

# 不二法門

## The Dharma-Door of Non-Duality

摘錄自宣化上人之《華嚴經疏玄談淺釋》

呂明賜 英譯

An excerpt from the Venerable Master's commentary on the *Prologue of the Flower Adornment Sutra*

English Translation by Michael Lu



DHARMA TALK DHARMA RAIN | 法語法雨

《維摩詰經》中有這樣的記載，維摩詰居士問眾菩薩：「諸仁者！云何菩薩入不二法門？各隨所樂說之。」有三十二位大菩薩，互相研究怎麼樣是「不二法門」？你說你的道理，他說他的道理；無論誰說誰的道理，都是講這個不二法門。這個不二法門，本來是沒有話可講、沒有話可說的，為什麼呢？一說，就不是不二法門了。想用言語說出來「不能言的道理」，又用言語把這個「能說出來的道理」也要不說它。

那麼這三十二個菩薩，各說各的「不二法門」的道理，研究來研究去，也沒有結論。於是乎，就請問文殊師利菩薩：「什麼叫入不二法門？」

我們這兒入不二法門（編按：當時金山禪寺門前對聯是：一切眾生入不二法門，同證三覺地；百界諸佛上座千華臺，莊嚴萬德天），怎麼叫「不二法門」呢？就是沒有話講了。所以我們這佛堂裏邊很少人講話，沒人說話這就是不二法門了。

文殊師利菩薩就說了：「如我意者，於一切法，無言無說，無示無識，離諸問答，是為入不二法門。」他說，照著我的意思來講，對於所有的一切法，「無言無說，無示無識」，沒有什麼可以講的，也沒有什麼可以表示的，也沒有什麼可以認識的；「離諸問答」，既沒有問，也沒有答，這就是入不二法門。並不是說或者寫出一個字來，你認識這個字；或者畫出個圖來，你認識這個圖。不是的！所謂「離言說相，離名字相」

In the *Vimalakirti Sutra*, it is recounted that Vimalakirti once asked an assembly of Bodhisattvas, “Humane Ones! How does the Bodhisattva enter the Dharma-door of non-duality? Please explain as you wish.” Thirty-two great Bodhisattvas then discussed among themselves. What was the Dharma-door of non-duality? Each had his own view and understanding, but they were all actually discussing aspects of the Dharma-door of non-duality. Originally, the Dharma-door of non-duality cannot be expressed in words. Why? If it could be expressed in words, it would no longer be the Dharma-door of non-duality. This is trying to use words to express “principles that cannot be spoken” and not speaking “principles that can be spoken.”

These thirty-two Bodhisattvas each expressed his own view and understanding of the Dharma-door of non-duality, yet after much discussion, they did not come to any conclusion. Therefore, they asked Manjushri Bodhisattva, “What does ‘entering the Dharma-door of non-duality’ mean?”

Here, we have entered the Dharma-door of non-duality. [Editor's note: The couplet on the door of Gold Mountain Monastery reads: All beings enter the Dharma-door of non-duality and together attain the ground of threefold enlightenment; Buddhas from hundreds of worlds sit atop thousand-petaled daises and adorn the heavens of myriad virtues] How so? We do not talk. Very few people in the Buddha Hall talk,



，這就是不二法門。文殊師利菩薩就這麼說，沒有問也沒有答，這就叫入不二法門。

文殊師利菩薩說完之後，他自己也不知道對不對——不是他自己不知道對不對，是他覺得一般人還沒有明白。因為他說了這個話，一般人就懷疑「不二法門」怎麼沒有話講呢？當時有幾個羅漢或者菩薩這小境界的，就不知道「不二法門」怎麼不能講、也不能說、也沒有表示，怎麼就叫「不二法門」了呢？

於是乎，文殊師利菩薩就轉問維摩詰居士，說：「我等各自說已，仁者當說何等是入不二法門？」就是說，你說怎麼樣？我說是這樣子講，你看我講的對不對？我們每一個人都說了這不二法門的道理，唯獨「仁者」你啊——就是維摩居士，你怎麼樣講這個「入不二法門」呢？

「時維摩居士默然無言」，這時，維摩居士坐在那個地方不講話；「默然」也就是不講話的，「默」也就是不開口。

總而言之，這個不二法門，我現在傳給你們，就是：不開口！誰若問你「不二法門」，你就不要講話，那就是不二法門。你若不講

and not talking is just the Dharma-door of non-duality.

Manjushri Bodhisattva then replied, “In my opinion, being devoid of words and speech and of representation and recognition, and transcending all questioning and answering, with regard to all dharmas, is entering the Dharma-door of non-duality.” He said that from his perspective, one is “devoid of words and speech and of representation and recognition, and transcending all questioning and answering” towards all dharmas. There is nothing to be said, nothing to be represented, and nothing to be recognized. Further, one transcends “all questioning and answering;” there is neither questioning nor answering. This is just entering the Dharma-door of non-duality. It is not the case that you recognize a word once it is written and understand a drawing once it is drawn. As it is said, “transcending the characteristic of speech and transcending the characteristic of names,” that is the Dharma-door of non-duality. Manjushri Bodhisattva said that being devoid

話，他就不知道你是怎麼回事。人家問你一個問題，你像放機關槍似的，嘟嘟嘟嘟……講了一大堆，人家就知道你一點真東西都沒有。好像那個果某，人家問他一個什麼問題，他就比人家問的那個問題講了多幾百倍。人家問一個問題，他就講得七扯八拉的。這個問答，答非所問，問非所答，都沒有意思了。人家問你什麼，你就答什麼；再不然，你不要答，就是默然。

文殊師利菩薩考驗維摩詰居士，說：「你說這個『不二法門』是怎麼樣講呢？」維摩詰居士坐在那個地方不講話。所以文殊師利菩薩就讚歎說：「善哉！善哉！乃至無有文字語言，是真入不二法門。」

所以我告訴你們，「不二法門休開口」，絕對不可以開口的！「第一義諦莫妄談」，妄談，就是人家問你一句，你講十句，這講就沒有意思了。

所謂：

亡言者可與道合，  
虛懷者可與理通，  
冥心者可與真一，  
遺智者可與聖同。

「亡言者可與道合」：你若能亡言，就可以和「道」合。亡言，就是不知道怎麼樣講話，不會說話了。你本來會說話，但不知道怎麼樣說這個話；不是說我不知道怎麼樣說、不知道怎麼樣開始。若是話還可以說得很

of questioning and answering is entering the Dharma-door of non-duality.

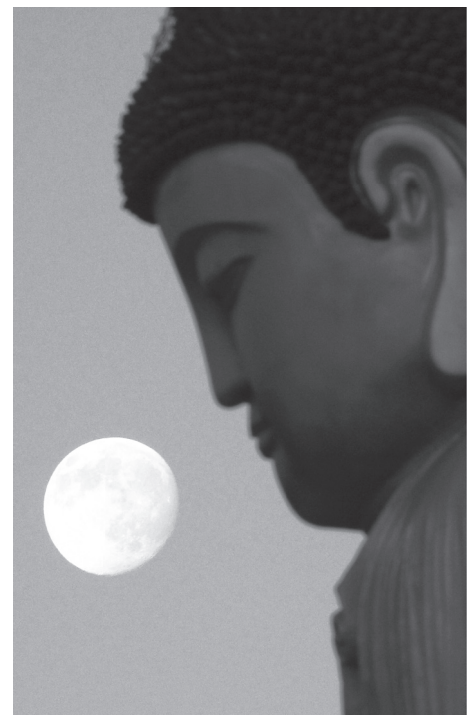
After Manjushri Bodhisattva gave his view on the matter, he did not know whether or not it was correct. It was not that he didn't know himself whether or not what he said was correct; he felt that ordinary people still did not understand. After hearing this, most people would wonder why the Dharma-door of non-duality was beyond speech? Sure enough, at that time, there were a few Arhats and Bodhisattvas of lesser states who did not know why the Dharma-door of non-duality was what it was, when it could not be spoken of or represented.

Therefore, Manjushri Bodhisattva asked Layman Vimalakirti, "We have all expressed our own views. Humane One, what do you say is entering the Dharma-door of non-duality?" Manjushri was basically asking whether what he said was correct. He said that everyone except Vimalakirti had already expressed his views on the Dharma-door of non-duality, so what did he think?

"Then Layman Vimalakirti was silent and did not speak." Vimalakirti just sat there and did not open his mouth or say anything.

Let me tell you now what is the Dharma-door of non-duality—it is not opening your mouth! If anybody asks you what is the Dharma-door of non-duality, don't say anything; that is just the Dharma-door of non-duality. If you don't say anything, the person who questioned you will not know what is happening. If you go off like a machine gun as soon as somebody asks you a question, blathering on and on, others will know that you do not have anything true within you. For example, a certain disciple of mine gives answers that are hundreds of times lengthier than the questions asked. When somebody asks him a question, he rambles on and on. If the two participants in a question-and-answer session do not answer what is asked and do not ask what should be answered, the dialogue is meaningless. If somebody asks you a question, just answer the question; otherwise, you can remain silent.

Manjushri Bodhisattva tested Layman



多，那就不是亡言。亡言，就可以合道，與道相合了。

「虛懷者可與理通」：你要能以「虛懷」，就是虛心。怎麼叫虛心呢？就是沒有貢高我慢，沒有我執和法執。所謂「有若無，實若虛」，自己有道德，也就好像沒有道德似的；自己有智慧，又好像沒有智慧似的。不要以為你自己有一點點的道德，就覺得：「這個法界都沒有地方可以放我了，我怎麼辦呢？到什麼地方去呢？」你把法界都充滿了，法界都放不下你了，就自滿了；自己滿了，那就不是虛懷了。真正的虛懷，就是自己不自滿、不貢高我慢、不妒忌、不障礙，這都叫虛懷。本來這個人不如我，但是我也覺得他比我好，覺得他什麼都比我好，這是虛懷。「有若無」，有，就像沒有似的；「實若虛」，你有真實的智慧，也不要自滿，要謙虛。你若能以虛懷、不自滿，這樣才能和真理相通。

「冥心者可與真一」：你若再能做到不生心，就和「真」合成一個了。

「遣智者可與聖同」：你再能把你這個智慧不用了，把智慧不要了，這就和佛是一樣。

我們為什麼沒有成佛呢？就因為我們覺得：「噢，看我多聰明！我這個智慧比旁人高。」有這一種執著，所以就不成佛了，和這個聖人就不一樣了。聖人看一切人都是聖人，所以他自己就是聖人；佛看一切眾生都是佛，所以他自己就是佛。

維摩居士不說話了，正顯明出來這「不二法門」，就是前面所說這個道理的意思。❀

Vimalakirti by asking him, “What do you say is the ‘Dharma-door of non-duality?’” Vimalakirti just sat there without saying anything, so Manjushri Bodhisattva praised him, “Good indeed! Good indeed! Reaching the point devoid of words and speech is truly entering the Dharma-door of non-duality.”

Therefore, let me tell you: “Do not open your mouth to speak of the Dharma-door of non-duality.” You must not open your mouth! “Do not vainly discuss the Truth of the Foremost Principle.” If you give a ten-sentence answer to somebody’s one-sentence question, your answer is meaningless.

As it is said:

*Those without words can merge with the Way;*

*Those whose hearts are empty can connect with principle;*

*Those whose minds are gone can unite with truth;*

*Those who forsake wisdom can equal the sages.*

Those without words can merge with the Way. If you can be without words, you will be able to merge with the Way. Being without words refers to not knowing how to speak. You originally knew how to talk, but you do not know how to phrase this. It is not that you do not know how to talk, but that you do not know how to begin. If you can still talk a lot, that is not being without words. Without words, you can coalesce and unite with the Way.

Those whose hearts are empty can connect with principle. How does one have a heart that is empty? One does not have any conceit or arrogance, or any attachments to self or Dharma. As it is said, “One appears to be lacking when one has enough; one seems empty when actually full.” If you have virtue, you should appear as if you had none; if you have wisdom, you should seem as if you had none. Do not think when you have a little virtue, “There is no space for me in the entire Dharma Realm. What should I do? Where should I go?” If you think that you have filled up the Dharma Realm and that it cannot contain you, you are conceited. If you are conceited, your mind is no longer empty. One whose mind is truly empty is not conceited, full of pride, arrogant, jealous, or obstructive. Even though somebody might not match up to me, I still think that he is better than me in every way; that is having a heart that is empty. “One appears to be lacking when one has enough”: you seem to have nothing when you have something. “One seems empty when actually full;” you should be humble and not conceited even when you have true wisdom. Only when you are not conceited and have a heart that is empty can you connect with true principle.

Those whose minds are gone can unite with truth. If you can further not allow your thoughts to arise, then you will unite with truth.

Those who forsake wisdom are equivalent to sages. If you can forsake intelligence and wisdom and avoid using them, you will be the same as the Buddha.

Why have we not yet become Buddhas? It is because we think, “Oh, look how smart I am! I am much more intelligent than any of the others.” Because of this attachment, we cannot become Buddhas or equal to sages. A sage sees all people as sages, so he is a sage himself; the Buddha sees all living beings as Buddhas, so he is the Buddha himself.

Through the act of not speaking, Layman Vimalakirti revealed the Dharma-door of non-duality. This is the meaning of what was said before. ❀