

《金剛般若波羅蜜經》略解 序

The Preface to *A General Explanation of the Vajra Prajna Paramita Sutra*

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國際譯經學院翻譯

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法
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DHARMA TALK
DHARMA RAIN

是經云：「應無所住而生其心」，六祖惠大師聞而悟道，「若心有住，則為非住」，故《大品》云：「若住一切法，不住般若波羅蜜；不住一切法，方住般若波羅蜜。」故《大般若經》會會之初，皆先明無住。

又彼經云：「爾時世尊，復依一切無戲論法如來之相，為諸菩薩宣說般若波羅蜜多甚深理趣輪字法門。謂一切法空，無自性故。一切法無相，離衆相故。一切法無願，無所願求故。一切法遠離，無所著故。一切法寂靜，永寂滅故。一切法無常，性常無故。一切法無樂，非可樂故。一切法無我，不自在故。一切法無淨，離淨相故。一切法不可得，推尋其相不可得故。」直接顯性空理趣。

彼經又云：「爾時世尊復依一切住持藏法如來之相，為諸菩薩宣說般若波羅蜜多，一切有情住持遍滿甚深理趣勝藏法門，謂一切有情皆如來藏普賢菩薩自體遍故。一切有情皆

This sutra says, "One's mind should produce a thought without dwelling anywhere." The Sixth Patriarch, the Great Master Hui, heard that sentence and awakened to the Way. "Any dwelling of the heart is no dwelling." Therefore, the Larger Chapters say, "If one dwells in phenomena, he does not dwell in *prajna paramita*. If one does not dwell in phenomena, he dwells in *prajna paramita*." That is why every one of the Great Prajna assemblies begins with an explanation of "not dwelling."

That sutra also says, "At that time the World Honored One, using teachings that which were not witticisms, discussed the marks of the Tathagata. For the sake of all Bodhisattvas he proclaimed *prajna*, the profound purport of the method of pondering the word 'wheel' saying, "All phenomena are empty because they have no intrinsic nature. All phenomena are devoid of marks because they are not any of the many marks. All phenomena are wishless, because they cannot be found through seeking. All phenomena are detached because they are free from attachments. All phenomena are still because they are eternally quiescent. All phenomena are impermanent because they are without a permanent nature. All phenomena are without bliss because there is nothing about them that is blissful. All phenomena are without self, because they have no self-mastery. All phenomena are devoid of purity, because they are apart from the mark of purity. All phenomena cannot be obtained, because in searching for their mark, it cannot be found." That explains the purport of the emptiness of the nature.

That sutra also says, "At that time the World Honored One, further using the storehouse of those who dwell in and maintain the Dharma, discussed the marks of the Tathagata. For the sake of all Bodhisattvas he proclaimed *prajna*, the total pervasiveness of sentient beings who dwell in and maintain the Dharma, the profound purport of the supreme storehouse dharma door, saying, 'All sentient being are the storehouse of the Tathagata, because Samantabhadra Bodhisattva's own substance is all-pervasive. All living beings are the storehouse of *vajra*, because they are anointed by the *vajra*-storehouse. All living beings are the storehouse of proper Dharma because they rely on proper speech to bring about change. All living beings

金剛藏，以金剛藏所灌灑故。一切有情皆正法藏，一切皆依正語轉故。一切衆生皆妙業藏，一切事業加行依故。」前明有法非法，後明無法不法，非有非無是中道理趣。

昔有五百比丘聞說般若空法，狐疑不信起座離去。網明菩薩令思益梵天為做方便，梵天言：「善男子！縱使令去至恆河沙劫不能得出如此法門。譬如癡人畏於虛空，捨空而走，在所至處，不離虛空。此諸比丘亦復如是，雖復遠去，不出空相，不出無相，不出無作相。又如一人求索虛空，東西馳走，言我欲得空，我欲得空。是人但說虛空名字而不得空，於空中行而不見空。此諸比丘亦復如是，欲求涅槃，行涅槃中而不得涅槃。所以者何？虛空但有名字，不可得取；涅槃亦復如是，但有名字而不可得。」

吾人研究佛教，當知佛教乃法界教也，故無國籍之分。佛教者乃人教也，故無家庭之私。佛教者乃衆生教也，故無種族之見。佛云：「一切衆生皆有佛性，皆堪作佛。」信與不信暫時之問題爾，既不能超出法界，則均在佛法含育之中，焉用辯。

時逢英譯金剛經略解，夫之初，引之數言，是為序。



白話解待續

are the storehouse of wonderful karma, because in matters of karma they rely on the additional practices.” The previous passage explained that existent phenomena are nonexistent. This passage explains that nonexistent phenomena are not nonexistent. Things being both nonexistent and not nonexistent is the purport of the Middle Way.

In the past, five hundred Bhikshus became doubtful and disbelieved when they heard the *prajna* teaching regarding emptiness. Arising from their seats, they departed. The Bodhisattva Net Brightness instructed the Brahma God Beneficial Consideration to devise an expedient means to instruct them.

The Brahma God replied, “Good man! Even if they were allowed to depart for as many *kalpas* as there grains of sand in the Ganges River, they could not escape this truth. They are like a fool who, fearing emptiness, tries to walk

away from emptiness. No matter where he goes, he does not leave emptiness behind. Those Bhikshus are just like that. Although they may go a long way, they cannot leave the mark of emptiness, the mark of nothingness, and the mark of non-doing. They are also like a man who seeks emptiness. Racing east and west he says, ‘I want emptiness! I want emptiness! That man merely says the name of emptiness; he does not perceive emptiness. Those Bhikshus are also like that. Desiring to attain nirvana, they

practice in the midst of nirvana and do not attain it. For what reason? Nirvana is merely a name, and just like emptiness which is merely a name, it cannot be obtained.”

We who investigate the Buddha’s teaching should know that the Buddha’s teaching is the teaching of the Dharma Realm; it is not differentiated into national traditions. The Buddha’s teaching is the teaching of all people; it is not divided by regional interests. The Buddha’s teaching is the teaching of living beings; it is without racial prejudice. The Buddha said, “All living beings have the Buddha-nature. All can become Buddhas.” Whether you believe or not makes no difference because eventually you will come to believe. It is only a matter of time. Since nothing can go beyond the Dharma Realm, everything is equally enveloped by the Buddhadharma. What more is there to say?

On the advent of the first publication of this English translation of *A General Explanation of the Vajra Sutra*, I have judiciously added these few words of preface.

Commentary will be continued