

妳知道了還問！

If You Know the Answer, Why Are You Still Asking?

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A Talk by Joey Wei on November 4th, 2013, in the Buddha Hall of the CTTB
English Translation by Lotus Lee

師父上人、各位法師、各位善知識：個人今天想講一點師父以前的方便法；度眾生也好，幫助眾生也好，他那種巧妙、不可思議幫眾生的那種方法，當下你毫不感覺，事後再回想起來，真的很受用。

前幾天聽到有人在對話，這個對話平常也許在書上、在什麼地方都常聽人家講。甲就問乙：「那心到底在哪裏？」這是一個很好的問題！大家書讀得比我多，我就略略說一下。假設有記錯的，請各位不要客氣地指正，不用怕我丟臉，不用怕！就考驗看看我會不會動氣。

這個心在哪裏？在《楞嚴經》的「七處徵心」過後，不是說心在這兒也不對，在那兒也不對；阿難尊者講了七次，佛都說：「不對！」於是，阿難尊者就說：「那這樣，心在哪兒？我是佛最小的弟弟，從來修行就覺得靠佛就可以了，沒想到現在才發現我的知見很多都不對。那麼心到底在哪裏？」

這時候，佛就從他的面門（臉）放出十道百寶光，讓十方微塵的佛國土都現出來。然後，佛用神力把這十方的佛土連成一界，每個佛土的那些大菩薩都在原地合掌，恭敬準備聽佛講心到底在哪裏？可見想問心在哪裏，好像也是不容易的一件事；想回答這問題，也好像是蠻大的因緣。

佛放了光之後，後來佛就舉起金色手臂，屈指成光明拳，就問阿難：「那你是怎麼看到的？」「我當然就用眼睛看到啊！」「那你怎麼知道是光呢？」（現在講到心在哪裏了。）

Venerable Master, all Dharma Masters, and all good and wise advisers: My name is Kuo Shi Wei (Joey Wei). Today I would like to speak about the Venerable Master's expedient ways of teaching. Interestingly, you might not notice his skillful and inconceivable methods at the time; only after reflecting upon the incident would you realize how much he had helped.

A couple of days ago, I heard some people asking a question that is often seen in books or heard in discussions: "Where is the mind?" This is a good question. I am sure that many of you have read more books than I have, but I will briefly describe it anyway. Please correct me if there are any discrepancies in my description. I won't get angry.

So where is the mind? In the *Shurangama Sutra*, in the "Searching for the mind in seven places" section, the Venerable Ananda proposed seven locations of the mind, but the Buddha said that they were all incorrect. The Venerable Ananda then said: "I am the Buddha's youngest brother [technically cousin]. I thought that with regards to cultivation, I could just rely on the Buddha. I did not expect that my knowledge and views would serve to be incorrect. So where is the mind?"

At this time, the Buddha emitted ten rays of jeweled light from his face, causing Buddha-lands as many as fine particles in Buddha-lands of the ten directions to appear. He then used his spiritual powers to unite the Buddha-lands of the ten directions into a single land. In every Buddha-land, there were great Bodhisattvas putting their palms together in respect and waiting for the Buddha to speak about the location of the mind. We can see from this that asking where the mind is does not seem to be an easy task, and finding an answer to this question requires

阿難就說：「推窮尋逐，這就是我的心！」簡單地講，就是能夠校計籌量，能夠在那邊想、揣測這個人做這樣的事，那個人做那樣的事，猜想他到底想幹嘛的這個心，就是我的心。

佛就講：「不！這不是你的心！」阿難尊者很緊張，跳了起來，馬上站起來合掌：「這不是我的心，那什麼是我的心？」佛講：「這個能夠推敲、推窮尋逐的是『前塵虛妄相想』。這是你所看到的東西印在你的腦海裏，這個腦海裏的東西是虛妄相想，這不是你的真心！」佛就這樣講。

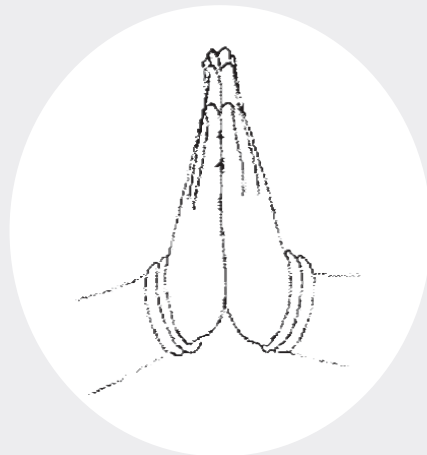
其實講到「心在哪兒」，應該再往前面講，我想大家都比我還清楚。佛就跟阿難尊者講：「當初發心，於我法中見何勝相，頓捨世間深重恩愛？」你想出家，是不是你見了什麼勝相？在我的法裏頭，你看見了什麼才會想出家。「我見如來三十二相，勝妙殊絕，形體映徹……」講了一段，最後就「故我發心，願捨生死」——看到這些好的境界，所以我就發心願捨生死，想要好好地去修行。

佛就問他：「你怎麼知道我的相好？」當然就用眼睛看。又問：「那誰為愛樂？」當然就是我的心生愛樂。眼見相好，心生愛樂，那眼在哪裏？心在哪裏？接下來就是今天要講的重點。

阿難尊者講：「縱觀如來青蓮花眼，亦在佛面。我今觀此浮根四塵，祇在我面，如是識心，實居身內。」用現在最白話、最白話講，意思就是我的眼睛就在臉上，我的心就在身體內。這是大家都能夠認同的。可是，阿難尊者講的一句話讓我想了好久，因為愚癡嘛！

他就講：「佛，你的眼睛，青蓮花的眼睛也是在臉上啊！」那時候看書看到這裏，我就想：「佛的眼睛是青蓮花喔？」你能想像一個人的眼睛是青蓮花的眼睛？這件事情困惑我好一陣子，當然也沒有問過其他的人，因為人家可能以為我沒事幹，想要來找碴。我有自知之明，不敢問，就自己在那邊想。

以前萬佛城只要有大法會，師父都會說方丈站在中央，後面就擺三個拜墊；有時候擺六個，就叫維那、比丘擺六個，三個男眾、三個女眾，師父大概都找遠地來的做代表。來這邊



significant causes and conditions.

After the Buddha emitted light, he later raised his golden-hued arm and bent his five fingers into a fist that sends forth light. The Buddha asked Ananda: "What did you see it with?" Ananda said, "I used my eyes, of course!" The Buddha asked: "How do you know that what you are seeing is light?" (Now we jump to the part where the Buddha asks Ananda where the mind is.)

Ananda said: "My mind is that which has the capability of making such determinations." In other words, he was referring to the mind that can calculate, plan, think, and form conjectures.

The Buddha said: "No! That is not your mind!" The Venerable Ananda was greatly startled. He immediately got up and put his palms together, saying: "If this is not my mind, then what is it?" The Buddha answered: "This thing that is capable of thinking and making determinations is called a 'mental process that assigns false and illusory attributes to the world of perceived objects.' An image of what you see is reflected in your mind. The reflection in your mind is a false and illusory attribute to the world of perceived objects. It is not your true mind!"

Now that we have reached the question of the location of the mind, we should go back a little bit. I am sure all of you know this better than I do. The Buddha asked the Venerable Ananda: "At the time you first made the resolve to become enlightened, what excellent attributes did you see in my Dharma that immediately led you to reject the deep familial affection and conjugal love of the world?" What excellent attributes did you see that caused you to leave the home life? You must have seen something that caused you to do so. The Venerable Ananda answered: "I saw the thirty-two hallmarks of the Tathagata, which were so supremely wondrous and incomparable that his entire body shone like crystal, with an interreflecting radiance... That is why I admired the Buddha and why I let the hair fall from my head so I could follow him." Having seen such excellent states, Ananda brought forth the resolve to attain liberation from samsara and decided to cultivate.

The Buddha asked: "How did you see my hallmarks?" It was the eyes. The Buddha continued, "Who was it that took delight in them and loved

幾次，都看見這樣的情形不停地發生。

有一次，維那師（是師父叫他這樣做）就叫我，也站在男眾之一。我就說：「讓其他的人，我常來，不站中央無所謂的。」他說：「No! No! 師父叫到你，那你就站。」我說：「好，師父的意思那我就做。行！行！行！」於是就站上去。

每次站在那兒，師父從後面進來，一定朝站在前面那六個人看；一眼望過去，師父再走過來男眾出家眾這邊一個一個看，看完之後就走那邊那個門，把女眾看一下，他就走出去了。然後就開始上供了。

所以師父進來的時候，就看了一下我們這邊；我正好抬頭看了他一下，四個眼睛正好對望。一看，師父的眼睛是青蓮花眼！那時候我才想到：「喔！原來青蓮花眼是長這個樣子！」師父突然間就笑了一下，馬上一轉頭，不再看別人就走出去了。那個印象很深刻，我想下一回再看到誰有青蓮花眼，我大概認得出來。

就這樣，師父無形中解決了我心中這個疑惑。當然我也不方便跟誰講，講了人家說：「哎呀！你自己如何啦！」所以我也不說，反正心裏有數。師父有時候都不怎麼講話，這個也是他的方便法，現在再講另外一個。

現在講這個，不是要批評任何人；因為大家也知道，我沒有資格去批評任何人，我只是想講這件事實。由這件事實，可以看見師父調教的方式。

以前有個女眾，當然也不用講是誰，她現在已經不在了。她來萬佛城，顯得一副她很有錢，又很霸道，要這個、不要那個，誰都奈何她不得；想要趕她走，她好像又沒犯什麼錯。你能拿她怎麼辦，大家也很頭痛。

有一次，師父就在佛殿講：「你們這樣不行啊！」當時她很有勇氣，就說：「師父，我會永遠賴在你的身邊，我怎麼樣都不走！」當然是好啊，對不對？師父當時就講：「妳不要講那麼快。沒有多久就有一個男的進來，把妳帶走了。」後來沒有多久，就一個男的進來，他們兩個不知道怎麼樣就搬出去了，就沒有再來過了。所以有時候你想怎麼樣，卻不如你想的這麼樣。

有時候要趕一個人走，好像不一定要怎麼

them?” It was the mind that took delight in them and loved them. The eyes saw the hallmarks, and the mind took delight in them and loved them. Where are the eyes and where is the mind? What follows is the main point of my speech today.

The Venerable Ananda said: “As I regard the blue-lotus eyes of the Tathagata, I know that they are part of the Buddha’s face...It is evident that those physical organs which respond to four kinds of perceived objects are part of my face, and so, my conscious mind, too, is surely found within my body.” Simply put, my eyes are on my face, and my mind is within my body. This is something everyone can agree with. There is one sentence in this section that bothered me for a long time, probably because I am not very smart.

When I read the part where Ananda said: “Buddha, your blue lotus flower eyes are on your face too!” I thought: the Buddha’s eyes are lotus flowers? It is quite difficult to imagine a combination of eyes and lotuses. This bothered me for a long time, but I didn’t ask anyone about it because I thought that asking this question might make people think I was being silly.

In the past, when there were major Dharma assemblies at CTTB, the Venerable Master would usually have the cantor and some Bhikshus put maybe three or six bowing cushions behind the abbot’s bowing cushion in the center, and pick three laymen and three laywomen, usually people who came from afar, to serve as representatives of the assembly.

Once, the Venerable Master told the cantor to have me stand in the middle as one of the laymen. I said, “Since I come quite often, I’ll give the opportunity to others.” He replied, “No! No! The Venerable Master specifically picked you.” I said: “OK. If it’s the Venerable Master’s intention, I’ll do it.”

Routinely, the Venerable Master would come in from the back and carefully look at the six people standing there. He would look at the laymen carefully, and then the laywomen, and leave after he was finished. We would then start Meal Offering.

When the Venerable Master walked in, he looked at our side first. I just happened to look up, and our eyes met. I saw that the Venerable





樣；因緣到了，他自然就會走。這絕不是在講壞話，也不是在暗示什麼，我只是想到師父這種方式——是你意想不到的。假設你發現誰誰誰，你不喜歡，你會絞盡腦汁想要怎麼樣；然後師父只要把因緣調一下，那個人自然就不在了；他再把你因緣調一下，你又很發心了。所以你有時候覺得自己很用功，自己如何如何，可能都是別人在幫你忙。

再講一件事情，好像有人提過了，這件事情也很奇怪。以前有個人養狗，她就問師父：「是不是不要養狗比較好？」師父馬上就說：「妳知道還要問！」

當然養寵物是不好，這就包括養貓、養狗或什麼的。因為牠是低等動物，望著你的時候，一直把你的精、氣、神吸過去，慢慢地你就會對牠產生一種離不開的那種心態；你說要把牠帶往高的層次，好像不太可能，大概你被牠帶往低的方面是比較可能。所以說，基本上你沒有本事，最好就不要養寵物。

可是她已經養了，那怎麼辦？隨便給人家也不好。因為她吃長齋的，當然就餵那隻狗素食；那隻狗顯得就不太健康，因為都吃素也沒有吃狗飼料，就沒有像外面的狗這麼胖。

講完這件事情，師父也沒有特別說什麼，好像只是喝斥了她一下：「妳知道了還要問！」可是法會一過了沒多久，她的一個十多年沒有見面、沒有來往的一個朋友的朋友，在外面不知道怎麼就遇到了，就說：「我想到妳家看一下！」她又突然間說：「好！」於是就來到她家。一到她家，這個人看到那隻狗，突然間莫名其妙地喜歡；

Master's eyes were blue lotus flower eyes! I thought, "Ah! So that's what they look like!" The Venerable Master suddenly smiled and then walked out without looking at anyone else. This left a deep impression on me. I knew that if I ever saw anyone with blue lotus flower eyes again, I would definitely recognize them.

Just like that, the Venerable Master dissolved the doubts in my mind without saying a word. I decided it would be best not to tell anyone of this matter, because people might gossip about it. However, I had a pretty good idea of what had happened. The Venerable Master did not speak very much, but this was another form of his expedient methods. Here is another example.

I hope you understand that in speaking of this incident, I am not criticizing anyone. You all know that I am not qualified to criticize anyone; I would simply like to use this incident to illustrate how the Venerable Master taught us.

There was a laywoman who used to come here. There is no need to name names, as she does not come here anymore. When she came to CTTB, she put on the air of being very wealthy, and was very overbearing. No one could do anything about her; we wanted to ask her to leave, but it didn't seem that she was actually doing something wrong. She was a very big headache.

Once, the Venerable Master was in the Buddha Hall, and he was correcting our mistakes, saying: "You cannot do this!" The laywoman was quite outspoken, and said: "Master, I will always remain by your side. I'll never leave!" The Venerable Master said: "You speak too fast. Soon, there will be a man who will come and take you away." Later, there was a man who came here, and the two of them ended up moving out and never returning. Sometimes things may not turn out the way you think.

When a person is not suited to live in the City, you don't need to do anything; when the time comes, he or she will naturally leave. I am neither badmouthing people nor sending subliminal messages. This was the way the Venerable Master did things—in ways that you could not expect. Usually, when we do not like someone, we will rack our brains to think of all kinds of ways to make them leave. On the other hand, the Venerable Master only needs to rectify the conditions, and some people may leave by themselves, or others may become more hardworking. Therefore, if you feel that you have become vigorous and feel different than before, perhaps someone is helping you.

I will talk about another incident. I believe someone brought it up before; in any case, it was quite interesting. There was a laywoman who used to have a dog. One time, after a Dharma Assembly, the Venerable Master said that we could ask questions, so she asked the Venerable Master, "Is it better not to have a dog?" The Venerable Master immediately replied: "Why are you asking this question when you already know the answer?"

Having pets, including cats and dogs, is not good, because when they gaze at you, they can suck away all of your energy, qi, and spirit. You will

那隻狗一看到這個人來，好高興就黏過去。兩個黏得不得了，這個人就說：「妳這隻狗可不可以給我？」她就說：「好啊！我正不曉得怎麼處理牠。」當天就把那隻狗給帶走了；帶走之後，隔了十多年沒再打過任何電話，也沒再說這隻狗怎麼樣，反正那隻狗就不見了。

你有沒有發現，師父調那個因緣調得很棒吧！要是我們的話，可能就先把這個人罵一頓，你如何如何，會批評一頓；但師父不說話，轉一下、扭一下就把這件事情給解決了。所以有時候我們覺得天大的事情，不曉得怎麼辦，可是對佛菩薩來講，小事情！他轉一下下就搞定了。

以前師父說，練四十二手眼，好好用功三年就會有成。師父很慈悲就說，你們好好修行，你們的手都會長眼睛的。那時候我們就說：「師父，你那個手可不可以給我們看一下？」現在想想是有點魯莽。師父就很大方把手一伸，一看：「哇！師父的手心真的就一個眼睛。」我就說：「師父，你的手裏頭有個眼睛！」師父那時候怎麼講？他講：「我哪裏只有一個眼睛？我全身每一個毛孔都是眼睛！」



gradually be unable to separate yourself from them. The likelihood of your pet dragging you down to its level is more probable than you pulling it up. Therefore, if you are not skillful enough, it is best not to have pets.

She already had the dog. What to do? Giving it away to anyone was not the best solution. Since she was vegetarian, she fed the dog vegetarian food. As the dog did not eat regular dog food, it was not as healthy and robust as most dogs.

When this laywoman asked the Venerable Master this question, he only scolded her about asking a question she already knew the answer to, and did not say anything else. Not long after this incident, she bumped into a friend of a friend who she had not seen or contacted for more than ten years. This friend wanted to go to her house for a visit, to which she agreed. When they arrived at her house, the person saw her dog and for some reason, liked it very much. It was the same for the dog as well. Both of them were very fond of each other. The person asked, "Can you let me have this dog?" The laywoman answered, "Sure! I don't really know what to do with it anyway." The dog left with the person that very day. Since then, they have not contacted each other, and she never heard of the dog again. In any case, her problem was solved.

You can see that the Venerable Master was truly skilled in altering causes and conditions. As for us, we would probably reprimand and criticize people before doing anything. The Venerable Master, on the other hand, could solve the problem without ever speaking a word. To us, when something happens, it may seem like the end of the world, but to the Buddhas and Bodhisattvas, it is quite trivial.

The Venerable Master said that when you practice the forty-two hands and eyes, if you are vigorous, you will have accomplishment in three years. He added that if you work hard enough, even your hands will have eyes. We asked the Venerable Master, "Master, could you show us your hands?" In retrospect, we were really being rude. However, the Venerable Master generously extended his hand for us to see, and there really was an eye in the palm of his hand. I said, "Master, there is an eye in your hand!" He said, "Not just one eye. Every single pore on my body is an eye!"



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