

我的窗戶比你的門要好

My Window Is Better Than Your Door

宣化上人講 LECTURES BY THE VENERABLE MASTER HUA

國際譯經學院記錄翻譯 TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE

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佛教沒有宗派：沒有大乘，沒有小乘，沒有曹洞、臨濟、雲門、法眼或是滄仰宗，也沒有禪、教、律、密、淨宗之分。佛說的是法界，他沒有將佛教分成中國的，日本的，泰國的或是錫蘭的。這些都是那些生於佛後的人分出來的，他們沒有別的事好做，就到外面找點事來做。每一宗是一個門，他們在整體中弄出分別；在沒有區分的、造牆開窗。他們就說：「我的門比你的窗戶好！我是曹洞宗的，我這個宗最好了，佛法就在這裏！」以致把這個沒有區分的佛法都分門別戶了。

又有人說：「我的窗戶比你的門要好！臨濟禪是最高的，佛法就在這裏！」人就是這樣，爭論誰是第一，誰是第二，製造麻煩。真令人頭痛！「我的窗戶跟你的窗戶不一樣！」每個人都這麼叫嚷，顯自己的神通，堅持認為自己是最好的。

在佛法裏，哪裡有個好？哪裏有個壞？好就是從壞那兒來的，壞也就是從好那兒來的。不要分高分低。《金剛經》說：「是法平等，無有高下。」六祖大師也說：「若言有法與人，即為誑汝。」法不可言議。

又有些其他屋子裏的人說他們那裏有佛法，「佛法在這裏！」如果真是那樣的話，關在你的屋子裏的佛法又有什麼用呢？完全沒有用。佛法廣大，包含整個法界，沒有一個地方是佛法；也沒有一個地方不是佛法。如果你說你有佛法，你就有所執著；如果你說你沒有佛法，這也是執著。法不可言說！

怎麼可以說這個宗是真的，那個宗是假的？真正的佛法包含萬有，裏面沒有一個真，也沒有一個假。妙就妙在這裏。

我教化與我有緣的人，而不是與我無

Buddhism has neither school nor sect: no Mahayana; no Hinayana; no Caodong (Soto), Linji (Rinzai), Yun Men, Fa Yen, or Weiyang Sect. There is no Chan (Zen), Teaching, Vinaya, Secret, or Pure Land School. The Buddha spoke for the Dharma Realm; he did not divide Buddhism into Chinese, Japanese, Thai, or Ceylonese. These divisions were all made by men who came after the Buddha with nothing better to do than to go out and look for trouble. Every school is a door, and where there was a unity, they created divisions, made walls and windows in the undivided, universal Buddhadharma. In the undivided Buddhadharma, they built partitions by saying, "My door is better than your window! I am from the Soto Sect, the very best; the Buddhadharma is here."

"My window is better than your door!" some replied. "Rinzai Zen is the highest. The Buddhadharma is here." People are just people and make trouble by bickering over who is number one and who is number two. What a headache! "My window is not the same as yours!" each cries, showing off his spiritual powers insisting that he is the best.

Within the Buddhadharma, where is good and where is bad? The good comes from the bad, and the bad comes from the good. Don't split things up into high and low. *The Diamond Sutra* says, "This Dharma is level and equal with nothing high or low." The Great Master Sixth Patriarch said, "If I said I had a Dharma to give to people, I would be lying to you." The Dharma absolutely cannot be spoken.

Some, in other buildings, say they have the Dharma, "The Buddhadharma is here!" If that is the case, of what use is your Buddhadharma stuck there in your building? It's of no use at all. The Buddhadharma is vast and great, and it encompasses the entire Dharma Realm. There is no place where the Buddhadharma is, and there is no place where the Buddhadharma is not. If you say that you have the Buddhadharma, you are attached; if you say that you do not have the Buddhadharma, you are also attached. The Dharma cannot be spoken.

How can you say one sect is true and another sect is false? All of existence is contained in the genuine Buddhadharma and within it there is no true and no false. The miracle is just here.



緣的人；即使是釋迦牟尼佛也無法教化與他無緣的人。

有一次，釋迦牟尼佛和他的弟子們到別的國家結夏安居。當佛到達時，那個國家的人民沒有歡迎他，但是佛的弟子摩訶目犍連到達時，居民們都非常熱情。有人問佛：「爲什麼你到那個國家，人們沒有歡迎你；你的弟子去，卻很受歡迎呢？」

釋迦牟尼佛說：「在多劫以前，有一對父子在山裏砍柴，他們遇到一窩蜜蜂。父親就皺起眉頭，大聲說：『快離開這裏，這些蜜蜂很危險！』但是兒子卻說，『別怕！當我成佛時，我會先度這些蜜蜂。』」父親就是現在的釋迦牟尼佛，兒子就是摩訶目犍連，蜜蜂就是那個國家的居民；因此他們與摩訶目犍連有緣，與釋迦牟尼佛卻沒有緣。

如果你聽到有人說，「佛法在我們這裏。」那你可以肯定佛法不在他們那裏。如果他們說：「沒有佛法在我的房子之外。」他們的法就是死的。關在一個房子裏的佛法有什麼用處？佛法能被放在一個房子裏嗎？法無定法，怎麼能將法放在一間小房子裏面？

他們說：「沒有佛法在我的房子之外。」那我要問：「如果你的房子著火了，被燒爲平地，既沒有門，也沒有窗，法跑得出去嗎？會跑到哪裏去呢？佛法是不增不減，不垢不淨，不生不滅的。你怎麼可以說佛法就在你的房子裏面？」

我所說的法既不好，也不壞；不在我這裏，也不在你那裏。如果法只是在我的房子裏，那豈不是一個自私吝嗇的法？真妄都是佛法。天主教，耶穌教，所有的宗教都包含在裏面。沒有什麼是在佛法之外，一切都在佛法裏面。即使是最骯髒的地方，佛法也沒有不在；在最潔淨的地方，佛法也沒有逗留。妙就妙在這點！

佛度有緣人，佛的弟子也應該度化與他們有緣的人。與我有緣的，我用香板打都打不走；與我無緣的，即使我每天向他們叩頭也留不住。

我教人佛法，我不怕人會跑掉。他們來或去，都一樣。爲什麼？因爲我就是法界。孫猴子一個筋斗打幾萬萬里，也沒有跑出如來的手掌心。因此，來來去去，你跑不掉的，你還在這裏！

I teach those with whom I have affinity and not those with whom I have no affinity. Even Sakyamuni Buddha was not able to teach those who had no affinity with him.

Sakyamuni Buddha and his disciples once went to a different country to have their summer retreat. When the Buddha arrived, the citizens did not welcome him, but when the Buddha's disciple Mahamaudgalyayana arrived, the citizens were extremely courteous. Someone asked the Buddha, "When you went, the people didn't welcome you; but when your disciple went, they did. Why?"

Sakyamuni Buddha said, "Many *kalpas* ago, when two woodcutters, father and son, were working in the mountains, they ran into a hive of bees. The father knit his eyebrows together and growled, "Let's get out of here! The bees are dangerous!"

But the son said, "Don't be afraid. When I become a Buddha I will cross over these bees first." Now, the father was Sakyamuni Buddha, the son was Mahamaudgalyayana, and the bees were the citizens of that country, and so they had an affinity with Mahamaudgalyayana, but had no affinity with Sakyamuni Buddha.

If you hear someone say, "The Buddhadharma is here," you can be sure that the Buddhadharma is not here. If they say, "There is no Buddhadharma outside my building," their Dharma is dead. What use is the Dharma being stuck in one building? Can the Dharma be kept in one room? There are no fixed dharmas, so how can you keep the Dharma in one little building?

They say, "There is no Dharma outside my building." I ask, "If your building caught fire and burned to the ground so that there were no doors or windows, would the Dharma run out? Where would it go? The Dharma is not subject to increase or decrease. It is not impure or pure, not produced or destroyed. How can you say it is in your building?"

The Dharma I speak is neither good nor bad. It is neither here with me nor there with you. If it were just in my building, wouldn't that be a selfish, stingy dharma? True or false, it's all the Buddhadharma. Catholicism, Protestantism, all religions are included within it. Outside the Dharma there is nothing, and everything is contained within it. The Dharma is not absent in even the most filthy places, nor does it linger in the purest places. The miracle is just in this point.

The Buddha crossed over those with whom he had affinity. The Buddha's disciples should also cross over those with whom they have affinity. The people who have affinity with me wouldn't leave even if I tried to chase them out by beating them with my incense board. But those who have no affinity with me could not stay even if I bowed to them every day.

I teach the Buddhadharma, and I am not afraid people are going to run away. Whether they come or go, it's all the same. Why? Because I am the Dharma Realm. In one somersault, the Monkey King went one hundred million miles and was still in the Buddha's hand. So, running here and there, you can't get away. You're still right here.