

# 《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 TZ'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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DHARMA TALK  
DHARMA RAIN

「昔有五百比丘聞說般若空法」，以前有五百個比丘，聞說大乘法的時候，你說怎麼樣啊？他們都發狂了！這五百個比丘人人都把耳朵堵上，這麼（上人做「咚咚咚」聲）就跑了；跑得遠遠的，不聽你這個法！不聽你這個空，「這法怎麼會空？」他們就跑了。

他們「狐疑不信起座離去」：這五百比丘聞說般若空法，就像狐狸多疑似的，從座上起身就走了。這狐狸精，你們看牠的懷疑很多的，牠在冰上，走一步，聽那個冰響不響；走一步，聽這個冰響不響。爲什麼？牠說：「如果這冰一響，我就不過河了，這會掉到河裏！若這冰不響，就是冰凍得堅固的，不會掉到河裏去。」這叫狐疑。所以你講什麼法，他也不相信的，這叫「狐疑不信」。

「網明菩薩令思益梵天爲作方便」：這時候有位網明菩薩，他令思益梵天的天王爲作方便，說：「你去看看他們做什麼，怎麼都走了呢？」這給他們作一個方便。「梵天言：善男子！縱使令去至恆河沙劫，不能得出如此法門」：這位梵天就舉出一個譬喻說了，縱然令這五百個比丘去走，走到恆河沙劫那麼長遠的時間，他們也跑不出去這

#### *Commentary:*

**In the past, five hundred bhiksus became doubtful and disbelieved when they heard the *prajna* teaching regarding emptiness.** In the past, there were five hundred bhikshus. What do you suppose they did when they heard the Mahayana Dharma? They all went crazy. These five hundred bhikshus stopped up their ears and ran far away without any desire to listen to the Dharma being spoken. They did not want to listen to the Dharma of emptiness (wondering how can dharma be empty?) As a result, they ran away.

**Arising from their seats, they departed.** When these five hundred bhikshus heard the *prajna* dharma of emptiness, they were doubtful like foxes with doubts. They got up from their seats and left. Fox spirits are always suspicious. Every step they walk on ice, they listen to see if there is a cracking noise. Why is that? They say, "If the ice cracks, I will fall into the river. If the ice does not crack, it means the ice is thick and frozen, and the fox will not fall." This is considered being suspicious. Therefore, whatever Dharma you speak to it, it will not believe in it. This is "being suspicious like foxes."

**The Bodhisattva Net Brightness instructed the Brahma God Beneficial Consideration to devise an expedient means to instruct them.** At this time, there is a Bodhisattva Net Brightness who causes the Brahma God Beneficial Consideration to devise skillful means and says, "Go and take a look to see what they are doing. Why have all of them left?" This is an expedient. **The Brahma God replied, "Good man! Even if they were allowed to depart for as many *kalpas* as there are grains of sand in the Ganges River, they could not escape this truth.** This Brahma God gave an analogy and said, "Although these five hundred

空的法門。因為空的法門包括一切，你沒有法子跑得出去。

現在舉出一個譬喻，像什麼呢？「譬如癡人畏於虛空，捨空而走」：就好像有個愚痴的人，他怕什麼呢？怕虛空，說：「哎呀，這虛空呀，我可怕這虛空！這虛空最不好的，我要離開這個虛空！」他捨空就跑，跑！跑！跑！「在所至處，不離虛空」：跑到一個地方，他在這個地方，還沒跑出虛空去。再跑，再跑，跑得累得不能跑了，以為這沒有虛空了。還是在虛空裏頭！再跑，又跑，跑得累得跑不動了。再看看，還是在虛空裏頭！你看，這不離虛空！

「此諸比丘，亦復如是」：聽見說般若空法就跑的這些個比丘，就像那個癡人怕虛空一樣的，跑，你能跑出這虛空嗎？跑不出去的。「雖復遠去，不出空相」：雖然他跑了很遠很遠的，還是跑不出去空的範圍裏頭去。你怕這個空嘛，走！能走得了嗎？這不但不出空相，也「不出無相，不出無作相」。

「又如一人求索虛空」：又有一個比方，好像一個人他不是怕虛空，而是想要虛空。他各處去找虛空，「東西馳走」：他往東跑跑，往西跑跑。往東跑跑，我要找虛空；往西跑跑，又我要找虛空。「言我欲得空，我欲得空」：他說：「我願意得到虛空，我願意得到這個虛空，你們誰把虛空給我？」「是人但說虛空名字，而不得空」：這個人想找虛空，但說虛空名字，因為他不認識虛空，所以也得不到空。「於空中行，而不見空」：他就在空裏邊走路，而見不著這個虛空。

「此諸比丘，亦復如是」：跑的這些個比丘，也像這個人一樣的。你說這是聰明人？還是愚痴人？「欲求涅槃，行涅槃中而不得涅槃」：你想要證得涅槃，你雖在涅槃裏頭修行，也不知道這個是涅槃。

「所以者何」：什麼原因呢？「虛空但有名字，不可得取；涅槃亦復如是，但有名字而不可得」：所說這個涅槃，就只是有一個名字。涅槃這個法，它沒有一個體相。也就好像一切法如虛空，涅槃法也像虛空，雖

bhikshus have left for eons as many as sands in the Gange's River, they will not be able to leave the Dharma door of emptiness. Since the dharma door of emptiness includes everything, there is no way one can escape from it.

Now, there is an analogy. What do these people resemble? **They are like a fool who, fearing emptiness, tries to walk away from emptiness.** They are just like a fool. What are they afraid of? They fear emptiness and say, "Ah, emptiness. That is what I am afraid of! Empty space is the worst. I want to leave this space!" He renounced empty space and ran, and ran, and ran. **No matter where he goes, he does not leave emptiness behind.** He ran until he was exhausted and could not run anymore, mistakenly thinking empty space is no longer existent but he is still in it. He ran again and again until he couldn't move. Looking again, he is still in empty space. You see, he never left empty space.

**Those bhiksus are just like that.** Those bhikshus who ran away upon hearing the *prajna* dharma of emptiness are like stupid people fearing empty space. They ran away but could you escape the empty space. No, you cannot. **Although they may go a long way, they cannot leave the mark of emptiness.** Though they can run far away, they still cannot escape the boundary of empty space. You are afraid of empty space and want to leave it. But can you actually run away from it? They cannot leave the mark of emptiness, **nor can they leave the mark of nothingness, nor leave the mark of effortlessness.**

**They are also like a man who seeks emptiness.** There is another analogy. It's like another person not fearing emptiness but desiring emptiness and looking for it all over the place. **Racing east and west.** He runs to the east and the west, saying, "I want to find empty space." **He says, 'I want emptiness! I want emptiness!'** He says, "I wish to attain emptiness; I wish to attain emptiness. Who can give me emptiness?" **That man merely says the name of emptiness; he does not perceive emptiness.** This person wants to look for emptiness and speaks the name of emptiness. Since he does not recognize emptiness, he cannot attain it. **He walks in emptiness but does not perceive it.** He actually walks in space and yet does not see empty space.

**Those bhiksus are also like that.** Those bhikshus who ran away are just like this person. Do you say this is a clever person or a stupid person? **Desiring to attain nirvana, they practice in the midst of nirvana and do not attain it.** You wish to obtain the certification of nirvana. Although you cultivate in nirvana, you don't know this is nirvana.

**For what reason?** What are the reasons? **Nirvana is merely a name, and just like emptiness which is merely a name, it cannot be obtained.** Therefore, nirvana is just a name, and its dharma has no substance. Just as all dharmas are like emptiness, so is the dharma of nirvana. Although you say you can realize nirvana, it is only a

然說你證得，但是也像虛空僅僅有個名字，你不可以把它拿來。說：「我把虛空拿來！把涅槃拿來！」你拿了個什麼？

「吾人研究佛教，當知佛教乃法界教也」：我們這所有研究佛教的人，應該知道佛教乃法界教也。盡虛空遍法界都是佛法的表現，沒有超出佛教之外！盡虛空遍法界，都是佛教充滿的地方！「故無國籍之分」：也沒有說是這個佛教是日本的佛教，那個是中國的佛教，那個是印度的佛教，那個是錫蘭、緬甸，或者是泰國的，是哪一國家專有的佛教。不是的，這無國籍之分！

「佛教者乃人人教也，故無家庭之私」，佛教就是一個人人的宗教，所以佛教沒有說是「這是我家裏的，這是你家裏的，那是我自己的！這是私人的！」沒有這個，不是這樣子的！「佛教者眾生教也，故無種族之見」，佛教也叫眾生教，所以也沒有一個種族，說是這是白種人的，那是黃種人的，那是黑種人的。沒有的！沒有種族之見，不可以有這種的見解在裏頭。

「佛云」：佛有說過，「一切眾生皆有佛性，皆堪作佛。」所以「信與不信，暫時之問題爾」：你信佛教和不信佛教，這是暫時時間的一個問題。「既不能超出法界，則均在佛法含育之中」：你既然不能跑出這個法界之外去，則無論哪一個都在佛法裏頭包括著，沒有跑出去。「焉用辯」：這不用說來辯解這個問題。

「時逢英譯金剛經略解」：現在遇到英譯《金剛經略解》。我講解的經就叫「略解」，以後哪一部都叫略解。「夫之之初，引之數言，是為序」：在這付印的開始，我多餘地說幾句話，用它來作序。

name. You cannot say, “I can show you emptiness! I can show you nirvana!” What can you show?

**We who investigate the Buddha's teaching should know that the Buddha's teaching is the teaching of the Dharma Realm.** Those of us who investigate Buddhism should know that Buddhism is the teaching of the Dharma Realm. To the ends of empty space and extending throughout the Dharma Realm, all is the manifestation of Buddhadharma and nothing is beyond Buddhism. Exhausting empty space and pervading the Dharma Realm, every place is filled with Buddhism! **It is not differentiated into national traditions.** There is no distinction among Buddhism from Japan, China, India, Sri Lanka, Burma, or Thailand. Buddhism does not belong to any country. There is no distinction among any nationality.

**The Buddha's teaching is the teaching of all people; it is not divided by family interests.** Buddhism belongs to everyone. Therefore, one should not discriminate and say, “Buddhism belongs to my family and it's my own! It's private!” **The Buddha's teaching is the teaching of living beings; it is without racial prejudice.** Buddhism is also known as the teachings of living beings. Therefore, it does not belong to any ethnic group. It does not belong to Caucasians, Asians, or African Americans. There is no ethnic bias. There are no such viewpoints.

**The Buddha said, “All living beings have the Buddha-nature. All can become Buddhas.”** Therefore, **whether you believe or not makes no difference because eventually you will come to believe. It is only a matter of time.** It is just an issue of time whether you believe in Buddhism or not. **Since nothing can go beyond the Dharma Realm, everything is equally enveloped by the Buddhadharma.** Since you cannot run outside of the Dharma Realm, everyone is included in the Buddhadharma regardless of who you are. **What more is there to say?** There is no need to debate this issue.

**On the advent of the first publication of this English translation of *A General Explanation of the Vajra Sutra*.** Now is the occasion of the English translation of the *General Explanation of the Vajra Sutra*. From now on, the commentaries I make on any sutra will be called “general or brief explanations.” **I have judiciously added these few words of preface.** For this initial printing of the commentary, I have added a few extra words as a preface.

