

宣公上人上堂說法
一九九四年六月十九日加拿大溫哥華金佛聖寺

法尚應捨 何況非法

無上甚深微妙法 百千萬劫難遭遇
汝今見聞得受持 速解如來真實義

法
無量無邊
說不能盡 道不能完

總括來講 有色法十一
心法八 五十一個心所法
二十四個不相應 六個無為 成百法

金剛經云
一切有為法 如夢幻泡影
如露亦如電 應作如是觀

又說
無我相 無人相 無眾生相 無壽者相
過去心不可得 現在心不可得 未來心不可得

又說
若以色見我 以音聲求我
是人行邪道 不能見如來

法尚應捨 何況非法
若見諸相非相 即見如來

善來請善生說法 善生不知何為法 何為非法
金剛經講空 須菩提解空第一
彌陀經講有 大智舍利弗才能明白彌陀經的道理
維摩詰居士說 非空非有 亦空亦有
究竟空是法 還是有是法
知有為法 無為法
各人自去迴光返照 找你本來的面目

Even Dharmas Should Be Relinquished; How Much More So Should Non-Dharmas

Venerable Master Hua's Talk After Ascending the Dharma-Seat June 17, 1994, at Gold Buddha Monastery, Vancouver, Canada

*The unsurpassed, profound, subtle, and wondrous Dharma,
In hundreds of thousands of millions of eons is difficult to encounter.
Now after having seen, heard and upheld it,
You should quickly understand the true meaning of the Tathagata.*

*The Dharmas are infinitely many and boundlessly vast
that a person can never finish speaking about them.*

*Altogether,
there are the 11 form dharmas, the 8 mind dharmas, the 51 dharmas
that belong to the mind, the 24 dharmas that are non-interactive with the mind,
and the 6 unconditioned dharmas: All of these add up to the 100 Dharmas.*

*The Vajra Sutra says:
All conditioned dharmas
Are like dreams, illusions, bubbles, shadows,
Like dew drops and a lightning flash:
Contemplate them thus.*

*It also says:
Reality is
“devoid of any mark of self, mark of others,
mark of living beings, or mark of a life.”
“Past thoughts cannot be grasped;
present thoughts cannot be grasped;
future thoughts cannot be grasped as well.”*

*It also says:
“If one sees me in form, If one seeks me in sound,
This person is walking on a wrong path and Cannot see the Tathagata.”*

*“Even dharmas should be relinquished; how much more so should non-dharmas.”
“If a person sees marks as no marks, then this person sees the Tathagata.”*

*Once, Ven. Svagata invited the youth Sigala to speak about dharmas.
Sigala, however, could not distinguish between dharmas and non-dharmas.*

*The Vajra Prajna Paramita Sutra speaks of emptiness,
the principle that Ven. Subhuti explained most excellently.*

*The Amitabha Sutra speaks of existence,
the principle of which only Ven. Sariputra,
the One Foremost in Wisdom, understood.*

*Layman Vimalakirti spoke of the truth of neither emptiness nor existence,
of both emptiness and existence.*

*So, in the ultimate sense, is emptiness the Dharma, or is existence the Dharma?
What Dharma do you understand
—the conditioned dharmas or the unconditioned dharmas?*

*All of you can go back to reflect upon yourself,
return your light inwards to shine within,
and eventually you will find your own original face.*