

# 《金剛般若波羅蜜經》略解 序

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

金山沙門 佛曆三〇〇二年七月十五日佛歡喜日

GOLD MOUNTAIN SRAMANA AN T'Z'U ON THE 15TH DAY OF THE 7TH LUNAR MONTH,  
THE DAY OF THE BUDDHA'S REJOICING, MAHAYANA, 3002

沙彌尼近經英譯 ENGLISH TRANSLATED BY SHRAMANERIKA JIN JING

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告訴你們，我講經也不會往深的講，我只會講淺淺的，講不能出版這一類的經；能出版的我不會講。但是你們一定要出版我也不管，將來人笑話，那是人笑話我，不是笑話你們，是不是啊？我負責任，用不著你們負責任的。人說：「這不是你們翻譯得好不好，那是他講得不好，關你們翻譯什麼事！」對不對？我是講邏輯學的，不把這個過錯放在你們身上。

「是經云」：就是這一部《金剛經》說的，說什麼呢？說「應無所住而生其心」：說你這個心不要有所執著，要無所執著而生這個心。「六祖惠能大師聞而悟道」：六祖惠能大師一聽這兩句話就開悟了，而我們現在聽四句也沒有開悟。「若心有住，則為非住」：經上又說心若有所著住，就是非住，那就不對了。「故《大品》云：若住一切法，不住般若波羅蜜」：所以大品——《大般若經》就說了，你若執著一切法，是名不住般若波羅蜜；這個不住，也可以說你明白般若波羅蜜。「不住一切法，方住般若波羅蜜」：不執著一切法，是名方住般若波羅蜜；那時

### Commentary:

Let me tell you something. When I explain sutras, I do not dive into the profound meanings but just touch on the shallow parts. I lecture on the type of commentary that cannot be published. What can be published, I do not know how to speak. However, if people insist on publishing this commentary, I will pay no attention. If people mock this commentary, they are actually making fun of me, not you. Isn't that right? I will be responsible for this, not you. People will say, "It is not you who cannot translate, but the speaker who cannot give a lecture. It has nothing to do with your translation!" Does this make sense? This is my rationale; so, I will not put the blame on you.

**This sutra says** means what the *Vajra Sutra* entails. What does it talk about? It says: **One's mind should produce a thought without dwelling anywhere.** It means that one's mind should not be attached. When there is no attachment, this very thought is produced. **The Sixth Patriarch, the Great Master Hui Neng, heard that sentence and awakened to the Way.** The Sixth Patriarch was enlightened to the Way while hearing these two lines. However, those of us who have heard four lines are still not awakened. **Any dwelling of the heart is no dwelling.** The sutra says that if the mind dwells anywhere, then the mind is not dwelling, which is wrong. **Therefore, the Larger Chapters say, If one dwells in phenomena, he does not dwell in *prajna paramita*.** The *Great Prajna Sutra* says that if one attaches to any dharma, one is not abiding in *prajna paramita*. "Not abiding" also refers to not understanding *prajna paramita*. **If one does not dwell in phenomena, he dwells in *prajna paramita*.** Not being attached to any dharma is known as dwelling in *prajna paramita*. Then, one understands better about *prajna paramita*. **That is why every one of the Great Prajna assemblies begins with an explanation of "not dwelling."** Therefore, every chapter in the *Great Prajna Paramita Sutra* starts with non-dwelling so that one is not attached and the mind dwells nowhere.

**That sutra also says: At that time the World Honored One, using teachings which were not witticisms, discussed the marks of the**



DHARMA TALK  
DHARMA RAIN

候你才算明白般若波羅蜜法。「故《大般若經》會會之初，皆先明無住」：所以《大般若經》每一會的一開始，都是講無住，叫你沒有執著，無所住。

「又彼經云」：在《大般若經》經上又說：「爾時世尊」：就是在那時候，世尊「復依一切無戲論法如來之相」：這講的是真法，不是戲論，不是講笑話，說如來這個大概的相。「為諸菩薩宣說般若波羅蜜多，甚深理趣輪字法門」：為一切的大菩薩宣說這個智慧法，這種甚深的道理、宗旨，轉這個般若法輪；這個般若就屬於輪字法門。

「謂一切法空，無自性故」：一切法都沒有了；法自己沒有一個體性，所以就空。

「一切法無相」：一切法也沒有一個相，為什麼？「離眾相故」：這一切法它什麼相也沒有，所以離眾相故。「一切法無願」：一切法也沒有一個願。你可不能說：「喔，一切法無願！」那是法無願，不是人無願，這個法可沒有說：我願意怎麼樣就怎麼樣！「無所願求故」：它對於人沒有所求，你修行這個法，不能說一切法無願，我也無願。你不發願就不成佛！這個法它自己本體上沒有所求。又「一切法遠離，無所著故。」

又「一切法寂靜，永寂滅故」：一切法都是寂滅相，諸法從本來，常自寂滅相，所以永遠寂滅的。「一切法無常，性常無故」：一切法也沒有一個恆常不變的常，它沒有一個常性。「一切法無樂，非可樂故」：這個法在自性也沒有說我這個法是樂，有什麼法可樂呢？法它自己沒有什麼可樂的。「一切法無我，不自在故」：一切法也沒有自己，它沒有我執。「一切法無淨，離淨相故」：這是涅槃的四德——常樂我淨。之所以說一切法無淨，離一切淨相，因為你若有一個淨相，就無無相，就有一個染污了。法它連一個淨相都沒有，那染污相更沒有了。「一切法不可得，推尋其相不可得故」：一切法沒有可得，無智亦無得，你找那個法的相不可得，找不著它那個相。「直接顯性空理趣」：這前邊的文，是講法的自性本空這種的道理、宗旨。

**Tathagata.** This is talking about genuine Dharma, not idle speculation or jokes, but rather, the general attributes of the Tathagata. **For the sake of all Bodhisattvas, he proclaimed *prajna*, the profound principle and tendency of the method of pondering the word 'wheel', saying...** The Buddha proclaimed the Dharma of wisdom, profound principles and doctrines, turning the wheel of *prajna* for all the great Bodhisattvas. *Prajna* belongs to the Dharma Method of the Word Wheel.

**All phenomena are empty because they have no intrinsic nature.** All phenomena are gone for they lack an intrinsic nature of their own; therefore, they are empty. **All phenomena are devoid of marks because they are not any of the many marks.** All phenomena have no attributes. Why is that? **All phenomena are wishless because they cannot be found through seeking.** A phenomenon (dharma) cannot have a vow or intention. However, you cannot say, "Oh, dharmas have no vows!" It is the phenomenon that is vow-less, not people. Dharmas do not say, "I wish to do such and such." It is due to the fact that phenomena do not seek from people. When you cultivate the Dharma, you should not have the mindset that since phenomena have no vows, I will not make any vows. If you do not make vows, you will not realize Buddhahood. In actuality, phenomena, from the perspective of their substance, do not seek. Moreover, **all phenomena are detached because they are free from attachments.**

**All phenomena are still, because they are eternally quiescent.** The appearance of all phenomena is quiescent. All dharmas, from the start, have always had the attribute of being still and extinguished. **All phenomena are impermanent, because they are without a permanent nature.** Phenomena will not last forever. **All phenomena are without bliss because there is nothing about them that is blissful.** From the intrinsic perspective, the phenomena have no joy. **All phenomena are without self, because they have no self-mastery.** All dharmas are selfless and without attachment to self. **All phenomena are devoid of purity, because they are apart from the mark of purity.** The four virtues of Nirvana are permanence, bliss, self-mastery, and purity. That is why we say all dharmas have no mark of purity since they are apart from all marks of purity. If dharmas had the mark of purity, they would not be considered to be markless and consequently, they would be defiled. Dharmas do not even have the mark of purity let alone the mark of defilement. **All phenomena cannot be obtained, because one may search for their mark but cannot find it.** There is no dharma to be attained: no wisdom and no attaining. You cannot find the appearance of dharma. **That explains the purport of the emptiness of the nature.** The previous text explains the principle and doctrine that the dharma nature is inherently empty.

**That sutra, the *Great Prajna 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**

「彼經又云」：這部《大般若經》又說了。「爾時世尊」：在當爾之時，「佛復依一切住持藏法如來之相」：前邊說的空，現在說的有；前文是無爲的法，現在是依照有爲的法。佛又以有爲的法，也說如來大概的一個相。「爲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」：爲一切的菩薩，宣說般若這個智慧法。說所有的世間一切有情住持遍滿於法藏，說這遍滿的甚深理趣很殊勝的這種藏法。

「謂一切有情皆如來藏」：說的一切有情都是如來藏性，爲什麼？「普賢菩薩自體遍故」：普賢菩薩也是一切有情之一，他遍一切有情。他遍一切有情，所以一切有情的本體，也就是如來藏。「一切有情皆金剛藏，以金剛藏所灌灑故」：一切眾生都是金剛藏的眾生，以金剛藏這個法所灌灑故。普賢菩薩、十方諸佛，常常用金剛藏的法來灌漑一切眾生。「灌灑」，就是用金剛藏來加持一切眾生。「一切有情皆正法藏，一切皆依正語轉故」：一切眾生都是正法藏，一切都依照這個正語來轉。「一切眾生皆妙業藏，一切事業加行依故」：一切的眾生都是妙業藏，這個業是不可思議的藏。所有一切事的業，皆加行依故。這個「加行」，就是你修行加上一點。四加行——煖、頂、忍、世第一，那就加行。加行可以依照這一切的事業來增長。

「前明有法非有」：前面一段所說有的法非有。爲什麼我用這個做序文？你們《金剛經》翻譯完了，還不知道《金剛經》的意思。這《金剛經》所說的什麼也沒有，什麼也都空了，連法、佛都空了，都沒有了。所以這篇序文上，前邊這一段文，是說明了有的法也是非有。「後明無法不無」：後邊說明，沒有的法也不是沒有。有的也不是有，沒有的也不是沒有，這叫「非有非無是中道理趣」：這是合乎中道。

☞待續

**Tathagata.** The previous section talks about emptiness. Now, it discusses existence. Additionally, previously it talked about unconditioned dharma and now it relies on conditioned dharma. The Buddha used the conditioned dharma to outline the general appearances of the Tathagata. **For the sake of all Bodhisattvas he proclaimed *prajna paramita*, the total pervasiveness of sentient beings who dwell in and maintain the Dharma, the profound purport of the supreme storehouse Dharma door.** For the sake of all Bodhisattvas, the Buddha proclaims the dharma of *prajna* wisdom, that all sentient beings dwell in and pervade the Dharma treasury, of which the principle is profound and supreme.

**All sentient beings are the storehouse of the Tathagata. Why? Because Samantabhadra Bodhisattva's own substance is all-pervasive.** Samantabhadra Bodhisattva is also one of the sentient beings. His substance pervades all living beings and therefore, the original substance of all beings is just the Tathagata's Matrix. **All living beings are the storehouse of *vajra*, because they are anointed by the *vajra*-storehouse.** All living beings are the beings of the *vajra* treasury, by which all beings are anointed with. Samantabhadra Bodhisattva and all Buddhas of the ten directions always use the Dharma of the *vajra* treasury to "irrigate" all beings. "Irrigate" here means using the *vajra* treasury to bless living beings. **All sentient beings are the storehouse of proper Dharma because they rely on proper speech to bring about change.** All living beings are the proper dharma treasury and change according to the proper speech. **All sentient beings are the storehouse of wonderful karma because in deeds they rely on the additional practices.** All living beings are the treasury of wonderful karma, which is inconceivable. All karma resulting from these matters relies on the additional practices, which adds to what one is cultivating currently. There are four additional practices, namely, the stages of "heating up", "summit", "patience", and "foremost in the world". By means of all of one's karmic deeds, one may advance one's cultivation to these four stages.

**The previous passage explained that existent phenomena are nonexistent.** The previous section discussed how some phenomena are nonexistent. Why do I use this as the preface? Now, you have finished the translation for the *Vajra Sutra* but still do not understand its meaning. The essence of the *Vajra Sutra* is that everything is nonexistent and empty including the Dharma and the Buddha. Therefore, the previous part of this text also elucidates that some dharmas are also nonexistent. **This passage explains that nonexistent phenomena are not nonexistent.** The latter part then explains that nonexistent dharmas do not really not exist and what exists actually does not exist. What does not exist is not really nonexistent. **Things being both nonexistent and not nonexistent is the purport of the Middle Way.** This actually fits the Middle Way.

☞To be continued