

燒了，沒有了，好像那個窗戶也沒有了，門也壞了，你說這個法不跑了嗎？那又要跑到什麼地方去？

這個法是不增、不減、不垢、不淨、不生、不滅的，怎麼可以說在某一個building裏面？這簡直是可憐，太可憐了！

不過在我所講的佛法，沒有好，沒有不好。我們那個佛法不在我這兒，也不在你那兒，在整個宇宙間、整個法界。那個法絕對不會單單到我這個房子裏頭，若單到我這個房子裏，那豈不是一個自私的法嗎？那豈不是太孤獨的法嗎？太單獨了，這叫一個什麼法？

所以，我們所講的佛法是無論它是法、非法都是，就是天主教、耶穌教，其他旁門外道，什麼都是佛法。這法外邊什麼也沒有，法裏邊什麼都有。

所以，你看看那個廁所，廁所這個地方也是有佛法的，法是無在無不在。那個最骯髒的地方，法也不離開它，最清淨的地方，法也不停止在那個地方，妙就在這個地方！

increase decrease. It is neither defiled, nor pure, neither arising, nor ceasing; how could you say it is enclosed in a building? This kind of statement is pitiful, too pitiful.

But the Dharma I talk about is neither good, nor bad; it is neither distinctly located at my place or yours; it permeates the entire universe, the entire Dharma Realm. The Dharma would absolutely never just come to my house alone; if it did, wouldn't it be a selfish Dharma? Wouldn't it be an incredibly lonely Dharma? If it is all by itself, then what kind of Dharma is it?

Therefore, what we speak of, no matter whether it is Dharma or not Dharma, whether it's teachings from Catholics, other Christians, or any other non-Buddhists — they are all encompassed in the Buddha dharma. There is nothing outside or inside of the Dharma. Let's take a toilet as an example: there is Dharma in the toilet too, because Dharma is nowhere in particular and everywhere at once. The Dharma would not abandon even the filthiest areas, and it would not stay in the most enjoyable places. That is the wonder of the Dharma!

宗乘之分 Divisions and Sectarianism in Buddhism

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佛教本來沒有宗派，沒有大乘、小乘之分，沒有臨濟宗、曹洞宗、雲門宗、法眼宗、為仰宗等不同的禪宗，也沒有教宗、律宗、密宗和淨土宗。佛的原意是沒有這些宗派的。

佛當初講法講的是法界的法，並沒有區分出日本的佛法、中國的佛法、緬甸的佛法、泰國的佛法或是斯里蘭卡的佛法。這都是後來的人創造的，因為他們想要在閒暇的時間做這些事情。

沒有這麼多的分別他也要分別出來。於是乎就有了臨濟、曹洞、雲門、法眼、為仰這麼多的派別，又有了禪、教、律、密、淨這

Originally, there were no divisions within Buddhism, such as those between the Mahayana and the Theravada, or between the different schools of Soto, Rinzai, Yunmen, Fayen, and Weiyang. Originally, all of these schools and traditions were not meant to be formed within Buddhism.

When the Buddha first taught the Dharma, he taught of the Dharma Realm. He did not distinguish or divide it into the Buddhadharma by different nationalities, Buddhadharma specifically for the Japanese, the Chinese, the Burmese, the Thailand, and Sri Lankans. All of these terms were created by people later because they needed something to do during their free time.

五大宗。

在沒有分別的佛法裡面，硬是分別出來這麼多的門派。可以說每一宗派都是一扇門、一扇窗，分門別派。說：「你那扇門和我這扇門是不同的。我這扇窗和你那扇窗也是不一樣的」各顯神通，各說各的好。

究竟在佛法裡，哪一個好？哪一個不好呢？那好是從不好那兒來的。不好呢有是從好那兒來的。好到極致就該不好了；不好到極處又該好了；所以不應該分哪一個高、哪一個低。

《金剛經》上說：「是法平等，無有高下。」法是平等的，沒有高下之分。

別人向六祖大師求法。他說：我要有一字法告訴你，那我就是打誑語；我要是有法能教你，我也是打誑語，根本無法可說。

所以，其他的建築物裡都有佛法。我們這個建築物卻沒有佛法。我們不該說佛法就在我們這裡。就算在這裡，那麼一點點，這個佛法又有什麼用呢？

沒有用處的。

佛法是極廣大、盡精微的，它是法界的根基，沒有哪個地方有佛法，也沒有哪個地方沒有佛法。佛法的境界就是這樣的。

你要是認為這兒有佛法——你執著了；你要是認為這兒沒有佛法——你還是執著了。所以說佛法根本就是不可說的。在這不可說之中，就存在著法。

我們不能說哪個宗派是真的，哪個宗派是假的。沒有一個是真的，也沒有一個是假的。

真正的佛法包羅萬有，也有真也有假，也沒有真也沒有假。這就是佛法的妙處！❀

Even if they did not originally see so many differences, they insisted on creating them. As a result, there arose many house of Chan (Rinzai, Soto, Yunmen, Fayan, and Weiyang, as well as the Five Schools of Buddhism, including the Chan School, the Teaching School, the Vinaya School, the Esoteric School, and the Pure Land School. Within the non-discriminating Buddhadharma, they created many “branches” of Buddhist traditions, schools, houses, etc. Depending on it’s size, each could be said to resemble a building, a door, or a window.

Someone might say, “Your door looks different from mine, and my window is different from yours...” [In order to glorify each one’s own tradition,] each follower “shows off his spiritual powers,” bragging about the strengths or good aspects of that tradition. Ultimately speaking, within Buddhadharma, which Dharma is good and which Dharma is bad? Good dharmas come from bad ones, and bad dharmas come from good ones. When a good dharma becomes too good [for example, too successful], it may turn bad; when a bad dharma becomes too bad, it may turn good. Thus, we should not discriminate between the notions of good and bad, high and low.

The *Vajra Sutra* says, “Dharmas are equal, having neither highs, nor lows. No Dharma is superior to any other Dharma, and likewise no Dharma is inferior. When someone requested Dharma from the Great Master, the Sixth Patriarch, the Patriarch said, “I would be uttering a lie if I said that I have even one word’s worth of Dharma to teach you — should I have any Dharma to teach you, I would basically be lying because fundamentally there is no Dharma to speak of at all.” Therefore, in other buildings, there are Buddhadharmas, but in this building of ours, no Dharma!

We should not say that the Dharma is here with us. Even if it were here with us, it would just be a small amount, so of what use is it? That is why we should not make such a claim. Even if we claim that it is here, with such a small amount of it, what use can we make of it? No use at all.

Buddhadharma is extremely vast and subtle. It is the foundation of the Dharma Realm, and there is neither a place where there is Buddhadharma, nor a place where there is no Buddhadharma. That is the true state of Buddhadharma. If you believe that there is Buddhadharma here, then you become attached. If you believe that there is no Buddhadharma here, then you are still attached.

Therefore, Buddhadharma is fundamentally beyond words—inexpressible and ineffable. Amid this ineffability, there exists Buddhadharma. We cannot claim a certain school to be genuine or a certain doctrine to be false. Not a single one of them is genuine, nor is a single one false or fake either.

True Buddhadharma completely encompasses both the true and the false, both the non-true and the non-false. This is the beauty of the Buddhadharma. ❀