set your little hut on fire! Then we'll see where you're going to live."

We had a little fight today, but I wasn't able to throw the Not-Old Monk out. I had wanted him to move all the way to America. I urged him, "Hurry up and go to America. Don't stay here."

That was a brief account of our encounter today. I wanted to share it with you.