

# 應無所住

## PRODUCE THE MIND THAT DWELLS NOWHERE



民國六十三年(西元一九七四年)農曆正月十四日，上人去臺灣承天禪寺拜訪廣欽老和尚。以下是他們的對話錄：

Venerable Master Hua visited Elder Guang Qin at Cheng Tian Monastery on the 14th day of the first lunar month in 1974. Below is their conversation:

**老和尚：**坐是什麼意思？

**上人：**無意思！

**老和尚：**無意思，是不是像一塊石頭？

**上人：**有意思也是石頭，應無所住而生其心，故無意思，無智亦無得！

**老和尚：**不顧惜身體！

**上人：**因為無人、我、眾生、壽者等相，凡所有相，皆是虛妄，若見諸相非相，即見如來；所以我見如來，如來無所來，亦無所去，故不可去。

**老和尚：**這是菩薩所說的，但是我們還有肉體。

**Elder Master:** What is the meaning of sitting?

**Venerable Master:** No meaning!

**Elder Master:** No meaning. Is it like a rock?

**Venerable Master:** If it has meanings, it is also a rock. One should produce the mind that dwells nowhere. That is why it has no meaning. There is no wisdom and no attainment!

**Elder Master:** Not concerned with the body!

**Venerable Master:** Because there is no appearance of people, self, living beings and life spans, all appearances are false and illusory. If one sees all appearances as no appearance, one sees the Tathagata. Therefore, I see the Tathagata. He comes from nowhere and yet goes nowhere. Therefore, there is no going.

**Elder Master:** This is what the Bodhisattvas say, but we still have a flesh body.

上人：不執著即是菩薩。  
老和尚：執著才是菩薩。  
上人：一切皆是幻化，所行無事。  
老和尚：但是，說者是誰？  
上人：說者是說者那個人，吃飯是吃飯那個人！  
老和尚：吃不飽，心不願！  
上人：吃不飽，因沒吃；吃一定要吃飽！  
老和尚：貪者是那個人？  
上人：貪者是貪那個人，貪者也是佛！  
老和尚：說者有理！  
上人：如無理者，我在美國，美國人不會服從我！

（對話到此，上人對美籍弟子們指導）

上人對弟子說：如你們有什麼問題，可以請教老和尚。

弟子答：我們想不出什麼問題可請教！

老和尚即時對他們說：你們不用口問，只用眼睛看看就知道！

上人：不用眼看亦可知道，我在美國尚未來此的時候，早就知道，你是？

老和尚：不是！不是！我時常感覺這件假殼子仍是不自在。

上人：自在不自在總是不管它！

老和尚：不管它也會痛苦！

上人：應無所住而生其心！你要顧身體！

老和尚：要顧也顧不來啊！

上人：不顧也要顧！

老和尚：無所住！

上人：顧也是無所住！

**Venerable Master:** If one is not attached, one is a Bodhisattva.

**Elder Master:** Being attached, one is then a Bodhisattva.

**Venerable Master:** Everything is illusory and transformational. Do everything as if you are doing nothing.

**Elder Master:** But who is talking?

**Venerable Master:** The one who talks is the one who is speaking. The one who eats is the one who is consuming food.

**Elder Master:** Not having enough to eat, the mind is not satisfied.

**Venerable Master:** One doesn't have enough to eat because one has not eaten! One must have one's fill.

**Elder Master:** Who is being greedy?

**Venerable Master:** It is the one who is greedy. Greedy ones are also Buddhas!

**Elder Master:** You make sense!

**Venerable Master:** If I didn't make sense, the Americans would not obey and follow me!

(At this point in the conversation, Venerable Master gave some instructions to his American disciples.)

**Venerable Master to his disciples:** If you have questions, you can ask the old monk!

**Disciples:** We can't think of anything to ask right now!

**Elder Master to the disciples:** You don't need to ask with your mouth. Just use the eyes to look and you will know!

**Venerable Master:** Without using the eyes to look, one can also know. When I was still in the U.S. before coming here, I already knew. You are??

**Elder Master:** No, I am not! I am not! I often feel this false shell of mine makes me feel not at ease.

**Venerable Master:** Don't worry about it being at ease or not.

**Elder Master:** If I am not concerned with it, it will suffer!

**Venerable Master:** You should produce the mind that does not dwell anywhere. You must take care of your body!

**Elder Master:** I can't even if I want to!

**Venerable Master:** You should even though you cannot!

**Elder Master:** Dwell nowhere!

(沙彌尼近經英譯 ENGLISH TRANSLATED BY SHRAMANERIKA JIN JING)

