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Commentary on the
Diamond Sutra

Yang Ning

关于杨宁老师

三十年前，年轻、好奇、充满生活激情的她为了探寻“生命的奥秘”踏上了修证佛法之路。不断地禅修、闭关、朝山，一路走下来，遇到数不清的善缘相助和令人难以置信的奇遇，同时，也经历了种种因“我执”带来的坎坷磨难，生命曾一度徘徊在死亡的边缘……如今，所有能提起的往事都已融化在她“自以为折腾”的笑声里……

有人问她：“在您的修行历程中，最值得与大家分享的心得是什么？”她说：“在修行路上，最有力的武器是慈悲。每一次当我濒临绝境时，都是慈悲心的瞬间流露拯救了我。整个法界中，慈悲无敌……”

杨宁老师致力于中国传统文化的传播和弘扬，并以网络的形式重点介绍释迦牟尼佛的智慧。她认为，佛法是人类有记载的文明中，对“生命的奥秘和意义”诠释的最圆满最透彻的智慧。她希望借助网络，能与所有人分享她三十多年从中受益的点点滴滴。

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About Ms. Yang Ning

Thirty years ago, young, inquisitive, and filled with a passion for life, Ms. Yang Ning embarked on the path of Buddhist cultivation and realization in search of “the mysteries of life.” Over the years, she practiced meditation, undertook intensive retreats, and made pilgrimages to sacred mountains. Along the way, she encountered countless favorable conditions, received help from many people, and experienced extraordinary events that seemed almost beyond belief. At the same time, she endured numerous hardships and trials arising from attachment to self, and at one point her life hovered on the brink of death... Today, every memory worth recounting has dissolved into her laughter as she jokes about “her own antics.”

Someone once asked her, “Of all the insights you have gained along your path of practice, which is the most valuable to share with others?”

She replied, “On the path of practice, the most powerful weapon is compassion. Whenever I was driven to the brink of despair, it was the spontaneous arising of compassion that saved me. Throughout the entire Dharma realm, nothing surpasses compassion...”

Ms. Yang Ning is devoted to preserving and promoting traditional Chinese culture, with a particular emphasis on sharing the wisdom of Shakyamuni Buddha online. She believes that, among all the teachings found in recorded human civilization, the Buddhadharma offers the most complete and profound explanation of “the mysteries and meaning of life.” Through the internet, she hopes to share with everyone the many insights and benefits she has received from the Buddhadharma over more than thirty years.

Please visit the Ziguijia website for more information about Ms. Yang Ning:

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前言

Preface

曾经，每当我看到一些心地正直善良的人遭受人世间的苦难时，就觉得是天使不小心掉进了地狱。我思考过，当天使在地狱里，他该怎样才能坚守他的纯净和善行却不被邪恶以及苦难伤害？他该怎样想、怎样做，才能保持住内心原有的宁静与喜悦，而不是厌离这个世界或堕落崩溃？

At one time, when I saw kind-hearted and upright people suffering in this world, I couldn't help but feel as though angels had accidentally fallen into hell. I began to wonder: when an angel finds themselves in hell, how can they hold on to their purity and goodness without being harmed by the surrounding evil and suffering? How should they think, how should they act, in order to preserve their inner peace and joy, without becoming disillusioned with the world, falling into moral decline, or breaking down?

在未修证佛法前，我还听说在佛教中有一种大菩萨，他们是从生死轮回中已趋向解脱的觉者，他们已有能力永居极乐之所，但他们为了救度仍轮回在苦难中的众生乘愿再来，甚至进入欲界最苦难的三恶道。他们虽有着坚定的出三界的信念、正见与智慧，但在这个世界修证未圆满前，仍会与沉迷不醒的众生一起体验欲望以及共业带来的磨难与伤害。但不管自身多么辛苦、艰难，他们一定会把利益别人、救众生从轮回中解脱放在第一位。

Before practicing and realizing the Buddha's teachings, I had heard of a type of great bodhisattva in Buddhism. They are awakened beings already advancing toward liberation from the cycle of birth and death. Although they are able to dwell permanently in realms of bliss, they return through the power of their vows to liberate sentient beings still suffering in samsara, even entering the three lower realms of greatest suffering within the desire realm. Although these bodhisattvas possess firm resolve, right view, and the wisdom to transcend the three realms, before completing their cultivation and realization in this world, they still experience desire alongside deluded beings, as well as the suffering and harm produced by collective karma. Yet, no matter how difficult or painful their own circumstances may be, they always place benefiting others and liberating sentient beings from samsara first.

我曾经认为，当一个人自己的身心还处在痛苦煎熬之中，却要念念发愿去救度、利益别人，这样的人生简直就是一种不切实际的苦难历程。这些菩萨是怎样看待自己

的觉受与痛苦，是怎样寻找到内心的平衡点？是什么能令他们对自己的欲望置若罔闻，用什么来抵抗人世间的种种诱惑烦恼，从而在完成自己的使命后还能圆证佛果？

I used to think that when a person is still enduring torment in body and mind yet continually vows to liberate and benefit others, such a life must be an unrealistic and painful journey. How do these bodhisattvas regard their own sensations and suffering? How do they find inner balance? What enables them to disregard their own desires and resist the many temptations and afflictions of the world, so that after fulfilling their mission they can attain complete Buddhahood?

这些疑惑一直等我遇到了《金刚经》，读到“破一切相，行一切善法，即得无上正等正觉”的空性正见，就像一把利剑猛利地从我着相的疑惑与烦恼中劈下，像一道耀眼的闪电瞬间划破我心中三恶道的黑暗。

These questions remained with me until I encountered the *Diamond Sutra*. When I read the teaching, “Break through attachment to all signs, practice all wholesome deeds, and thereby attain Unsurpassed Right and Universal Awareness,” this right view of emptiness struck like a sharp sword, cutting through my doubts and afflictions arising from attachment to signs. It was like a brilliant flash of lightning that instantly pierced the darkness of the three lower realms within my mind.

下面就让我们一起来闻听，二千六百多年前，佛陀的大弟子阿难尊者复述的关于《金刚经》的故事。

Now, let us begin to listen together to the story of the *Diamond Sutra*, as recounted over two thousand six hundred years ago by the Buddha’s great disciple, the Venerable Ananda.

经题

Introduction

《金刚经》在中国流传到现在的大约有六个译本，我们现在学习选用了“鸠摩罗什”法师的译本。鸠摩罗什在中国佛教史上被称为四大译经师之首，而且在佛教的传说中，有“七佛之师”的美誉。每一位佛出世他都来帮忙译经，令大乘经典广为流布。关于“鸠摩罗什”大师的传说很多，有兴趣的朋友可自己在网上浏览，我们在此不多介绍。

Approximately six Chinese translations of the *Diamond Sutra* have been transmitted to the present day. The version studied here was translated by Master Kumarajiva, who is widely regarded as foremost among the four great translators in the history of Chinese Buddhism. Buddhist tradition also honors him as the “Teacher of the Seven Buddhas.” It is said that whenever a Buddha appeared in the world, Kumarajiva came to assist in translating the sutras, enabling the Mahayana scriptures to circulate widely. Many legends are associated with Master Kumarajiva; interested readers may explore them online, but they will not be discussed here.

《金刚经》——全名《金刚般若波罗蜜经》

The Diamond Sutra—full title: *The Vajra Prajna Paramita Sutra*.

金刚，大家都知道是地球上最坚硬的矿物质之一，它可以摧毁、切割其他很坚硬的物体而自己不受损坏。在此来比喻《金刚经》中的智慧可以摧毁一切烦恼、不正见。另外，唐代大译师玄奘法师的译本把《金刚经》的全名译为《能断金刚般若波罗蜜经》，就是说这个智慧比金刚还厉害，能断金刚。

Diamond is widely recognized as one of the hardest substances on Earth. It can destroy or cut through other hard materials without being damaged itself. This characteristic is used as a metaphor to illustrate how the wisdom within the *Diamond Sutra* can shatter all afflictions and false views. Additionally, the renowned translator Master Xuanzang, during the Tang Dynasty, translated the full title of the *Diamond Sutra* as *The Sutra of the Cutting Diamond Prajna Paramita*, suggesting that the wisdom contained within the sutra is more powerful than a diamond, even capable of cutting through a diamond.

那么什么是智慧呢？即“般若波罗蜜”。“般若波罗蜜”是梵文的音译，即译经师无法在中国的汉文词汇中找到恰当的用词可以完全涵盖梵文表达的意思，便直接按它的发音记录下来，现在佛教界大概将“般若波罗蜜”理解为从生死轮回的此岸到解脱彼岸的智慧，有时略称“般若智慧”。这种智慧专指佛菩萨的智慧，它不仅是一种对宇宙最高真理的领悟，而且是一种从轮回中解脱的能力。所以大家不要将这种智慧与世俗的聪明才智相混淆。

What, then, is this wisdom? It is *prajna paramita*, a Sanskrit term transliterated into Chinese because the translators could find no Chinese expression that fully encompassed its meaning. In contemporary Buddhist usage, *prajna paramita* is generally understood as the wisdom that carries one from this shore of samsara—the cycle of birth and death—to the other shore of liberation. It is sometimes shortened to “*prajna* wisdom.” This wisdom specifically refers to the wisdom of Buddhas and bodhisattvas: it is not merely a realization of the highest truth of the universe, but also the capacity for liberation from samsara. It should therefore not be confused with worldly intelligence or cleverness.

经，经的意思就是：佛说的道理记录下来就称为经。

The term “*sutra*” refers to a recorded teaching spoken by the Buddha.

所以，《金刚经》全名的意思可理解为：有一种智慧，像金刚一样无坚不摧，可以令人从生死轮回的此岸到达解脱的彼岸。

Therefore, the full title of the *Diamond Sutra* can be understood as referring to a type of wisdom that is indestructible like a diamond, thus enabling one to cross from this shore of the cycle of birth and death to the other shore of liberation.

我们下面学习的《金刚经》全文划分为三十二品，按历史记载，鸠摩罗什大师最初的译本并未划分章节，这个分法是梁武帝时期的昭明太子划分的。因为这个划分还有一点争议，有人认为《金刚经》佛在说法时一气呵成，不应该分章节、段落，有的认为分开章节更容易记忆、学习。仁者见仁，智者见智。个人认为，不管是否划分段落，对真正了解佛说法本意的人都不会是问题。

The *Diamond Sutra* studied below is divided into thirty-two chapters. According to historical accounts, Master Kumarajiva’s original translation did not contain chapter divisions; these were added by Prince Zhaoming during the Liang Dynasty. The division remains somewhat controversial. Some believe that the Buddha delivered the *Diamond Sutra* as one continuous

teaching and that it should not be divided into chapters and sections; others believe that chapter divisions make it easier to memorize and study. Different people naturally hold different views. In my opinion, whether the text is divided into sections presents no problem for those who truly understand the Buddha's intent.

下面我们来闻听第一品。

Now, let us proceed to the first chapter.

第一品 法会因由分

Chapter 1 The Cause of the Dharma Assembly

如是我闻，一时，佛在舍卫国祇树给孤独园，与大比丘众千二百五十人俱。尔时，世尊食时，著衣持钵，入舍卫大城乞食。于其城中，次第乞已，还至本处。饭食讫，收衣钵，洗足已，敷座而坐。

“Thus have I heard: at one time, the Buddha was residing in the Jeta Grove, Anathapindika’s Park, in the city of Shravasti, accompanied by a large assembly of 1,250 monks. At mealtime, the World-Honored One put on his robe, took up his alms bowl, and entered the great city of Shravasti to seek alms. After making his alms round through the city in sequence, he returned to his residence. When he had finished his meal, he put away his robe and bowl, washed his feet, arranged his seat, and sat down.”

所有的佛经开篇都是“如是我闻”。

All Buddhist sutras begin with the phrase, “Thus have I heard.”

据佛教历史记载，佛在世时，他的开示并未形成经典文字，弟子们学习都是靠耳闻心记。在他涅槃后，弟子们聚集在一起准备整理佛的所有开示。因为阿难尊者曾是佛的侍者，长随佛左右，在弟子中称多闻第一，有记忆超群、过目不忘的本领，故由阿难尊者背诵、复述佛当年的讲经情景，其他弟子记录并表决通过，这样就有了我们现在看到的经典。

According to Buddhist history, during the Buddha’s lifetime, his teachings were not compiled as written scriptures; his disciples learned by listening and committing them to memory. After his parinirvana, the disciples assembled to organize all his teachings. Venerable Ananda had served as the Buddha’s attendant and remained constantly at his side. Renowned among the disciples as foremost in learning, he possessed an exceptional memory and forgot nothing he had heard or seen. Venerable Ananda therefore recited and recounted the circumstances in which the Buddha had delivered his teachings, while the other disciples recorded them and approved them collectively. In this way, the scriptures we read today came into being.

因为几乎每部经典都是阿难复述，故佛教经典形成了一个统一的格式，即开篇都是“如是我闻”。意思就是：我听到的是这样的。

Because nearly every sutra was recited by Ananda, Buddhist scriptures came to follow a standard formula, beginning with “Thus have I heard,” which means, “This is what I heard.”

接下来，这一品介绍佛说法的时间、地点和参加法会的人。几乎所有的佛经都有统一的时间，即“一时”，意思是：有那么一个时候。

This chapter then introduces the time, place, and participants in the Dharma assembly. Almost all Buddhist sutras use the same temporal formula, “At one time,” meaning simply that there was such a time.

那为什么佛讲经不说某年某月某日呢？有两种说法：第一种，在佛法中认为时空是虚妄不实的，是相对于三界六道众生的心识存在的假相。即使从假有的角度来谈，因佛法是普度六道众生的，而在同一个时候六道众生认知、体验的时空是不一样的，即使是同一道的人类，我们现在的时间与其他国家都有时差，所以佛说法不说某年某月某日，只说有那么多一个时候；还有一种说法呢，是从历史的角度谈，即印度是一个不讲时间观念的国家。不过，这些争议没有太多的意义，我们还是看下面的经文。

Why, then, does the Buddha not specify the exact year, month, and day on which he gave a teaching? There are two explanations. First, Buddhism regards time and space as illusory and unreal—provisional signs that exist relative to the mind-consciousness of sentient beings in the Three Realms and Six Paths. Even from the perspective of provisional existence, the Buddhadharma seeks to liberate sentient beings throughout the Six Paths, yet beings in those paths perceive and experience time and space differently at the same moment. Even among human beings within the same path, different countries have different time zones. Therefore, the Buddha does not specify a year, month, and day, but simply says, “At one time.” The second explanation is historical: India traditionally did not place much emphasis on precise dates. These disputes, however, are not especially meaningful, so let us proceed to the following scripture passage.

佛说这部经的地点在舍卫国的祇树给孤独园，这个名字有点拗口，是由两个人的名字组成的：“祇陀”和“给孤独”。传说祇陀是舍卫国的一位太子，给孤独长者呢，是舍卫国的一位大富翁。

The location where the Buddha delivered this sutra is Jeta Grove in Anathapindika's Park in Shravasti city. The name, though somewhat cumbersome, is composed of the names of two individuals, Jeta and Anathapindika. According to legend, Jeta was a prince of Shravasti, and Anathapindika was a wealthy man from the same region.

给孤独长者想为佛建一处道场，让佛长住说法，经过考察，看中了祇陀太子的一处园林。祇陀太子并不缺钱，当然不会无缘无故卖自己喜欢的园林。但太子开玩笑说，你如果用金币铺满我的园林，我就以这个价卖给你，没想到给孤独长者真的这样做了。当一车一车的金子运来园林中时，祇陀太子非常惊讶，他很想知道这个释迦牟尼佛究竟有怎样的魅力，可以使给孤独长者为他倾家荡产这样做？

Elder Anathapindika wished to establish a monastery where the Buddha could reside and regularly teach the Dharma. After examining various sites, he selected a garden belonging to Prince Jeta. The prince had no need for money and naturally had no reason to sell a garden he loved. Jokingly, however, he said, "If you cover my garden with gold coins, I will sell it to you for that price." To his surprise, Anathapindika actually did so. When cartload after cartload of gold arrived at the garden, Prince Jeta was astonished. He wanted to know what extraordinary qualities Shakyamuni Buddha possessed that could inspire Anathapindika to exhaust his fortune in this way.

但当他了解到佛的智慧后，马上捐出了园林，并对给孤独长者说：园林中的精舍你来建，算你捐给佛的，园中的树木算我捐的。所以，这个道场建成后，就起名祇树给孤独园，意思就是祇陀太子捐了树，给孤独长者捐了精舍。这就是佛讲《金刚经》的地点。

Once Prince Jeta came to understand the Buddha's wisdom, he immediately donated the garden and said to Anathapindika, "You may build the monastery and count it as your offering to the Buddha; I will donate the trees in the garden." Therefore, after the monastery was completed, it was named Jeta Grove in Anathapindika's Park, meaning that Prince Jeta donated the trees and Elder Anathapindika donated the monastery. This is where the Buddha delivered the *Diamond Sutra*.

参加这次法会的人物，经中说有千二百五十人俱。佛在世的时候有一千二百五十位弟子，属于常随众。就是说佛在哪，就追随在佛周围修行，极少有人不在讲经现场的时候。俱的意思是这次他们都在。

The sutra notes that the attendees of this Dharma assembly numbered 1,250. During the Buddha's lifetime, there were 1,250 disciples who formed the regular assembly, constantly accompanying him. This group followed the Buddha wherever he went, practicing and learning in his presence. Very few were absent when the Buddha gave teachings. The word "together" indicates that they were all present on this occasion.

接下来，在《金刚经》的开篇，记述了佛陀在人间僧团的一个生活片段。当时正好到了吃饭的时间，世尊也要出去化斋。经中这样描述：快到中午时，世尊穿好他的袈裟，端着钵，缓步从道场进入舍卫大城。在城中，按次第乞食七家，再端着钵返回道场，吃完饭，将袈裟和钵收拾好。因出去乞食时，脚上沾了一些泥巴，世尊洗了脚，然后将自己的座垫铺设整理好，便端坐其上准备静坐休息。

At the beginning of the *Diamond Sutra*, a scene from the Buddha's daily life within the human monastic community is depicted. It was mealtime, and the World-Honored One was preparing to go out to seek alms. The sutra describes how, shortly before noon, the World-Honored One put on his robe, took up his bowl, and walked slowly from the monastery into the great city of Shravasti. In the city, he sought alms from seven households in sequence and then carried his bowl back to the monastery. After eating, he put away his robe and bowl. Because his feet had become soiled with mud while he was seeking alms, the World-Honored One washed them. He then arranged and spread his seat cushion, sat upright upon it, and prepared to meditate and rest.

当时佛教僧团都是日中一食、过午不食的，而且吃饭要自己出去托钵化斋。化斋时不分贫富贵贱，依次化七家，七家过后不管是否化到食物，也不再为食物奔波，而是返回道场继续修证。当然化到斋饭的同修会分一点食物给未化到斋的同行道友。

At that time, the Buddhist monastic community adhered to the practice of having only one meal per day, at midday, with no food consumed after noon. Moreover, they needed to go out and collect alms for themselves. In their alms rounds, the monks made no distinction between the rich and the poor, or the high and the low. They would visit seven households in succession. After the seventh household, regardless of whether they had gathered food, they would cease seeking alms and return to the monastery to continue their practice and cultivation. Monks who had received food would, of course, share some with fellow practitioners who had received none.

大家在前段时间刚刚学习过《法华经》，在《法华经》中，佛要讲法前先放瑞相，即由眉间放白毫相光，照东方无量国土。而很多大乘经典的开篇，佛都放光，惊天动地。有的是为了降伏魔众，不要在讲经时来捣乱，有的是为了吸引龙天护法、六道众生的关注，有些众生看到佛光就会来听法或来护持。当然也有其他我们无法彻知的因缘。

Everyone here recently studied the *Lotus Sutra*. In that sutra, before teaching the Dharma, the Buddha first manifested an auspicious sign: light radiated from the white tuft of hair

between his eyebrows and illuminated immeasurable lands to the east. At the beginning of many Mahayana sutras, the Buddha emits light, accompanied by awe-inspiring and earth-shaking events. Some lights serve to subdue the forces of Mara so that they do not disrupt the teaching. Others attract the attention of dragon and deva Dharma protectors, as well as sentient beings in the six paths; some beings come to hear or protect the Dharma when they see the Buddha's light. There are, of course, other causes and conditions that we cannot fully understand.

但《金刚经》在佛法的传播长河中地位举足轻重，尤其是中国禅宗形成后，六祖慧能因闻听《金刚经》中“无所住生其心”为缘起而出家，成为禅宗散枝开叶的一代宗师。随禅宗的广泛传播与影响力的日益增强，《金刚经》也随着六祖慧能大师的开悟故事而变得家喻户晓。

The *Diamond Sutra*, however, occupies an extremely important place in the transmission of the Buddhadharma, particularly after the formation of Chinese Chan Buddhism. Upon hearing the phrase in the *Diamond Sutra*, “Should the mind abide nowhere, the true nature shall arise,” the Sixth Patriarch Huineng was inspired to become a monk and went on to become a great Chan master under whom the tradition flourished and spread. As Chan Buddhism became more widespread and influential, the *Diamond Sutra* also became widely known through the story of the Sixth Patriarch Huineng's awakening.

而且《金刚经》篇幅适中，只有五千多字，是很多印经积功德者以及刚开始学习佛法的首选经典。

Moreover, the *Diamond Sutra* is of moderate length, containing only a little more than 5,000 Chinese characters. It is therefore a preferred sutra both for those who print scriptures to accumulate merit and for those beginning to study the Buddhadharma.

在佛学的修证中如此重要，在佛教未来发展中充满价值的一部经典，佛却示现了最平凡的一个人的形象，没有一点神奇之相。自己穿衣，自己托钵、乞食，甚至外出脚上还沾上了路上的污水、泥巴或者牛粪，回来上座前还要洗脚，然后还要自己整理、铺设座垫。

In the practice and realization of Buddhist teachings, this sutra holds great significance and continues to be of immense value for the future development of Buddhism. However, the Buddha manifested as a most ordinary human being, with no miraculous signs. He dressed himself, carried his alms bowl, and went out to collect alms. His feet would become soiled with dirty water, mud, or cow dung. Upon returning, he would wash his feet before sitting down and arranging his seat himself.

这是在人间的佛陀，与你和我没有什么不同。

This is the Buddha on earth, no different from you or me.

那，这么重要的经典，佛究竟为什么没有在开篇示现神通，惊动三界六道呢？其实原因很简单，因为《金刚经》破一切相！而佛所有的示现只为令众生解脱，佛弟子们破相时不需要佛示现神变。

Why, then, at the beginning of such an important sutra, did the Buddha not manifest any miraculous powers to astonish the Three Realms and Six Paths? The reason is, in fact, quite simple: the *Diamond Sutra* breaks through attachment to all appearances. Everything the Buddha manifested served solely to assist sentient beings in attaining liberation. When the Buddha's disciples break through attachment to appearances, there is no need for the Buddha to display miraculous transformations.

为什么呢？因为发心求取佛果的众生最容易着的就是法力无边的佛相，即使是阿罗汉弟子们也着佛的功德之相，即三十二相八十随形好。我们觉得自己不是佛，是因为头脑中有佛法力无边的种种奇思妙想，阿罗汉弟子们无法安住空性是因为觉得自己功德不圆满，头脑中有一个更圆满的佛相。

Why is this so? For sentient beings who aspire to attain Buddhahood, the most common attachment is to the image of a Buddha with boundless supernormal power. Even the arhat disciples are attached to the signs of the Buddha's merit—his thirty-two marks and eighty minor characteristics. We believe that we are not Buddhas because our minds contain all kinds of fanciful ideas about the Buddha's boundless powers. Arhat disciples are unable to abide in emptiness because they believe their own merits are incomplete and hold in their minds the image of a still more perfect Buddha.

佛在《金刚经》中说：“是法平等，无有高下，即阿耨多罗三藐三菩提”。只要你着佛相和众生相，你就失去了平等心，你如果无法从佛的平凡中见到自性如来，同样你也无法从佛的神变中见性。

In the *Diamond Sutra*, the Buddha declares: “All phenomena are equal, none is high or low, this is Anuttara samyak-sambodhi (Unsurpassed Right and Universal Awareness).” As long as you cling to the signs of Buddha or the signs of sentient beings, you have lost the mind of equality. If you are unable to recognize the Tathagata of your inherent nature in the Buddha's ordinariness, neither will you be able to see your inherent nature through the Buddha's miraculous manifestations.

下面解释几点大家未来在学习《金刚经》中易迷惑的问题。先解释一下什么是“相”，因为在未来的《金刚经》学习中，“着相”与“破相”是常常出现的概念。“相”是什么呢？《金刚经》中的“相”包含了万物的相貌、形态、体验、定义、知见、信息、时空等等。

Next, I will address a few concepts that may cause confusion when studying the *Diamond Sutra*. First, let us clarify what is meant by “sign,” as the concepts of “attachment to signs” and “letting go of attachment to signs” will frequently arise in the study of this sutra. What is meant by “sign”? In the *Diamond Sutra*, the term “sign” encompasses the appearance, form, experience, definition, view, information, time, space, and so on.

比如：我说苹果这个词，吃过苹果的同修就会在头脑中马上有苹果的图像，口中有苹果的滋味，还有不同类苹果的个体分别，而且心中还有喜欢、不喜欢、想不想吃的分别取舍。你即会带着苹果的所有信息来听闻我说的“苹果”这两个字，这叫着“文字相”。

For instance, when I say the word “apple,” those who have eaten apples will immediately form an image of an apple in their minds, recall its taste, and distinguish among different kinds of apples. Furthermore, there will be preferences, whether they like apples or not, or whether they desire to eat one. Thus, when you hear me say the word “apple,” you hear it together with all the information you associate with apples. This is referred to as “attachment to the signs of words.”

因人类对“相”的认知一般建立在三维角度，建立在有局限性的眼、耳、鼻、舌、身、意的基础上，是有缺陷的世界观和生命观。所以，对这些“相”的肯定与执着会阻碍人类认识宇宙真相，使人类自在的心被困在三维时空中，并因认知上的无明而现生老病死、生灭无常的苦厄。

Human cognition of “signs” is generally rooted in a three-dimensional perspective, limited by eyes, ears, nose, tongue, body and mind. This perspective represents a flawed worldview and outlook on life. Affirming and clinging to these signs obstructs our recognition of the truth of the universe, confines the originally free mind within three-dimensional time and space, and, through cognitive ignorance, gives rise to the suffering of birth, aging, illness, death, arising and ceasing, and impermanence.

在下面的《金刚经》经文中，佛破的“相”有：我相、人相、众生相、寿者相、佛相、罗汉相、菩萨相、功德相、法相、断灭相、智慧相、果位相等。佛谈到这些相是因

为弟子们在修行路上最容易执着这些相，执着其实有而去学习、修证佛法。这样不仅无法回归如来真空境界，而且使菩萨道变成人间善业、善报，也使修行者在菩萨道上走得非常艰难。

In subsequent passages of the *Diamond Sutra*, the Buddha deconstructs various “signs” of a self, a person, a sentient being, a lifespan, a Buddha, an arhat, a bodhisattva, merit, Dharma, annihilation, wisdom, the stages of fruition, and so on. The Buddha addresses these “signs” because his disciples are particularly prone to attachment to them along the path of practice. They study and practice the Buddhadharma while clinging to these signs as truly existent. This not only prevents them from returning to the Tathagata’s realm of true emptiness, but also reduces the bodhisattva path into mere worldly wholesome karma and its wholesome results, making the path extremely difficult for practitioners to follow.

第二点，刚开始读《金刚经》容易迷惑于经中的一些句型，比如：“是什么，非什么，是名什么”。

The second point concerns certain sentence structures in the *Diamond Sutra* that may cause confusion for readers, such as “What is called X is not truly X; therefore, it is merely called X.”

因佛在破一个相时，一般会假借另一个名相来破。如用针挑刺，针是假借的名相，目的是挑刺。但佛又怕你刺挑出来了，又着针的相。故对针的阐述变成“针非针，是名为针”。而且因佛要阐述一切相本来虚妄，即刺也变成“刺非刺，是名为刺”。鸠摩罗什大师在翻译中用这种句型来表示所有名相、文字皆是暂时假立，目的是对治你心中的执着、认知。

When the Buddha dismantles one sign, he generally borrows another term with which to dismantle it. This is like using a needle to remove a splinter: the needle is a borrowed name and sign, and its purpose is to remove the splinter. Yet the Buddha is also concerned that, once the splinter has been removed, you may become attached to the sign of the needle. The explanation of the needle therefore becomes: “The needle is not a needle; therefore, it is merely called a needle.” Moreover, because the Buddha teaches that all phenomena are originally illusory, the splinter also becomes: “The splinter is not a splinter; therefore, it is merely called a splinter.” In his translation, Master Kumrajiva used this sentence pattern to indicate that all names, signs, and words are provisionally established as temporary expedients intended to counteract the attachments and conceptions in our minds.

第三点是对佛的称呼。经文中出现了“佛”、“世尊”、“如来”三种称呼。本来这三种称呼表达的意思没有什么不同，但为什么会同时出现在经文中呢？

The third point concerns the titles used for the Buddha. Three titles appear in the scripture: “Buddha,” “World-Honored One,” and “Tathagata.” These three titles do not fundamentally differ in meaning, so why do they all appear in the text?

在经文中“佛”的称呼一般是指佛在讲经中面对弟子们的这个身相。因弟子们要听佛说法，首先要面对佛相。

In the scripture, the title “Buddha” generally refers to the Buddha’s bodily form as he faces his disciples while teaching. Because the disciples listen to the Buddha teach the Dharma, they first encounter the Buddha’s form.

那如果佛要阐述那个无形无相、色空不二的道的本体，便用另一个名相“如来”来称呼。我在讲解时又把他翻译成了“自性”、“如来”、“真空境界”等，也是希望闻听者能不着“佛”、“如来”这些文字相。

When the Buddha seeks to explain the formless, signless essence of Dharma, in which form and emptiness are non-dual, he uses the title “Tathagata.” In my commentary, I have translated this as “inherent nature,” “Tathagata,” or “the realm of true emptiness,” in the hope that listeners will not cling to the verbal forms of such names as “Buddha” or “Tathagata.”

而“世尊”的称呼是须菩提对佛的尊称。在佛学中，把佛分为“报身佛”、“化身佛”、“法身佛”来理解。“报身佛”是指修证佛法成就者，在人间功德圆满、法力无边的身相。“化身佛”是佛在各世界随缘度众生的身相。比如，在人间释迦牟尼佛示现了离情去欲的阿罗汉相。而佛的“法身”，指每个人具有的无形无相的自性。但我在经文中并未启用这些名相来讲解，因为佛在讲色空不二的般若智慧，我不希望大家在对佛的认知上存在有性相之分。因为化身、报身、法身只是为了弟子们学习、理解的方便，而对证入果位境界的人，这三个就是一。“见相即见空性”，没有办法抛开你眼前的相去另外见到一个空性，只能从不着相中得见，但这些概念大家要了解。

“World-Honored One” is the honorific title that Subhuti uses for the Buddha. In Buddhist studies, the Buddha is understood through three aspects: the Reward Body Buddha, the Transformation Body Buddha, and the Dharma Body Buddha. The “Reward Body Buddha” refers to the body form of a realized being who has fully cultivated and perfected the

Buddhist path, having completed the accumulation of merit in the human realm and attained boundless supernormal powers. The “Transformation Body Buddha” refers to the Buddha’s various manifestations in various worlds, assuming diverse forms to guide and liberate sentient beings according to causes and conditions. For instance, in the human realm, Shakyamuni Buddha manifested as an arhat free from attachments and desires. The “Dharma Body Buddha” refers to the formless and signless inherent nature of all beings. However, I have not used these terms in explaining this sutra because the Buddha is imparting the prajna wisdom, the wisdom of nonduality of emptiness and form. I do not want readers to understand the Buddha in terms of distinctions between nature and appearance. The Reward Body, Transformation Body, and Dharma Body are simply conceptual distinctions that help disciples study and comprehend the teachings.

For those who have realized Buddhahood, these three are one. Seeing appearances is seeing emptiness. There is no way to discard appearances to perceive emptiness separately; it can only be realized through freedom from attachment to appearances. Nevertheless, readers should understand these concepts.

第二品 善现启请分

Chapter 2 Subhuti Requests the Teaching

时，长老须菩提在大众中即从座起，偏袒右肩，右膝着地，合掌恭敬而白佛言：“希有！世尊！如来善护念诸菩萨，善付嘱诸菩萨。世尊！善男子、善女人，发阿耨多罗三藐三菩提心，云何应住，云何降伏其心？”佛言：“善哉，善哉。须菩提！如汝所说，如来善护念诸菩萨，善付嘱诸菩萨。汝今谛听！当为汝说：善男子、善女人，发阿耨多罗三藐三菩提心，应如是住，如是降伏其心。”“唯然，世尊！愿乐欲闻。”

At that time, Venerable Subhuti rose from his seat in the assembly, uncovered his right shoulder, knelt on his right knee, and joined his palms respectfully. He addressed the Buddha: “How rare, World-Honored One! The Tathagata skillfully safeguards the right mindfulness of all bodhisattvas and skillfully instructs all bodhisattvas. World-Honored One, when good men and good women generate the mind of Anuttara samyak-sambodhi, how should the mind abide, and how should the mind be tamed?” The Buddha said, “Excellent, excellent, Subhuti! As you have said, the Tathagata skillfully safeguards the right mindfulness of all bodhisattvas and skillfully instructs all bodhisattvas. Listen carefully now, and I will explain this to you. Good men and good women who generate the mind of Anuttara samyak-sambodhi should abide in this way and tame their minds in this way.” Subhuti replied, “Yes, World-Honored One. I would be delighted to listen.”

第二品介绍了佛说《金刚经》的缘起，即什么原因佛说法？缘起于须菩提开始问佛的一个问题。当时，长老须菩提看到佛上座了，便从大众中站起来，偏袒右肩。偏袒右肩是当时僧团的着装方式，就是右臂露在衣服的外面。须菩提偏袒右肩，右膝著地，单腿向佛跪下来，双手合十对佛说：“稀有的世尊，如来一向善于开示种种法门，令所有的菩萨能护持正念不失。”经文中有“善护念善付嘱诸菩萨”，“善护念”的意思即护持正念，令心清净；“善付嘱”的意思即开示、叮咛或提醒。

This second chapter introduces the circumstances that gave rise to the Buddha's teaching of the *Diamond Sutra*—in other words, why the Buddha delivered this teaching. It began with a question from Subhuti. When Elder Subhuti saw that the Buddha had taken his seat, he rose from among the assembly and uncovered his right shoulder. Exposing the right shoulder was part of the monastic style of dress at that time: the right arm remained outside the robe. With his right shoulder uncovered, Subhuti knelt before the Buddha on his right knee, joined

his palms, and said, “Rare indeed, World-Honored One. The Tathagata has always skillfully taught various dharma methods, enabling all bodhisattvas to safeguard their right mindfulness without losing it.” The scripture says that the Tathagata “skillfully safeguards the right mindfulness of bodhisattvas and skillfully instructs bodhisattvas.” “Skillfully safeguards their right mindfulness” means protecting right mindfulness and keeping the mind pure; “skillfully instructs” means teaching, exhorting, or reminding.

须菩提在赞叹了世尊以后，说：“现在我有一个问题，希望世尊帮我开示。如果善男子、善女人，当他们发心想求取佛果，他们应如何修行，才能令心安住？如何降伏内心的杂乱与烦恼？”

After praising the World-Honored One, Subhuti said, “I now have a question and hope that the World-Honored One will instruct me. When good men and good women generate the aspiration to attain Buddhahood, how should they practice so that their minds may abide? How should they tame the distractions and afflictions within their minds?”

须菩提是佛的十大弟子之一，后世称他为“解空第一”，即是说，他对佛解说的空性智慧领悟得比较透彻。此时，他代善男子、善女人提出了这个问题。当然，这些发心的人也包括佛的阿罗汉弟子们。对刚开始修学佛法、发心求证佛果的人，他最大的烦恼即是心不安，心摇摆不定，抵抗不了五欲之乐的诱惑，身心常被种种觉受和境界转。而对有定力的阿罗汉来讲，烦恼是来自于对这个世界和人身的厌离。成就无上正等正觉要行菩萨道，那怎样才能安住在这个世界，用柔软慈和的心广行菩萨道，用种种善巧方便度脱众生？罗汉们虽可以靠定力不被世俗虚妄的娱乐诱惑，也不被境转，但以寂灭为乐的心态要生出慈悲心，积极入世也比较困难。但慈悲和智慧是“空性”的一体两面，没有慈悲心的空性不是佛的“真空”境界。

Subhuti was one of the Buddha’s ten principal disciples and later became known as “the foremost in understanding emptiness,” meaning that he had attained a comparatively profound understanding of the Buddha’s teachings on the wisdom of emptiness. Here, he raises this question on behalf of good men and good women. Those who had generated this aspiration naturally included the Buddha’s arhat disciples. For those who have just begun to study and practice the Buddhadharma and aspire to attain Buddhahood, the greatest affliction is an unsettled and wavering mind that cannot resist the temptations of the five desires; their bodies and minds are constantly turned by various sensations and circumstances. For arhats with meditative stability, however, the difficulty arises from their aversion to this world and the human body. Attaining Unsurpassed Right and Universal Awareness requires practicing the bodhisattva path. How, then, can they abide in this world,

extensively practice the bodhisattva path with gentle and compassionate hearts, and liberate sentient beings through various skillful means? Although arhats can rely on meditative stability to remain unaffected by illusory worldly pleasures and external circumstances, because their minds take delight in quiescent cessation, it is comparatively difficult for them to generate compassion and engage actively with the world. Compassion and wisdom, however, are two inseparable aspects of emptiness. Emptiness without compassion is not the Buddha's realm of true emptiness.

佛陀赞叹说：“好啊，须菩提，你说得很对。我是常叮嘱你们要求取无上正等正觉的菩提心，而且要常常护持自己的正念、清净心不失。现在你听好了，善男子、善女人，如果发心求取无上正等正觉的佛果，应如是住，如是降伏其心。”在这儿，如是的意思即：应该像这样安住，像这样降伏自己内心的烦恼和杂乱。佛陀说，你应该像这样安住，像这样降伏自己内心的烦恼跟杂乱。

The Buddha praised Subhuti, saying, “Excellent, Subhuti. What you have said is correct. I regularly exhort you to generate bodhicitta—the aspiration for Unsurpassed Right and Universal Awareness—and to safeguard your right mindfulness and pure mind without losing them. Now listen carefully. When good men and good women generate the aspiration to attain the Buddhahood of Unsurpassed Right and Universal Awareness, they should abide in this way and tame their minds in this way.” Here, “in this way” means that they should abide in this way and tame the afflictions and distractions within their minds in this way. The Buddha says that they should abide in this way and tame their inner afflictions and distractions in this way.

说到这儿，佛应该是停了下来，如果你是一位非常清净的佛弟子，从《金刚经》一开篇，佛平静地做的一系列事情到现在，佛坐在座垫上示现的样子，你或许已看到了一位佛“无所住”的境界和状态：心中了无挂碍，非常清净，该做什么就做什么。如是的意思：就是这样，这样就可以了。你问问题时，心安住了，当下安住就是了，还用怎样的降伏呢？显然，有的弟子还不能从这种无言的教授中受益，须菩提说：“唯然世尊，愿乐欲闻”，“唯然”的意思是答应了一声，相当于“哦”，或者沉思停顿了一下。又说：“世尊，我正非常欢喜地准备听您的开示。”

At this point, the Buddha probably paused. If you were a disciple whose mind was exceptionally pure, then from the beginning of the *Diamond Sutra*—from the Buddha's calm performance of a series of ordinary actions to his present appearance seated upon his cushion—you might already have seen the realm and state of a Buddha who “abides nowhere”: his mind is entirely unobstructed and exceptionally pure, and he simply does

whatever needs to be done. “In this way” means precisely this: just like this; this is sufficient. At the moment you ask the question, let your mind abide; simply abide in the present moment. What, then, is the need to tame the mind? Evidently, some disciples were still unable to benefit from this wordless teaching. Subhuti said, “Yes, World-Honored One. I would be delighted to listen.” Here, “yes” indicates a brief response of assent, comparable to saying “Oh,” or perhaps a contemplative pause. He then added, “World-Honored One, I am very pleased and ready to hear your teaching.”

在以下的开示中，佛谈到了修学的方法与应具有的正确见地。

In the teachings that follow, the Buddha talks about methods of practice and the right view that one should have.

第三品 大乘正宗分

Chapter 3 The True Essence of the Mahayana

佛告须菩提：“诸菩萨摩诃萨应如是降伏其心！所有一切众生之类：若卵生、若胎生、若湿生、若化生；若有色、若无色；若有想、若无想、若非有想非无想，我皆令入无余涅槃而灭度之。如是灭度无量无数无边众生，实无众生得灭度者。何以故？须菩提！若菩萨有我相、人相、众生相、寿者相，即非菩萨。”

The Buddha said to Subhuti, “Great bodhisattvas should tame the mind in this way: all types of sentient beings—whether born from eggs, wombs, moisture, or transformation; whether with form or without form; whether with thought, without thought, or neither with thought nor without thought—I shall cause them all to enter nirvana without remainder and liberate them. In this way, I liberate immeasurable, innumerable, and boundless sentient beings, yet in reality no sentient being is liberated. Why? Subhuti, if a bodhisattva has the sign of a self, the sign of a person, the sign of a sentient being, or the sign of a lifespan, one is not a bodhisattva.”

在讲这一品前，我们先解释几个概念。经中佛提到：卵生、胎生、湿生、化生、有色、无色、有想、无想、非有想、非无想，这是佛对三界一切众生各种生命形态的分类。

Before discussing this chapter, let us first explain several concepts. In the scripture, the Buddha mentions beings born from eggs, wombs, moisture, or transformation; beings with form or without form; and beings with thought, without thought, or neither with thought nor without thought. These are the Buddha’s classifications of the various forms of life among all sentient beings in the three realms.

卵生、胎生、湿生、化生，是欲界生命的四种形态：

Egg-born, womb-born, moisture-born, and transformation-born are the four types of beings in the Desire Realm.

卵生就是从卵中孵化出来的生命，如鸡、鸭等；胎生就是住母胎孕育而成的生命，比如人就是胎生；湿生是以潮湿因缘而生的生命，如地缝中或水中的有些小虫；化生是靠业力凭空化生，在欲界的天界生命就是化生的。

Egg-born beings hatch from eggs, as chickens and ducks do. Womb-born beings develop within a mother's womb; human beings, for example, are womb-born. Moisture-born beings arise through conditions of dampness, such as certain small creatures found in cracks in the ground or in water. Transformation-born beings appear spontaneously through karmic force; celestial beings in the heavens of the Desire Realm are transformation-born.

“有色”指色界生命，只有色身，无情欲；“无色”是指无色界的生命，只有意识，无情欲和色身；“有想”、“无想”、“非有想”、“非无想”是对无色界生命更细致的分类。“有想”是指有思维活动。“无想”是指思维活动已经停止，但也不像木石。非有想非无想，是指思维活动虽停止，不再有思想，但可能随时会想的一种生命状态，就是说有一种想的动势。

“With form” refers to beings in the Form Realm, who possess bodies of form but are free from sexual desire. “Without form” refers to beings in the Formless Realm, who possess only consciousness, without sexual desire or bodies of form. “With thought,” “without thought,” “neither with thought,” and “nor without thought” provide more detailed classifications of beings in the Formless Realm. “With thought” means that mental activity is present. “Without thought” means that mental activity has ceased, although the being is not like wood or stone. “Neither with thought nor without thought” describes a state of life in which mental activity has ceased and there is no active thought, yet thought may arise at any time; in other words, a latent tendency toward thought remains.

佛经中说，三界这些生命形态虽然存在形式千差万别，但却有共同的现象：都在生灭轮回中，不能自由解脱。而他们也有共同一样的本性：本性都是佛，一切具足，不生不灭。

The Buddhist scriptures state that although these forms of life in the three realms exist in countless different ways, they share a common phenomenon: all remain within the cycle of arising, ceasing, and rebirth and cannot attain freedom and liberation. They also share the same true nature: their inherent nature is Buddha, complete in all respects, unborn and unceasing.

经中还提到了两个概念：一个是“无余涅槃”。“涅槃”是梵文的音译。在佛法中，将证入不生不灭的解脱境界称“涅槃”。“涅槃”分为“有余涅槃”和“无余涅槃”，一般将阿罗汉的涅槃境界称“有余涅槃”，因为四果阿罗汉虽然能暂时住在定中不进入生死轮回很长时间，但因缘具足，仍会出定，重入轮回，所以解脱不究竟，称“有余涅

槃。佛的涅槃境界彻底从轮回中解脱，生命完全从生灭染污的假相中解脱出来，获得不生不灭的永恒的大自在，所以这种涅槃叫“无余涅槃”。

The sutra also mentions two concepts, one of which is “nirvana without remainder.” The word “nirvana” is a transliteration of a Sanskrit term. In the Buddhadharmā, realization of the liberated realm beyond arising and ceasing is called nirvana. There are two kinds of nirvana: “nirvana with remainder” and “nirvana without remainder.” The nirvana of an arhat is generally called nirvana with remainder. Although an arhat of the fourth fruition may abide in meditative absorption for a very long time without entering the cycle of birth and death, when the necessary causes and conditions come together, the arhat will still emerge from absorption and reenter samsara. Because this liberation is not ultimate, it is called nirvana with remainder. The Buddha’s nirvana is complete liberation from samsara: life is entirely freed from the defiled, illusory signs of arising and ceasing and attains the eternal, great freedom of the unborn and unceasing. This nirvana is therefore called nirvana without remainder.

经中还提到了，“我相”、“人相”、“众生相”、“寿者相”。

The sutra also mentions the sign of a self, the sign of a person, the sign of a sentient being, and the sign of a lifespan.

那什么是“我相”呢？每个人都有一个“自我”的定义，如眼、耳、鼻、舌、身意组成，而且与别人不同。我们的心识虽投胎在人道，但每个人都具备六道的意识形态。比如：我们嗔恨、嫉妒时，心就在阿修罗道；渴求圣洁、纯净时心就在天道；当我们体验极端的苦难时，心在地狱道。但是如果你把自己定义在任何一道都是错的。真相是——你是佛，可以自在无碍地示现种种相。但因为自己的执着和不懂真理，我们便被自己所造的种种业力牵引，陷在不同的生命意识状态中，无法自拔。人对自我、身心内外的定义、认知、体验、觉受、取舍，都是“我相”。人认为“自我”实有，其实“自我”是虚妄的。

What is the “sign of a self”? Each person has a definition of the “self,” composed of the eyes, ears, nose, tongue, body, and mind, and distinguished from others. Although our mind-consciousness has been reborn in the human realm, each of us possesses the modes of consciousness of all six paths. For example, when we feel anger or jealousy, the mind is in the asura path; when we long for holiness and purity, it is in the deva path; and when we experience extreme suffering, it is in the hell path. Yet defining yourself as belonging to any path is mistaken. The truth is that you are a Buddha and can freely manifest all kinds of appearances without obstruction. Because of our attachments and failure to understand the

truth, however, we are driven by the various forms of karma we have created and become trapped in different states of consciousness, unable to free ourselves. All our definitions, understandings, experiences, feelings, preferences, and choices concerning the self and everything within and outside the body and mind constitute the “sign of a self.” People regard the “self” as truly existent, but it is actually illusory and unreal.

那什么是“人相”呢？就是人对他人的身心内外的一切定义、认知、体验等。认为实有那样的一个人存在，从而生出喜好、厌恶、取舍或占有的情绪。

What, then, is the “sign of a person”? It comprises all our definitions, perceptions, and experiences of everything within and outside another person’s body and mind. Believing that such a person truly exists gives rise to liking and disliking, acceptance and rejection, and possessiveness.

“众生相”，经中说三界六道有种种不同相貌和意识形态的众生，都处在生灭轮回中经历苦厄，不能回归本有的佛性。

The “sign of a sentient being” refers to sentient beings with their various appearances and consciousness throughout the Three Realms and Six Paths. All experience suffering within the cycle of arising, ceasing, and rebirth and are unable to return to their inherent Buddha-nature.

“寿者相”，“寿”是从生到死的时间。但人们都喜欢长生不老，不愿死亡，这即“寿者相”。其实着“寿者相”，也是着万法的生灭相。

The “sign of a lifespan” concerns the interval from birth to death. People desire longevity and do not wish to die; this is attachment to the sign of a lifespan. Such attachment is also attachment to the signs of arising and ceasing in all phenomena.

这一品的大意是：佛陀告诉须菩提，所有的大菩萨要成就无上正等正觉的佛果，首先要生起大慈悲心，发愿普度三界众生。不管是卵生的、胎生的、湿生的、化生的、有色、无色、有想、无想、非有想、非无想，都要发愿度脱他们，令他们进入佛不生不灭的涅槃境界，从生死轮回中解脱。但是，即使像这样度脱了无量无边的众生，菩萨在见地上要这样认为：并无一位众生是通过我的救度成佛了。佛说，为什么要这样说呢？佛告诉须菩提，一位真正行菩萨道的菩萨，就不能有我、你、他实有的分别，也不能有众生的种种差异相，不能有万法的生灭相，希求长生不老。

The general meaning of this chapter is as follows. The Buddha tells Subhuti that all great bodhisattvas who seek to attain the fruition of Unsurpassed Right and Universal Awareness must first generate great compassion and vow to liberate sentient beings throughout the three realms. Whether beings are born from eggs, wombs, moisture, or transformation; whether they have form or are formless; whether they have thought, have no thought, or neither have thought nor lack thought, bodhisattvas should vow to liberate them all, enabling them to enter the Buddha's realm of nirvana, which is beyond arising and ceasing, and become free from samsara. Yet even after liberating immeasurable and boundless sentient beings in this way, a bodhisattva should maintain the view that not a single sentient being has attained Buddhahood through "my" liberation. Why does the Buddha say this? He tells Subhuti that a bodhisattva who truly practices the bodhisattva path cannot distinguish between me, you, and others and regard all these as truly existent; cannot cling to the various differentiating signs of sentient beings; and cannot cling to the signs of arising and ceasing in all phenomena and seek immortality.

为什么佛一开始就谈普度众生的问题？因为当一个人发心成佛时，应知道自己是要回归生命的源头。而站在生命的源头看，我们的心包含宇宙一切，每个人的心都是宇宙一切有情的全息缩影。故当一个人发愿成就佛果的同时，也意味着是在发愿要普度宇宙一切有情众生。由此，弘扬佛法、普度众生便成为每位大菩萨的使命。所以我们也应知道一位菩萨在人间的使命不是做慈善事业，而是令众生明了生命的真相、度众生出轮回苦海，勿以善小而不为只是每位菩萨成道必须具备的品质。

Why does the Buddha begin by addressing the liberation of all beings? This is because, when an individual resolves to attain Buddhahood, they must recognize that they are returning to the ultimate source of life. From the perspective of this source, our heart encompasses the entire universe; each individual's heart is a holographic reflection of all sentient beings within the universe. Therefore, when one vows to attain Buddhahood, it is simultaneously a vow to liberate all sentient beings across the universe. Thus, propagating the Buddha's teachings and liberating all beings become the mission of every great bodhisattva. As such, the mission of every great bodhisattva in the human world is not merely to engage in acts of charity, but to help beings realize the truth of life and liberate them from the sea of suffering in samsara. "No act of kindness is too small to be done" is the virtue that every bodhisattva must cultivate on their path of realization.

但当菩萨发心普度众生时，首先不应有好恶选择，喜欢的就度，不喜欢的就不，应有度尽三界的愿力和平等心。并且不能有你、我、他、众生实有的认知，否则菩萨的苦难和烦恼就来临了。在根本的见地上你一定要明白，你与众生本性都是佛，众生自性本来不生不灭，本来就涅槃寂静，并不是有个你能令他拥有这样的本质。菩

萨对众生，如梦中的药对病，梦醒后药与病都是虚妄不实的。真空中没有菩萨，也无众生。如菩萨的见地明确，那么在度众生时就不会去希求回报和理解，也不会被众生表现出来的种种状态迷惑，从而心生烦恼，无法安住在如如不动的境界上。

When a bodhisattva generates the aspiration to liberate all sentient beings, there should first be no selective preference—liberating those one likes but not those one dislikes. The bodhisattva should possess the vow and mind of equality needed to liberate all beings throughout the three realms. Nor should the bodhisattva regard you, me, others, or sentient beings as truly existent; otherwise, suffering and afflictions will arise. At the level of fundamental view, one must understand that both oneself and all sentient beings are Buddha by nature. The inherent nature of sentient beings is originally unborn and unceasing and is originally in the quiescence of nirvana; there is no “you” who can give them this nature.

A bodhisattva’s relationship to sentient beings is like that of medicine to illness in a dream: when the dreamer awakens, both the medicine and the illness are seen to be illusory and unreal. In true emptiness, there is neither bodhisattva nor sentient being. When a bodhisattva’s view is clear, the bodhisattva will not seek repayment or expect to be understood while liberating sentient beings, nor be confused by the various states they manifest and consequently give rise to afflictions. The mind can then abide unmoved in suchness.

曾经当我刚读《金刚经》时，读完这一品时，我抬头思维想：这是佛要我们发愿普度众生。那个时候正好对面墙上有一只苍蝇，我想苍蝇是卵生的，佛说，我应发愿度这只卵生的苍蝇入无余涅槃而灭度之。我盯着苍蝇，心想：如果我此时发愿度这只苍蝇成道，天啊，那需要多久啊！我马上就绝望了。忽然我明白了，我着了苍蝇的相。如果现在我心中有自我与苍蝇实有的相，那我不仅永远无法度苍蝇入涅槃，而且我自己也会被这个愿力带入苦海溺死。如果着众生相，我将生生世世被这个愿力带入六道轮回的苦难之中，众生平等，都有与佛一样圆满的空性。苍蝇与我都只是真空的示现，当我拥有这样的见地时，墙上的苍蝇虽仍是一只听不懂人话的虫子，但我的心却安住了，不再为这个发愿担心、忐忑不安了。

When I first read the *Diamond Sutra* and reached the end of this chapter, I looked up and reflected: the Buddha is asking us to vow to liberate all sentient beings. At that moment, there happened to be a fly on the opposite wall. I thought, “A fly is egg-born. The Buddha says that I should vow to liberate this egg-born fly by leading it into nirvana without remainder.” I stared at the fly and wondered, “If I now vow to help this fly attain liberation, how long will that take? My goodness!” I immediately felt despair. Suddenly, I understood

that I had become attached to the sign of the fly. If my mind regarded both the self and the fly as truly existent, not only would I never be able to liberate the fly into nirvana, but this vow would also carry me into the sea of suffering and drown me. If I clung to the notion of a sentient being, this vow would lead me, lifetime after lifetime, into suffering within the cycle of the six paths. Sentient beings are equal and possess the same perfect emptiness as the Buddha. The fly and I are both merely manifestations of true emptiness. When I adopted this view, the fly on the wall was still an insect incapable of understanding human speech, but my mind settled, and I was no longer anxious or uneasy about the vow.

所以读了这一品，我们应该懂的事实是——每位众生本质上只能做佛，做不了其他东西。我、人、众生、寿者只是我们头脑的分别，菩萨应不着相发愿才能从诸相的困缚中解脱。否则，普度众生这个愿力只能让你踏上苦难的历程，你也无法真正从在人间普度众生的有为法中获得无上正等正觉。

The essential truth we should understand from this chapter is that every sentient being, in essence, can only be a Buddha and nothing else. The notion of a self, the notion of a person, the notion of a sentient being, and the notion of a lifespan are merely distinctions made by our minds. A bodhisattva must vow without clinging to signs in order to become free from their constraints. Otherwise, the vow to liberate all sentient beings will only set one upon a path of suffering, and one will be unable to attain Unsurpassed Right and Universal Awareness through the conditioned activity of liberating sentient beings in the human world.

第四品 妙行无住分

Chapter 4 The Wondrous Practice Without Abiding

“复次，须菩提！菩萨于法，应无所住，行于布施，所谓不住色布施，不住声香味触法布施。须菩提！菩萨应如是布施，不住于相。何以故？若菩萨不住相布施，其福德不可思量。须菩提！于意云何？东方虚空可思量不？”“不也，世尊！”“须菩提！南西北方四维上下虚空可思量不？”“不也，世尊！”“须菩提！菩萨无住相布施，福德亦复如是不可思量。须菩提！菩萨但应如所教住。”

The Buddha continued: “Moreover, Subhuti, in terms of phenomena, a bodhisattva should abide nowhere while practicing giving. That is, one should give without abiding in form, sound, smell, taste, touch, or dharma. Subhuti, a bodhisattva should give in this way, without abiding in appearances. Why? If a bodhisattva gives without abiding in appearances, the resulting virtue and blessings are immeasurable. Subhuti, what do you think? Can the space to the east be measured?” “No, World-Honored One.” “Subhuti, can the space to the south, west, north, the intermediate directions, above, and below be measured?” “No, World-Honored One.” “Subhuti, the virtue and blessings of a bodhisattva who gives without abiding in appearances are likewise immeasurable. Subhuti, a bodhisattva should simply abide nowhere as instructed above.”

在这一品中，佛接着对须菩提说：菩萨在修证佛法时，应无所住地施舍一切。在舍时，心不应住在色、声、香、味、触、法上，要不住于任何相来行布施。佛说的“色、声、香、味、触、法”叫“外六尘”，是相对于人的“眼、耳、鼻、舌、身、意”建立的。如眼观色、耳闻声、鼻嗅香、口尝味、身体有触觉，头脑有概念、认知和定义，即指法。众生要想成就佛果，当然对此世界的万事万物不能留恋，要能舍离。菩萨要能内舍六根、外舍六尘，但心却不能着相而舍，否则就有得失的苦恼。

In this chapter, the Buddha further instructs Subhuti: a bodhisattva, when engaging in the practice of giving, should do so with no attachment to anything. One should not become attached to form, sound, smell, taste, touch, or mental objects, and should not cling to any sign while giving. The Buddha speaks of “forms, sounds, smells, tastes, touches, and mental objects” as the “six external sense objects,” which correspond to, and arise in relation to, the human faculties of “eye, ear, nose, tongue, body, and mind.” Just as the eye perceives forms, the ear hears sounds, the nose smells scents, the tongue tastes flavors, the body feels touch, and the mind engages with concepts, cognition, and definitions—this is referred to as dharmas. To attain Buddhahood, sentient beings must let go of attachment to all things in this world and be able to renounce them. A bodhisattva must let go of the six internal

faculties and the six external sense objects, but the mind must not cling to signs while letting go; otherwise, the suffering of gain and loss will arise.

比如，我过去喜欢画画，喜欢写诗，曾梦想当一位画家、诗人。当我修证佛法后，全部的时间、精力用来修禅定、读经典等，我认为我舍去了自己的爱好，是一种为了求道而牺牲了很多世间的名利、娱乐。如果像我这样的认知，菩萨就活得像烈士，因为有牺牲，这叫“住法布施”。

For example, I used to enjoy painting and writing poetry, and once dreamed of becoming a painter or a poet. After I began practicing the Buddhadharma, I devoted all my time and energy to meditation and studying the scriptures. I thought I had given up my personal interests and sacrificed many worldly pleasures and honors in pursuit of the path. With an understanding like this, a bodhisattva lives like a martyr, because there is a sense of sacrifice. This is called “giving while abiding in dharma.”

再比如，有的人非常喜欢吃肉，为了气脉清净或培养慈悲心而开始吃素食，这等于这个人为了修行舍离布施了肉食。如果他“住味布施”，他就会觉得他舍去了美味，那现在的素食在口中也开始味同嚼蜡。其实他认为的美味，在有些人眼中只不过是洒满了种种香料的动物腐尸，尤其在天人眼中恶臭不堪。如果这位行者了知“美味”不过是自我的觉受和认知，知道美味在本质上并非是他认为的那样，他就不会觉得布施了美食，吃素有多么的烦恼或了不起，这就是“不住味布施”。

As another example: some people who love eating meat may choose to become vegetarian in order to purify their energy channels or cultivate compassion. In this case, they give up meat as an act of giving to practice relinquishment. If one “gives but clings to the flavor,” they may feel as though they have sacrificed something delicious. Even vegetarian food may start to taste bland, as if chewing wax. Yet what this person considers delicious is, in the eyes of some others, merely the decaying flesh of an animal covered with various seasonings; to celestial beings in particular, it smells unbearably foul. If the practitioner understands that “deliciousness” is only a personal feeling and perception and that what is called delicious is not in essence what it seems to be, the practitioner will not feel that delicious food has been sacrificed or regard eating a vegetarian diet as especially burdensome or remarkable. This is “giving without abiding in taste.”

再比如，你喜欢一位女子，喜欢看她的外表、喜欢她的声音、喜欢闻她身上洒的香水、喜欢她光滑柔软的皮肤等等。如果有一天，你为了成道必须舍离这段情时，如果你认为你认知、体验、觉受到的一切真实不虚，那你就是“住色、声、香、味、触、法布施”。你一定会非常痛苦，你会觉得这是一种牺牲或失去。其实，你拥有的美女真的是这样吗？俗话说

“情人眼中才出西施”，只因为你着相了，动了情欲，才会觉得这个女人寸步不能舍离。如果有一天你移情别恋，这个女人就在你眼中变得丑陋不堪，你巴不得她离你远一点。

As another example, you might find yourself attracted to a woman, captivated by her appearance, her voice, the fragrance of her perfume, and the softness of her skin and so on. If one day you choose to relinquish this attachment for the sake of awakening and you believe that your perceptions, experiences, and sensations are truly real rather than illusory, then you are giving while “being attached to form, sound, smell, taste, touch, and mental objects.” You will inevitably experience great pain and regard the situation as a sacrifice or loss. Yet is the beautiful woman you believe you possess really as you perceive her to be? As the saying goes, “beauty is in the eye of the beholder.” It is only because you are attached to the appearance and driven by desire that you feel unable to leave this woman even for a moment. If one day you transfer your affections to someone else, this woman may appear unbearably unattractive to you, and you may wish that she would stay far away.

所以不管你认为舍离了你喜欢的东西，或者是讨厌的东西，都是“住相舍离”。真相是：并非你真的舍离放下了什么，你认知的那些相都是虚妄的。其实，在佛法中修布施、修舍离，最终的目的只是为了让你通过舍而能从这些人、事、物中解脱，不让三界六道的这一切困住你。如果你能了知一切相的虚妄，不住相舍离、布施，你的心就会在布施中安住，也才能把布施的功德汇归于空性。

Therefore, whether you believe you have relinquished something you like or something you dislike, this is still “relinquishing while abiding in signs.” The truth is that you have not actually relinquished or let go of anything; the phenomena you perceive are all illusory and unreal. In the Buddhadharma, the ultimate purpose of practicing giving and relinquishment is simply to enable you, through relinquishing, to become free from these people, events, and things, so that none of the phenomena of the Three Realms and Six Paths can confine you. If you understand that all appearances are illusory and practice relinquishment and giving without abiding in appearances, your mind will abide peacefully through giving, and only then can the merit of giving return to emptiness.

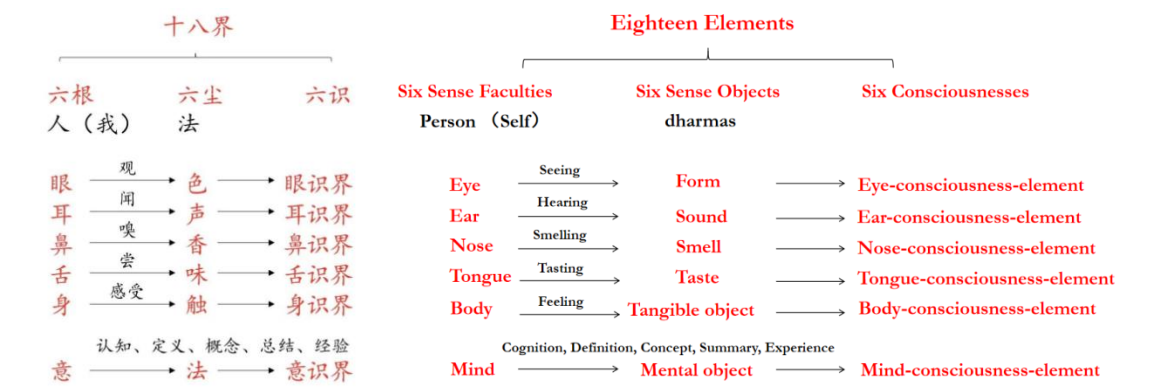
佛在这一品中还说，如果菩萨不住相布施，所得福德像四维上下的虚空不可思量。为什么修布施，功德会这么大呢？因为行者不住色、声、香、味、触、法布施，等于外舍六尘而无尘相，也等于内舍六根而无我相。

In this chapter, the Buddha also says that if a bodhisattva practices giving without abiding in appearances, the resulting virtue and blessings are as immeasurable as space in the four intermediate directions, above, and below. Why does practicing giving produce such great merit? Because giving without abiding in form, sound, smell, taste, touch, or mental objects

is equivalent to externally relinquishing the six sense objects without clinging to the sign of their appearances; and internally relinquishing the six sense faculties without clinging to the sign of self.

在佛学中，六根与六尘结合，形成十八界。如果六根空、六尘空，那十八界空。这样，行者通过不住相布施已安住在了《心经》中说的，大菩萨的“无眼耳鼻舌身意，无色声香味触法，无眼界，乃至无意识界”的境界，证入人空、法空，基本上出离了三界六道，最后破法身执，即可进入佛的真空境界了。所以，功德当然很大，不可思议。

In Buddhist teachings, the six sense faculties, the six sense objects, and the six corresponding consciousnesses together constitute the eighteen elements. If the six faculties are empty and the six objects are empty, then the eighteen elements are empty. Through giving without abiding in signs, the practitioner abides in the realm of the great bodhisattva described in the *Heart Sutra*: “no eyes, ears, nose, tongue, body, or mind; no forms, sounds, smells, tastes, touches, or mental objects; no eye element, up to no mind-consciousness element.” The practitioner realizes the emptiness of self and the emptiness of dharmas and has essentially become free from the Three Realms and Six Paths. Upon finally breaking attachment to the Dharma body, the practitioner can merge into the Buddha’s realm of true emptiness. The merit is therefore naturally immense and inconceivable.



在人间，纵观一位菩萨的修道过程，世间的五欲之乐无法尽情享受，名利没有时间去获取，而且还要不断地积功德、无所求地布施一切。如果对红尘万法，不能安住在“毕竟空”的见地上，那所有的“布施”和“舍离”都是付出、奉献和牺牲，菩萨就很久无法尝到解脱的喜悦，在菩萨道上走得会异常艰难。故无空性正见，不是菩萨的真正解脱道。所以佛说：不应住于世界万法实有这样的角度去行布施，去出离。

When we examine a bodhisattva's path of practice in the human world, we see that the pleasures of the five desires cannot be fully enjoyed, that there is no time to pursue name and gain, and that the bodhisattva must continually accumulate merit and give everything without seeking anything in return. If the bodhisattva cannot abide in the view of "ultimate emptiness" when relating to the myriad worldly dharmas, then every act of "giving" and "relinquishment" becomes an expenditure, dedication, or sacrifice. For a long time, the bodhisattva will be unable to experience the joy of liberation, and walking the bodhisattva path will be exceptionally difficult. Without the right view of emptiness, this is not a bodhisattva's true path of liberation. Therefore, the Buddha says that one should not practice giving and renunciation from the perspective that the myriad phenomena of the world truly exist.

当然，世俗之人出离时还贪恋红尘的一切，从而有得失的烦恼。而阿罗汉们正好相反，是厌离这世界的一切。阿罗汉认为六尘、一切娱乐都应舍弃，都是障道的。如阿罗汉认为钱是毒蛇，会令人贪婪。但是在菩萨道上，在舍去钱财时，阿罗汉必须明白钱“毕竟空”。它叫钱、叫毒蛇、叫贪婪，都是名相，厌恶、喜欢都是着相。众生如果着相去布施，所行的布施也是人间善业，只能得善报，不能出轮回。而菩萨的不住相布施才能布施后无所求，不求回报理解，不希求功德和果位，才能心不被境转，没有得失的烦恼，也才能尽快回归本来圆满、无得无失的自性真空。

Ordinary people who seek renunciation may still long for everything in the mundane world and consequently suffer over gain and loss. Arhats are just the opposite: they are averse to everything in this world. They believe that the six sense objects and all kinds of entertainment should be abandoned because they are hindrances to the practice. An arhat may, for example, regard money as a poisonous snake that causes greed. On the bodhisattva path, however, when relinquishing money and possessions, the arhat must understand that money is "ultimately empty." Calling it "money," "a poisonous snake," or "greed" involves only names and signs; both aversion and liking are clinging to signs. If sentient beings practice giving while clinging to signs, their giving remains a wholesome worldly deed that can produce only a favorable karmic result and cannot free them from samsara. Only by giving without abiding in signs can a bodhisattva give without seeking anything afterward—without seeking repayment or expecting to be understood and without aspiring to merit or a stage of fruition. Only then can the mind remain unmoved by circumstances and free from the afflictions of gain and loss, enabling the bodhisattva to return quickly to the perfect true emptiness of inherent nature, in which there is neither gain nor loss.

佛谈完普度众生，就开始谈菩萨的出离。在佛法的整个修证中，很重视出离心。因为当一个人发心成就佛果时，首先应生起出离三界六道、出离轮回之心。但因刚发心众生有习气、欲望，所以舍离人世界喜欢、执着的一切时，心中都会有贪爱，粘连不舍。但如果仍贪恋三界六道的幻境，就会被困在这些时空中，无法回归生命的源头，无法成佛。所以大菩萨了知诸相虚妄，要能“不住相布施一切”，这是大菩萨出离心的基点，是菩萨的真正出离。

After addressing the universal liberation of sentient beings, the Buddha begins to discuss a bodhisattva's renunciation. The aspiration for renunciation is greatly emphasized throughout the practice and realization of the Buddhadharma. When one generates the aspiration to attain Buddhahood, the first thing is to generate the resolve to renounce the Three Realms and Six Paths and become free from samsara. Yet because sentient beings who have only recently generated this aspiration still possess habitual tendencies and desires, their minds remain attached and reluctant to let go when relinquishing everything they like and cling to in the human world. If they continue to long for the illusory realm of the Three Realms and Six Paths, they will remain trapped within these dimensions of time and space, unable to return to the source of life or attain Buddhahood. A great bodhisattva therefore understands that all phenomena are illusory and must be able to "give everything without abiding in signs." This is the foundation of a great bodhisattva's aspiration for renunciation and constitutes a bodhisattva's true renunciation.

第五品 如理实见分

Chapter 5 Seeing Reality in Accordance with Truth

“须菩提！于意云何？可以身相见如来不？”“不也，世尊！不可以身相得见如来。”

The Buddha asked Subhuti, “What do you think? Can the Tathagata be seen by means of physical form?” Subhuti replied, “No, World-Honored One. The Tathagata cannot be seen by means of physical form.”

何以故？如来所说身相，即非身相。”佛告须菩提：“凡所有相，皆是虚妄。若见诸相非相，即见如来。”

“Why is this? When the Tathagata speaks of physical form, it is not the physical form.” The Buddha then explained to Subhuti, “All phenomena are illusory and unreal. If one sees that all appearances are not what they appear to be or are believed to be, one sees the Tathagata.”

这段经文的大意是，佛陀问须菩提：“众生可以根据身体相貌来认知如来吗？（此处的如来是指自己的自性本体）”或者这个问题可以这样说：“众生可以通过虚妄的、有局限性的眼、耳、鼻、舌、身、意来见到圆满的自性吗？”

The general meaning of this scripture passage is that the Buddha asks Subhuti, “Can sentient beings recognize the Tathagata by means of bodily appearances?” Here, “Tathagata” refers to the original nature. The question can also be phrased in this way: “Can sentient beings see the complete inherent nature through the illusory and limited eyes, ears, nose, tongue, body, and mind?”

须菩提回答说：“不可以，世尊。因为佛说过，众生的身体相貌只是诸缘聚合后形成的假合，随缘生生灭灭，本质上众生并没有一个圆满不变、不生不灭的身相，所以说身相即非身相。”

Subhuti responded, “No, World-Honored One. The Buddha has explained that the appearance and the physical body of sentient beings are merely an illusory combination, formed through the aggregation of conditions, arising and ceasing in accordance with causes and conditions. In essence, sentient beings do not possess a perfect, unchanging, and eternal physical form. Therefore, what is referred to as a physical form is not truly a physical form.”

在修证佛法中，众生执着自己的身体相貌实有，以此来寻找“自性”，认为“自性”也应具有一定身相的话，那就错了。比如现在我们就是执着人类的身体相貌去寻找其他道众生，寻找佛、菩萨或者外星人，所以我们见不到。佛告诉须菩提：我们的眼、耳、鼻、舌、身、意，所看、所听、所闻、所嗅、所感受、所定义、所认知、所体验的一切都是虚妄不实的。如果了悟这一点，就知道所有的相没有定相，都在不断变易生灭，如幻化，没有实体。我们就不会被万事万物的外相迷惑，其实万事万物都有同样的本性，都是如如不动、永恒不变的如来。

In the practice and realization of the Buddhadharma, sentient beings often cling to their own appearance and physical form as real, using it as a basis for seeking their “inherent nature.” They mistakenly believe that their “inherent nature” must necessarily manifest in a specific physical form. When searching for beings in other realms, whether Buddhas, bodhisattvas, or even extraterrestrials, we tend to fixate on human bodily appearances, which prevents us from recognizing them. The Buddha tells Subhuti that everything seen, heard, smelled, sensed, defined, understood, and experienced through our eyes, ears, nose, tongue, body, and mind is illusory and unreal. Once we realize this, we understand that all phenomena lack a fixed nature: they constantly change, arise, and cease; they are like illusions, and possess no substantial entity. We will then no longer be deceived by the appearances of the myriad things. In truth, all things share the same nature: the Tathagata, eternally unchanged and unmoved in suchness.

所以这段经文的真实含义是佛要你在每个“相”中见性。佛说：“凡所有相，皆是虚妄，若见诸相非相，即见如来”。要见性，不是要你抛弃所有的相，避开所有相，比如自己这个眼、耳、鼻、舌、身、意的身相。如果你抛弃这个身相，在身相之外去找一个自性或者如来，那就错了，这都是以身相得见如来。或否定一切，认知虚空、虚无就是如来，也错了。但如果你能看到自己身相的虚幻，生灭无常，不被自己的“眼、耳、鼻、舌、身、意”造成的错觉转，对内、对外如如不动，不执着任何相，那你就是回归到了自性，就是见到自性如来了。

Therefore, the true meaning of this passage from the sutra is that the Buddha wants you to see true nature in every “appearance.” The Buddha stated, “All phenomena are illusory and unreal. If one sees that all appearances are not what they appear to be or are believed to be, one sees the Tathagata.” To see your inherent nature does not entail the rejection or avoidance of all forms, such as your bodily form with eyes, ears, nose, tongue, body, and mind. If you discard this bodily form in an attempt to find the inherent nature or the Tathagata outside of bodily forms, then you are mistaken. This is an attempt to see the

Tathagata by means of the bodily form. Similarly, if you negate everything and take empty space or nothingness to be the Tathagata, that too is mistaken. Rather, if you can see the illusory nature of your own bodily form—its arising, ceasing, and impermanence—and remain unshaken by the illusions created by your eyes, ears, nose, tongue, body and mind, without clinging to anything both inwardly and outwardly, then you have returned to your inherent nature. That is, you have seen the Tathagata within yourself.

这是佛在前几品讲完“应不着相发愿不住相布施”后，提醒刚发心要成就佛果的人要注意另一个问题：佛是无形无相的，不应把佛当成任何固定的形象而见，或者把成道当成世俗法去学习，努力把自己变成某个佛样子，这是很多弟子易犯的错误。

This serves as a reminder from the Buddha following his earlier teachings on “not clinging to signs when making vows” and “not clinging to signs when practicing giving.” The Buddha reminds those who have recently made the aspiration to attain Buddhahood to be mindful of another point: the Buddha is formless and signless. One should not view the Buddha as any fixed image, nor should one treat the path to awakening as a worldly pursuit to be studied, striving to become an imagined image of a Buddha. This is a mistake that many disciples easily make.

这世界的一切相，无不是真空的示现。比如，我现在举起二十斤重的物品，我的胳膊显示出二十斤的力量，但当我将胳膊放下来后，二十斤的重量是有还是没有？如果你说有，它在哪里？如果你说没有，它刚才示现了出来。这世界的一切相，也如这个力量，因缘具足就示现出来，但每一个相并没有一个真实的自我可定义为实有或虚幻。但对执着一切物质实有的人，佛说：“凡所有相都是虚妄的”。当有一天你看到诸相非相，佛并非是说诸相消失变成虚空，而是说“非相”。这个就是说，一切还在那里。但你明白一切没有定相，本质上你的认知变了，不再执着它的真、假、虚、实，不再被它的生、灭、变、易转了，就可以见到如来了，并不是那些相变得虚无、不见了。

All appearances in this world are manifestations of true emptiness. For example, when I lift a 20-pound object, my arm displays the strength to bear it. But after I lower my arm, does that 20-pound force exist or not? If you say that it exists, where is it? If you say that it does not, it nevertheless manifested a moment ago. All appearances in this world are like that strength: when causes and conditions come together, they manifest—but none possesses an inherently existing self that can be defined as either truly existent or purely illusory. To those who cling to the real existence of all material things, the Buddha states: “All phenomena are illusory and unreal.” One day, you come to realize that all appearances are not as they appear to be

or are believed to be. The Buddha does not mean that these phenomena vanish or become empty. Rather, he indicates that they are “not as you see or believe them to be.” In other words, everything is still there, but you understand that everything has no fixed nature, and your perception fundamentally changes; you no longer cling to things as true or false, illusory or real, and you are no longer turned by their arising, ceasing, transformation, and change. You can then see the Tathagata. It is not that everything dissolves into nothingness, or vanishes.

在这我说一个自己修证中的案例。有一次，我说的一些话触动了一位朋友的自我和利益，这位朋友突然暴怒，大声地责骂我。我静静地站在那儿听，因为平时的修证可能已拥有一些止力、定力和慈悲心，所以那一刻我没有去评判谁对谁错，也没有嗔恨，只是用柔软平等的心面对他的愤怒，也并未认为自己是在修忍辱或表面不说，心中暗暗排斥、抵抗、不屑。我就那样静静地站着，专注地倾听他的大声咆哮，忽然我进入了一种境界，我看到他整个人变成了一团火焰，在空中燃烧，而我却腾空而起，端坐在一个巨大的莲花上。那一刻，我更透地理解了《金刚经》中的“诸相非相”的道理。一切相都无定相，所有的相，只要你不执着、不分别，都可以从中领略“空性”的境界。当然，我谈到的修证境界并不代表什么。境界是虚妄的，“我”、“他”、“愤怒”、“火光”、“莲花”也都虚妄不实，重点是：在每一个境界中，你“不着相”时的醒来。

Here, I will relate an experience from my own practice. Once, something I said touched upon a friend's sense of self and personal interests. The friend suddenly became furious and loudly berated me. I stood there quietly and listened. Perhaps because my regular practice had given me some power of calm abiding, meditative stability, and compassion, at that moment I neither judged who was right or wrong nor felt anger. I simply faced his anger with a gentle and equanimous mind. I did not think that I was practicing patience, nor did I remain outwardly silent while inwardly rejecting, resisting, or disdaining him. I simply stood there quietly and listened attentively to his shouting. Suddenly, I entered a particular state: I saw his entire body become a mass of flames burning in the air, while I rose into the air and sat upright upon a huge lotus. In that moment, I gained a deeper understanding of the teaching in the *Diamond Sutra*: “All appearances are not what they appear to be or are believed to be.” All appearances are of no fixed nature, and as long as you do not cling to or distinguish between them, you can experience the state of “emptiness.” Of course, the state of practice I have described signifies nothing in itself. Such states are illusory; “I,” “he,” “anger,” “flames,” and “lotus” are all illusory and unreal. The essential point is awakening within every state when you do not cling to signs.

在修证中，每个人都有独特的领略“自性如来”的通道和方式：有人嗅到了梅花的香味，见到了“自性如来”；有人睡觉枕头掉地上，见到了“自性如来”；有人挑水，桶底脱落，见到了“自性如来”。如果你不执着一件事情就是你认为的那样，你同样可以从别人的愤怒中、赞赏中，在禅定寂静中，行住坐卧、吃喝拉撒睡中见到“自性如来”。因为所有的相都虚妄，都无定相，在本质上都是真空。这就是佛告诉须菩提的：“所有相皆是虚妄，若见诸相非相，即见如来”。

In the process of practice, each individual has their own unique path and means by which they can experience the “inherent nature of the Tathagata.” Some smell the fragrance of plum blossoms and see the “inherent nature of the Tathagata.” Some, when their pillow accidentally falls to the floor as they sleep, see the “inherent nature of the Tathagata.” Others, when the bottom of their water bucket breaks while carrying water, see the “inherent nature of the Tathagata.” If you do not cling to things as being exactly what you believe them to be, you can also realize the “inherent nature of the Tathagata” in a variety of experiences—whether in the anger or praise from others, in the quietude of meditation, or even in walking, standing, sitting, lying down, eating, drinking, excreting, and sleeping. This is because all phenomena are illusory and unreal, and have no fixed nature; they are emptiness in essence. This is exactly what the Buddha teaches Subhuti: “All phenomena are illusory and unreal. If one sees that all appearances are not what they appear to be or are believed to be, one sees the Tathagata.”

第六品 正信希有分

Chapter 6 Rare and Precious Right Faith

须菩提白佛言：“世尊！颇有众生，得闻如是言说章句，生实信不？”佛告须菩提：“莫作是说。如来灭后，后五百岁，有持戒修福者，于此章句能生信心，以此为实，当知是人不一佛二佛三四五佛而种善根，已于无量千万佛所种诸善根，闻是章句，乃至一念生净信者，须菩提！如来悉知悉见，是诸众生得如是无量福德。何以故？是诸众生无复我相、人相、众生相、寿者相；无法相，亦无非法相。何以故？是诸众生若心取相，则为著我人众生寿者。若取法相，即著我人众生寿者。何以故？若取非法相，即著我人众生寿者，是故不应取法，不应取非法。以是义故，如来常说：汝等比丘，知我说法，如筏喻者；法尚应舍，何况非法。”

Subhuti asked the Buddha, “World-Honored One, will there be sentient beings who, upon hearing words and passages such as these, generate genuine faith?” The Buddha told Subhuti, “Do not speak in this way. In the last five hundred years after the Tathagata’s nirvana, there will be people who uphold the precepts and cultivate virtue. They will be able to generate faith in these passages and accept them as true. You should know that these people have planted roots of goodness not in the presence of only one Buddha, two Buddhas, or three, four, or five Buddhas, but in the presence of immeasurable thousands of Buddhas. Upon hearing these passages, they may generate even a single thought of pure faith. Subhuti, the Tathagata fully knows and sees that these sentient beings attain such immeasurable virtue and blessings. Why is this so? Because such beings are free from the signs of “a self, a person, a sentient being, or a lifespan”; they are also free from the sign of dharma and non-dharma. Why is this? If these beings’ minds become attached to signs, they will cling to the signs of a self, a person, a sentient being, or a lifespan. If they cling to the sign of dharmas, they cling to the signs of a self, a person, a sentient being, or a lifespan; if they attach to the sign of non-dharma, they are still attached to the signs of a self, a person, a sentient being, or a lifespan. Therefore, one should cling neither to the sign of dharmas nor to the sign of non-dharmas. For this reason, the Tathagata often says: ‘Monks, you should know that the Dharma I teach is like a raft for crossing a river; the raft, which represents the Dharma, should be abandoned after one has crossed the river, and non-Dharma should be abandoned all the more.’”

这一品的大意是：当佛在前边刚谈过了一位修行人要成就无上正等正觉的佛果，应不着相发愿，不住相布施，不执着身相见如来，并说一切相皆虚妄不实。行者应

安住在这样的见地中行菩萨道，才能尽快突破时空、身心一切内外境的障碍，回归自性如来。

The general meaning of this chapter is as follows: earlier, the Buddha explained that a practitioner seeking the fruition of Buddhahood of Unsurpassed Right and Universal Awareness should vow without clinging to signs, practice giving without abiding in signs, and not cling to bodily signs when seeking to see the Tathagata. He emphasized that all phenomena are illusory and not real. Only by practicing the bodhisattva path while abiding in this view can a practitioner quickly break through the obstacles of time and space and all circumstances within and outside the body and mind, and return to the Tathagata of inherent nature.

此时，须菩提担心未来世佛涅槃后，如果有人闻听到这样的言说章句，是否会相信并按此修行？佛肯定地告诉须菩提，不用担心，在我涅槃后，即使佛法住世的最初五百年，也有一种人能对此言说章句生起信心，认为这样的说法真实不虚，以此作为成道的正见。

At this point, Subhuti worries that after the Buddha's nirvana, people in future ages may hear words and passages such as these but not believe or practice them. The Buddha firmly tells Subhuti not to worry: even in the final five hundred years during which the Buddhadharma remains in the world after his nirvana, there will be people who generate faith in these words and passages, regard the teaching as true and reliable, and adopt it as the right view through which to attain the path.

那这种人是怎样的人呢？持戒、修福的人。佛说这些人已不是在一佛、二佛、三四五佛前广修功德，种下善根的人，已是在无量千万佛所种下善根。而且佛还预言，在未来世，如果有人能闻听到经文内容而一念清净，生起正信，这些人所得到的功德与前面广修福报、广种善根的人一样广大。为什么会这样说呢？佛说，因为这些众生虽未持戒修福、广修供养，但他们如果能一念清净，生起正信，他们已经破了我相、人相、众生相、寿者相，甚至也不着法相，不着非法相。所以在一念之间，功德很大。佛在此说的这些人，便包括我们现在正在学习《金刚经》的人。在两千六百多年前，佛陀提到了我们，并为我们做了预言，说我们的功德非常之大，因为我们不只相信，还在按此内容修证。所以证明了须菩提的担心是多余的。

What kind of people will they be? They are those who uphold the precepts and cultivate blessings. The Buddha says that these are not people who have accumulated merit and

planted good roots before only one Buddha, two Buddhas, or three, four, or five Buddhas; they have planted good roots in the presence of immeasurable thousands of Buddhas. The Buddha further predicts that if, in a future age, someone hears the scripture and generates even a single pure thought of right faith, that person's merit will be as vast as the merit of those who have extensively cultivated fortune and planted good roots. Why does the Buddha say this? Although these sentient beings may not have upheld the precepts, cultivated virtue, or made extensive offerings, if, upon hearing the scripture, someone gives rise to even a single pure thought and generates right faith, they have already dismantled the sign of a self, the sign of a person, the sign of a sentient being, and the sign of a lifespan. They also cling neither to conceptions of dharmas nor to conceptions of non-dharmas. Their merit is therefore immense within that single thought. The people mentioned by the Buddha include those of us now studying the *Diamond Sutra*. More than 2,600 years ago, the Buddha spoke of us and made a prediction concerning us: our merit would be immense because we not only believe the teaching but also practice and cultivate it. Subhuti's concern is therefore shown to be unnecessary.

在这一品中，有几个概念我们要了解一下。原文是：“是诸众生，若心取相，则为著我、人、众生、寿者；若取法相，则著我、人、众生、寿者。何以故？若取非法相，即著我、人、众生、寿者，是故不应取法、不应取非法”。在此，佛连续提到了“若心取相”、“取法相、取非法相”，都是错误的。

Several concepts in this chapter require explanation. The original text reads: “If the minds of these sentient beings grasp at signs, they become attached to a self, a person, a sentient being, or a lifespan. If they grasp at conceptions of dharmas, they become attached to a self, a person, a sentient being, or a lifespan. Why? If they grasp at conceptions of non-dharmas, they likewise become attached to a self, a person, a sentient being, or a lifespan. Therefore, one should grasp neither dharmas nor non-dharmas.” Here, the Buddha repeatedly says that it is mistaken for the mind to grasp at signs, conceptions of dharmas, or conceptions of non-dharmas.

那么什么是“以心取相”呢？这里说的“以心取相”，当然涵盖了佛前面说的所有内容，即众生不应住相修行。比如不着相度众生，不住相布施，不住相见性等等。

What, then, does it mean for “the mind to grasp at signs”? This naturally encompasses everything the Buddha has taught previously: sentient beings should practice without abiding in signs. For example, they should liberate sentient beings without clinging to signs, practice giving without abiding in signs, and see inherent nature without abiding in signs.

在此，我们再举几个日常生活中的事例来说明一下。比如，平时我们听到别人说你的坏话，你心里就嗔恨不已，这就是“以心取相”。如果以文解字，就是你把那句骂你的话取过来，放在自己的心里了。此时，你已经认为自我、他人、那句话都真实不虚，即使表面上不说什么，心里肯定会糟糕透顶。其实，你可以不受那句话，干嘛把它如获至宝，装入心中三四天过不去呢？有人说，我要把它观空，所以他把那句话牢牢记住，然后坐在座垫上，将自己、骂他的人，以及那句伤害他的话在头脑中想象成一个肥皂泡，想象成一个虚空、一个梦。但他会发现，即使是肥皂泡，即使是虚空，即使是一个梦，这些都仍然可以使他痛苦不堪。其实，真正的观空，是“不受”，令心如如不动安住在那儿，这才是观空的初步状态。

Let us illustrate this with several examples from daily life. Suppose you hear someone speaking badly about you and become filled with anger and resentment. This is “the mind grasping at signs.” Interpreted literally, you have taken the words used to insult you and placed them in your own mind. At that moment, you already regard yourself, the other person, and those words as real and true. Even if you say nothing outwardly, inwardly you will certainly feel terrible. In fact, you do not have to receive those words. Why treat them as treasures, place them in your mind, and remain unable to move beyond them for three or four days? Someone may say, “I will contemplate them as empty.” That person firmly retains the words, sits on a meditation cushion, and imagines the self, the person who spoke the insult, and the hurtful words as a soap bubble, empty space, or a dream. Yet the person discovers that even as a soap bubble, empty space, or a dream, these things can still cause unbearable suffering. True contemplation of emptiness is actually “not affected”: allowing the mind to remain there, abiding unmoved in suchness. This is the initial stage of contemplating emptiness.

比如曾经佛陀在世时，有一个人冲到正在静坐的佛陀面前骂了佛陀半天。当他的骂声停下来时，佛陀睁开眼睛平静地对他说：“我问你一个问题，如果有人送礼物给别人，别人不收，礼物应退还给谁呢？”那个人说：“当然退还给送礼的人。”佛接着说：“刚才那些话，我也不收，现退还给你。”

For example, during the Buddha’s lifetime, a person once rushed up to the Buddha while he was meditating and berated him for a long time. When the person stopped shouting, the Buddha opened his eyes and calmly asked, “Let me ask you a question. If someone gives another person a gift and the recipient does not accept it, to whom should the gift be returned?” The person replied, “Naturally, it should be returned to the giver.” The Buddha then said, “I do not accept the words you just spoke, so I now return them to you.”

再比如，有些人准备在未来做一些事，但是他在行住坐卧中老是在头脑中记挂着那件事，说我还没有做那件事呢。即使身体休息了，大脑也不休息，甚至睡梦中也惊醒过来说，那件事还没做完呢，这也是以心取相。不能在做事时精进做事，休息时全然放下。再比如，现在网络的普及应用，大家每天在网络平台上可以浏览到许多的负面信息。如果这些信息正好对应了行者过往的人生阅历和经验，行者就会更加坚定这些负面信息的真实性。日久天长，头脑中就会充满这些垃圾信息，使人无缘无故地非常疲惫，甚至情绪低落、消沉。而且最糟糕的还不是这些，当人的头脑信息中负面信息充满，又不注重累积善报的人，很快在他眼前、周围，看到、体验到的全是别人的缺点和丑陋的语言。他会变得非常暴躁、挑剔，然后又自责、烦恼，这样恶性循环，人际关系以及事业都因其受很大影响，更别谈修证了。

As another example, some people plan to do something in the future but constantly keep it in mind while walking, standing, sitting, and lying down, repeatedly thinking, "I still have not done that." Even when the body is resting, the mind does not rest; they may even awaken from sleep thinking, "That task is still unfinished." This too is the mind grasping at signs. They are unable to work diligently when it is time to work and let go completely when it is time to rest. Similarly, because the internet is now used so extensively, people encounter a great deal of negative information on online platforms every day. If that information corresponds to a practitioner's past experiences, the practitioner will become still more convinced that it is true. Over time, the mind becomes filled with this garbage information, leaving the person inexplicably exhausted, depressed, or dispirited. Worse still, when the mind is saturated with negative information and the person neglects to accumulate favorable karmic results, that person will soon see and experience only other people's shortcomings and ugly words everywhere. The person becomes irritable and critical, then blames themselves and becomes afflicted. This creates a vicious cycle that seriously damages relationships and work, to say nothing of practice and cultivation.

曾有一位平时心地很善良、正直的朋友，就是因为这些负面信息在头脑中充塞太多，而且把未来的事总挂在心上，不能及时放下休息，所以脾气变得越来越差，与父母、家人关系弄得很僵。为了调整自己，她去学习儒家文化，认为自己不孝，不能做一个好女儿、好妻子。其实，她最该做的是尽快清除头脑的库存负担，否则她自己都累得快崩溃了，已无力去尽孝、尽责。如果她自己的状态调整过来了，那么不需要任何圣人的言论来教她怎么做，凭她的正直、善良，她一定会是一位孝顺的女儿、尽职的好妻子。这也是以心取相。

I once had a friend who was ordinarily kind-hearted and upright. Because her mind had become filled with too much negative information, and she constantly worried about future matters instead of setting them aside and resting, her temper grew progressively worse and her relationships with her parents and family became strained. In an effort to correct herself, she studied Confucian culture and concluded that she was unfilial and unable to be a good daughter or wife. In fact, what she most needed to do was clear the accumulated burden from her mind as quickly as possible. Otherwise, she would become so exhausted that she would be close to collapse and would have no strength left to fulfill her filial and other responsibilities. If she restored her own state, she would need no sage's words to teach her what to do. Given her integrity and kindness, she would certainly be a filial daughter and a responsible wife. This too is the mind grasping at signs.

如果我们懂得不应以心取相的道理，去面对自己看到的、听到的、体验到的，在心中如如不动、不取舍分别，即使是那些负面信息也不会变成负面能量影响到我们的生活和修证。那什么是“着法相，非法相”呢？

If we now understand the principle that the mind should not grasp at signs, then when facing what we see, hear, and experience, we can remain unmoved in suchness without grasping, rejecting, or discriminating. Even negative information will then not become negative energy that affects our lives and practice. What, then, does it mean to cling to “signs of dharmas” and “signs of non-dharmas”?

在佛的最高见地中，众生本性是佛。我们现在认为自己是凡夫众生是因为我们着了种种相，认为自我以及时空中的一切都是真实不虚的，而且心念被境界、认知、定义转，所以我们一直像在幻境中做梦。佛说：“众生幻心，还依幻灭”。所以佛说法是为了让我们放下执着、取舍，从幻梦中醒来。佛法也是虚妄的，只是我们放下执着暂时依止的工具。但有一些行者不理解佛说法的本怀，把佛法当成一门知识、一种理论，去执着、分别，认为有固定的法可学、可得，有一个佛可成，这即是着了“法相”。其实这个现象更多地发生在现在末法时代的众生身上。

From the Buddha's highest view, all sentient beings are inherently Buddha. Our view of ourselves as ordinary beings arises because we cling to various notions, mistakenly believing that both the self and the phenomena within space and time are true and real. Our minds are continually influenced by these situations, concepts, and definitions, so we live like a dream within illusion. As the Buddha stated, "The illusory minds of sentient beings must still rely on the illusory for their cessation." Therefore, the purpose of the Buddha's teachings is to help us let go of attachments and discrimination, allowing us to awaken from this illusory dream. The teachings themselves are also illusory in nature; they are mere expedient

means—tools we temporarily rely upon to let go of attachments. However, some practitioners misunderstand the true intent of the Buddha's teachings and treat the Dharma as a fixed body of knowledge or theory and cling to and discriminate about it. They come to believe that there is a concrete Dharma to be learned and obtained, and a Buddha to be attained. This is clinging to “signs of dharmas.” This phenomenon occurs especially among sentient beings in the present Dharma-ending age.

在此，我举一个不太恰当的例子。比如，有一个人要去一个地方，不知道怎样走，问佛。佛告诉他向东走，并告诉他中间可能出现的岔路，怕他记不住清楚，又为他绘了路线图。这个人听到这番指导后，并未向东走，而是在原地打转，并激动地说：“这真是正确的见地啊，佛好伟大。佛怎么能知道这些见地，而我不知呢？我与佛有何不同呢？佛是怎样知道的？这么重要的指导，我应该背下来！”如果这个人一直在原地打转，在头脑中形成种种知见，认为自己得了法宝，却一直未向东走，那佛对他的指导是毫无意义的。而且，佛指导的方式也仅仅是针对他的，如果明天问路的是一只猴子或海中的大乌龟，佛指示的路可能就是山路或者海路。如果是一只鸟，那可能就在空中飞了。所以，佛法并无定法可学。

Here, I will give a somewhat imperfect example. Suppose someone wants to travel to a particular place but does not know the way and asks the Buddha. The Buddha tells this person to travel east and describes the forks that may appear along the way. Concerned that the person may not remember clearly, the Buddha also draws a route map. After hearing this guidance, the person does not travel east but walks in circles and exclaims excitedly, “This truly is the right view! The Buddha is so great. How can the Buddha know these things while I do not? How am I different from the Buddha? How did the Buddha come to know this? Such important guidance must be memorized!” If the person continues circling in place, forming all kinds of views in the mind and believing that a Dharma treasure has been obtained, but never travels east, then the Buddha's guidance is meaningless. Moreover, the Buddha's directions were intended specifically for this person. If a monkey or a large sea turtle asked for directions the next day, the Buddha might indicate a mountain route or a sea route. If a bird asked, it might simply fly through the air. Therefore, there is no fixed Dharma in the Buddhadharma to be learned.

佛所说的一切只不过是让你放下疑虑，道破盲区，听懂了马上放下执着，马上去行的。就像刚才那位众生，应该立刻向东而去，才不枉佛苦口婆心的指导。否则，那张地图就没有意义了。

Every teaching offered by the Buddha is intended to help people relinquish doubt and remove blind spots. Once they understand, they should release their attachments and act accordingly. Like the person in the preceding example, one should immediately travel east, so that the Buddha's earnest guidance is not wasted. Otherwise, the map is meaningless.

同样的道理，如果修学佛法的人把佛法当成理论研究、供奉，认为得到了无上真理，却没有放下一点点的欲望、执着，没有行菩萨道，就是着了法相。如果这样修行，是没有办法成就最后的目标——无上正等正觉的。

By the same principle, if people studying and practicing the Buddhadharma treat it as a theory to research or an object of worship, believe that they have attained the supreme truth, yet relinquish not even the slightest desire or attachment and fail to practice the bodhisattva path, they have clung to conceptions of dharmas. Those who practice in this way cannot attain the ultimate goal—Unsurpassed Right and Universal Awareness.

反之，如果有众生听到佛说：“众生本来是佛，佛法是虚妄的，一切相都虚妄不实”这样的言论，认为可以“无修”、“无证”，不再听闻佛理，而且不修福德、不惧因果，一切随顺自然，所做就是随缘，就可成就无上正等正觉，这即是着了“非法相”。众生的妄心迷梦，还需依止佛的正知正见，精进修行才可以醒过来。醒来后才知一切相虚妄，整个修证也是在梦中所行。

Conversely, some sentient beings may hear the Buddha say, “Sentient beings are originally Buddha, the Buddhadharma is illusory, and all phenomena are illusory and unreal,” and conclude that there is “nothing to practice” and “nothing to realize.” They stop listening to Buddhist principles, do not cultivate virtue, disregard cause and effect, simply follow what occurs naturally, and believe that merely following conditions will enable them to attain Unsurpassed Right and Universal Awareness. This is clinging to “conceptions of non-dharmas.” The illusory minds and dreams of sentient beings must still rely on the Buddha's right knowledge and right view and practice diligently in order to awaken. Only after awakening do they understand that all phenomena are illusory and that the entire process of practice and realization also took place within the dream.

佛在这一品的最后，对他的阿罗汉弟子们说了一个比喻：把佛法比作渡河用的船，告诉弟子们不应着法相。说：“过了河，船就应该舍去，不应该背船上岸。”如果连帮众生度过生死之河的佛法也应适时舍去，那所有的令你轮回、经历苦难的不正见，更应该马上舍去。

At the end of this chapter, the Buddha gives his arhat disciples a metaphor. He compares the Buddhadharma to a boat used to cross a river and tells the disciples not to cling to conceptions of dharmas: “After crossing the river, one should leave the boat behind rather than carry it ashore.” If even the Buddhadharma that helps sentient beings cross the river of birth and death should be relinquished at the appropriate time, then the wrong views that cause you to remain in samsara and undergo suffering should be relinquished immediately, all the more so.

第七品 无得无说分

Chapter 7 No Attainment and No Teaching

“须菩提！于意云何？如来得阿耨多罗三藐三菩提耶？如来有所说法耶？”须菩提言：“如我解佛所说义，无有定法名阿耨多罗三藐三菩提，亦无有定法，如来可说。何以故？如来所说法，皆不可取、不可说、非法、非非法。所以者何？一切圣贤，皆以无为法而有差别。”

The Buddha asked Subhuti, “What do you think? Has the Tathagata attained Anuttara samyak-sambodhi? Has the Tathagata taught any Dharma?” Subhuti replied, “As I understand the meaning of the Buddha’s teaching, there is no fixed Dharma called Anuttara samyak-sambodhi, nor is there any fixed Dharma that the Tathagata can teach. Why? The Dharma taught by the Tathagata can neither be grasped nor spoken; it is neither dharma nor non-dharma. Why is this? All sages differ in how the unconditioned Dharma manifests through them.”

在这一品中，佛开始反问须菩提。佛这次说法源自于须菩提的问题，即：众生要发心求取无上正等正觉的佛果，应怎么样修，才能令心安住？没有烦恼、障碍，迅速成就？佛讲了几点，如：要不着相行愿，不住相布施、舍离，要不着身相见性，而一切无定相，佛法也无定法，不要执着佛相和佛说的法。

In this chapter, the Buddha begins to question Subhuti in response to Subhuti’s earlier inquiry: How should sentient beings who aspire to the fruition of Buddhahood—Unsurpassed Right and Universal Awareness—practice so that their minds may abide, free from afflictions and obstacles, and so that they may attain it swiftly? The Buddha has explained several points: they should undertake their vows without clinging to signs; practice giving and relinquishment without abiding in signs; and see their inherent nature without clinging to bodily appearances. All phenomena are without a fixed nature, and there is no fixed Dharma even in the Buddhadharma; therefore, they should cling neither to the appearances of the Buddha nor to the Buddha’s teachings.

弟子们听到这儿，应该在头脑中有一条获取佛果的正确途径了，但也许又增加了“有果位可得”、“有法可得”之心，还未马上放下一切，立刻顿悟性空之理。故现在佛突然反问须菩提，当然也是在问在场的众弟子：你们心中要成就佛果，但你们认为如来真有佛果可得吗？我刚才或平时真有定法可说吗？

Having heard this much, the disciples should now have in mind the correct path to the fruition of Buddhahood. Yet they may have acquired additional thoughts that “there is a stage of fruition to attain” and “there is a Dharma to attain,” and may not yet have immediately let go of everything and suddenly awakened to the principle of emptiness. The Buddha therefore abruptly questions Subhuti—and, of course, all the disciples present: “You intend to attain the fruition of Buddhahood, but do you think the Tathagata truly has a fruition of Buddhahood to attain? Is there truly a fixed Dharma that I have just taught or that I ordinarily teach?”

须菩提在大弟子中号称“解空第一”，他当然明白佛这样问的用意。马上说：从我对佛所说一切的理解，并无一个东西叫无上正等正觉的佛果，也并无一种定法叫佛法是如来每次要讲的。如来所说的一切道理、法门，都是对应大家的执着而做的方便开示，如医生因不同的病开不同的药。故佛法并无定法，众生也不应该执取哪一种法是佛法。最高真理本不可言说，众生不再着相，放下一切执着，回归本源就是。如来所有言说只是指引众生回归的航标，众生不应以为“有法可得”，也不应否定佛法，认为没有正知见的指导，不需要修证就能回归。

Subhuti, known among the Buddha's chief disciples as foremost in understanding emptiness, naturally understands the purpose of the Buddha's question. He immediately says: “As I understand all that the Buddha has taught, there is no entity called the fruition of Buddhahood—Unsurpassed Right and Universal Awareness—that can be attained. Nor is there any fixed teaching called the Buddhadharma that the Tathagata expounds on every occasion. All the principles and methods taught by the Tathagata are expedient teachings offered in response to people's attachments, just as a doctor prescribes different medicines for different illnesses. Thus, there is no fixed Dharma in the Buddhadharma, and sentient beings should not grasp any particular teaching as the Buddhadharma. The highest truth is inherently inexpressible. Sentient beings need only cease clinging to signs, let go of all attachments, and return to the source. All the Tathagata's words are merely navigational markers guiding sentient beings back. They should neither suppose that there is a Dharma to attain nor deny the Buddhadharma and assume that they can return without the guidance of right view or the need for practice and realization.”

佛在此反问须菩提和众弟子的问题，也是在反问我们现在正在听经的同学，在你的心中，现在是否想着：我再修几年，就有一个法力无边的佛果可得到？现在正在获取佛法，就像你通过学习会获取一个博士文凭，或可以学习后掌握一门叫“无上正等正觉”的理论、道理？不是这样的。为什么无佛果可得，如来无定法可说呢？因为众生本来都是佛，众生现在所有的执着、轮回、求道之路都是做梦。

In posing these questions to Subhuti and the disciples, the Buddha is also questioning those of us listening to the sutra today: In your mind, are you thinking, “If I practice for a few more years, I will attain the boundlessly powerful fruition of Buddhahood”? Do you think you are acquiring the Buddhadharma as you might earn a doctoral degree, or that through study you can master a theory or principle called “Unsurpassed Right and Universal Awareness”? This is not so. Why is there no fruition of Buddhahood to attain and no fixed Dharma for the Tathagata to teach? Because all sentient beings are originally Buddha; all their present attachments, their wandering in samsara, and their journey of seeking the path are a dream.

比如一个人躺在床上做梦，梦中他变成了猫、狗，或行了万里路，看了许多风景等。当他醒来时，他仍然是原来的他，他并未变成另一个人或什么东西。众生成佛也是这样的。众生放下执着后，心不再取相，马上从梦中醒来，自然回归到本有的佛性，并不是从众生变成了一位佛，或者从凡夫修出了一个佛果，因此成了佛。所以说如来最后无所得，也并无一个辉煌的、至高无上的佛果等着众生摘取。如来也无所说。众生不要执着佛法，如来是真空，真空没有文字、语言，眼、耳、鼻、舌、身、意，所以如来无所说。而每一位众生放下分别执着，回到真空境界后，就能明白曾经所有的执着、分别，甚至行菩萨道，布施、发愿等，都只是众生执着时的错误认知。

For example, someone lies in bed and dreams that they have become a cat or dog, traveled ten thousand miles, or seen many landscapes. When they awaken, they are still who they originally were; they have not become another person or thing. The attainment of Buddhahood by sentient beings is the same. Once they relinquish attachment, their minds cease grasping at signs; they immediately awaken from the dream and naturally return to their inherent Buddha-nature. They do not change from sentient beings into Buddhas, nor do ordinary beings cultivate and produce a fruition of Buddhahood that then makes them Buddhas. Therefore, in the end the Tathagata has attained nothing, and there is no glorious, supreme fruition of Buddhahood waiting for sentient beings to pluck. The Tathagata has also taught nothing.

Sentient beings should not cling to the Buddhadharma. The Tathagata is true emptiness, and true emptiness has no writing, language, eyes, ears, nose, tongue, body, or mind; therefore, the Tathagata has nothing to teach. When any sentient being relinquishes discriminative attachment and returns to the realm of true emptiness, that being can understand that all previous attachments and discriminations—even practicing the bodhisattva path, giving, and making vows—were merely mistaken cognitions arising while sentient beings remained attached.

比如一个人眼睛病了，在空中看到一朵花。他不断地问佛：“这朵花怎么生出来的？开花需多久啊？为什么是红色的？为什么与别的花不同？什么时候会凋谢？”佛像医生，如果他与你谈论花的问题只是为了你能信任他，安住在他身边，治疗你的眼睛。等你病好了，花即不见了，你也不再较真说花是真的假的。别人说假的时候，你据理力争，或者脑中反复思量到底是实是虚，是真是假，你曾经与医生、其他人探讨的所有关于那朵花的问题，大家也可以心照不宣，一笑置之了。众生也本性是如来，本性是真空，之所以认为自己是众生，与佛不同，也如病眼看花，未见到真相。等众生放下执着，不着相时病就好了，众生相与佛相都如那朵花——不见了。你与佛本来没有什么不同，你本来就是。那时，所有要成佛、要行菩萨道的这些概念、行为，都像医生与病人谈关于花的问题，目的只有一个——你安住在佛的见地中，从所有执着、取舍，堆积成的众生梦中醒来。所以，如来并无所说，如众生执着佛的语言、文字，是无法回归真空之境的。

For example, if someone has an eye disease and sees a flower in the sky, he may repeatedly ask the Buddha: “How did this flower arise? How long does it take to bloom? Why is it red? Why is it different from other flowers? When will it wither?” The Buddha is like a doctor. If he discusses the flower with you, it is only so that you will trust him, remain by his side, and allow him to treat your eyes. Once your illness is cured, the flower disappears, and you no longer insist on determining whether it is real or false. Before being cured, if others said the flower was false, you would argue with them or repeatedly ponder whether it was real or illusory, true or false. All the questions about the flower that you once discussed with the doctor and others can now be tacitly understood and set aside with a smile.

Sentient beings too are Tathagata in their inherent nature, and their nature is true emptiness. They regard themselves as sentient beings different from the Buddha only because, like diseased eyes seeing a flower, they have not seen the truth. When sentient beings relinquish attachment and cease clinging to signs, the illness is cured; both the sign of a sentient being and the sign of a Buddha disappear like that flower. There has never been any difference between you and the Buddha; you have always been Buddha. At that point, all the concepts and actions of becoming a Buddha and practicing the bodhisattva path resemble the doctor's discussion of the flower with the patient. They have only one purpose: to help you abide in the Buddha's view and awaken from the dream of sentient existence accumulated from all your attachments, grasping, and rejecting. Therefore, the Tathagata has taught nothing. If sentient beings cling to the Buddha's language and written words, they cannot return to the realm of true emptiness.

在这一品中，当佛反问须菩提问题时，如果众生心性清净，可以看到佛一直安住在真空、无为的境界中开示，希望众生从迷梦中醒来，众生迷时，佛与佛法也是他梦境的一部分。所以，佛最后肯定了须菩提的回答，并说：这世界所有的圣贤其实都一样，他们在这个世界对众生说种种不同的法，显种种不同的相，其实在本质上他们都是一样的，都是立足在真空的境界中，示现出种种差别。原话是：“一切贤圣，皆以无为法而有差别”。在此处“无为法”并非是指相对“有为法”而建立的概念，指的是如来的万法本来不生不灭、清净无为的真空境界。

In this chapter, when the Buddha questions Subhuti, sentient beings whose mind-consciousness is pure and clear can see that the Buddha has always taught while abiding in the realm of true emptiness and the unconditioned, hoping to awaken sentient beings from their deluded dream. While sentient beings remain deluded, the Buddha and the Buddhadharma are also part of their dream. The Buddha therefore affirms Subhuti's response: all saints and sages are the same in essence. Although they teach different methods and manifest different forms according to the needs of sentient beings, all are rooted in true emptiness. The original statement reads, "All sages differ in how the unconditioned Dharma manifests through them." Here, "unconditioned Dharma" is not merely a concept opposed to "conditioned dharmas." It points to the true emptiness of the Tathagata, in which all dharmas are by nature unborn, unceasing, pure, and unconditioned.

第八品 依法出生分

Chapter 8 Arising in Accordance with the Dharma

“须菩提！于意云何？若人满三千大千世界七宝以用布施，是人所得福德，宁为多不？”须菩提言：“甚多，世尊！何以故？是福德即非福德性，是故如来说福德多。”

The Buddha asked Subhuti, “What do you think? If a person were to fill the three thousand great thousand worlds with the seven treasures to use in acts of giving, would the virtue and blessings received by that person be great?” Subhuti replied, “Very great, World-Honored One! Why? It is because the virtue and blessings are not the inherent nature of virtue and blessings themselves; therefore, the Tathagata says that the virtue and blessings are great.”

“若复有人，于此经中受持，乃至四句偈等，为他人说，其福胜彼。何以故？须菩提！一切诸佛，及诸佛阿耨多罗三藐三菩提法，皆从此经出。须菩提！所谓佛法者，即非佛法。”

The Buddha continued, “If, moreover, someone accepts and practices this sutra, even so much as a four-line verse from it, and explains it to others, the virtue and blessings gained by that person will surpass those gained by the former person. Why? Subhuti, all Buddhas, as well as the Dharma of the Buddhas’ Anuttara samyak-sambodhi, arise from this sutra. Subhuti, what is called Buddhadharma is, in fact, not Buddhadharma.”

这一品的大意是佛问须菩提：“假如现在有一个人，拿满三千大千世界这样多的珍宝来做布施，他由此得到的福德、善报多不多呢？”须菩提回答说：“世尊，这个人的福德、善报非常多。我为什么这样认为呢？因为我认为这个人做的福德是世间有相福德，可以由此获得善报，所以如来才说得福德多。但如果此人能施者空、施物空、受者空，这样布施，所得福德即如虚空一样不可思量，叫福德性。”

The general meaning of this chapter is as follows. The Buddha asks Subhuti, “Suppose someone used enough precious treasures to fill the three thousand great thousand worlds in giving. Would the virtue and blessings and favorable karmic rewards gained by that person be great?” Subhuti replies, “World-Honored One, that person’s virtue and blessings and favorable karmic rewards would be very great. Why do I say this? Because I understand that such virtue and blessings are conditioned and worldly, which can produce favorable karmic rewards; therefore, the Tathagata says that the virtue and blessings are great. But if this

person practices giving while realizing that the giver, the gift, and the recipient are all empty, the virtue and blessings gained will be as immeasurable as empty space. By giving in this way, one acquires the ‘nature of virtue and blessings.’”

在此，须菩提认为住相布施所得福德才可以用“多少”算计。而不住相布施，福德也空，行者无所执着、无所求，所有福德即可契入自性实相，汇归空性。福德本性空，所以叫福德性，不可以用“多少”来说。

Here, Subhuti believes that only the virtue and blessings gained through giving while abiding in signs can be measured in terms of “how much.” When giving is practiced without abiding in signs, virtue and blessings are also empty. Because the practitioner clings to nothing and seeks nothing, all such virtue and blessings can accord with the reality of original nature and return to emptiness. The nature of virtue and blessings is empty and cannot be described in terms of “how much.” Once one understands this, one attains the “nature of virtue and blessings.”

因在《金刚经》的第四品中，佛曾谈到应不住相布施的正知见，所以须菩提在此如此解释，以此来说明自己对佛言说的领悟。但接下来的对话中如来并未对须菩提的“福德性”、“福德相”这两个概念作任何评论，因为在如来的境界中见相即见性，色空不二。只是因众生着相，如来说不应着相布施，但施者本空，所施一切也本空。众生即使有所住、有所执着，但在佛的境界中也是非住，也无可住之人、无可住之物，万物本自清净。但须菩提这样讲也并没有错。

In Chapter 4 of the *Diamond Sutra*, the Buddha taught the right view of giving without abiding in signs. Subhuti explains it in this way to demonstrate his understanding of the Buddha’s words. In the dialogue that follows, however, the Tathagata makes no comment on Subhuti’s two concepts—the “nature of virtue and blessings” and the “sign of virtue and blessings”—because, in the Tathagata’s realm, seeing signs is seeing the true nature, form and emptiness are nondual. It is only because sentient beings cling to signs that the Tathagata teaches them to give without clinging to signs. Yet the giver is originally empty, and everything given is also originally empty. Even when sentient beings abide in and cling to something, from the perspective of the Buddha’s realm such abiding is itself non-abiding: there is no person who abides and no object in which to abide. All things are inherently pure. Nevertheless, Subhuti’s explanation is not incorrect.

佛陀接着说：“如果有人能够理解这本经文的意思，并依此修证，甚至只是将其中的四句偈颂为他人解说，那么他所得的福德超过前面那个人。为什么这么说？须菩提，十方三世一切诸佛以及诸佛成就无上正等正觉的法门，都从此经出。”在此，

佛陀是在强调本经中的见地对修学人的重要。学习修证这部经不仅可获得世间法中的很大福德，而且所有的佛都是按此经中的一切见地、方法，去做、去修证，以此成就了无上正等正觉。

The Buddha continues: “If someone can understand the meaning of this sutra and practice and realize it accordingly or even explain a four-line verse from it to others, the virtue and blessings gained by that person will surpass those of the person previously described. Why? Subhuti, all Buddhas of the ten directions and the three times, as well as the methods through which the Buddhas attain Unsurpassed Right and Universal Awareness, arise from this sutra.” Here, the Buddha emphasizes how important the views presented in this sutra are for practitioners. Studying this sutra and practicing and realizing its teachings not only bring great virtue and blessings within worldly dharmas; the views and methods it teaches have also been followed and practiced by all Buddhas in attaining Unsurpassed Right and Universal Awareness.

当佛陀在强调了这本经的重要后，马上又重申前边说过的见地，提醒须菩提，其实也是在提醒还一会儿清醒一会儿迷糊的众弟子。原文是：“所谓佛法者，即非佛法。”意思是说：“我刚才说这部经非常重要。虽然这样说，但你们可不能着相，不能执着这就是佛法。”

After emphasizing the importance of this sutra, the Buddha immediately reiterates a view taught earlier. He reminds Subhuti and, in fact, all the disciples who alternate between clarity and confusion. The original text reads: “What is called Buddhadharma is not Buddhadharma.” This means: “I have just said that this sutra is extremely important. Even so, you must not cling to the concepts or insist that this is Buddhadharma.”

佛所有的说法几乎都是对机施教，即佛会看着弟子们心中的疑惑与盲区，层层递进、左右清扫，令弟子们随佛的层层开示，破层层知见、除层层执着。随所有相的破除，弟子们的心中像拿掉了层层滤镜，终于一点一点看清实相。而且，佛在《金刚经》中的开示就像是一个人，倒退着打扫弟子们的心地，层层清扫，而且边走边扫去了自己上一步留下的脚印。到最后，在众生心田留下了真空境界。所以，佛在说完此经的功德与重要后，马上又重新扫去了刚才说法可能留在一些弟子心中的执着，重提不要执着法相，让弟子们重新安住在不着所有相的真空境界中。显然，弟子们心中的执着仍未破完，所以佛接下来仍在不断开示，清扫弟子们的心地。

Almost all the Buddha's teachings are adapted to the capacities of his listeners. The Buddha sees the doubts and blind spots in his disciples' minds and clears them away progressively, layer by layer and from every direction. As the disciples follow his successive teachings, they break through layer after layer of views and eliminate layer after layer of attachment. As all attachments are dismantled, it is as though layers of filters are removed from their minds, allowing them gradually to see reality clearly. Moreover, the Buddha's teaching in the *Diamond Sutra* resembles someone walking backward while sweeping the ground of the disciples' minds: he clears it layer by layer and, as he proceeds, sweeps away the footprints left by his previous step. In the end, what remains in the minds of sentient beings is the realm of true emptiness. Therefore, immediately after explaining the merit and importance of this sutra, the Buddha sweeps away any attachment that his teaching may just have left in some disciples' minds. He again reminds them not to cling to conceptions of dharmas, enabling them to abide once more in the realm of true emptiness without attachment to any sign. Evidently, the disciples' attachments have not yet been completely eliminated, so the Buddha continues teaching and clearing the ground of their minds.

第九品 一相无相分

Chapter 9 One Sign and Signless

“须菩提！于意云何？须陀洹能作是念：我得须陀洹果不？”须菩提言：“不也，世尊！何以故？须陀洹名为入流，而无所入，不入色声香味触法，是名须陀洹。”

The Buddha asked Subhuti, “What do you think? Can a stream-enterer (Sotapanna) think, ‘I have attained the fruit of stream-entry?’” Subhuti replied, “No, World-Honored One. Why? A stream-enterer is so called because one has entered the stream of Dharma, yet there is nowhere to enter. One who does not cling to forms, sounds, smells, tastes, tangible objects, or mental objects is therefore called a stream-enterer.”

“须菩提！于意云何？斯陀含能作是念：‘我得斯陀含果’不？”

须菩提言：“不也，世尊！何以故？斯陀含名一往来，而实无往来，是名斯陀含。”

The Buddha then asked, “What do you think? Can a once-returner (Sakadagami) think, ‘I have attained the fruit of once-returning?’”

Subhuti replied, “No, World-Honored One. Why? A once-returner is so called because one returns once, yet in reality there is no coming or going; therefore, one is called a once-returner.”

“须菩提！于意云何？阿那含能作是念：‘我得阿那含果’不？”

须菩提言：“不也，世尊！何以故？阿那含名为不来，而实无不来，是名阿那含。”

The Buddha continued, “What do you think? Can a non-returner (Anagami) think, ‘I have attained the fruit of non-returning?’”

Subhuti replied, “No, World-Honored One. Why? A non-returner is so called because one does not return, yet in reality there is no non-returning; therefore, one is called a non-returner.”

“须菩提！于意云何？阿罗汉能作是念，我得阿罗汉道不？”

须菩提言：“不也，世尊！何以故？实无有法名阿罗汉。世尊！若阿罗汉作是念：我得阿罗汉道，即著我人众生寿者。世尊！佛说我得无诤三昧，人中最为第一，是第一离欲阿罗汉。我不作是念：‘我是离欲阿罗汉’。世尊！我若作是念：‘我得阿罗

汉道’，世尊则不说须菩提是乐阿兰那行者。以须菩提实无所行，而名须菩提是乐阿兰那行。

The Buddha then asked, “What do you think, Subhuti? Can an arhat think, ‘I have attained the fruit of arhatship?’”

Subhuti replied, “No, World-Honored One. Why? In reality, there is no entity called an arhat. World-Honored One, if an arhat were to think, ‘I have attained the fruit of arhatship,’ that arhat would be attached to the notion of a self, the notion of a person, the notion of a sentient being, and the notion of a lifespan. World-Honored One, the Buddha has said that I have attained the Samadhi of Non-Contention, that I am foremost among people, and that I am the foremost arhat free from desire. Yet I do not think, ‘I am an arhat free from desire.’ World-Honored One, if I were to think, ‘I have attained the fruit of arhatship,’ you would not say that Subhuti is a practitioner who delights in secluded practice. Because Subhuti in truth practices nothing, he is then called one who delights in secluded practice.”

这一品的原文大意是佛陀问须菩提：“须菩提，你认为如何呢？须陀洹（指初果罗汉）能生起这样的念头，我得到了须陀洹果了吗？”

The general meaning of this chapter is that the Buddha asks Subhuti, “Subhuti, what do you think? Can a stream-enterer (the first stage of arhatship, Sotapanna) give rise to the thought: ‘I have attained the fruit of stream-entry?’”

须菩提回答说：“世尊，不可以。为什么呢？因为须陀洹的意思是入流，入流就是舍凡入圣，出入圣者之流。但圣者无相，所以实无所入，只是说能不被眼、耳、鼻、舌、身、意所建立的色、声、香、味、触、法等外境所转、所诱惑，对此不再执着、贪恋、放不下，名叫须陀洹。”

Subhuti replies, “No, World-Honored One. Why? ‘Stream-enterer’ means entering the stream of Dharma: leaving the ordinary state, entering the noble state, and joining the stream of noble ones. Yet noble ones are without signs, so in reality there is nowhere to enter. The term simply means that one is no longer turned or tempted by the external objects—forms, sounds, smells, tastes, tangible objects, and mental objects—constructed by the eyes, ears, nose, tongue, body, and mind, and no longer clings to, craves, or remains unable to relinquish them. Such a person is called a Dharma stream-enterer.”

佛陀又说：“须菩提，你认为如何呢？斯陀含（指二果罗汉）人能够生起这样的念头，我得斯陀含果了吗？”

The Buddha then asks, “Subhuti, what do you think? Can a once-returner (Sakadagami, the second stage of arhatship) give rise to the thought, ‘I have attained the fruit of once-returning?’”

须菩提说：“世尊，不可以。为什么呢？因为斯陀含的意思是往来，即还需要一住天上，一来人间受生。对本性来说，实无往来。往来只是一个虚妄的现象而已，故名斯陀含。”

Subhuti replies, “No, World-Honored One. Why? ‘Once-returner’ means one who comes and goes: such a person must dwell once more in a heavenly realm and be born once more in the human realm. Yet from the perspective of fundamental nature, there is in reality no coming or going. Coming and going are merely illusory phenomena; therefore, such a person is called a once-returner.”

佛陀说：“须菩提，你认为怎样呢？阿那含（指三果罗汉）能否生起这样的念头，说我得阿那含果吗？”须菩提说：“不可以，世尊。阿那含名为不来，不来不是指不轮回，是指不再来人间受生。但对自性来说，本质上并无来去，故名阿那含。”

The Buddha then asks, “Subhuti, what do you think? Can a non-returner (Anagami, the third stage of arhatship) give rise to the thought, ‘I have attained the fruit of non-returning?’” Subhuti replies, “No, World-Honored One. The term ‘non-returner’ (Anagami) means one who does not return. It does not mean that one no longer undergoes samsara, but that one will not return to the human realm for rebirth. Yet from the perspective of inherent nature, there is essentially no coming or going; therefore, such a person is called a non-returner.”

佛陀说：“须菩提，你认为怎样呢？阿罗汉能生起这样的念头，我得到了阿罗汉果位吗？”

The Buddha says, “Subhuti, what do you think? Can an arhat give rise to the thought, ‘I have attained the fruit of arhatship?’”

须菩提说：“不可以，世尊。为什么呢？其实并无有任何一个固定的形象样子叫阿罗汉。世尊，如果阿罗汉生起这样的念头，我得到了阿罗汉的果位，即是我、人、众生、寿者相。世尊，佛说我证得了无净三昧的境界，无净三昧就是了悟自性本空，清净无烦恼的状态，是人中最为第一，是第一离欲阿罗汉。世尊，我不这样想，我是离欲（断除了一切欲望，清净无染）阿罗汉。世尊，如果生起这样的念头，我证得了阿罗汉果。世尊就不会说须菩提是一位乐于在山林中、寂静处静修，正在走向

解脱轮回的人。正因为须菩提虽在山林寂居静修，但内心如如不动，不被身心内外一切境转，安住于万法本空的见地上，不执着在山林静修这回事儿，也不取过去、未来的任何相，所以世尊才说须菩提是乐于在山林中寂居静修，正在走向解脱轮回的人。”

Subhuti replies, “No, World-Honored One. Why? In truth, there is no fixed appearance or form called an arhat. World-Honored One, if an arhat were to think, ‘I have attained the stage of arhatship,’ that would be the notion of a self, the notion of a person, the notion of a sentient being, and the notion of a lifespan. World-Honored One, the Buddha has said that I have attained the state of the Samadhi of Non-Contention. This samadhi is the state of realizing that original nature is fundamentally empty, pure, and free from afflictions. I am foremost among people and the foremost arhat free from desire. World-Honored One, I do not think, ‘I am an arhat free from desire—one who has eliminated all desires and is pure and unstained.’ World-Honored One, if I were to think, ‘I have attained the fruit of arhatship,’ you would not say that Subhuti is a practitioner who delights in secluded practice in mountains, forests, and quiet places and is moving toward liberation from samsara. Precisely because Subhuti, although dwelling and practicing in seclusion in the mountains and forests, abides inwardly unmoved in suchness, is not turned by any condition within or outside body and mind, abides in the view that all dharmas are fundamentally empty, does not cling to the practice of secluded cultivation in the mountains and forests, and grasps no sign of the past or future, the World-Honored One says that Subhuti delights in secluded practice in the mountains and forests and is moving toward liberation from samsara.”

从第七品开始，如来开始反问须菩提，以此反问令弟子们反省到自己内心执着的疑惑与障碍。前面两品令弟子们放下对无上正等正觉果位有所得心，放下对佛说法执着之心。在这一品接着反问须菩提，从初果到四果阿罗汉，有果位可得吗？须菩提——回答，都无果位可得。每一个果位成就只不过是破除、放下了一些执着的境界，起个假名叫须陀洹、斯陀含、阿那含、阿罗汉。相信当佛说完这一品时，那些证得初果到四果的弟子们，有的即可放下有所成就之心，马上安住在自性本无染着、本无生灭、不来不去、本无动摇、本无清净烦恼，毕竟空的境界中。

Beginning with Chapter 7, the Tathagata questions Subhuti in return, leading the disciples to reflect on the doubts and obstacles arising from attachment within their own minds. The preceding two chapters lead the disciples to relinquish the thought that there is a stage of Unsurpassed Right and Universal Awareness to attain, as well as their attachment to the Dharma taught by the Buddha. In this chapter, the Buddha continues questioning Subhuti: from the first fruit through the fourth fruit of arhatship, is there any stage of fruition to

attain? Subhuti answers each question by saying that there is no stage of fruition to attain. Attainment at each stage consists merely of breaking through and relinquishing certain attachments; the names Sotapanna, Sakadagami, Anagami, and Arhat are only provisional names. I believe that, by the time the Buddha finishes this chapter, some disciples who have realized the first through fourth fruits can relinquish the thought that they have attained something and immediately abide in the ultimate emptiness realm of inherent nature, which is originally free from attachment and defilement, has neither arising nor ceasing and neither coming nor going, is originally unwavering, and is beyond both purity and affliction.

另外，在这品中有四个名词解释一下，即：须陀洹、斯陀含、阿那含、阿罗汉，是佛弟子从初果到四果的梵文音译叫法，这是在佛弟子中，根据修禅定、证量、境界划分的四个等级。最后的阿罗汉称人中最为第一，可以在人间安住在无色界天人的生命状态中入定很久，长久地逃避轮回。但四个果位都是回归空性路上的风景和化城，还未彻底解脱，证入空性。

In addition, four terms in this chapter require explanation: Sotapanna, Sakadagami, Anagami, and Arhat. These are Sanskrit transliterations for the first through fourth fruits attained by the Buddha's disciples. They designate four levels among the disciples, distinguished according to meditative cultivation, level of realization, and state of attainment. An arhat, at the final level, is called foremost among people. An arhat can, while still human, abide in the mode of existence of beings in the Formless Realm, remain in samadhi for a very long time, and evade samsara for an extended period. Yet all four fruits are merely scenery and phantom cities along the path of returning to emptiness; they do not constitute complete liberation or the full realization of emptiness.

第十品 庄严净土分

Chapter 10 The Adornment of the Pure Land

佛告须菩提：“于意云何？如来昔在燃灯佛所，于法有所得不？”

The Buddha asked Subhuti, “What do you think? In the past, when the Tathagata was with Dipankara Buddha (Lamp-Lighting Buddha), did he attain anything in the Dharma or not?”

“不也，世尊！如来在燃灯佛所，于法实无所得。”

Subhuti replied, “No, World-Honored One. When the Tathagata was with Dipankara Buddha, he truly attained nothing in the Dharma.”

“须菩提！于意云何？菩萨庄严佛土不？”

The Buddha continued, “What do you think, Subhuti? Does a bodhisattva adorn a Buddha-land or not?”

“不也，世尊！何以故？庄严佛土者，即非庄严，是名庄严。”

Subhuti replied, “No, World-Honored One! Why? What is called adorning a Buddha-land is not in fact adornment. It is merely called adornment.”

“是故须菩提！诸菩萨摩诃萨应如是生清净心，不应住色生心，不应住声香味触法生心，应无所住而生其心。须菩提！譬如有人，身如须弥山王，于意云何？是身为大不？”须菩提言：“甚大，世尊！何以故？佛说非身，是名大身。”

The Buddha then said, “Therefore, Subhuti, all great bodhisattvas should let pure original nature appear in this way. They should let the pure original nature appear without becoming attached to forms, sounds, smells, tastes, tactile sensations, or mental objects. Should the mind abide nowhere, the true nature shall arise.” The Buddha further inquired, “Subhuti, suppose a person’s body were as great as Sumeru Mountain, the king of mountains. What do you think—would this body be considered very great or not?” Subhuti answered, “Very great, World-Honored One! Why is that? The Buddha says it is not truly a body, but merely called a great body.”

因为佛在《金刚经》中的开示几乎是连贯的、一气呵成，层层递进、层层清扫，破除弟子们的迷惑与执着，扫去了他们求道、成道路上的障碍。现在我们把佛的开

示分段落来学，只是方便讲说、记忆，但在大家理解时，每学一品都应知道佛在前面大概讲了什么。

Because the Buddha's teachings in the *Diamond Sutra* are almost entirely continuous and seamless, they advance layer by layer, clearing away the disciples' confusion and attachment and removing obstacles on their path of seeking and realizing the Way. We now study the Buddha's teachings in separate sections only to make them easier to explain and remember. In understanding each chapter, however, we should remain aware of what the Buddha has taught in the preceding chapters.

现在我们来回顾一下，佛这次的开示缘于须菩提的问题，即刚发心求取佛果的人该怎样安心？怎样降伏内心的烦恼和障碍？佛通过开示不仅告诉弟子们怎样修证，而且在层层剖开所有烦恼以及心不安的原因。

Let us now review. The Buddha's teaching on this occasion arose from Subhuti's questions: How should those who have just generated the aspiration to attain Buddhahood settle their minds? How should they tame the afflictions and obstacles within? Through his teaching, the Buddha not only tells the disciples how to practice and attain realization, but also uncovers, layer by layer, the causes of all afflictions and mental unrest.

第一、二品中，是经文说法的缘起、时间和地点。第三、四、五品中，佛谈到了弟子们修证要不执着相发愿，不住相布施一切，不应执着身相见性。然后在第六、第七、第八、第九品中，佛接着破除了弟子们对佛果、佛法、四果阿罗汉等相的执着和错误认知，令弟子们知道终无法可得，回归佛性只需放下分别、执着。佛的开示只是指航的灯或交流的方便，你听完佛说法，照着做就行了，不用执着所有名相。

Chapters 1 and 2 explain the circumstances, time, and place of this sutra. In Chapters 3, 4, and 5, the Buddha discusses how the disciples should make vows without attachments, practice giving without attachment, and not cling to bodily signs in seeking to see the true nature. Then, in Chapters 6, 7, 8, and 9, the Buddha further breaks through the disciples' attachment to and mistaken understanding associated with the fruition of Buddhahood, the Buddhadharma, and the four fruits of arhatship, enabling them to understand that ultimately no Dharma can be attained. To return to Buddha-nature, one need only let go of discrimination and attachment. The Buddha's teaching is merely a lamp that points the way or an expedient means of communication. Once you have heard the Buddha teach the Dharma, simply practice accordingly, without clinging to any names or concepts.

那佛在第十品，又开始破弟子们对哪一种相的执着呢？下面我们来接着听闻。

What kind of attachment, then, does the Buddha begin to break through in Chapter 10? Let us continue listening to the teaching.

佛陀仍反问须菩提：“你认为如何，如来过去在燃灯佛那里，曾得到过什么法吗？”须菩提回答说：“世尊，我认为您在燃灯佛那里没有得到什么法。”在这一句中，佛是告诉弟子们：现在不是我释迦牟尼佛是如此来教授你们的，曾经我在我的老师燃灯佛处，于法也无所得，只是在那儿放下了我所有的执着和分别。这句话也同时呼应了前面佛说的：“一切圣贤，皆以无为法而有差别。”

The Buddha again asks Subhuti, “What do you think? In the past, did the Tathagata attain any Dharma from Dipankara Buddha?” Subhuti replies, “World-Honored One, I believe that you attained no Dharma from Dipankara Buddha.” In this passage, the Buddha is telling the disciples: “It is not only I, Shakyamuni Buddha, who teach you in this way today. In the past, when I was with my teacher Dipankara Buddha, I likewise attained nothing in the Dharma; I simply let go of all my attachment and discrimination there.” This also echoes the Buddha’s earlier statement: “All sages differ in how the unconditioned Dharma manifests through them.”

佛接着问须菩提：“须菩提，你认为如何，菩萨真的修一切善行来庄严佛土吗？”在此，庄严佛土可以有几种理解：第一：造寺、建塔、写经、布施、供养、广做善行，这些也叫庄严佛土；第二：自净其意。修证佛法，收摄内心不放逸、内心安住在佛的正知见中行菩萨道，也叫庄严自心佛土。比如大家在前面刚学过《法华经》，在《法华经》中，常不轻菩萨见所有人都恭敬施礼，普敬一切大众，庄严一切所见，这都叫庄严自心佛土。但在佛的般若智慧中，众生应离一切相，来看庄严佛土的善行与功德，这样才能尽快契入空性。万法的本性是如来，如来本不生不灭、不垢不净，一切圆满具足，何用庄严！

The Buddha then asks Subhuti, “What do you think? Does a bodhisattva truly practice all kinds of wholesome deeds to adorn a Buddha-land?” Adorning a Buddha-land can be understood in several ways. First, building monasteries and stupas, copying sutras, practicing giving, making offerings, and extensively performing wholesome deeds are all called adorning a Buddha-land. Second, it can mean purifying one’s own mind. Practicing and realizing the Buddhadharma, guarding the mind and gathering the mind so that it does not become heedless, and walking the bodhisattva path while the mind abides in the Buddha’s right view are also called adorning the Buddha-land of one’s own true nature. For example, as everyone has just studied in the *Lotus Sutra*, Never Disparaging Bodhisattva bowed respectfully to everyone, universally respected the entire assembly, and adorned all that he

saw. All these acts are called adorning the Buddha-land of one's own true nature. Yet in the Buddha's prajna wisdom, sentient beings should view the wholesome deeds and merit of adorning a Buddha-land while free from all attachments; only then can they quickly merge into emptiness. The inherent nature of all dharmas is the Tathagata. The Tathagata is inherently unborn and unceasing, neither defiled nor pure, and complete and perfect in every respect. What need is there to adorn it?

故佛问须菩提：“菩萨真的在庄严佛土吗？”须菩提答：“不是这样，世尊。菩萨虽广修善行法门，庄严佛土，但安住在自性真空，无所行、无所得的角度，不执着庄严佛土这件事。只是随顺世俗的假名，叫庄严佛土罢了。”

That is why the Buddha asks Subhuti, “Does a bodhisattva truly adorn a Buddha-land?” Subhuti replies, “Not so, World-Honored One. Although a bodhisattva extensively practices methods of wholesome conduct to adorn a Buddha-land, while abiding in the true emptiness of the original nature, from the perspective that there is nothing to practice and nothing to attain, the bodhisattva does not cling to the act of adorning a Buddha-land. It is merely provisionally called ‘adorning a Buddha-land’ in accordance with worldly convention.”

佛陀说：“须菩提，正因为这个道理，所以所有的大菩萨应当在一切行为中，应当这样生清净心：不应住色、声、香、味、触、法生心，应无所住生其心。”

The Buddha says, “Subhuti, for this very reason, all great bodhisattvas should give rise to a pure mind in this way in all their actions. They should not let the mind abide in forms, sounds, smells, tastes, tactile sensations, or mental objects. Should the mind abide nowhere, the true nature shall arise.”

在此，佛陀说：“我们应无所住生其心。”那什么是“有所住生心”呢？众生心中有“我”，名六根；对境，名六尘；触境生起种种妄念、杂念，然后在这种妄想中烦恼、痛苦、生灭流转，这种妄想心即为有所住。菩萨应安住本心，如如不动、不取于相、不被境转，心常清净，明了心本空明寂静，随缘则应，过去不留，即为无所住生其心。

Here, the Buddha says, “Should the mind abide nowhere, the true nature shall arise.” What, then, does it mean to “give rise to a mind that abides somewhere”? Sentient beings have a sense of “self” in their minds, expressed through the six sense faculties; their objects are called the six sense objects. Upon contact with an object, all kinds of illusory and scattered thoughts arise. Amid these delusions, sentient beings experience affliction and suffering and undergo the cycle of arising and ceasing. Such an illusory mind is a mind that abides somewhere. A bodhisattva should abide in the original nature, unmoved in suchness, not

grasping at signs or being swayed by external conditions. The mind remains ever pure, clearly understanding that it is originally empty, luminous, and still. It responds to conditions as they arise and retains nothing of the past. This is the meaning of “Should the mind abide nowhere, the true nature shall arise.”

佛陀接着说：“须菩提，比如说，有人的身体威武广大，像须弥山那样。你认为如何呢，这样的身体大不大？”须菩提回答：“真的很大，世尊。为什么呢？佛说的这个像须弥山那样大的身体并非实有，是由无数善行功德聚合而成，只是随顺世俗的说法，假名称他为大身。”

The Buddha continues, “Subhuti, suppose a person had a majestic and immense body like Sumeru Mountain. What do you think—is such a body great?” Subhuti replies, “It is indeed very great, World-Honored One. Why? The body the Buddha describes, as great as Sumeru Mountain, is not truly existent. It is formed through the convergence of countless wholesome deeds and merit and is merely provisionally called a ‘great body’ in accordance with worldly convention.”

在此，佛作了一个大身的比喻。因为菩萨在行菩萨道，功德圆满时就会在此世界示现出圆满的身相，如三十二相八十随形好，或者在定境中有像须弥山一样巨大的身体（须弥山在佛教中被认为是娑婆世界最高最大的山）。佛用这个功德圆满的身相来比喻，问须菩提这个身体大不大？须菩提说很大，世尊。但即是这样大的身体，在本质上也只是无数善行、福德聚合而成，随顺世俗起名大身，本质上是虚妄的。

Here, the Buddha uses the analogy of a “great body.” When a bodhisattva practicing the bodhisattva path has perfected merits and qualities, they will manifest a perfect bodily form in this world—such as the thirty-two marks and eighty minor characteristics—or, in a meditative state, a body as enormous as Sumeru Mountain. In Buddhism, Sumeru Mountain is regarded as the highest and largest mountain in the Saha World. Using this bodily form embodying perfected merits and qualities as an analogy, the Buddha asks Subhuti whether such a body is great. Subhuti says that it is very great, World-Honored One. Yet even such a great body is, in essence, only a convergence of countless wholesome deeds and merit. It is provisionally called a “great body” in accordance with worldly convention, but is by nature illusory and unreal.

第十一品 无为福胜分

Chapter 11 The Superiority of Unconditioned Blessings

第十二品 尊重正教分

Chapter 12 Revering the True Dharma

“须菩提！如恒河中所有沙数，如是沙等恒河，于意云何？是诸恒河沙宁为多不？”须菩提言：“甚多，世尊！但诸恒河尚多无数，何况其沙。”“须菩提！我今实言告汝：若有善男子、善女人，以七宝满尔所恒河沙数三千大千世界，以用布施，得福多不？”须菩提言：“甚多，世尊！”佛告须菩提：“若善男子、善女人，于此经中，乃至受持四句偈等，为他人说，而此福德胜前福德。”“复次，须菩提！随说是经，乃至四句偈等，当知此处，一切世间、天人、阿修罗，皆应供养，如佛塔庙，何况有人尽能受持读诵。须菩提！当知是人成就最上第一希有之法，若是经典所在之处，则为有佛，若尊重弟子。”

The Buddha asked Subhuti, “Subhuti, suppose there were as many Ganges Rivers as there are grains of sand in the Ganges. What do you think? Would the grains of sand in all those Ganges Rivers be many?” Subhuti replied, “Very many, World-Honored One. Those Ganges Rivers alone would be innumerable; how much more so their grains of sand.” The Buddha then asked, “Subhuti, I will now tell you truthfully: if a good man or good woman filled as many three thousand great thousand worlds as there are grains of sand in all those Ganges Rivers with the seven treasures and gave them in generosity, would the virtue and blessings gained be great?” Subhuti replied, “Very great, World-Honored One.” The Buddha told Subhuti, “If a good man or good woman accepts and practices even a four-line verse from this sutra and explains it to others, the virtue and blessings gained will surpass those gained by the former one.”

The Buddha further explained, “Moreover, Subhuti, wherever this sutra is explained, even if only a four-line verse, you should know that all beings in the world—devas, humans, and asuras—should make offerings at that place as they would at a Buddha’s stupa or shrine. How much more so when someone fully accepts and practices, reads, and recites this sutra. Subhuti, you should know that such a person has accomplished the supreme, foremost, and rarest Dharma. Wherever this sutra is found, the Buddha is present, and that place should be honored by disciples.”

这两品的原文大意是佛陀问须菩提：“须菩提，假如恒河中所有的沙，每一粒沙又代表一条恒河，又有这么多条恒河，其中的沙是不是很多呢？”

The main point of these two chapters is that the Buddha asks Subhuti, “Subhuti, suppose every grain of sand in the Ganges represented another Ganges River, so that there were that many Ganges Rivers. Would the grains of sand in all those rivers be many?”

须菩提说：“太多了，世尊。您这样说，光恒河就多得不计其数，更何况河中的沙粒。”

Subhuti replies, “Extremely many, World-Honored One. The Ganges Rivers alone would be innumerable; how much more so the grains of sand in them.”

佛陀又说：“须菩提，假如有善男子、善女人拿像这些沙粒一样多的，能充满三千大千世界的七宝来做布施，他所得的福德多不多呢？”

The Buddha continues, “Subhuti, suppose a good man or good woman filled as many three thousand great thousand worlds as there are grains of sand in all those rivers with the seven treasures and gave them in generosity. Would the virtue and blessings gained be great?”

须菩提说：“很多，世尊。”佛说：“我现在真实不虚地告诉你，如果有善男子、善女人能对此经信受奉行，甚至只是受持此经典的四句偈颂，向他人解说，他的福德就已经超过了前面的那个人。”

Subhuti replies, “Very great, World-Honored One.” The Buddha says, “I now tell you truthfully: if a good man or good woman faithfully accepts and reverently practices this sutra, or even accepts and practices only a four-line verse from it and explains it to others, that person’s virtue and blessings already surpass those of the person just described.”

在此，我们解释一下什么叫“受持”。听懂了佛说的道理并照着做，不着相了，这叫“受”；而且能时时保任住这种不着相的境界叫“持”。所以，“受持”是听懂了去做，而且要坚持不断。

Here, let us explain what “accept and practice” means. To “accept” means to understand the principles taught by the Buddha and put them into practice without attachments. To “practice” means to maintain this state of non-attachment at all times. Thus, to “accept and practice” means to understand the teaching, put it into practice, and continue doing so without interruption.

因为佛经是从梵文译过来的，在梵文中常用偈颂来表达佛说法的观点。比如，我们前边学过的《法华经》，经中有一品“常不轻菩萨品”中，常不轻菩萨最后涅槃时，突然在空中听到威音王如来在空中说《法华经》的二十千万亿偈颂，以此我们来推测如来常用偈颂来说法。

Because Buddhist sutras were translated from Sanskrit, verses are often used in Sanskrit texts to express the Buddha's teachings. For example, in the chapter "Never Disparaging Bodhisattva" of the *Lotus Sutra*, which we studied earlier, when Never Disparaging Bodhisattva was nearing the end of his life, he suddenly heard King of Awesome Sound Tathagata proclaim twenty thousand myriad kotis of verses from the *Lotus Sutra* from the sky. From this, we may infer that Tathagatas often teach the Dharma in verse.

现在我们读的《金刚经》是汉文版，所以同修们很难在《金刚经》中找到确切的四句话就是佛说的四句偈。虽然在佛教史上关于四句偈究竟指什么存有争议，我个人认为：把这四句偈就理解为《金刚经》般若智慧中，佛表达的一个观点好了。比如“无所住生其心”或“不住相布施”等。

The *Diamond Sutra* we are reading is a Chinese version, so practitioners may find it difficult to identify four specific lines in the sutra as the Buddha's four-line verse. Although the precise meaning of the "four-line verse" has long been debated in Buddhist history, I personally believe that it can simply be understood as a viewpoint expressed by the Buddha within the prajna wisdom of the *Diamond Sutra*, such as "Should the mind abide nowhere, the true nature shall arise" or "practice giving without attachment."

佛接着说：“再者，须菩提。如果有人向别人讲说这部经，乃至只讲说其中的四句偈颂。应当知道，讲经之处一切众生，包括天人、人、阿修罗都应供养，就如同供养佛的塔庙。如果身体力行，读诵修行。须菩提，你应当知道这个人成就了世界上最高、最稀有珍贵的法。如果这部经典所在之处，就有佛在那里，应当像弟子那样尊重此处。”

The Buddha continues, "Moreover, Subhuti, if someone explains this sutra to others, even if only a four-line verse from it, you should know that all beings at that place—including devas, humans, and asuras—should make offerings there as they would at a Buddha's stupa or shrine. How much more so if someone personally puts the teaching into practice by reading, reciting, and cultivating it. Subhuti, you should know that such a person has accomplished the highest, rarest, and most precious Dharma in the world. Wherever this sutra is found, the Buddha is present, and that place should be revered as a disciple would revere the Buddha."

在许多经典中，大家都看到佛说：“如有人受持读诵，为他人讲说经典，会有很大的功德、福报。”有的朋友就说，也没看到讲经的人在此世上得到多大的福德。这一方面要看讲经之人是否只是人云亦云、照本宣读，有没有真的理解了佛说的话而照着去做。只有自己行持，并为人解说，功德、福报才能很快地降临。

In many sutras, we read that the Buddha says, “If someone accepts and practices, reads, and recites a sutra and explains it to others, that person will gain great merit and blessings.” Some people say that they do not see those who teach sutras receiving much merit or benefit in this life. This depends, in part, on whether the person teaching the sutra merely echoes others and reads mechanically from the text, or whether that person has truly understood the Buddha’s words and put them into practice. Merit and blessings manifest quickly only when one personally practices the teaching and explains it to others.

还有另一层面，即你认为的福德之报是什么？众生心中有种种欲望，认为在此世界获得名利，满足自己一切欲望才是福德之报的呈现。但种种欲望的满足真的是快乐之源吗？你需要你的福德全呈现于此吗？

There is another consideration: what do you regard as the reward of virtue and blessings? Sentient beings have all kinds of desires and believe that gaining fame and wealth in this world and satisfying every desire are the manifestations of virtue and blessings. But is satisfying all these desires truly the source of happiness? Do you really need all your virtue and blessings to manifest like that?

而真正领悟《金刚经》的人，会离身心内外一切相，如如不动，不被境转，不被万法捆绑。如果不断行持，一切烦恼可尽，生死轮回可了，最终成佛。所得到的境界、功德，世俗众生根本无法想象。世俗短暂的有漏福根本无法与此相提并论，只是些吃喝玩乐的游戏。故佛说：“领悟般若智慧是最大的福德”。在《法华经》中，小龙女为此智慧舍去价值三千大千世界的宝珠，如弃草芥。

Those who truly comprehend the *Diamond Sutra* become free from all attachments, both within and outside the body and mind. They remain unmoved in suchness, are not swayed by conditions, and are not bound by any dharma. Through continuous practice, they can bring all afflictions to an end, end birth and death in samsara, and ultimately realize Buddhahood. The states they attain and the merit they gain are beyond the imagination of ordinary beings. Temporary, conditioned worldly fortune cannot be compared with such merit and attainment; it is merely the play of eating, drinking, and seeking amusement. Thus, the Buddha says, “Realizing prajna wisdom brings the greatest merit and blessings.” In the

Lotus Sutra, for the sake of this wisdom, the young dragon girl casts aside a precious jewel worth the three thousand great thousand worlds as though it were a blade of grass.

佛在第十二品中还说，如有人在讲说这部经，讲经之处，一切天人、人、阿修罗都应供养，如同供养佛的塔庙。经典所在之处则为有佛，应像弟子那样尊重。那么，我们该怎么做呢？

In Chapter 12, the Buddha also says that wherever this sutra is taught, all devas, humans, and asuras should make offerings at that place just as they would at a Buddha's stupa or shrine. Wherever the sutra is found, the Buddha is present, and that place should be revered as a disciple would revere the Buddha. How, then, should we show this reverence?

有的人会拿一本白纸黑字印刷出来的书，放在桌案上每天礼拜，像拜佛那样。其实这样做也未尝不可，也许你可以通过这份虔诚心、恭敬心，领悟佛的般若智慧。有些在此世界做世俗学问的人认为这样做完全是迷信，你怎么可以拜佛像叩头、拜一本经领悟真理呢？这也是他们真的不懂佛在说什么。

Some people may take this sutra printed with black text on white paper, place it on an altar, and bow to it every day as they would to a Buddha. There is nothing necessarily wrong with doing this. Through such sincerity and reverence, one may come to realize the Buddha's prajna wisdom. Some people engaged in secular learning, however, regard this as sheer superstition: How could bowing to a Buddha image or to a sutra lead to the realization of truth? This simply means that they do not understand what the Buddha is saying.

佛所有的经典都在讲“放下”，舍离所有的相与执着。大道至简，当你放下、舍离了执着后，自然就能契入宇宙实相，也即听懂了佛在说什么。所以，佛的智慧大部分人不是靠听闻、学习获得，而是靠信受奉行，“放下”获得。如果有的人在叩拜中放下了我慢，放下了贪、嗔、痴、慢、疑，内心变得柔软、平和、宽容，内心不再为这个世界的一点点小事而纠结。在此世界，他放下的越多，他越有机会契入佛说的实相，也越有机会明白《金刚经》。但是，如果你只是做了一个礼拜的动作，贪、嗔、痴、慢、疑更严重了，内心从来什么也没有放下，那这连迷信也算不上。

All the Buddha's sutras teach "letting go"—relinquishing all signs and attachments. The Great Way is supremely simple. Once you let go and relinquish attachment, you naturally realize ultimate reality; in other words, you understand what the Buddha is saying. Thus, for most people, the Buddha's wisdom is gained not through hearing and study alone, but by faithfully accepting and reverently practicing the teaching—by "letting go." If, through

prostration, someone lets go of self-conceit and of greed, hatred, delusion, pride, and doubt, the mind becomes gentle, peaceful, and tolerant, no longer troubled by every trivial matter in this world. The more one lets go of in this world, the more likely one is to realize the ultimate reality taught by the Buddha and understand the *Diamond Sutra*. But if one merely performs the act of prostration while greed, hatred, delusion, pride, and doubt grow even stronger, and one has never let go of anything within, then this does not even qualify as superstition.

当然，这只是对实在看不懂佛经的人设立的一个小法门。佛说的所有经典只有一个目的，是让你听懂而后马上去做。所以佛说法不断地比喻，层层地剖析。他本意并不是让你把他的话说印刷成小册子，对着它礼拜的，或者只是像读顺口溜一样地读诵。

Of course, this is only a small dharma method established for those who truly cannot understand Buddhist sutras. All the sutras taught by the Buddha have only one purpose: to help you understand and then immediately put the teaching into practice. This is why the Buddha constantly uses analogies and analyzes the teaching layer by layer. His original intention was not for you to print his words in booklets and bow to them, or merely recite them like catchy rhymes.

佛在每一次法会上说法的当下，在大众中都有持戒精严的弟子、心地清净的居士，闻法当下破掉执着，瞬间开悟。有的弟子甚至当场即闻，即开悟，即证果。还有弟子心性没有打扫干净，没有准备好，事后按佛的见地信受奉行，落实在日常的每一个起心动念、吃喝拉撒睡中，这样很快也能契入大菩萨的境界。我们也应当将佛说的话努力地去理解，然后去落实在日常的行为中，这是对经典真正的供养，真正的恭敬。

Whenever the Buddha teaches at a Dharma assembly, there are disciples who strictly observe the precepts and lay practitioners with pure minds. On hearing the Dharma, they break through attachment and awaken in an instant. Some disciples hear the teaching, awaken, and attain fruition right on the spot. Other disciples, whose minds have not yet been fully cleansed and who are not yet ready, subsequently faithfully accept and reverently practice the Buddha's view, applying it to every arising thought and to eating, drinking, attending to bodily functions, and sleeping in daily life. In this way, they too can quickly attain the state of realization of a great bodhisattva. We should likewise strive to understand the Buddha's words and put them into practice in our daily conduct. This is the true offering to the sutras and true reverence for them.

佛还说，如有人能受持、读诵，按《金刚经》中所说的去修行，大家应当知道，这个人获得并成就了世上最高、最稀有的法。读到这句话，我们想一想，现在造个核潜艇、原子弹等都是国家机密，普通人都无法知晓和获得制造的途径，即使你看不懂，也不会让你看。而佛毫不吝啬，将这个世界上最高、最稀有的法就摆在众生面前，我们应当珍惜。

The Buddha also says that if someone can accept and practice, read, and recite the *Diamond Sutra* and cultivate according to its teachings, everyone should know that this person has attained and accomplished the highest and rarest Dharma in the world. Consider this: today, the methods for building nuclear submarines and atomic bombs are state secrets. Ordinary people cannot learn or obtain those methods; even if you could not understand them, you would not be allowed to see them. The Buddha, however, withholds nothing and places the highest and rarest Dharma in the world directly before sentient beings. We should cherish it.

第十三品 如法受持分

Chapter 13 Upholding the Dharma as Taught

尔时，须菩提白佛言：“世尊！当何名此经，我等云何奉持？”佛告须菩提：“是经名为《金刚般若波罗蜜》，以是名字，汝当奉持。所以者何？须菩提！佛说般若波罗蜜，即非般若波罗蜜。

须菩提！于意云何？如来有所说法不？”须菩提白佛言：“世尊！如来无所说。”

At that time, Subhuti asked the Buddha, “World-Honored One, what should this sutra be called, and how should we accept and practice it?”

The Buddha replied, “This sutra shall be called the *Vajra Prajna Paramita*. It is by this name that you should accept and practice. Why? Subhuti, what the Buddha calls prajna paramita is not truly prajna paramita; it is merely called prajna paramita.”

“Subhuti, what do you think? Does the Tathagata have a Dharma to speak of?” Subhuti replied, “World-Honored One, the Tathagata has nothing to speak of.”

“须菩提！于意云何？三千大千世界所有微尘是为多不？”须菩提言：“甚多，世尊！”

The Buddha then asked, “Subhuti, what do you think? Would the particles of dust in the three thousand great thousand worlds be many?”

Subhuti replied, “Very many, World-Honored One.”

“须菩提！诸微尘，如来说非微尘，是名微尘。如来说：世界，非世界，是名世界。”

The Buddha said, “Subhuti, the particles of dust spoken of by the Tathagata are not particles of dust; they are merely called particles of dust. The world spoken of by the Tathagata is not the world; it is merely called the world.”

“须菩提！于意云何？可以三十二相见如来不？”“不也，世尊！何以故？如来说：三十二相，即是非相，是名三十二相。”

The Buddha asked, “Subhuti, what do you think? Can the Tathagata be seen by means of the thirty-two marks?” Subhuti replied, “No, World-Honored One. Why? Because the Tathagata says that the thirty-two marks are not marks; they are merely called the thirty-two marks.”

“须菩提！若有善男子、善女人，以恒河沙等身命布施；若复有人，于此经中，乃至受持四句偈等，为他人说，其福甚多。”

The Buddha then said, “Subhuti, if a good man or good woman were to give bodies and lives equal in number to the sands of the Ganges, and if another person were to accept and practice even a four-line verse from this sutra and explain it to others, the latter person’s blessings would be far greater.”

这一品的大意是须菩提问佛陀说：“世尊，应当如何称呼这部经？我们应当如何奉受持行呢？”佛陀讲法到这里，须菩提认为前面的内容应该有个总结性的名称，方便大家记忆、理解、传诵，便问佛陀应该起一个什么样的名字可以涵盖前面内容所表达的一切？

The main point of this chapter is that Subhuti asks the Buddha, “World-Honored One, what should this sutra be called, and how should we reverently accept, uphold, and practice it?” At this point in the Buddha’s teaching, Subhuti believes that the preceding content should be given a name that summarizes it, making it easier for everyone to remember, understand, and transmit. He therefore asks the Buddha what name could encompass everything expressed in the preceding teachings.

佛说：“这本经可以起名叫《金刚般若波罗蜜》，你们可以根据这一名称所表达的意义去信受奉行。”佛在此将他前面所开示的道理用金刚来做比喻，金刚是地球上最坚硬的矿物质，可用以摧毁、切割其他物质而自己不受损伤。佛用来比喻他开示的道理像金刚一样，无坚不摧，能摧毁你的烦恼、不正见，令你从轮回的此岸到解脱的彼岸。

The Buddha replies, “This sutra may be called *The Vajra Prajna Paramita—The Perfection of Diamond-like Wisdom*. You may faithfully accept and reverently practice it according to the meaning expressed by this name.” Here, the Buddha uses a diamond as a metaphor for the principles he has taught. A diamond is the hardest mineral on earth: it can destroy and cut other materials without itself being damaged. The Buddha uses it to illustrate that his teachings are like a diamond, capable of destroying every obstacle. They can eradicate your afflictions and wrong views and carry you from this shore of samsara to the other shore of liberation.

但佛马上接着说，并非真有这样一个智慧存在。原文是：“须菩提，你认为如来有所说法吗？”须菩提说：“世尊，如来无所说。”

The Buddha immediately continues, however, by saying that no such wisdom truly exists. The original text reads, “Subhuti, what do you think? Does the Tathagata have a Dharma to speak of?” Subhuti replies, “World-Honored One, the Tathagata has nothing to speak of.”

在经典中，有很多提问都是一次次在反复，这显示着佛的慈悲，同时也是佛对弟子们的理解。在对佛法无相之理的领悟上，在未完全彻悟之前，很多人都是听懂一些道理后觉得自己似乎已经大梦初醒，但遇到另一个问题时，却又执着、迷失进去了。所以，佛力求在他提到的每一个概念、名相上，在他每次对一切的肯定中都提示弟子不要心外求法。

In the sutras, many questions are asked repeatedly. This demonstrates the Buddha’s compassion as well as his understanding of his disciples. Before fully awakening to the signless principle of the Buddhadharma, many people understand some principles and feel as though they have awakened from a great dream, only to become attached and lost again when they encounter a different issue. Therefore, with every concept and designation he introduces, and with every affirmation he makes, the Buddha strives to remind his disciples not to seek the Dharma outside their own heart.

比如，此处的“如来有所说法吗”，这是怕弟子们着法相，第二次问须菩提同样的问题。第一次在第七品，如来在说完众生受持这部经，功德很大、不可思议后，说一切诸佛皆从此经出。如来怕弟子们执着佛说的法，认为有所得，而不去反观自己，如如不动，安住在空性的见地上，所以问须菩提“如来有所说法耶”？须菩提第一次的回答是：“无有定法如来可说”，这一次须菩提的回答是：“如来无所说”。

For example, the question “Does the Tathagata have a Dharma to teach?” is asked here to prevent disciples from becoming attached to signs of dharmas. This is the second time the Buddha asks Subhuti the same question. The first time is in Chapter 7, after the Tathagata explains that the merit gained by sentient beings who accept and practice this sutra is vast and inconceivable, and that all Buddhas have attained realization through this sutra. Concerned that his disciples might cling to the Dharma taught by the Buddha, believe there is something to attain, and therefore fail to turn inward, remain unmoved in suchness, and abide in the view of emptiness, the Tathagata asks Subhuti, “Does the Tathagata have a Dharma to teach?” Subhuti’s first answer is, “There is no fixed Dharma that the Tathagata can teach.” This time, Subhuti answers, “The Tathagata has nothing to teach.”

须菩提的这两个回答也可以以两个角度来理解，“无有定法可说”是在有的层面上答，指并无一个固定的法叫佛法。只要能破众生执着，令众生从迷梦中醒来，从轮回中解脱的法都是佛法。如来随机施教，也无定法可讲。

Subhuti's two answers can also be understood from two perspectives. The first answer, "There is no fixed Dharma that the Tathagata can teach," is given at the level of conventional existence: there is no fixed dharma called the Buddhadharma. Any teaching capable of breaking sentient beings' attachments, awakening them from the dream of delusion, and liberating them from samsara is the Buddhadharma. The Tathagata teaches according to circumstances and likewise has no fixed Dharma to teach.

第二次的回答是安住在如来本有的真空角度。如来的空性状态是我们每个人本来的自性，也是我们本来的样子。其他任何在时空中示现出来的相，都是因缘具足后假相的生生灭灭，其中并无一个真实的自我。佛法中把自我的这种假有比喻成就像梦一样，大家认梦为真，成为梦中主角，在梦中颠倒妄想，轮回生死。未觉悟者听佛说法也像在梦中与佛交流，就像是梦中你病了，佛开了一剂药给你，等你梦醒时就知道如来并未做什么。梦中事非真非假，梦中确实你吃过药，但醒来后你本来就没有病，病这件事变得虚妄不实，只是梦，那如来给药这件事也同样虚妄不实。故在此须菩提说“如来无所说”。如果我们不能懂得佛与须菩提是站在本性真空的角度来问答，就会疑惑，明明前面佛说了一大堆的道理，那么多言辞，却一再说如来无所说（此处的如来是指我们的无形无相的自性）。

The second answer is given from the perspective of abiding in the Tathagata's inherent true emptiness. The Tathagata's state of emptiness is the inherent nature originally present in each of us; it is our original state. Every other manifestation in time and space is an illusory appearance that arises and ceases when causes and conditions come together; no real self exists within it. The Buddhadharma compares this illusory existence of the self to a dream. People take the dream to be real, become its protagonists, entertain inverted and illusory thoughts within it, and undergo birth and death in samsara. When those who have not awakened listen to the Buddha teach the Dharma, it is like communicating with the Buddha in a dream. It is as though you become ill in a dream and the Buddha gives you medicine. When you awaken, you realize that the Tathagata did not actually do anything. What happens in a dream is neither real nor unreal. You did indeed take medicine in the dream, but upon awakening, you realize that you were never ill to begin with. The illness becomes illusory and unreal—it was only a dream—and the Tathagata's act of giving you medicine is equally illusory and unreal. Thus, Subhuti says here, "The Tathagata has taught nothing." If

we do not understand that the Buddha and Subhuti are speaking from the perspective of the inherent true emptiness of our nature, we will be puzzled: the Buddha has clearly explained many principles in so many words, yet he repeatedly says that the Tathagata has taught nothing. (Here, “Tathagata” refers to our inherent nature, which is formless and signless.)

接下来，佛接着开示弟子们。佛陀又问须菩提：“须菩提，你认为怎样呢？三千大千世界里所有的微尘其数目多吗？”须菩提回答说：“非常多，世尊。”佛说：“须菩提，这些微尘并无一个不变的真正的实体存在，如来只不过是给它们一个假名，叫它们为微尘罢了。如来说到世界，所有的世界也只是因缘具足而生，因缘具足而灭，并无一个真实的固定不变的世界，只是随顺世俗，假名称它们为世界罢了。”

The Buddha then continued teaching his disciples. He asked Subhuti, “Subhuti, what do you think? Are the particles of dust in the three thousand great thousand worlds numerous?” Subhuti replied, “Very numerous, World-Honored One.” The Buddha said, “Subhuti, none of these particles of dust has a real, unchanging entity. The Tathagata merely gives them the provisional name ‘particles of dust.’ Likewise, when the Tathagata speaks of worlds, all worlds arise when causes and conditions come together and cease when causes and conditions disperse. There is no real, fixed, unchanging world; in accordance with worldly convention, they are merely provisionally called worlds.”

在佛法中常常提到微尘世界，比喻三千大千世界之多，万相之繁杂、无量无边。在此处，佛一直在前面讲弟子们眼前修证中易出现的执着与迷惑，比如怎样发心？怎样布施、忍辱？怎样看待阿罗汉的果位、菩萨的功德庄严？怎样正确看待佛法？如来有固定的形象吗等等。这些都是弟子们每天都必须面对的问题，在这些问题中应该持有佛的正知见，才能在修证中越来越安心，尽快回归如来真空之境。

In the Buddhadharma, worlds as numerous as particles of dust are often mentioned to illustrate the vast number of the three thousand great thousand worlds and the complexity and boundlessness of myriad appearances. Up to this point, the Buddha has been discussing the attachments and confusions that can easily arise in his disciples’ immediate practice and realization: How should they generate the aspiration? How should they practice giving and patience? How should they understand arhat fruition and the merits, qualities, and adornments of bodhisattvas? How should they correctly understand the Buddhadharma? Does the Tathagata have a fixed appearance? These are all questions that his disciples must face every day. They must maintain the Buddha’s right view toward these questions so that they may become increasingly at ease in their practice and realization and return as quickly as possible to the Tathagata’s state of true emptiness.

现在，佛从弟子们眼下关注的事情中，将弟子们的头脑拉向了如微尘众一样多的无量无边的世界，告诉弟子们，万事万物，包括整个三千大千世界的一切都是假名，在如来之境中都不过是心的妄念而已。妄心生起，微尘世界生起；妄心灭，微尘世界如梦。

The Buddha now draws his disciples' minds away from their immediate concerns toward boundless and immeasurable worlds as numerous as particles of dust. He tells them that all things, including everything throughout the three thousand great thousand worlds, are merely provisional names. In the Tathagata's state, they are nothing more than the mind's illusory thoughts. When the illusory mind arises, worlds as numerous as particles of dust arise; when the illusory mind ceases, those worlds are like a dream.

当弟子们的意识突然从眼前关注的事物，被佛的开示拉向无量无边的世界一切时，佛又将问题的焦点回来对准了佛三十二相、八十随形好的功德之身。也许这个功德之身在潜意识里是某些弟子们渴求示现的，是弟子们敬畏的，不敢在心中妄加揣度评论的，他的份量在有的弟子们心中比三千大千世界还重。原文是，佛继续问须菩提：“众生可以通过三十二相见如来吗？”须菩提说：“世尊，不能通过三十二相见如来。为什么？因为佛说如来有三十二种奇妙庄严的身相，也只是功德、因缘具足在时空的显现，并非如来实有任何相。只是随顺世俗交流的方便，称其为如来特有的三十二相。”

After the Buddha's teaching suddenly draws his disciples' awareness away from their immediate concerns toward everything in immeasurable and boundless worlds, he brings the focus back to the Buddha's body, adorned with the merits and qualities of the thirty-two marks and eighty minor characteristics. Perhaps some disciples subconsciously long to manifest this body of merits and qualities. They revere it and dare not speculate about or comment on it; in the minds of some disciples, it carries more weight than the three thousand great thousand worlds. The original text states that the Buddha continues by asking Subhuti, "Can sentient beings see the Tathagata by means of the thirty-two marks?" Subhuti replies, "World-Honored One, sentient beings cannot see the Tathagata by means of the thirty-two marks. Why? Because the Buddha says that the Tathagata's thirty-two marvelous and dignified bodily marks are merely manifestations in time and space when merit, causes, and conditions are complete; the Tathagata does not actually possess any mark. They are simply called the Tathagata's distinctive thirty-two marks as a convenient way of speaking in accordance with worldly convention."

因为怕众生执着佛相见性，佛这也是第二次问同样的问题。第一次在第五品，佛问须菩提：“可以以身相见如来吗？”须菩提答：“不可以”。因为众生要从种种执着、

分别中解脱，见到自性如来，头脑中不能将如来定义为任何相。如果认为如来有定相可见，即成佛就成为从一个相变成另一个相，这样我们是永远不能回归真空，也不能真正了解如来的境界。所以，对已经执着有的众生，如来讲“无相”，让你放下对身相的认真与执着。

Concerned that sentient beings might cling to the Buddha's appearance when seeking to realize their inherent nature, the Buddha asks the same question here for the second time. The first time is in Chapter 5, when the Buddha asks Subhuti, "Can the Tathagata be seen by means of bodily form?" Subhuti answers, "No." To free themselves from all kinds of attachment and discrimination and realize the Tathagata of their inherent nature, sentient beings cannot define the Tathagata by any sign in their minds. If they believe that the Tathagata has a fixed form that can be seen, realizing Buddhahood becomes nothing more than changing from one form into another. In that way, we can never return to true emptiness or truly understand the Tathagata's state. Therefore, to sentient beings attached to existence, the Tathagata teaches "no signs," enabling them to stop taking bodily forms as real and clinging to them.

上次如来说不应以身相见如来，是指众生不可以执着一个固定的色相见如来。比如说到释迦牟尼佛，有人头脑中会出现一个佛的图像，这没有什么问题，但如果执着如来就是那个样子就错了。如果这个知见不明确，那么行者在禅修中如果见到空中出现一尊佛像，也许会认为自己快成道了，见到了如来实相，或者在内心追求自己变成想象中的佛的样子。所以在这一品中，佛又重申了这个问题。那如果你不认为佛有一个像普通人一样固定的色身，那你是否又会认为佛有一个三十二相、八十随形好的身相呢？如果你在成道的路上想着自己要变成这样一个身相，想着如来是这样一个身相的话，你就永远无法回归如来真空之境了。因三十二相、八十随形好的身相也只是一个功德之相。诸相皆虚妄不实。

Previously, when the Tathagata said that one should not see the Tathagata by means of bodily form, he meant that sentient beings should not cling to a fixed physical appearance as the Tathagata. For example, when Shakyamuni Buddha is mentioned, an image of the Buddha may arise in someone's mind. There is nothing wrong with this, but it is mistaken to cling to the idea that the Tathagata looks exactly like that. If this view is unclear, a practitioner who sees a Buddha image appear in space during meditation may believe that they are close to awakening and have seen the ultimate reality of the Tathagata, or they may inwardly strive to become like the Buddha they imagine. Therefore, the Buddha reiterates this point in this chapter. If you do not think that the Buddha has a fixed physical body like

that of an ordinary person, might you instead think that the Buddha has a body bearing the thirty-two marks and eighty minor characteristics? If, on the path to awakening, you imagine yourself becoming such a body or imagine the Tathagata as having such a body, you will never be able to return to the Tathagata's state of true emptiness. The thirty-two marks and eighty minor characteristics are themselves merely signs of merit. All signs are illusory and unreal.

三十二相、八十随形好，是一位菩萨在修道路上功德圆满后，在人道能显现出来的最圆满的身相。如释迦牟尼佛刚出生，身形、气脉就具备这样的特征。经典中还说转轮圣王也具备这样的三十二相，但没有八十随形好。但一位佛在各道时空中显现什么样的形象，会以众生的共业以及众生成道的需要来定。虽然三十二相、八十随形好只是如来化境，但功德未圆满之人很难化现这样身心圆满的形象出来。即使神通具足能变化出来，但佛的八十随形好的细行很难顾及周全，因为必须心性圆满才能成就。

The thirty-two marks and eighty minor characteristics are the most perfect bodily features that a bodhisattva can manifest in the human realm after perfecting their merits and qualities along the path. When Shakyamuni Buddha was born, his bodily form and energy channels already displayed these features. The sutras also say that a wheel-turning sage king possesses the thirty-two marks but not the eighty minor characteristics. The form a Buddha manifests in the times and spaces of different paths is determined by sentient beings' collective karma and their needs for attaining awakening. Although the thirty-two marks and eighty minor characteristics are only transformed appearances of the Tathagata, it is difficult for those whose merits and qualities are not yet perfected to manifest such a perfect form of body and mind. Even if their supernatural abilities are sufficient to produce such a form, it is difficult to reproduce every subtle aspect of the eighty minor characteristics, because these can be accomplished only through the perfection of the true nature of mind.

佛在这一品的最后说：“须菩提，假如有善男子、善女人，用像恒河沙粒那样多的身体性命来做布施，如果再有一个人能信受此经，并以此修行，甚至只是领悟经中的一个四句偈颂而随缘为他人解说，所得福德超越前者。”

At the end of this chapter, the Buddha says, “Subhuti, suppose a good man or good woman gave bodies and lives as numerous as the sands of the Ganges River. If another person faithfully accepted this sutra and practiced according to it, or even understood only a four-line verse from it and explained that verse to others as circumstances allowed, the virtue and blessings gained would surpass those of the former person.”

在所有时空中，众生最爱惜的莫过于自己的身体性命。俗话说，蝼蚁也爱惜生命，但修行佛法的善男子、善女人即使在无量劫，为了成道不惜布施自己的身体与性命，都比不上受持此经四句的福报。在此佛告诉我们，即使我们为法愿意舍去身体性命，但不了解佛法的无相之理，妄心妄念被境牵引、轮转不止，成道便遥遥无期。如果能在信受此经后，一念从诸相的迷失、诱惑中醒来，马上见性成佛，佛以此说明般若智慧对修行者的重要。

In all times and realms, sentient beings treasure nothing more than their own bodies and lives. As the saying goes, even ants treasure their lives. Yet even if good men and good women gave their bodies and lives throughout countless kalpas for the sake of attaining awakening, the resulting virtue and blessings would not equal those gained from accepting and practicing a four-line verse from this sutra. Here, the Buddha tells us that even if we are willing to give up our bodies and lives for the Dharma, if we do not understand the signless principle of the Buddhadharmā, our deluded minds and thoughts will be drawn along by conditions and continue revolving without end; awakening will remain far away. If one believes in and accepts this sutra, one can awaken in a single thought from the allure and delusion of all worldly appearances, immediately realizing their true nature and attaining Buddhahood. The Buddha uses this point to highlight the crucial role of prajna wisdom for practitioners.

第十四品 离相寂灭分

Chapter 14 Freedom from Signs and the Realization of Quiescence

第十五品 持经功德分

Chapter 15 The Merit of Upholding the Sutra

第十六品 能净业障分

Chapter 16 Purifying Karmic Obstacles

尔时，须菩提闻说是经，深解义趣，涕泪悲泣，而白佛言：“希有，世尊！佛说如是甚深经典，我从昔来所得慧眼，未曾得闻如是之经。世尊！若复有人得闻是经，信心清净，则生实相，当知是人，成就第一希有功德。世尊！是实相者，即是非相，是故如来说名实相。世尊！我今得闻如是经典，信解受持不足为难，若当来世，后五百岁，其有众生，得闻是经，信解受持，是人则为第一希有。”

At that time, upon hearing this sutra, Subhuti deeply understood its meaning and intent. With tears streaming down his face, he addressed the Buddha: “How rare, World-Honored One! The Buddha has taught such a profound sutra. Since I attained the wisdom eye, I have never heard such a sutra. World-Honored One, if someone hears this sutra and gives rise to pure faith, ultimate reality will arise. One should know that this person has attained the foremost and rarest merit. World-Honored One, what is called true reality is not an appearance; therefore, the Tathagata calls it true reality. World-Honored One, now that I have heard such a sutra, it is not difficult for me to believe, understand, accept, and practice it. Yet if, in the final five hundred years of a future age, sentient beings hear this sutra and believe, understand, accept, and practice it, they will be foremost and rare.”

何以故？此人无我相、人相、众生相、寿者相。所以者何？我相即是非相、人相、众生相、寿者相，即是非相。何以故？离一切诸相，则名诸佛。”佛告须菩提：“如是！如是！若复有人得闻是经，不惊、不怖、不畏，当知是人甚为希有。何以故？须菩提！如来说第一波罗蜜，非第一波罗蜜，是名第一波罗蜜。须菩提！忍辱波罗蜜，如来说非忍辱波罗蜜，是名忍辱波罗蜜。何以故？须菩提！如我昔为歌利王割截身体，我于尔时，无我相、无人相、无众生相、无寿者相。何以故？

Why is this so? It is because such a person has no signs of a self, a person, a sentient being, or a lifespan. Why? The sign of a self is, in fact, not the sign one believes it to be; the signs of a person, a sentient being, or a lifespan are, in fact, not the signs one believes them to be. Why is this? When one is free from all signs, one is called a Buddha.” The Buddha told Subhuti, “So it is! So it is! If someone hears this sutra and is neither startled, frightened, nor afraid, one should know that this person is extremely rare. Why? Subhuti, what the Tathagata calls the foremost paramita is not the foremost paramita; it is merely called the foremost paramita. Subhuti, the perfection of patience spoken of by the Tathagata is not the perfection of patience; it is merely called the perfection of patience. Why? Subhuti, when King Kali dismembered my body in a past life, I had no sign of a self, a person, a sentient being, or a lifespan. Why is this?”

我于往昔节节支解时，若有我相、人相、众生相、寿者相，应生嗔恨。须菩提！又念过去于五百世作忍辱仙人，于尔所世，无我相、无人相、无众生相、无寿者相。是故须菩提！菩萨应离一切相，发阿耨多罗三藐三菩提心，不应住色生心，不应住声香味触法生心，应生无所住心。若心有住，即为非住。是故佛说：‘菩萨心不应住色布施。’须菩提！菩萨为利益一切众生，应如是布施。

如来说：一切诸相，即是非相。又说：一切众生，即非众生。须菩提！如来是真语者、实语者、如语者、不诳语者、不异语者。须菩提！如来所得法，此法无实无虚。须菩提，若菩萨心住于法而行布施，如人入暗，即无所见。若菩萨心不住法而行布施，如人有目，日光明照，见种种色。须菩提！当来之世，若有善男子、善女人，能于此经受持读诵，则为如来以佛智慧，悉知是人，悉见是人，皆得成就无量无边功德。”

“When my body was dismembered joint by joint in the past, had I held the sign of a self, a person, a sentient being, or a lifespan, I would have given rise to anger. Subhuti, I also recall that for five hundred past lifetimes I was a sage who practiced patience. Throughout those lifetimes, I had no sign of a self, a person, a sentient being, or a lifespan. Therefore, Subhuti, a bodhisattva should be free from all signs when generating the aspiration for Anuttara samyak-sambodhi. The mind should not abide in forms, nor should it abide in sounds, smells, tastes, tangible objects, or mental objects. Should the mind abide nowhere, the true nature shall arise. If the mind abides anywhere, it does not truly abide. Therefore, the Buddha says, ‘A bodhisattva should practice giving without attachment to forms.’ Subhuti, a bodhisattva should practice giving in this way for the benefit of all sentient beings.

The Tathagata says, ‘All appearances are not what they appear to be or are believed to be,’ and also says, ‘All sentient beings are not sentient beings.’ Subhuti, the Tathagata speaks

what is true, what is real, and what is thus; he does not deceive and does not speak otherwise. Subhuti, the Dharma attained by the Tathagata is neither real nor unreal. Subhuti, if a bodhisattva practices giving while the mind abides in dharmas, it is like entering darkness and seeing nothing. If a bodhisattva practices giving while the mind abides nowhere, it is like a person with eyes seeing all kinds of forms in bright sunlight. Subhuti, in a future age, if good men and good women are able to accept and practice this sutra, read it, and recite it, the Tathagata, through Buddha-wisdom, will know and see them all. They will all attain immeasurable and boundless merit.”

“须菩提！若有善男子、善女人，初日分以恒河沙等身布施，中日分复以恒河沙等身布施，后日分亦以恒河沙等身布施，如是无量百千万亿劫以身布施；若复有人，闻此经典，信心不逆，其福胜彼，何况书写、受持、读诵、为人解说。须菩提！以要言之，是经有不可思议、不可称量、无边功德。如来为发大乘者说，为发最上乘者说。若有人能受持读诵，广为人说，如来悉知是人，悉见是人，皆得成就不可量、不可称、无有边、不可思议功德。如是人等，即为荷担如来阿耨多罗三藐三菩提。

“Subhuti, suppose a good man or good woman gave bodies as numerous as the sands of the Ganges River in the morning, again gave bodies as numerous as the sands of the Ganges at midday, and likewise did so in the evening, continuing to give their bodies for countless hundreds of thousands of millions of eons. If another person heard this sutra and accepted it in faith without opposition, that person’s virtue and blessings would surpass the former’s. How much more would this be true for one who writes it, accepts and practices it, reads and recites it, and explains it to others! Subhuti, in brief, this sutra has inconceivable, immeasurable, and boundless merit. The Tathagata teaches it for those who have generated the aspiration for the Mahayana and for those who have generated the aspiration for the Supreme Vehicle. If someone can accept and practice, read, and recite it and explain it widely to others, the Tathagata knows and sees that person completely. Such people will attain immeasurable, incalculable, boundless, and inconceivable merit. They bear the Tathagata’s Anuttara samyak-sambodhi.”

何以故？须菩提！若乐小法者，著我见、人见、众生见、寿者见，则于此经，不能听受读诵、为人解说。须菩提！在在处处，若有此经，一切世间、天、人、阿修罗，所应供养；当知此处则为是塔，皆应恭敬，作礼围绕，以诸华香而散其处。”

“Why is this so? Subhuti, those who delight in lesser teachings are attached to the views of a self, a person, a sentient being, and a lifespan. They therefore cannot hear, accept, read, or recite this sutra or explain it to others. Subhuti, wherever this sutra is present, all beings in the world—including devas, humans, and asuras—should make offerings to it. One should

know that this place is a stupa. All should respectfully bow, circumambulate it, and scatter flowers and incense there.”

“复次，须菩提！若善男子、善女人，受持读诵此经，若为人轻贱，是人先世罪业，应堕恶道，以今世人轻贱故，先世罪业则为消灭，当得阿耨多罗三藐三菩提。”

“Furthermore, Subhuti, if good men or good women who accept and practice, read, and recite this sutra are despised by others, the karmic offenses committed in their past lives that should have caused them to fall into the evil realms will be extinguished through the contempt they suffer in this life, and they will attain Anuttara samyak-sambodhi.”

“须菩提！我念过去无量阿僧祇劫，于燃灯佛前，得值八百四千万亿那由他诸佛，悉皆供养承事，无空过者，若复有人，于后末世，能受持读诵此经，所得功德，于我所供养诸佛功德，百分不及一，千万亿分、乃至算数譬喻所不能及。须菩提！若善男子、善女人，于后末世，有受持读诵此经，所得功德，我若具说者，或有人闻，心即狂乱，狐疑不信。须菩提！当知是经义不可思议，果报亦不可思议。”

“Subhuti, I recall that, throughout immeasurable incalculable eons before Dipankara Buddha, I encountered eight hundred forty thousand million billion nayutas of Buddhas, made offerings to and served them all, and never let an encounter pass in vain. If, in the final age, someone can accept and practice, read, and recite this sutra, the merit they attain will be such that the merit from my offerings to all those Buddhas does not equal one hundredth of it, one quadrillionth of it, or any fraction expressible through calculation or analogy. Subhuti, if I fully explained the merit attained by good men and good women who accept and practice, read, and recite this sutra in the final age, some who heard it might become confused, doubtful, and disbelieving. Subhuti, you should know that the meaning of this sutra is inconceivable and that its rewards are also inconceivable.”

这三品的大意是，当时须菩提听佛说到这里，终于深切地领会了佛说的道理，不禁喜极而泣，对佛陀说：“世上稀有的世尊，您说出这样深奥的经典，我从过去一直苦苦修行，纵能有辨识一切真妄的慧眼，但却从未闻听过如此这样的经典。

The main point of these three chapters is that, after hearing the Buddha's teaching up to this point, Subhuti finally understood it deeply. Overcome with joy, he wept and said to the Buddha, “World-Honored One, you are truly rare in this world. You have taught such a profound sutra. Although I have long practiced diligently and attained the wisdom eye capable of discerning truth from falsity, I have never heard a sutra like this.”

世尊，如果有人能有幸听到这部经，对此言说深信不疑，信心清净，即能不被生灭的诸相迷惑，宇宙万法的实相即会在他那儿显露出来。如果是这样，这个人就成就了世上第一稀有的功德。

“World-Honored One, if people are fortunate enough to hear this sutra and have complete and pure faith in its words, they will no longer be deluded by phenomena that arise and cease, and the ultimate reality of all dharmas in the universe will reveal itself to them. If so, such people will have attained the foremost and rarest merit in the world.”

世尊，我在此说“实相”，并非是说宇宙万法真有一个真实不变的相状，只是假名。众生如不被假相迷惑，把这种开悟的状态称为见到“实相”。

“World-Honored One, when I speak here of ‘ultimate reality,’ I do not mean that all phenomena in the universe possess a real and unchanging appearance. ‘Ultimate reality’ is only a provisional name. When sentient beings are no longer deluded by illusory appearances, this awakened state is called ‘seeing ultimate reality.’”

世尊，我现在闻听到这部经典，深信理解并行持，并不困难，但当未来佛说的末法时期最后五百年，如果有众生闻听到这部经能信解受持，此人就太难得了，人中稀有啊！我为什么这么说呢？因为此人无我相、无人相、无众生相、无寿者相，众生执着的我相、人相、众生相、寿者相都虚妄不实。可以这样说，离一切相即可称为佛。”

“World-Honored One, now that I have heard this sutra, it is not difficult for me to believe, understand, accept, and practice it. Yet if, in the final five hundred years of the Dharma-ending Age, sentient beings hear this sutra and are able to believe, understand, accept, and practice it, they will be extremely rare among people. Why do I say this? It is because they will have no sign of a self, a person, a sentient being, or a lifespan. The signs of a self, a person, a sentient being, or a lifespan to which sentient beings cling are all illusory and unreal. It may be said that one who is free from all attachments is called a Buddha.”

在此，须菩提由衷赞叹，在未来佛灭度后如果有人能不被自我、他人、众生、寿者的种种相迷惑，而对此经信受奉行，这样的人太稀有难得了。确实如此，今天大部分人修学佛法，发心求取无上正等正觉，却无法安住在空性正见上行持，所求、所得心强烈，对自我、他人、众生计较、执着、取舍。虽发心向大，却行持上是乐

小法者，只希望片刻的清静满足，或求世间福利、长生不老、种种神变等等。如果有人能知一切法无生，谈不上去灭、去否定，故能在相而离相，即称为佛。

Here, Subhuti offers heartfelt praise: after the Buddha's parinirvana, anyone who is not deluded by the various signs of a self, another person, a sentient being, or a lifespan and who faithfully accepts and reverently practices this sutra will be exceedingly rare. This is indeed so. Most people today study and practice the Buddhadharma and generate the aspiration for Unsurpassed Right and Universal Awareness, yet they cannot abide in the right view of emptiness as they practice. Their desire to seek and attain is intense, and they constantly calculate, cling, and discriminate between themselves, others, and sentient beings. Although their aspiration is directed toward the Great Vehicle, in practice they delight in lesser teachings, seeking only momentary peace and satisfaction, worldly benefits, immortality, or various miraculous transformations. If people know that all dharmas are unborn, there is nothing to extinguish or negate. They can thus abide among forms while remaining unattached to them; such people are called Buddhas.

佛肯定地告诉须菩提：“就是这样。如果还有人在闻听到这样的言辞后，不惊讶、不恐怖，不觉得高深难懂，这样的人非常难得稀有。须菩提，如来说这是最好的，能破除一切执着，令众生从轮回的此岸到解脱彼岸的法门。当然也并非实有这样一个最好的法，只是交流的方便，这样称呼罢了。”

The Buddha affirmed to Subhuti, “Exactly so. If, after hearing such words, people are neither startled nor frightened and do not consider them too profound or difficult to practice, they are extremely rare. Subhuti, the Tathagata calls this the foremost Dharma door, capable of breaking all attachments and carrying sentient beings from this shore of samsara to the other shore of liberation. Of course, no such foremost Dharma truly exists; it is merely called this as a convenient means of communication.”

以上的对话首先是须菩提谈自己的感悟，他认为如果有人能闻听到佛这样说，可以见性成佛。须菩提是佛的十大弟子之一，有“解空第一”的称号，是已离欲的大阿罗汉，即已不被身心内外的一切欲望、境界转，人空、法空的道理相信他已听闻过，但在此处，他能喜极而泣，是听到佛以这个角度谈空性，他从未听闻过。

因为须菩提是代刚发心的善男子、善女人提问，他认为佛在当时这样讲解，能很深地契入闻法弟子们的心性，使他们闻法大悟。但时过境迁，今天我们闻听到佛这样的说法，一方面由于文字表述是古文，不易看懂，另一方面由于没有定的基础，故完全明白佛的开示会有困难。在此处，须菩提又一次慈悲地提到佛灭后五百年的

众生。关于这个后五百年的时间是指哪个时间段，在佛教史上有争议。我个人将它理解为末法时期的最后五百年，甚至觉得就是在说我们。也有人说它是指佛灭度后的五百年中，但不管怎样都是在佛灭度后的事。

In the preceding dialogue, Subhuti first describes his own realization. He believes that people who hear the Buddha teach in this way can see their true nature and realize Buddhahood. Subhuti is one of the Buddha's ten principal disciples and is known as "foremost in understanding emptiness." He is a great arhat who has relinquished desire and is no longer swayed by any desires or conditions within or outside body and mind. He had presumably heard the principles of the emptiness of selves and dharmas, yet he wept with joy here because he had never heard emptiness explained from this perspective.

Speaking on behalf of good men and good women who have just generated the aspiration, Subhuti believes that the Buddha's explanation could penetrate deeply into the nature of his disciples' minds and bring about great awakening upon hearing the Dharma. Today, however, the circumstances have changed. The ancient language makes the teaching difficult to understand, and without a foundation in meditative concentration, fully comprehending the Buddha's teaching is difficult. Here, Subhuti again compassionately mentions sentient beings in the final five hundred years after the Buddha's parinirvana. Buddhist history contains differing views about the period to which these final five hundred years refer. I understand it as the final five hundred years of the Dharma-ending age and even feel that it refers to us. Others say it means the five hundred years immediately after the Buddha's parinirvana. In either case, it refers to a period after the Buddha's passing.

为何须菩提这样说呢？因为在须菩提看来，佛住世时即使大家听不懂空性之理，生不起信心或对佛说的有疑惑，也可以马上去问佛，佛即可对机施教，令大家释疑。但在佛灭后后五百年，到了末法时期，佛陀离开已经很久了，众生仅仅看到这些言说章句，如果心有迷茫疑惑，他们可能找不到解决疑问的老师。所以，须菩提一再为末法时代的众生担心，也是一片菩萨心肠，并希望佛陀的教法能够永远利益众生。

Why does Subhuti say this? In his view, while the Buddha was present in the world, even if people did not understand the principle of emptiness, could not generate faith, or had doubts about his words, they could immediately ask the Buddha. The Buddha could then teach in a way suited to their capacities and resolve their doubts. Yet in the final five hundred years, during the Dharma-ending age, the Buddha would have been gone for a long time. Sentient beings would see only these words and passages, and if confusion or doubt arose, they might be unable to find a teacher who could resolve it. Subhuti's repeated concern for sentient beings in the Dharma-ending age thus reflects a bodhisattva's

compassionate heart and his hope that the Buddha's teachings will benefit sentient beings forever.

在此须菩提说：“佛灭后五百年，如果有人信解受持本经，第一稀有。”佛补充说：“还有人在闻听到此经后，能不惊讶、不恐怖、不觉得高深难行，这样的人非常稀有。”听到这，也许在此听法的大家心想，现在我们很多人闻听到《金刚经》，也没见有人惊讶、恐怖，原因是没有几个人真的听懂，也没有人真的信受奉行，所以大家都是不惊、不怖、不畏的状态。

Here Subhuti says, “In the final five hundred years after the Buddha's parinirvana, anyone who believes, understands, accepts, and practices this sutra will be foremost and rare.” The Buddha adds, “If people hear this sutra and are neither startled nor frightened and do not regard it as too profound or difficult to practice, they will be extremely rare.” Hearing this, many of us may think that plenty of people today hear the *Diamond Sutra* without appearing startled or frightened. The reason is that few truly understand it and few faithfully accept and reverently practice it. Thus, everyone seems neither startled, frightened, nor afraid.

如果真听懂佛说，离一切相，从迷梦中醒来，就像一个人从噩梦中苏醒，会惊出一身冷汗。想到自己曾执着于此时空的名、利、情、欲之中，孜孜不倦地追求、较真其得失，随名、利、情展现自我，寻求自我的价值，孜孜不倦地追求名、利、情的成功。用人类三维角度的眼、耳、鼻、舌、身、意狭隘地认知、观看这个世界，却渴求生命的永恒与圆满。自己在这个世界种种无法确立、无法看清楚の色相中流连忘返，辗转投胎，因贪、嗔、痴、慢、疑，甚至造下三恶道的业，所做的这一切，只是因为沒有佛圆满的認知和智慧。

If we truly understand the Buddha's teaching, become free from all attachments, and awaken from the deluded dream, it is like awakening from a nightmare in a cold sweat. We realize that we have clung to fame, profit, affection, and desire in this time and space, tirelessly pursuing them, taking gains and losses seriously, displaying and seeking the value of the self through them. Using the eyes, ears, nose, tongue, body, and mind of a limited three-dimensional human perspective to perceive this world, we nevertheless yearn for life to be eternal and perfect. Entranced by the world's forms, which we can neither establish nor see clearly, we undergo repeated rebirth. Driven by greed, hatred, delusion, pride, and doubt, we may even create karma leading to the three lower realms. We do all this only because we lack the Buddha's perfect cognition and wisdom.

当我们真的听懂佛的圆觉境界、圆满觉悟的智慧，一念醒来，想到自己差点可能会堕落在三恶道，想到此闪失，脊背发凉，头上冷汗直冒；不小心困在人道的大菩萨闻佛说法觉醒后，会被自己的无明吓了一跳；还有一些声闻乘的弟子，他们长久地追随佛陀听法，耳闻心记，精进持戒修行，忽闻诸法皆空，所有文字、言说章句皆是假名，离相即佛，如不能言下顿悟，即会心生惊怖。所以佛说：“如有人在闻听此经的言说章句后，能不惊、不怖、不畏，甚为稀有”，佛说的甚为稀有指的是离所有相的大菩萨，不是根本还未听闻的众生。

When we truly understand the Buddha's state of full awareness and the perfect wisdom of awakening, we awaken in a single thought. Realizing that we nearly fell into the three lower realms may send a chill down the spine and bring cold sweat to the brow. A great bodhisattva inadvertently trapped in the human realm may awaken upon hearing the Buddha teach and be startled by their own ignorance. Some disciples of the Sravaka Vehicle have long followed the Buddha, listening attentively and diligently observing the precepts. If they suddenly hear that all dharmas are empty, that all words and verbal formulations are provisional names, and that to be free from attachments is to be a Buddha, they may become frightened unless they awaken immediately upon hearing these words. Thus, the Buddha says, "Anyone who hears the words and passages of this sutra and is neither startled, frightened, nor afraid is extremely rare." "Extremely rare" refers to great bodhisattvas who are free from all attachments, not to sentient beings who have not understood the teaching.

如来接着说：“须菩提，如来说第一波罗蜜，非第一波罗蜜，是名第一波罗蜜。忍辱波罗蜜，非忍辱波罗蜜，是名忍辱波罗蜜。”如来这样说，仍然是怕弟子们着法相。如来称自己前面说的诸相虚妄之理，如众生能了悟是从轮回中解脱的最好方法，在所有解脱的方法中排在第一位。但弟子们不要认为真有这样的法可得到，要了悟这个智慧后马上能放下，破除自己的执着，安住在如来知见中才是正确的。所以“第一波罗蜜”并非真有一个第一的波罗蜜，只是为了与大家交流的方便。这么说，“即名第一波罗蜜”。佛接着又用大菩萨们常修的“六波罗蜜”来做说明。

The Tathagata then says, "Subhuti, what the Tathagata calls the foremost paramita is not the foremost paramita; it is merely called the foremost paramita. The perfection of patience is not the perfection of patience; it is merely called the perfection of patience." The Buddha says this because he still fears that his disciples will cling to the concepts of dharmas. The Tathagata explains that realizing the previous principle that all phenomena are illusory and unreal is the best method for attaining liberation from samsara. It ranks foremost among all methods of liberation. Yet disciples should not think that such a Dharma truly exists and can

be attained. After realizing this wisdom, they must immediately let it go, break their attachments, and abide in the Tathagata's view. Thus, the "foremost paramita" is not an actual paramita that ranks first; it is merely called this as a convenient means of communication. The Buddha then uses the Six Paramitas commonly practiced by great bodhisattvas to explain further.

在菩萨道中，大乘菩萨修行的“六波罗蜜多”，又称“六度”，即布施、持戒、忍辱、精进、禅定、般若。每一度的本意是行者通过修行能了悟人空、法空。比如，修忍辱波罗蜜多时，假如你身边发生了一件事，使你感觉自己的自尊心、面子很受到伤害，一般凡夫众生会因此心生懊恼，甚至嗔恨、报复，但大乘菩萨会安住在一切毕竟空的正知见中，默默转化，这就叫忍辱行。在修行初期，行者虽知一切皆虚妄，但身心觉受依然非常强烈，但能坚守佛的正知见，不抱怨、不起嗔恨，不被身心内外境转，故称忍辱波罗蜜。即指能通过忍辱行来认证诸相的虚妄，解脱身心的束缚，解脱轮回。

On the bodhisattva path, Mahayana bodhisattvas practice the six paramitas, also called the six perfections: giving, observing the precepts, patience, diligence, meditative concentration, and prajna wisdom. The original purpose of each is to enable practitioners to realize the emptiness of self and phenomena. For example, while practicing the perfection of patience, something may happen that wounds your self-respect or causes you to lose face. Ordinary beings become upset and may even grow angry or retaliate, but a Mahayana bodhisattva abides in the right view that all is ultimately empty and quietly transforms the reaction. This is the practice of patience. Early in their practice, although practitioners know that everything is illusory, their feelings and sensations remain intense. Yet they uphold the Buddha's right view, neither complaining nor becoming angry, and are not swayed by external or internal conditions. This is called the perfection of patience: through the practice of patience, they realize the illusory nature of all phenomena, free body and mind from bondage, and attain liberation from samsara.

随行者功德逐渐圆满，这种忍辱也就不叫忍辱了。因为在佛法的根本智慧中，行者与他人以及所忍的事，在本质上只是因缘聚合呈现出的一个假相，并无实质的含义。如行者给他们下个定论，或对、或错，纠结不清，即会因此困在入道，困在万事万物的假相中不能解脱。

As practitioners' merit gradually becomes complete, this patience is no longer called patience. In the fundamental wisdom of the Buddhadharma, practitioners, other people, and the matters they endure are essentially only illusory appearances manifested through the

convergence of causes and conditions; they have no substantial meaning. If practitioners judge them as right or wrong and remain caught up in them, they will be trapped in the human realm, unable to free themselves from the illusory appearances of all things.

佛说这个“忍辱波罗蜜，非忍辱波罗蜜，是名忍辱波罗蜜”，即告诉弟子们，在修行六度时，要具备这样的正知见。佛虽然为弟子们设立了这个法门，弟子们似乎在修忍辱行，但在如来圆满的境界中，污辱并不存在，是弟子们有我相、他相时，才有污辱、才有忍。弟子们也不能着法相，认为通过修忍辱可获得功德，以这种有所求的心来忍。真正的功德是你能通过这个行为，令心安住在真空境界，不被境转了，心中觉得没有什么东西不可忍的，此时你即从诸相中解脱出来，同时也会了知诸相的虚妄。所以佛说，“忍辱波罗蜜”只是一个名称，本质实无其事。

By saying, “The perfection of patience is not the perfection of patience; it is merely called the perfection of patience,” the Buddha tells his disciples to maintain this right view while practicing the six paramitas. Although the Buddha established this Dharma door for them and they appear to practice patience, in the Tathagata’s perfect state, insult does not exist. Insult and the need to endure it arise only when disciples hold signs of self and other. Nor should they cling to signs of dharmas, believing they can gain merit through the practice of patience and enduring with a mind that seeks attainment. True merit lies in using this practice to let the mind abide in true emptiness, remain unswayed by conditions, and feel that there is nothing that cannot be endured. At that point, practitioners are free from all attachments and understand that all phenomena are illusory and unreal. Thus, the Buddha says that “the perfection of patience” is only a name; in essence, no such thing exists.

佛在这句话的下文，为我们举了一个他在过去世的一个修行故事。

Following this statement, the Buddha tells a story from one of his past lives.

曾经有一世，佛在山林僻静处一个人修行。有位国王叫歌利王，有一天他带领他的妃嫔、随从在山林中打猎取乐，有几位妃嫔发现了在树下静坐的佛陀，心生恭敬，便围绕在佛陀四周赞叹、礼敬、请法。妃嫔们对佛的态度使歌利王心中生起了嫉妒和怨恨，听到佛在修忍辱行，他竟拔出佩剑，当着妃嫔们的面，依次将这位修行人的双手、双脚、耳鼻等砍了下来。他看到修行人如如不动、沉静的面容，边砍边说：“我不相信这样你还不动心，不起嗔恨。”当时还在修忍辱行，未圆满的佛陀对他说：“我如果真的对你未生起一念嗔恨，那让肢解的身体恢复如初。”话说完，身体便完全恢复。

In one past life, the Buddha practiced alone in a secluded forest. One day, King Kali entered the forest with his consorts and attendants to hunt for pleasure. Several consorts saw the Buddha sitting in meditation beneath a tree. Feeling reverence, they gathered around him to praise him, pay homage, and request the Dharma. Their attitude aroused jealousy and resentment in King Kali. Hearing that the Buddha was practicing patience, the king drew his sword and, before the consorts, cut off the practitioner's hands, feet, ears, nose, and other parts one after another. Seeing the practitioner's calm face, unmoved in suchness, he continued cutting him while saying, "I do not believe you can remain unmoved and refrain from anger after this." The Buddha, who was then still practicing patience and had not perfected it, told him, "If I truly have not given rise to a single thought of anger toward you, may my dismembered body be restored." As soon as he finished speaking, his body was completely restored.

这是佛在过去无量劫前修忍辱行的一个故事，这个故事佛经多处有记载。在《贤愚经》中提到故事最后，歌利王受佛感化，至诚忏悔。当时还是仙人的佛说：“汝以女色，刀截我形，吾忍如地，我后成佛，先以慧刀，断汝三毒。”有经典记载，后来世尊成佛，第一个度的就是歌利王，也就是憍陈如尊者。

This story of the Buddha's practice of patience countless eons ago is recorded in many sutras. The *Sutra of the Wise and the Foolish* says that King Kali was eventually moved by the Buddha and repented sincerely. The Buddha, who was then still a sage, said, "Because of your desire for women, you cut apart my body with a knife. I endure like the earth. After I attain Buddhahood, I will first cut through your three poisons with the sword of wisdom." Some sutras record that after the World-Honored One realized Buddhahood, the first person he guided to liberation was King Kali, who became Venerable Kaundinya.

佛陀还说：“在过去生，曾有五百世修忍辱行，做忍辱仙人。在那个时候，都坚守着无我、无人、无众生、无寿者相的正知见，才圆满忍辱波罗蜜的修行。”

The Buddha also said, "In past lives, I practiced patience for five hundred lifetimes as a sage of patience. Throughout those lifetimes, I steadfastly maintained the right view of being free from signs of a self, a person, a sentient being, or a lifespan. Only in this way did I perfect the practice of patience."

听闻到佛说的这个故事，我们有什么感触呢？有几位朋友看了这个故事说，佛有神通，修忍辱行被歌利王肢解都能复活，那个境界不是凡夫的境界，我们做不到，是否忍辱行就圆满不了呢？不是这样的，佛在此举例并非是告诉大家你要准备忍受极端的苦行，是告诉你，只要你无相忍辱即可成就。

What reflections might arise when we hear this story? Several friends have said, “The Buddha possessed supernormal powers and could restore his body after King Kali dismembered him while he practiced patience. That state is beyond ordinary beings. Since we cannot do this, does it mean we cannot perfect the practice of patience?” That is not the case. The Buddha gives this example not to tell us to prepare to endure extreme ascetic hardship, but to show that we can attain accomplishment by practicing patience while free from attachments.

平时大家也修忍辱波罗蜜，但修得气呼呼的，满心的不平、嗔恨，满心的委屈，满心的对众生的失望，甚至绝望。其实，只是大家还住在自我的觉受中，还在意他人是非的相，故出现了忍辱相，大家也就不叫修忍辱波罗蜜了，只是在承受污辱，因为你并未按佛的正知见来修行。这样的结果是除了有一天你忍无可忍，不会有其他结果。而佛在做忍辱仙人时，有五百世的时间身心如如不动，不被身心内外一切境转，无人、无我、无众生，不见生灭，这才是真正的“忍辱波罗蜜”。

We ordinarily practice the perfection of patience, yet often do so while seething, our hearts full of resentment, anger, grievance, disappointment in sentient beings, or even despair. In truth, we still abide in our own feelings and sensations and remain concerned with who is right and who is wrong. Thus, a sign of enduring insult arises. This can no longer be called the perfection of patience; we are merely enduring insults because we have not practiced according to the Buddha's right view. The only eventual result is that one day we can endure no more. When the Buddha was a sage of patience, however, his body and mind remained unmoved in suchness for five hundred lifetimes, unswayed by any internal or external condition. There was no self, no person, no sentient being, and he saw no arising or ceasing. This is the true perfection of patience.

我们也可以从另一个角度看佛的这个故事。如果我们在人道的时空中，不能了悟性空之理，着种种相、被种种境转，那么自我的贪嗔痴慢疑、名利情、众生的种种欲望就像歌利王和他手中的利剑，每个人迟早会被肢解得体无完肤、支离破碎。我们被困在三界六道的幻境中，从未解脱过，无路可走，也无路可退，就这么不知不觉地像旋转的陀螺那样轮回着。而佛的般若智慧，可以令我们在所有相的幻境中停下脚步，重新看清身心内外一切相的虚妄不实。此时，我们圆满的自性如来显现，不增不减、不垢不净，久远劫的轮回也并不能损耗它半分，就像忍辱仙人马上能恢复原貌的身体，歌利王并不能真的伤害到他，三界六道的幻境也不能染着、伤害我们本有的圆满的真空自性。

We can also interpret this story from another perspective. If, in the time and space of the human realm, we cannot realize the principle of emptiness, cling to various signs, and are swayed by various conditions, then our greed, hatred, delusion, pride, and doubt, our pursuit of fame, profit, and affection, and sentient beings' many desires are like King Kali and his sharp sword. Sooner or later, each of us will be cut apart and shattered. Trapped in the illusions of the Three Realms and Six Paths, we have never attained liberation. With no way forward or back, we unknowingly revolve in samsara like a spinning top.

The Buddha's prajna wisdom enables us to stop amid the illusions of all phenomena and see anew the illusory and unreal nature of every sign within and outside body and mind. At that moment, the Tathagata of our perfect inherent nature manifests, neither increasing nor decreasing, neither defiled nor pure. Even samsara throughout distant eons cannot diminish it in the slightest. Just as the sage of patience could immediately restore his original body, King Kali could not truly harm him. Likewise, the illusions of the Three Realms and Six Paths cannot defile or harm our inherently perfect nature of true emptiness.

这个故事，虽然佛在经中只一句话略略带过，但我们现在能闻听到佛的智慧，都是佛在久远劫中历经难行能行的苦行才获得的宝藏，而他无私地、并善巧方便地传授给了我们。我们每一位闻听到佛陀正知见的人，都已在接受佛的大布施。没有佛的指航，我们在生命回归的路上会迷路，我们会着所有的相，被层层叠叠的境界迷惑。

Although the Buddha mentions this story in only one brief sentence in the sutra, the wisdom we hear today is a treasure he attained only through difficult practices performed throughout distant eons. He then selflessly transmits it to us through skillful means. Everyone who hears the Buddha's right view is already receiving his great gift of Dharma. Without the Buddha's guidance, we would lose our way on the path of returning to the source of life, clinging to every sign and becoming deluded by layer upon layer of conditions.

从另一个角度，我们也看到佛陀用五百世来专门修忍辱波罗蜜，并且曾忍受了极端的苦行，而我们有时只忍受了生活中的一点点磨难就会伤心、失望、冷漠，对众生、对佛法失去信心，退失道心。所以立志成道的人，看到这个故事应该反省一下。

From another perspective, we see that the Buddha devoted five hundred lifetimes specifically to practicing the perfection of patience and endured extreme hardship. Yet sometimes, after enduring only a small difficulty in life, we become sad, disappointed, or indifferent, lose faith in sentient beings and the Buddhadharma, and abandon our aspiration. Those determined to attain awakening should therefore reflect upon this story.

当然，佛在此谈到他过去世的修行故事，并非在此夸赞自己，想对弟子们说，看我当年多厉害，或借此显示自己经历过无量苦行才获得今日成就，现在无私地传授给你们，你们应当感恩。如果佛有这样的一念，佛就又着了“我、人、众生、寿者相”，也就不名为佛了。佛这样举例的目的只是告诉弟子，我也是通过这样的见地修行成就的，让弟子们看到活生生的例子、榜样，坚定修行的信心。

Of course, when the Buddha speaks of his practice in past lives, he is not praising himself or telling his disciples, “Look how remarkable I was.” Nor is he displaying the immeasurable hardships he endured to attain his present accomplishment and suggesting that, because he now transmits it selflessly, they should be grateful. If the Buddha had even one such thought, he would again be attached to the signs of a self, a person, a sentient being, or a lifespan and would no longer be called a Buddha. He gives this example only to tell his disciples that he too attained accomplishment by practicing with this view. By giving them a vivid example and model, he strengthens their confidence in practice.

佛接着说：“所以须菩提，菩萨应离一切相，发无上正等正觉之心，不应住色、声、香、味、触、法生心，应无所住生心。若心有住，即为非住。”

The Buddha then said, “Therefore, Subhuti, a bodhisattva should be free from all appearances when generating the aspiration for Unsurpassed Right and Universal Awareness. The mind should not abide in forms, sounds, smells, tastes, tangible objects, or mental objects. Should the mind abide nowhere, the true nature shall arise. If the mind abides anywhere, it does not truly abide.”

这几句话是什么意思呢？《金刚经》开始的因缘是须菩提问佛：“善男子、善女人，发出求无上正等正觉的菩提心时，应怎样安住，降伏烦恼妄念？”所以，此处佛又回到了这个问题的答案上。佛说，众生应离一切相，发求无上正等正觉之心，才能在求法的路上令心安住，没有烦恼。如果众生执着六根六尘之境界，然后发心求取无上正等正觉，想回归如来真空境界，这是不可能的。

只要着相，烦恼、痛苦就会不断。所以众生一旦要发心求取无上正等正觉的果位，从那一刻起，就应离所有相，即在修证中如如不动，不被身心内外境转。在见地上始终保持“一切相虚妄不实”的正知见，无所求、无所得，这样发心才能回归如来真空。用这样的正知见发心，才会令心安住，降伏烦恼、妄念。如果发心要成就无上正等正觉的圆满觉悟，要成就佛果，但心却牵挂着这世界的种种相，种种人情世

故，有种种执取，较真得失，认为有法可得，这样发心就非正见，不是大菩萨应该身心安住的位置。而且诸相本质虚妄，即使心有所住，也是安住了虚妄的地基上，是无法见到实相，成就佛果的。

What do these words mean? At the beginning of the *Diamond Sutra*, Subhuti asks the Buddha, “When good men and good women generate bodhicitta, the aspiration for Unsurpassed Right and Universal Awareness, how should their minds abide, and how should they tame afflictions and illusory thoughts?” Here, the Buddha returns to that question. He says that sentient beings should be free from all signs when generating the aspiration for Unsurpassed Right and Universal Awareness; only then can their minds abide and remain free from afflictions while seeking the Dharma. If sentient beings cling to the six sense faculties and six sense objects while generating the aspiration for Unsurpassed Right and Universal Awareness and seeking to return to the Tathagata’s state of true emptiness, success is impossible.

As long as they cling to signs, afflictions and suffering will continue. Therefore, from the moment sentient beings generate the aspiration for Unsurpassed Right and Universal Awareness, they should be free from all signs: throughout cultivation and realization, they should remain unmoved in suchness and not be swayed by external or internal conditions. They should always maintain the right view that all signs are illusory and unreal, seeking nothing and attaining nothing. Only by generating the aspiration from this right view can they return to the Tathagata’s true emptiness, let the mind abide, and tame afflictions and deluded thoughts. If people aspire to attain Unsurpassed Right and Universal Awareness and the fruition of Buddhahood, yet remain preoccupied with the world’s various signs and social conventions, cling to things, take gains and losses seriously, and believe that a Dharma can be attained, their aspiration does not arise from right view. This is not where the body and mind of a great bodhisattva should abide. Moreover, because all phenomena are essentially illusory, a mind that abides anywhere rests on an illusory foundation and cannot see ultimate reality or realize Buddhahood.

佛又说：“因为以上的道理，所以我说过，菩萨的心不应住色布施。”佛在第四品中已谈过，菩萨应无所住行于布施才能圆成佛道。此处，佛重提“不住相布施”，原文中说“是故佛说”表示前面已谈到过。在大乘菩萨道中，布施是放在第一位的。在佛教史上，大菩萨们在累世的修行中为法、为利益众生，不惜布施自己的一切，甚至于头脑骨髓、身体性命。但在此处佛强调的重点是菩萨在修行布施时，一定要坚守佛的般若智慧。在布施中时时处处见空性，自我空、所施一切空、受者空、众生空。否则，所有的布施只会成为人间善业，菩萨的所行也会变成法、为利益众生的付

出和牺牲。佛在原文中是这样说的：“须菩提，菩萨为利益一切众生，应如是布施。如来说一切诸相即是非相，又说一切众生即非众生。”

The Buddha then says, “For this reason, I have said that a bodhisattva should not abide in forms when practicing giving.” In Chapter 4, the Buddha already explained that a bodhisattva must practice giving without attachment in order to perfect the path to Buddhahood. Here he returns to “practice giving without attachment”; the words “therefore, the Buddha says” indicate that he discussed it previously. Giving comes first on the Mahayana bodhisattva path. Throughout Buddhist history, great bodhisattvas have given everything for the Dharma and the benefit of sentient beings over successive lifetimes, even their heads, brains, marrow, bodies, and lives. Here, however, the Buddha emphasizes that bodhisattvas must steadfastly maintain prajna wisdom while practicing giving. At every moment, they should see the emptiness of giver, gift, recipient, and sentient beings. Otherwise, all giving becomes merely wholesome karma in the human realm, and a bodhisattva’s conduct becomes nothing more than effort and sacrifice for the Dharma and the benefit of sentient beings. In the original text, the Buddha says, “Subhuti, a bodhisattva should practice giving in this way for the benefit of all sentient beings. The Tathagata says that all appearances are not what they appear to be or are believed to be, and that all sentient beings are not sentient beings.”

佛为了加深弟子们的信任与记忆，让他们知道佛说的真实不虚，接着又苦口婆心地说：“如来是真语者、实语者、如语者、不诳语者、不异语者”。这等于是告诉仍在疑惑的众生，如来不会骗大家，你们不要疑惑。如来是真正能说出万法实相的人，万物本来面目的人，如来从不撒谎、欺骗别人，如来已到达生命实相的终点，所讲的法都会指引大家走向同一个地方，不会出现互相矛盾，令大家终点不同。

To deepen his disciples’ trust and help them remember that his words are true and not false, the Buddha patiently continues: “The Tathagata speaks what is true, what is real, and what is thus; he does not deceive and does not speak otherwise.” This amounts to telling sentient beings who still have doubts that the Tathagata will not deceive them, so they should not doubt. The Tathagata can truly reveal the ultimate reality of all dharmas and the original nature of all things. He never lies or deceives others. Having reached the ultimate reality of life, all the Dharma he teaches guides people toward the same destination; his teachings neither contradict one another nor lead people toward different ends.

接下来，佛说：“如来所得法，此法无实无虚。”在前面，大家几次听到佛与须菩提关于法的问答，比如第七品：“佛问须菩提，如来有所说法吗？”第十品：“如来昔在燃灯佛所，于法有所得不？”须菩提说：“如来昔在燃灯佛所，于法无所得。”通

过前面对法的讨论，我们应该知道，佛法是众生病中的良药，众生在迷失时没有佛的正知见无法转迷为悟，无法真正彻底从梦中醒来。在这个意义上，佛法是真实不虚的，是实实在在的，是众生需依止的。但当众生从梦中醒来，所修行的一切法门、解脱道等，与梦境一样，同样虚妄不实。但佛担心有些弟子听到“一切相虚妄”后，认为佛法即是虚妄不实的，即可以不必持戒修法。故在此处又谈到“如来所得法，此法无实无虚”既非真实，也不能否定，在众生迷时，它是依止，是解脱的航灯。

The Buddha then says, “The Dharma attained by the Tathagata is neither real nor unreal.” We have already heard several exchanges between the Buddha and Subhuti about the Dharma. In Chapter 7, for example, the Buddha asks, “Has the Tathagata taught any Dharma?” In Chapter 10, he asks, “When the Tathagata was with Dipankara Buddha in the past, did he attain any Dharma?” Subhuti replies, “When the Tathagata was with Dipankara Buddha in the past, he attained no Dharma.” From the preceding discussion, we should understand that the Buddhadharma is medicine for sentient beings’ illness. While deluded, without the Buddha’s right view, they cannot turn delusion into awakening or fully awaken from the dream. In this sense, the Buddhadharma is true and not false, real and substantial, and sentient beings must rely upon it. Yet when they awaken from the dream, every Dharma door and path of liberation they practiced is, like the dream, also illusory and unreal. The Buddha fears that some disciples, upon hearing that “all phenomena are illusory,” will think that the Buddhadharma is illusory and unreal and that they need not observe the precepts or practice. He therefore says again, “The Dharma attained by the Tathagata is neither real nor unreal.” It is not real, yet neither can it be negated. While sentient beings are deluded, it is their refuge and a beacon guiding them toward liberation.

接下来佛对布施做了一个比喻，原文是：“须菩提，菩萨心住于法而行布施，如人入暗，即无所见。菩萨心不住法而行布施，如人有目，日光明照，见种种色。”

The Buddha next gives an analogy for giving. The original text reads, “Subhuti, if a bodhisattva practices giving while the mind abides in dharmas, it is like a person entering darkness and seeing nothing. If a bodhisattva practices giving while the mind does not abide in dharmas, it is like a person with eyes seeing all kinds of forms in bright sunlight.”

确实，在菩萨道中，如果行者在布施中能够领悟并依照佛的般若正见做，比如施者空、所施一切空、受者空，在整个布施的行为中无所求、无所得，菩萨就可以逐渐从这个世界的万法中出离，从而看清万法的实相。这个过程，真的会像佛比喻的那样，用般若正见指导下的布施，像日光明照，能很快地破除菩萨心中的无明与黑

暗。如果抱着有所求，有所执着，有所得之心行布施，菩萨即使布施再多再久，仍会很久被困在无量黑暗之中，智慧之光无法显现，无法证入空性。

Indeed, on the bodhisattva path, if practitioners follow the Buddha's right view of prajna in giving—seeing the giver, everything given, and the recipient as empty, and seeking and attaining nothing throughout the act—they can gradually become free from the world's myriad phenomena and see their ultimate reality. As the Buddha's analogy suggests, giving guided by the right view of prajna is like bright sunlight and can quickly dispel ignorance and darkness from a bodhisattva's mind. If bodhisattvas practice giving with a mind that seeks, clings, or expects attainment, then regardless of how much or how long they give, they will remain trapped in the darkness of ignorance. The light of wisdom cannot appear, and they cannot realize emptiness.

佛接着鼓励所有佛弟子，并提到了未来之世，当然也包括我们，要受持读诵、信受奉行这部经所讲的智慧。为此，佛又反复提到了此智慧能为我们带来的功德，他说：“须菩提，未来的时代，如果有善男子、善女人，能够读诵此经并信受奉行，如来凭佛的无量智慧完全能肯定地说，这些人都会成就无量无边的功德。”

The Buddha then encourages all his disciples, including us in future ages, to accept and practice, read, and recite this sutra and faithfully accept and reverently practice the wisdom it teaches. He repeatedly emphasizes the merit this wisdom can bring: “Subhuti, in a future age, if good men and good women can read and recite this sutra and faithfully accept and reverently practice it, the Tathagata, through the Buddha's immeasurable wisdom, can state with certainty that they will all attain immeasurable and boundless merit.”

在第十五品中，佛陀接着比喻说：“须菩提，假如有善男子、善女人，每天上午以相当于恒河沙数的身体性命来布施，中午再以相当于恒河沙数的身体性命来布施，下午又以相当于恒河沙数的身体性命来布施，像这样经过百千万亿劫的时间都用身体性命来布施。如果又有一人，闻听到这部经典，生起绝对的信心，其福德胜过前者，更何况书写、受持读诵，为他人解说。”

In Chapter 15, the Buddha continues with an analogy: “Subhuti, suppose good men and good women gave bodies and lives as numerous as the sands of the Ganges River every morning, did so again at noon, and again in the afternoon, continuing to give their bodies and lives in this way for hundreds of thousands of millions of eons. If another person heard this sutra and gave rise to complete faith, the latter person's merit would surpass the former's. How much more would this be true if the person wrote it, accepted and practiced it, read and recited it, and explained it to others?”

“须菩提，总的说来，这部经有不可思议、不可称量，无边无际的功德。它本来是如来为生起自度度人的大乘菩萨而说的，为生起求取佛最高、最圆满觉悟的人说的。如果有人能自己修证、读诵这部经，并广为别人讲说，如来完全能肯定此人将会成就不可思议、不可称量，无边无际的功德，这样的人即为肩负了如来最高、最圆满的教法。”

“Subhuti, in brief, this sutra has inconceivable, immeasurable, and boundless merit. The Tathagata originally taught it for Mahayana bodhisattvas who have generated the aspiration to liberate themselves and others, and for those who aspire to the Buddha's highest and most perfect awakening. If someone can practice according to this sutra, read and recite it, and explain it widely to others, the Tathagata can state with certainty that this person will attain inconceivable, immeasurable, and boundless merit. Such a person bears the Tathagata's highest and most perfect teaching.”

“为什么这样说？须菩提，如果一个人只乐于追求学习那些并非最高、最圆满的教理，执着、取舍在自我、他人、众生、寿者的种种知见中，那么他对于这部经中的教理就一定不能听闻接受，更别说读诵乃至为他人解说。”

“Why is this so? Subhuti, if people delight only in pursuing and studying teachings that are not the highest and most complete, clinging and making choices within their various views of a self, a person, a sentient being, and a lifespan, they cannot hear and accept the principles in this sutra, much less read and recite it or explain it to others.”

在此处佛提到了一个“乐小法者”的概念，什么是“乐小法者”？比如大家着我相、寿者相，就会只求长生不老之法，求神通、神变法术，这就是乐小法者，是听不进佛说的空性之理的。即使听闻后觉得有道理，也不会令自己安住在真空的知见中去修证。比如，不会用无所求、无所得之心去布施；也不会用一切相虚妄去忍辱，并且在内心深处总是爱惜自我，怕自我委屈、受伤害；学习一切法术甚至修禅定，也是为了炫耀自我，展现自我与众不同、展现自己个性风采的方式。所以佛说：“这些乐小法者，对此经最高的般若智慧，不能听受读诵、为人解说。”

Here, the Buddha introduces the concept of “those who delight in lesser teachings.” What does this mean? For example, people who cling to signs of a self or a lifespan will seek only methods for immortality, supernormal powers, and miraculous transformations. Such people delight in lesser dharma and cannot take in the Buddha's principle of emptiness. Even if it seems reasonable when they hear it, they will not abide in the view of true emptiness as they

cultivate and practice. For example, they will not practice giving without seeking or expecting any attainment. Nor will they practice patience with the understanding that all phenomena are illusory; deep within, they cherish the self and fear that it will be wronged or harmed. They may study every technique or even practice meditative concentration merely to display the self, appear different from others, and exhibit their personality. Thus, the Buddha says, “Those who delight in lesser teachings cannot hear, accept, read, or recite the supreme prajna wisdom of this sutra or explain it to others.”

“那么，为什么说这些乐小法者不能安住于空性正见中呢？原因是这些乐小法的人，已经着了自我、他人、众生、寿者的相，所以才会乐于学习、接受一些不究竟的小法，于大乘空性正见不能听受读诵，为人解说。”

Why can those people not abide in the right view of emptiness? Because they are already attached to signs of a self, a person, a sentient being, or a lifespan, they delight in studying and accepting lesser, non-ultimate teachings. They therefore cannot hear or accept the Mahayana right view of emptiness, much less read or recite this sutra or explain it to others.

“须菩提，在任何地方如果有这部经，一切世界的人、天人、阿修罗等都应供养，应当认为此处有佛舍利塔，都应恭敬、礼拜、围绕，并散种种香花于其处。”

“Subhuti, wherever this sutra is present, humans, devas, asuras, and all other beings in the world should make offerings to it. They should regard that place as containing a stupa with the Buddha’s relics, respectfully bow and circumambulate it, and scatter various flowers and incense there.”

在第十六品中佛接着说：“还有，须菩提。如果善男子、善女人，因信受修行、读诵此经，遭到别人的轻贱，被污辱嘲笑，假若此人在过去世也曾有恶业、果报，应堕三恶道，以今世持此经被人轻贱的原因，前世的罪业即会因此消除，而且还会得到最高最圆满的觉悟。”

In Chapter 16, the Buddha continues: “Furthermore, Subhuti, if good men and good women are despised, insulted, or ridiculed by others because they faithfully accept and practice, read, and recite this sutra, the karmic offenses they committed in past lives whose karmic results should have caused them to fall into the three lower paths will be extinguished through the contempt they suffer in this life. They will also attain the highest and most perfect awakening.”

佛在这儿提到，这本经的智慧可以消恶业。如果一个人的罪业应堕恶道，就因为受持修证这部经的智慧而被现世人轻贱，那先世的恶业就会因此消灭。这是大报化

小、化无，本来要堕三恶道，但只受了被人轻贱的果报，竟然把恶报化为无形，并且还肯定能得到无上正等正觉的圆满觉悟。听到佛这样说，我认为在末法时代，这真是鼓舞人心的一段话。

Here, the Buddha says that the wisdom of this sutra can extinguish negative karma. If a person's karmic offenses should cause them to fall into the lower realms, but they are despised in this life because they accept and practice the wisdom of this sutra, the negative karma from past lives will thereby be extinguished. A great karmic retribution is thus reduced to a minor one and then eliminated: instead of falling into the three lower realms, the person suffers only the karmic result of being despised. The negative retribution then disappears, and the person will certainly attain Unsurpassed Right and Universal Awareness. Hearing the Buddha speaking in this manner, I find these words truly inspiring, especially for the Dharma-ending age.

讲到这，想起曾有一位朋友，当时他在信受奉行《金刚经》，读到这段话时对我说，我肯定生生世世造过许多恶业，即使这一世过去几十年，做得也不怎么样。佛说，只要我受持读诵《金刚经》时，有人轻贱我，我就可以把恶报消失，并能开悟了。现在苦于没有找到轻贱我的人，你是我朋友，帮帮我，轻贱我吧。

This reminds me of a friend who was then faithfully accepting and reverently practicing the *Diamond Sutra*. When he read this passage, he said, "I must have committed much negative karma throughout lifetime after lifetime, and even over the past few decades of this life, I have not done very well. The Buddha says that if someone despises me while I accept and practice, read, and recite the *Diamond Sutra*, my negative karmic retribution can be extinguished and I can awaken. My problem now is that I cannot find anyone to despise me. You are my friend—please help me and despise me!"

当然这只是一个玩笑。其实，如果你真了解佛陀说的无我、无众生的道理，你的前念就是那个正在读经、曾经造恶业，该下地狱的人，你的后一念就是轻贱前念的人。了知无我、无人后，你肯定恶业已了，并可以成就无上正等正觉。

Of course, this was only a joke. In fact, if you truly understand the Buddha's principles of no-self and no sentient beings, your preceding thought is the person who is reading the sutra, who committed negative karma in the past, and who should fall into hell; your subsequent thought is the person who despises the preceding thought. Having understood that there is no self and no person, you can be certain that the negative karma has ended and that Unsurpassed Right and Universal Awareness can be attained.

当然，如果真的在此世上，当你修证般若空性之理时受到别人的轻贱、诋毁，你就应该记起佛说的话，不要嗔怒，应该礼拜、感恩他们，因为他们正在帮你消除恶业。其实在此世界，尤其是在过去几十年中，如果你为别人讲解般若性空之理，一定会有人说你迷信、不务正业，也许只需提《金刚经》的名字，就会被人轻贱，何需受持读诵。但在近几年，许多人开始探求生命的真相和活着的意义，这种因愚昧带来的轻贱和诽谤就少多了。

Of course, if people in this world truly despise or slander you while you cultivate and practice the principle of prajna and emptiness, you should remember the Buddha's words. Do not become angry; instead, bow to and thank them because they are helping you extinguish negative karma. In this world, particularly over the past few decades, if you explained the principle of prajna and emptiness to others, someone would certainly have called you superstitious or said that you were neglecting proper work. Simply mentioning the *Diamond Sutra* might have caused others to despise you, without your even needing to accept and practice, read, or recite it. In recent years, however, many people have begun to explore the truth of life and the meaning of living, so contempt and slander born of ignorance have become much less common.

佛接着说：“须菩提，我现在回忆过去无量久远的时代，我曾在燃灯佛那里，值遇过八百四千万亿那由他位佛，我都尽心尽力地供养侍奉，绝不会浪费每一次难得的际遇。如果再有人，于我入灭后的末法时代，能够信受奉持、读诵这部经，他所获得的功德与我供养信奉诸佛的功德相比，我的功德远不及他的百分之一、千分之一、万分之一、亿万分之一，乃至根本无法用算术比喻来衡量。”

The Buddha then says, “Subhuti, I recall that in the immeasurably distant past, before Dipankara Buddha, I encountered eight hundred forty thousand million billion nayutas of Buddhas. I made offerings to and served every one of them wholeheartedly, never wasting a single rare encounter. If, in the Dharma-ending age after my parinirvana, someone can faithfully accept and practice, read, and recite this sutra, the merit they attain will so surpass the merit from my offerings to and service of all those Buddhas that mine does not equal one hundredth, one thousandth, one ten-thousandth, one trillionth, or any fraction expressible by calculation or analogy.”

“须菩提，如果有善男子、善女人，在我入灭后的末法时代，能信受、修持、读诵此经，而所得到的福报、功德，假如我一一细说的话，也许有人听见以后根本无法理解，疑惑不信。”

“Subhuti, if good men and good women in the Dharma-ending age after my parinirvana faithfully accept, practice, read, and recite this sutra, the blessings and merit they attain will be such that, if I explained them in detail, some people might be unable to comprehend them and would doubt and disbelieve.”

“须菩提，应当知晓这部经所说的义理，不可思量，修习此经的果报也不可思议。”

“Subhuti, you should know that the meaning of this sutra is inconceivable, and the rewards of practicing it are likewise inconceivable.”

佛在这段话中，不仅赞叹受持读诵这部经的功德，而且说果报不可思议。大家都知道，佛法是讲因果的，说种什么样的因，得什么样的果报。说善有善报、恶有恶报。现在读《金刚经》了知佛的般若智慧，这也是个因，而这个因得的果报简直超出你的所有想象，不可思议。般若智慧带来的一切功德之相，佛说：“我如果都说出来，有的人闻听心会狂乱，狐疑不信。”我相信，今天我们自认为科学已非常发达，但对所有生命的真相并未了解。即使今天佛说出般若智慧能带来的功德，不仅是不信佛教者狐疑不信，即使是深信佛者也会内心狂乱，因为太不可思议了，超出了人意识认知的极限。

In this passage, the Buddha not only praises the merit of accepting and practicing, reading, and reciting this sutra, but also says that the rewards are inconceivable. We all know that the Buddhadharma teaches cause and effect: whatever cause one plants will produce a corresponding karmic result; wholesome actions bring wholesome results, and unwholesome actions bring unwholesome results. Reading the *Diamond Sutra* and understanding the Buddha's prajna wisdom also plants a cause, and its rewards exceed everything we can imagine—it is inconceivable. Regarding all the merits brought about by prajna wisdom, the Buddha says, “If I explained them all, some who heard me would become confused, doubtful, and disbelieving.” I believe that although we consider science highly advanced today, we still do not understand the truth of life in its entirety. Even if the Buddha described the merit brought by prajna wisdom today, not only would non-Buddhists doubt and disbelieve it, but even those with deep faith in the Buddha might become confused because it is so inconceivable and exceeds the limits of human cognition.

第十七品 究竟无我分

Chapter 17 Ultimate No-Self

尔时，须菩提白佛言：“世尊！善男子、善女人，发阿耨多罗三藐三菩提心，云何应住？云何降伏其心？”佛告须菩提：“善男子、善女人，发阿耨多罗三藐三菩提者，当生如是心，我应灭度一切众生。灭度一切众生已，而无有一众生实灭度者。”

At that time, Subhuti addressed the Buddha: “World-Honored One, when good men and good women generate the aspiration for Anuttara samyak-sambodhi, how should their minds abide, and how should they tame their minds?” The Buddha told Subhuti, “Good men and good women who generate the aspiration for Anuttara samyak-sambodhi should give rise to this thought: ‘I should liberate all sentient beings.’ Yet after all sentient beings have been liberated, in truth not a single sentient being has been liberated.”

何以故？须菩提！若菩萨有我相、人相、众生相、寿者相，即非菩萨。

“Why is this? Subhuti, if a bodhisattva has a sign of a self, a person, a sentient being, or a lifespan, then they are not a bodhisattva.”

所以者何？须菩提！实无有法发阿耨多罗三藐三菩提者。”

“Why? Subhuti, in truth there is no entity that generates the aspiration for Anuttara samyak-sambodhi.”

“须菩提！于意云何？如来于燃灯佛所，有法得阿耨多罗三藐三菩提不？”

“Subhuti, what do you think? When the Tathagata was with Dipankara Buddha, was there any entity that attained Anuttara samyak-sambodhi?”

“不也，世尊！如我解佛所说义，佛于燃灯佛所，无有法得阿耨多罗三藐三菩提。”

佛言：“如是！如是！须菩提！实无有法如来得阿耨多罗三藐三菩提。须菩提！若有法得阿耨多罗三藐三菩提，然燃佛则不与我授记：汝于来世，当得作佛，号释迦牟尼。以实无有法得阿耨多罗三藐三菩提，是故燃灯佛与我授记，作是言：‘汝于来世，当得作佛，号释迦牟尼。’

“No, World-Honored One. As I understand the meaning of the Buddha’s teaching, when the Buddha was with Dipankara Buddha, there was no entity that attained Anuttara samyak-

sambodhi.” The Buddha said, “So it is! So it is! Subhuti, in truth there is no entity that attained Anuttara samyak-sambodhi. Subhuti, if there had been an entity that attained Anuttara samyak-sambodhi, Dipankara Buddha would not have given me the prediction: ‘In a future life, you will become a Buddha named Shakyamuni.’ Precisely because there was in truth no entity that attained Anuttara samyak-sambodhi, Dipankara Buddha gave me the prediction, saying, ‘In a future life, you will become a Buddha named Shakyamuni.’”

何以故？如来者，即诸法如义。若有人言：‘如来得阿耨多罗三藐三菩提’。须菩提！实无有法，佛得阿耨多罗三藐三菩提。须菩提！如来所得阿耨多罗三藐三菩提，于是中无实无虚。是故如来说：一切法皆是佛法。须菩提！所言一切法者，即非一切法，是故名一切法。须菩提！譬如人身长大。”须菩提言：“世尊！如来说：人身长大，即为非大身，是名大身。”

“Why is this? ‘Tathagata’ means the suchness of all dharmas. If someone says, ‘The Tathagata attained Anuttara samyak-sambodhi,’ Subhuti, in truth there is no entity called Buddha that attained Anuttara samyak-sambodhi. Subhuti, the Anuttara samyak-sambodhi attained by the Tathagata is neither real nor unreal. Therefore, the Tathagata says, ‘All dharmas are Buddhadharmas.’ Subhuti, what are called ‘all dharmas’ is not truly all dharmas; therefore, it is merely called ‘all dharmas.’ Subhuti, it is like a person with a great body.” Subhuti said, “World-Honored One, the Tathagata says that a person with a great body does not have a great body; therefore, it is merely called a great body.”

“须菩提！菩萨亦如是。若作是言：‘我当灭度无量众生’，即不名菩萨。”

“Subhuti, the same is true of a bodhisattva. If a bodhisattva says, ‘I will liberate immeasurable sentient beings,’ that person is not truly a bodhisattva.”

何以故？须菩提！无有法名为菩萨。是故佛说：一切法无我、无人、无众生、无寿者。须菩提！若菩萨作是言，‘我当庄严佛土’，是不名菩萨。

“Why? Subhuti, there is no entity called a bodhisattva. Therefore, the Buddha says that all dharmas are without a self, a person, a sentient being, or a lifespan. Subhuti, if a bodhisattva says, ‘I will adorn a Buddha-land,’ that person is not truly a bodhisattva.”

何以故？如来说：庄严佛土者，即非庄严，是名庄严。须菩提！若菩萨通达无我法者，如来说名真是菩萨。

“Why? The Tathagata says, ‘The adornment of a Buddha-land is not adornment; therefore, it is merely called adornment.’ Subhuti, the Tathagata says that a bodhisattva who has fully realized no-self and no-dharma is a true bodhisattva.”

《金刚经》的开篇，缘起于须菩提对佛提的一个问题。原文是：“善男子、善女人，发阿耨多罗三藐三菩提心，云何应住，云何降伏其心。”在第十七品，须菩提对佛重新提出了问题，原文是：“尔时须菩提白佛言，世尊，善男子、善女人，发阿耨多罗三藐三菩提心，云何应住，云何降伏其心。”

The *Diamond Sutra* opens with a question that Subhuti asks the Buddha. The original text reads: “When good men and good women generate the aspiration for Anuttara samyak-sambodhi, how should their minds abide, and how should they tame their minds?” In Chapter 17, Subhuti asks the Buddha this question again: “At that time, Subhuti addressed the Buddha: ‘World-Honored One, when good men and good women generate the aspiration for Anuttara samyak-sambodhi, how should their minds abide, and how should they tame their minds?’”

大家比较上下文可以看到，须菩提提的问题是相同的，佛的回答也基本相同。但开篇佛将展开全文进行回答，因众弟子们心中该破的相与执着还很多，非一言两语的开示可以使弟子们破尽。而第十七品佛的回答，是已建立在前边所开示的一切之上了，只是到此，佛认为须菩提和弟子们还有一个“本体”上的执着未破，这还是根本“我相”。如还有一个可以谈空说有的“心”，如如不动的“心”，非空即有的“心”，叫“如来”、“真空”、“自性”“佛”等，还有这样一个“相”在众弟子们的心中。佛开始破弟子们对这个本体上的执着了。佛告诉你，没有一个东西在发无上正等正觉的心。不管你头脑、境界中的这个东西叫假我、真我、是凡夫、是虚空还是真空，没有一个能发心的东西。这时，须菩提及弟子们会忽然反观内在，一无所住。

Comparing the two passages, we see that Subhuti’s questions are the same and that the Buddha’s answers are essentially the same. At the beginning of the sutra, however, the Buddha unfolds his answer throughout the text, because the disciples still have many signs and attachments to break; a few brief words cannot eliminate them all. In Chapter 17, the Buddha’s answer builds on everything taught earlier. At this point, he sees that Subhuti and the other disciples still have an attachment to an underlying essence, which remains a fundamental sign of a self. They may still conceive of a ‘mind’ that can discuss emptiness and existence, a ‘mind’ unmoved in suchness, or a ‘mind’ that is either empty or existent, calling it the ‘Tathagata,’ ‘true emptiness,’ ‘original nature,’ or ‘Buddha.’ Such a sign still remains in their minds. The Buddha therefore begins to break their attachment to this underlying essence. He tells them that there is no entity that generates the aspiration for Unsurpassed Right and Universal Awareness. Whether this entity in their minds or meditative experience is called a false self, a true self, an ordinary being, empty space, or true

emptiness, there is no entity that can generate the aspiration. At this moment, Subhuti and the other disciples suddenly turn their attention inward and abide nowhere.

还有一个原因，大家应该了解，《金刚经》是从“金刚般若会”上佛的开示中摘取言论片段，结集而成。所以，编写者在此处让须菩提对佛重新提出了问题，这样易使读者了解十七品以后佛说法的重点。因佛的前后回答内容虽然差不多，但重点有所不同，并非是佛在金刚法会中与须菩提反复这样问答。也有人说须菩提这次的提问是为佛灭后五百岁的众生问的，但观后面佛说法的破相重点，我个人认为是编写者刻意这样编写。

There is another point we should understand. The *Diamond Sutra* was compiled from excerpts of the Buddha's teachings at the Vajra Prajna Assembly. The compilers therefore have Subhuti ask the Buddha the question again here, making it easier for readers to understand the focus of the Buddha's teaching after Chapter 17. Although the Buddha's earlier and later answers are similar in content, their emphases differ. This does not mean that the Buddha and Subhuti repeatedly engaged in this same exchange at the Vajra Assembly. Some say that Subhuti asks this question on behalf of sentient beings living in the final five hundred years after the Buddha's parinirvana. Yet, in light of the emphasis on breaking the attachments to signs in the teaching that follows, I personally believe that the compilers intentionally arranged the text in this way.

现在我们来听闻第十七品的大意。

Now, let us consider the main meaning of Chapter 17.

这个时候，须菩提问佛陀说：“世尊，善男子、善女人，发求取无上正等正觉的菩提心，究竟应该怎样安住？应该怎样降伏自己的烦恼、妄心呢？”

At this time, Subhuti asks the Buddha, “World-Honored One, when good men and good women generate bodhicitta, the aspiration for Unsurpassed Right and Universal Awareness, how should their minds ultimately abide? How should they tame their afflictions and illusory thoughts?”

佛告诉须菩提：“善男子、善女人，发求取无上正等正觉之心，应当先这样发心。我应度脱三界六道一切众生，使其从生死轮回的苦海中解脱，进入涅槃寂静的如来境界。即使这样灭度了一切众生，心中应有这样的知见，其实并非真有一位众生被我度脱了。”

The Buddha tells Subhuti, “Good men and good women who generate the aspiration for Unsurpassed Right and Universal Awareness should first give rise to this vow: ‘I should liberate all sentient beings in the Three Realms and Six Paths, freeing them from the ocean of suffering in samsara and bringing them into the Tathagata’s state of the quiescence of nirvana.’ Yet even after liberating all sentient beings in this way, they should maintain the view that, in truth, not a single sentient being has been liberated by them.”

“为什么这样说呢？须菩提，如菩萨有自我、他人、众生、寿者等种种相的分别，就不是菩萨。”

“Why is this so? Subhuti, if a bodhisattva discriminates among various signs of a self, a person, a sentient being, or a lifespan, that person is not a bodhisattva.”

以上的问答，须菩提的提问与佛的回答与前面第二品中的几乎一样。但下面佛的回答才是这一品要破的重点，即：究竟是谁在发求取无上正等正觉的心？能有一个真实不变的这样的心吗？这样的境界吗？究竟能有什么东西在发心？既然无我、无人，是谁在发心？或是有一个“如如不动、不生不灭、无形无相”的东西，等着圆满？等着得佛果？

The question and answer above are nearly identical to those in Chapter 2. The Buddha’s answer below, however, addresses the key point that this chapter seeks to clarify: Who, ultimately, is generating the aspiration for Unsurpassed Right and Universal Awareness? Can there be a real and unchanging mind or state that does so? What, ultimately, can generate the aspiration? Who generates it if there is no self and no person? Or is there something “unmoved in suchness, neither arising nor ceasing, formless and signless” waiting to become perfect and attain the fruition of Buddhahood?

原文佛是这样说的：“佛告诉须菩提，实无有法发阿耨多罗三藐三菩提者。”其中的“实无有法”中的“法”可以指人、心、境界，看得见或看不见的物质，或者你认为的任何东西。

In the original text, the Buddha says, “The Buddha told Subhuti, ‘In truth there is no entity that generates the aspiration for Anuttara samyak-sambodhi.’” Here, the “entity” in “there is in truth no entity” may refer to a person, a mind, a state, visible or invisible matter, or anything else one may conceive of.

在经文开篇，须菩提提了一个刚发心怎样安住的问题，这也是大家刚开始修证佛法普遍关注的问题。即：想成就佛果，但内心烦恼、杂乱，心无法安住在菩提道上，

大家关注的焦点自然是怎样的“修证方式”可以做到安心？佛告诉你，不要着种种相，诸相虚妄。这样弟子们在修布施、忍辱等菩萨行中，会逐渐将功德汇归空性。但此处，佛直接剑锋回指，令弟子们回到问题本身。你说你要发心求取无上正等正觉，如果无我，到底是谁在发心？并直接肯定地告诉你，并无这样一位众生存在。如果有一个发心者，我们就有我相，有众生相，也会等着未来看到佛果、佛相，有法可得、有果可成了。这是我们“发心”求佛果时要了知的根本见地——发心时即是“无我”的。所以根据“般若智慧”，《华严经》中才能说：“菩萨初发心即成正觉。”

At the beginning of the sutra, Subhuti asks how the minds of those who have just generated the aspiration should abide. This is also a common concern when people first begin to cultivate and practice the Buddhadharma: they wish to attain Buddhahood, but their minds are afflicted and confused and cannot abide on the bodhi path. Naturally, they focus on what “method of cultivation and realization” can settle the mind. The Buddha tells them not to cling to various phenomena, because all phenomena are illusory and unreal. As the disciples practice such bodhisattva conduct as giving and patience, they will gradually direct the merit of these practices into emptiness.

Here, however, the Buddha turns the sword directly back upon them and makes them return to the question itself. They say that they will generate the aspiration to seek Unsurpassed Right and Universal Awareness, but if there is no self, who exactly generates it? The Buddha tells them directly and unequivocally that no such sentient being exists. If there were someone who generated the aspiration, we would hold signs of a self and a sentient being and would wait to see the fruition of Buddhahood and the signs of a Buddha in the future; there would then be a Dharma to attain and a fruition to accomplish. The fundamental view we must understand when generating the aspiration to seek Buddhahood is that, at the moment of generating the aspiration, there is no self. Thus, on the basis of prajna wisdom, the *Flower Adornment Sutra* says, “A bodhisattva’s initial aspiration is itself perfect awakening.”

《金刚经》读到这里，我总会想起禅宗二祖慧可在达摩祖师处求法的故事。当二祖忍着断臂的痛苦，跪在雪地中向祖师说：“我心不安，请问安心之法。”达摩祖师瞪圆眼睛，大声说：“将心拿来，我为汝安。”想当时在雪地已跪了三天三夜，又刚自断了一条臂的二祖，必定瞬间诸心被达摩的话音打落，身心一如白茫茫空寂的大地。他轻声说：“觅心了不可得。”低低的声音在白茫茫、空荡荡的身心世界响起，如空谷回音，无生处，也无灭处。萦绕着，却没有痕迹。祖师肯定地说：“我已为汝安心竟。”而此时，佛也在问：“谁在发无上正等正觉？”不啻于达摩祖师的“将心

拿来，我为汝安”。弟子们瞬间闻言反观，也很难寻找到一个“自我”，找到一个“能发心的东西”。在佛教史上，因为给《金刚经》划分段落而被挨骂的昭明太子，将这一品起名为“究竟无我分”，起得不错。前面佛已与须菩提的问答中谈了很多不应着我相的内容，到这儿真的是究竟无我了。

Whenever I reach this point in the *Diamond Sutra*, I think of the story of Huike, the Second Patriarch of Chan, seeking the Dharma from Bodhidharma. Enduring the pain of his severed arm, Huike knelt in the snow and said to Bodhidharma, “My mind is not at peace. Please teach me a method for settling it.” Bodhidharma glared at him and said loudly, “Bring me your mind, and I will settle it for you.” Having knelt in the snow for three days and nights and just severed his own arm, Huike must have had every thought instantly swept away by Bodhidharma’s words, his body and mind becoming like the vast, silent, snow-covered earth. He said softly, “I have searched for the mind, but it cannot be found.” His quiet words echoed through the vast and empty world of body and mind like an echo in an empty valley, arising nowhere and ceasing nowhere, lingering yet leaving no trace. The patriarch Bodhidharma affirmed, “I have now settled your mind.”

Here, the Buddha likewise asks, “Who generates the aspiration for Unsurpassed Right and Universal Awareness?” This is no different from Bodhidharma’s “Bring me your mind, and I will settle it for you.” Upon hearing these words, the disciples instantly turn their attention inward, yet find it difficult to locate a “self” or anything that can generate the aspiration. Crown Prince Zhaoming, who was criticized for dividing the *Diamond Sutra* into chapters, aptly named this chapter “Ultimate No-Self.” In the preceding dialogues with Subhuti, the Buddha had said much about not clinging to the sign of a self; here, there is truly ultimate non-self.

接着，佛又用他在过去世时，在燃灯佛处学佛的事例来谈。他问须菩提：“如来之燃灯佛所，有法得无上正等正觉吗？”即如来曾在燃灯佛所，有一个东西得到了无上正等正觉了吗？这个东西可以是人、心或境界，或你认为的一切等。须菩提答：“佛于燃灯佛所，无有法如来得无上正等正觉。”在此，须菩提已了悟如来的无形无相，无有一念的真空境界。所以，他马上这样回答。

The Buddha then illustrates this point through his study and practice with Dipankara Buddha in a past life. He asks Subhuti, “When the Tathagata was with Dipankara Buddha, was there an entity that attained Unsurpassed Right and Universal Awareness?” Such an entity could be a person, a mind, a state, or anything else one might conceive of. Subhuti answers, “When the Buddha was with Dipankara Buddha, there was no entity that attained Unsurpassed Right and Universal Awareness.” Here, Subhuti has already realized that the

Tathagata is formless and signless, and that the state of true emptiness is free from even a single thought. He therefore answers immediately.

佛肯定了须菩提的回答，说：“是这样，如果我曾经在燃灯佛那里，还有一个心或还有一念，一个境界在得无上正等正觉，就没有安住在“如来本有的真空之境”。燃灯佛也不会与我授记，说，你于未来世可以成佛，号释迦牟尼。正因为我安住在“诸法皆空”的境界，如如不动，精勤修六度，燃灯佛才说我某某世一定成佛，号释迦牟尼。”

The Buddha affirms Subhuti's answer: "So it is. If, when I was with Dipankara Buddha, there had still been a mind, a thought, or a state attaining Unsurpassed Right and Universal Awareness, I would not have abided in the Tathagata's inherent state of true emptiness. Dipankara Buddha would not have given me the prediction, saying, 'In a future life, you will become a Buddha named Shakyamuni.' Precisely because I abided in the state in which all dharmas are empty, remained unmoved in suchness, and diligently practiced the six paramitas, Dipankara Buddha said that I would certainly become a Buddha named Shakyamuni in a future life."

佛在此处谈到过去无量劫，他在燃灯佛处修菩萨道。燃灯佛看到弟子已安住在佛的知见道上，如“发愿普度众生，内心实无众生可度”，“不着我相、众生相”，“修忍辱，知实无辱可忍，能不起嗔念”，“修布施，不着施者、受者、所施一切的相，不着功德相、不着法相、佛果相”。用佛的正见不断清除虚妄的，但令自己迷失的贪嗔痴慢疑以及习气、欲望。故燃灯佛方为弟子授记未来某一世圆满佛果（授记的意思是成佛的保证）。

Here the Buddha speaks of practicing the bodhisattva path with Dipankara Buddha immeasurable eons ago. Dipankara Buddha saw that his disciple already abided in the Buddha's right view: "He vows to liberate all sentient beings, yet in his mind there are in truth no sentient beings to liberate"; "he is not attached to the signs of a self or a sentient being"; "he practices patience, knowing that in truth there is no insult to endure, and he gives rise to no anger"; "he practices giving without attachment to the signs of giver, recipient, or gift, or to signs of merit, dharmas, or the fruition of Buddhahood." Through the Buddha's right view, he continually eliminated greed, hatred, delusion, pride, doubt, habitual tendencies, and desires—all illusory, yet capable of causing him to lose his way. Only then did Dipankara Buddha give his disciple the prediction that, in a future life, he would perfect the fruition of Buddhahood. A prediction is an assurance of future Buddhahood.

当然，如没有东西能发无上正等正觉，也无任何东西来得燃灯佛的授记。万法无我，这即是如来真义。所以佛接着说：“如来者，即诸法如义”——所有的一切万法就是这样。

Of course, if there is no entity that can generate the aspiration for Unsurpassed Right and Universal Awareness, there is likewise no entity that can receive Dipankara Buddha's prediction. All dharmas are without self; this is the true meaning of "Tathagata." The Buddha therefore continues, "'Tathagata' means the suchness of all dharmas"—all dharmas are simply as they are.

因为弟子们在前面听到的所有道理，即：诸相虚妄不实，不应着一切相，都是佛安住在“如来之境”谈的。但这个“如来之境”，在众弟子们还未到达时，只是头脑中的一个幻相，也许是个“虚空”一样的东西，也许是一个否定、抛弃一切后剩下的境界、状态，但这都不是“如来真空境界”。所以，佛在经文中会继续为弟子们开示“如来”的境界。在此，佛总结说：“如来者，诸法如义。”这是说，如来之境就是万法本来的样子，本来就是这样，本来都无自性。当我们破掉分别、执着，呈现出的样子就是如来。

All the principles the disciples have heard so far—that all phenomena are illusory and unreal and that one should not cling to any phenomenon—were spoken by the Buddha while abiding in the "Tathagata's state." Yet until the disciples reach this state themselves, it remains merely an illusory image in their minds. They may imagine something like empty space, or a state remaining after everything has been negated and abandoned, but neither is the Tathagata's state of true emptiness. The Buddha therefore continues to explain the Tathagata's state to his disciples. Here he summarizes, "'Tathagata' means the suchness of all dharmas." In other words, the Tathagata's state is the original state of all phenomena: they have always been thus and have always lacked inherent nature. When we break free from all discrimination and attachment, what is revealed is the Tathagata.

下面佛接着开示：“如果有人说，如来得到了无上正等正觉的果位。须菩提，实实在在是其中并无一个发心者，也并无一个得到了果位者。正因为这样，佛得到了无上正等正觉。”

The Buddha then continues, "If someone says that the Tathagata has attained the fruition of Unsurpassed Right and Universal Awareness, Subhuti, in truth there is neither anyone who generates the aspiration nor anyone who attains the fruition. Precisely because this is so, the Buddha attains Unsurpassed Right and Universal Awareness."

谈到这，我们真的要会心微笑了。无发心者，无果位可得，当我们所求心尽，所得心尽，即可成就无上正等正觉。而在此世界，任何有为法的学习中，我们学任何技能、理论、学问，都是有人在学，最后总有一个看得见的最高成就。但学习佛法，却是直到彻底知万法虚妄，所求心、所得心不再生起，即成就最高、最圆满的觉悟、智慧，而此觉悟智慧无相。

At this point, we cannot help but smile knowingly. There is no “one” who generates the aspiration, nor is there “a fruition to be attained.” When the seeking mind and the attaining mind have both come to an end, we can realize Unsurpassed Right and Universal Awareness. In the study of any conditioned phenomenon in this world—whether a skill, theory, or field of knowledge—there is always someone who learns and ultimately some visible, supreme achievement. In studying the Buddhadharmas, however, the highest and most complete awakening and wisdom are realized only when we thoroughly comprehend that all dharmas are illusory and unreal, and the seeking mind and the attaining mind no longer arise. This awakening and wisdom are signless.

我们继续看原文，佛接着说：“在佛成就无上正等正觉这件事中，无实无虚。”佛为什么这么说呢？因为当一个人成就无上正等正觉时，离所有相，无我、无人、无众生、无寿者，故说无实。离所有相后，所求、所得心寂灭，此时才知万法本圆，一切智本具，功德本有，语默动作皆具恒沙妙用，所以说无虚。所以如来说：“一切法皆是佛法。须菩提，所言一切法者，即非一切法，是故名一切法。”

Let us continue with the original text. The Buddha says, “The Buddha’s attainment of Unsurpassed Right and Universal Awareness is neither real nor unreal.” Why does he say this? When a person attains Unsurpassed Right and Universal Awareness, they are free from all signs; there is no self, person, sentient being, or lifespan. Thus, it is not real. Once free from all signs, however, the seeking mind and the attaining mind become quiescent. Only then does one know that all dharmas are originally perfect, all-knowing wisdom is inherently present, merit is inherently present, and speech, silence, and every action possess wondrous functions as numerous as the sands of the Ganges. Thus, it is not unreal. Therefore, the Tathagata says, “All dharmas are Buddhadharmas. Subhuti, what are called ‘all dharmas’ are not all dharmas; therefore, they are merely called ‘all dharmas.’”

读到这儿，听到佛说“一切法皆是佛法”。不仅遗憾地想起这么多年在修行中遇到的一些同修，没有真正领悟佛说的空性之理，断章取义地记住了这句话，也就被深深地误在了这句话中。见过一位同修，吃肉、饮酒、不修边幅，生活中风流多情、放

浪形骸、不拘小节、不修禅定、不学法门，问他这样可以成佛吗？他说，佛在《金刚经》中说了，“一切法皆是佛法”。

Reading this and hearing the Buddha say, “All dharmas are Buddhadharmas,” I regretfully recall some fellow practitioners I have encountered over the years. Failing to understand the Buddha’s principle of emptiness, they remembered this sentence out of context and were deeply misled by it. I once met a practitioner who ate meat, drank alcohol, was unconcerned about his appearance, led an amorous and dissolute life, behaved without restraint, disregarded propriety, practiced no meditative concentration, and studied no dharma method. When I asked whether he could attain Buddhahood in this way, he replied, “The Buddha says in the *Diamond Sutra*, ‘All dharmas are Buddhadharmas.’”

是的，一切法皆是佛法，在如来之境中皆清净无染。但是，如果你还未真正证入一切法虚妄，还被境转，还被相迷，还念念不忘自我的身心觉受，还被此世界七情六欲粘连，所求心、所得心还很重，还有恐惧、渴望、得失，还未有平等心，那这世界一切法都会导你走向轮回，而不是导你走向解脱。佛法是度人出生死轮回的，如果你不能真了悟佛的性空之理，也就不会真的放下我执，那万法对你也无一法是佛法，都成了造业轮回的因。

Yes, all dharmas are Buddhadharmas, and in the Tathagata’s state they are all pure and undefiled. Yet if you have not truly realized that all dharmas are illusory and unreal, are still swayed by conditions and deluded by signs, remain preoccupied in every thought with the feelings and sensations of your own body and mind, are still bound by the world’s emotions and desires, retain a strong seeking mind and attaining mind, still experience fear, longing, gain, and loss, and have not developed equanimity, then all the dharmas of this world will lead you toward samsara rather than liberation. The Buddhadharma guides people beyond the cycle of birth and death. If you do not truly realize its principle that all dharmas are empty by nature, you will not genuinely relinquish attachment to self. Then not a single dharma will be the Buddhadharma for you; instead, every dharma will become a cause of karma and samsara.

在佛教史上，禅宗二祖晚年浪迹妓院，那是已证入空性的祖师，他可以在一切法中见空性。济公活佛怀揣狗肉，说：“酒肉穿肠过，佛祖心中留。”但他说：“学我者、谤我者，皆下地狱。”因未证入空性者没有资格学他。或者是现在颇受争议的男女双运道，没有几个人真的在此法门中受益，是因为修法者双方都未了悟空性之理，用着相的心，带着情欲来修，故无法在此法门中见空性。

In Buddhist history, the Second Patriarch of Chan wandered through brothels late in life. He was a patriarch who had realized emptiness and could see emptiness in all dharmas. Living Buddha Jigong carried dog meat and said, “Wine and meat pass through the intestines, while the Buddha remains in the heart.” Yet he also said, “Those who imitate me and those who malign me will all fall into hell,” because those who have not realized emptiness are not qualified to imitate him. Another example is the now highly controversial path of male-female union. Few people truly benefit from this dharma method because neither practitioner has realized the principle of emptiness; they practice with a mind attached to signs and driven by sensual desire, and therefore cannot realize emptiness through this dharma method.

所以，当我们想到《金刚经》这句话时，别忘了后面那句“所言一切法者，即非一切法，是名一切法”，你要彻底了悟万法皆空，无自性，而能时时安住于此，才可能在一切法中见如来。此时，才有资格说出“一切法皆是佛法”。

Therefore, when we recall the *Diamond Sutra*’s statement, we should not forget the sentence that follows: “What are called ‘all dharmas’ are not all dharmas; therefore, they are merely called ‘all dharmas.’” Only when you thoroughly realize that all dharmas are empty and lack inherent existence and can constantly abide in this understanding will you be able to see the Tathagata in all dharmas. Only then are you qualified to say, “All dharmas are Buddhadharmas.”

接下来，佛又用人身长大来作比喻。佛第一次讲人身长大是在第十品，佛问须菩提：“譬如有人身如须弥山王，于意云何，是身为大不？”须菩提言：“甚大，世尊。何以故，佛说非身，是名大身。”在这一品，佛是要破弟子对功德之身相的执着的。故这次佛又提到大身时，原文是：“须菩提，譬如人身长大。”须菩提马上说：“世尊，如来说人身长大，即为非大身，是名大身。”

The Buddha next uses a person’s great body as an analogy. The first time he speaks of a person’s great body is in Chapter 10, when he asks Subhuti, “Suppose a person’s body were as large as Mount Sumeru. What do you think? Would that body be great?” Subhuti replies, “It would be very great, World-Honored One. Why? The Buddha says that it is not a body; therefore, it is merely called a great body.” In that chapter, the Buddha seeks to free the disciples from their attachment to the sign of a body adorned by merit. Thus, when he mentions a great body again here, the original text reads, “Subhuti, it is like a person with a great body.” Subhuti immediately replies, “World-Honored One, the Tathagata says that a person with a great body does not have a great body; therefore, it is merely called a great body.”

佛讲的这个像须弥山王一样的大身，是指大菩萨在修行中的功德庄严之相，此身在法界中可以大如须弥山王（须弥山在佛教中，认为它是宇宙中最高最大的山，并且认为它是宇宙的中心）。但即使是这样一个功德庄严的巨大身相，因其中并无一个真实的自我，故为非大身，只是起个名字，称呼为大身罢了。在此，佛谈到“大身相”是告诉弟子，这个像须弥山王一样的功德身相中，也无我、无心，只是一个假名。因在前面佛刚谈到一切法都是佛法，都无自性，都无我，故拿这个功德之相来继续阐述此观点。因有的弟子对由功德建立起来的身相有敬畏，易着相。

The great body described by the Buddha as being like Mount Sumeru refers to the magnificent bodily form manifested through the merit a great bodhisattva accumulates in cultivation. In the Dharma realm, this body may be as great as Mount Sumeru, which Buddhist cosmology regards as the universe's highest and largest mountain and its center. Yet even within such an immense bodily sign adorned by merit, there is no real self. It is therefore not a great body, but is simply given the provisional name "great body." By speaking of this "sign of a great body," the Buddha tells his disciples that even within this body of merit, as great as Mount Sumeru, there is neither a self nor any inherent existence; it is merely a provisional name. The Buddha has just said that all dharmas are Buddhadharmas and that they all lack inherent existence and self. He therefore uses this sign of merit to explain the same point further, because some disciples may revere bodily signs established through merit and easily become attached to them.

佛接着说：“由此，菩萨也是这样。如果菩萨认为有一个我可以灭度无量无边众生时，即不能够称为真正的菩萨。何以故，须菩提，实无有一个人或心、或境界可以称名为菩萨。所以佛说一切法无我、无人、无众生、无寿者。”听到这，我们要懂得我们在发心，在行菩萨道，但其中并无一个可以称名为菩萨的东西。身、心行为皆空，这就是大菩萨的境界，这就是如来之境。

The Buddha continues, "The same is true of a bodhisattva. If a bodhisattva believes that there is a self who can liberate immeasurable and boundless sentient beings, that person cannot be called a true bodhisattva. Why? Subhuti, in truth there is no person, mind, or state that can be called a bodhisattva. Therefore, the Buddha says that all dharmas are without a self, a person, a sentient being, or a lifespan." Hearing this, we should understand that although we generate the aspiration and practice the bodhisattva path, there is no entity within it that can be called a bodhisattva. Body, mind, and conduct are all empty. This is the state of a great bodhisattva; this is the Tathagata's state.

所以，佛接着说，原文是：“是故佛说，一切法无我、无人、无众生、无寿者。”这一句仍是呼应前面讲的“一切法皆为佛法”，也可以前后文这样理解：“一切法无我、无人、无众生、无寿者，故一切法皆为佛法。”

The Buddha therefore continues with the original words: “Therefore, the Buddha says that all dharmas are without a self, a person, a sentient being, or a lifespan.” This sentence echoes the earlier statement that “all dharmas are Buddhadharmas.” The two passages may also be understood together in this way: “All dharmas are without a self, a person, a sentient being, or a lifespan; therefore, all dharmas are Buddhadharmas.”

佛接着说：“如果菩萨认为，我当庄严佛土，也不能称名为真正的菩萨。为什么这样说呢？如来说，庄严佛土者，即非庄严，是名庄严。”以上这一段也出现在第十品中，原文是：“须菩提，于意云何。菩萨庄严佛土不。”“不也，世尊。何以故，庄严佛土者，即非庄严，是名庄严。”

The Buddha continues, “If a bodhisattva thinks, ‘I will adorn a Buddha-land,’ that person cannot be called a true bodhisattva. Why? The Tathagata says, ‘The adornment of a Buddha-land is not adornment; therefore, it is merely called adornment.’” This passage also appears in Chapter 10. The original text reads: “‘Subhuti, what do you think? Does a bodhisattva adorn a Buddha-land?’ ‘No, World-Honored One. Why? The adornment of a Buddha-land is not adornment; therefore, it is merely called adornment.’”

大家比较这两段文字，就发现佛破相的重点不同。第十品中，佛要破的是“庄严佛土”这个行为在众生心中的执着。而在第十七品，佛是在破菩萨的“自我”，在菩萨的认知中，并无一个“我”在庄严佛土。菩萨在行菩萨道中，念念利他，因为实无我、无人、无众生，所以念念利他也是念念利自己，所有的功德回向自己，即庄严自心佛土，可以使自己越来越无我，越来越成为万法庄严的法界一切，这也是庄严佛土。但正因为万法无我，故庄严佛土这件事也是假名。如果菩萨不能安住于这样的知见利他，那是只做人间善业，不能称为真正的菩萨行。

Comparing these two passages, we see that the Buddha addresses different attachments in each. In Chapter 10, he seeks to break sentient beings’ attachment to the act of “adorning a Buddha-land.” In Chapter 17, he seeks to break a bodhisattva’s attachment to the notion of a “self”: in a bodhisattva’s understanding, there is no “self” adorning a Buddha-land. While practicing the bodhisattva path, a bodhisattva benefits others in every thought. Because in truth there is no self, person, or sentient being, to benefit others in every thought is also to benefit oneself in every thought. When all merit returns to oneself, it adorns the Buddha-

land of one's own true nature, enabling one to become increasingly free from self and ever more fully one with the Dharma realm itself, adorned by all dharmas. This too is the adornment of a Buddha-land. Yet precisely because all dharmas are without self, the adornment of a Buddha-land is also only a provisional name. If a bodhisattva cannot abide in this view while benefiting others, then they are merely performing wholesome deeds in the human realm, not true bodhisattva conduct.

所以，佛在本品最后说：“如果一位菩萨能通达无我法者，如来说，才可以真正称作是一位菩萨。”

Therefore, at the end of this chapter, the Buddha says, “The Tathagata says that only one who fully comprehends the teaching of no-self and no-dharma can truly be called a bodhisattva.”

一个人从生下来，他的认知中就会确立起两个境：一个是自我；一个是相对自我建立起来的万法，也包括他人，无量无边、各道各类有情众生，以及自然界草木顽石等有灵无情众生。而人一生执着、分别、取舍、得失的也不过是这些东西。佛的智慧中告诉我们：每一个人、事、物，都由诸缘聚集而成。其中并无一个不变的、真实的自性存在，都只是一个假名。你不必执着这一切的生灭得失，因为这一切的生灭得失只是幻化，这即称为“无我法”，佛学中分开称“人无我”、“法无我”。

From birth, a person establishes two realms in their cognition: one is the self, and the other is the myriad dharmas established in relation to the self. The latter include other people, immeasurable sentient beings of every kind throughout the various paths, and insentient beings in nature such as plants and rocks. Throughout life, these are all that people cling to, discriminate among, accept or reject, gain or lose. The Buddha's wisdom tells us that every person, event, and thing comes together through causes and conditions. None contains an unchanging, real inherent nature; each is merely a provisional name. We need not cling to the arising, ceasing, gain, and loss of any of them, because all such arising, ceasing, gain, and loss are illusory. This is called the “dharma of no-self,” which Buddhism distinguishes as no-self in persons and no-self in dharmas.

比如说阿罗汉因要离苦得乐，只证到人无我，住在寂灭中，以寂灭为乐，逃避轮回，未证到万法本空。比如要离苦得乐，未证入苦也本空；要离情去欲，未证入情欲也空；即未证得法无我，故未出轮回，修证不圆满究竟。大菩萨以无我正见证三界六道万法无自性，轮回也成为假相，可生生世世出入六道轮回的幻境，救度仍在苦海中无法解脱的众生，叫“游戏毕竟空”。

For example, because arhats seek to escape suffering and attain happiness, they realize only no-self in persons and abide in quiescent cessation, taking this state as bliss and seeking to escape samsara, without realizing that all dharmas are originally empty. They seek to leave suffering and attain happiness without realizing that suffering itself is originally empty; they seek to be free from emotion and desire without realizing that emotion and desire are themselves empty. Thus, they have not realized no-self in dharmas, have not left samsara, and their cultivation and realization are neither complete nor ultimate.

Through the right view of no-self, a great bodhisattva realizes that all dharmas throughout the Three Realms and Six Paths lack inherent existence and that samsara itself is an illusory sign. Thus, life after life, the bodhisattva can enter and leave the illusory realm of the six paths of samsara, liberating sentient beings who are still unable to escape the ocean of suffering. This is called “roaming playfully in ultimate emptiness.”

佛说，通达无我这个道理的人，才能称其为真正的菩萨。

The Buddha says that only those who have truly realized the principle of “no-self” can be called true bodhisattvas.

第十八品 一体同观分

Chapter 18 Seeing All Phenomena as One

“须菩提！于意云何？如来有肉眼不？”“如是，世尊！如来有肉眼。”

“Subhuti, what do you think? Does the Tathagata possess the Human Eye?” “Yes, World-Honored One. The Tathagata possesses the Human Eye.”

“须菩提！于意云何？如来有天眼不？”“如是，世尊！如来有天眼。”

“Subhuti, what do you think? Does the Tathagata possess the Divine Eye?” “Yes, World-Honored One. The Tathagata possesses the Divine Eye.”

“须菩提！于意云何？如来有慧眼不？”“如是，世尊！如来有慧眼。”

“Subhuti, what do you think? Does the Tathagata possess the Wisdom Eye?” “Yes, World-Honored One. The Tathagata possesses the Wisdom Eye.”

“须菩提！于意云何？如来有法眼不？”“如是，世尊！如来有法眼。”

“Subhuti, what do you think? Does the Tathagata possess the Dharma Eye?” “Yes, World-Honored One. The Tathagata possesses the Dharma Eye.”

“须菩提！于意云何？如来有佛眼不？”“如是，世尊！如来有佛眼。”

“Subhuti, what do you think? Does the Tathagata possess the Buddha Eye?” “Yes, World-Honored One. The Tathagata possesses the Buddha Eye.”

“须菩提！于意云何？恒河中所有沙，佛说是沙不？”“如是，世尊！如来说是沙。”

“Subhuti, what do you think? Does the Buddha speak of all the sand in the Ganges as sand?” “Yes, World-Honored One. The Tathagata speaks of it as sand.”

“须菩提！于意云何？如一恒河中所有沙，有如是沙等恒河，是诸恒河所有沙数，佛世界如是，宁为多不？”“甚多，世尊！”

“Subhuti, what do you think? Suppose there were as many Ganges Rivers as there are grains of sand in one Ganges, and as many Buddha worlds as there are grains of sand in all those Ganges Rivers. Would those Buddha worlds be numerous?” “Very numerous, World-Honored One!”

佛告须菩提：“尔所国土中，所有众生，若干种心，如来悉知。何以故？如来说：诸心皆为非心，是名为心。所以者何？须菩提！过去心不可得，现在心不可得，未来心不可得。”

The Buddha told Subhuti, “In all those lands, the Tathagata fully knows the various kinds of minds possessed by all sentient beings. Why? The Tathagata says that all minds are not minds; therefore, they are called minds. Why is this so? Subhuti, the past mind is unobtainable, the present mind is unobtainable, and the future mind is unobtainable.”

这一品的大意是，佛连续向须菩提发问：“如来有肉眼不？如来有天眼不？如来有慧眼不？如来有法眼不？如来有佛眼不？恒河中所有沙，佛说是沙不？”须菩提都做了肯定的回答：“如是世尊，如来有肉眼。如是世尊，如来有天眼。如是世尊，如来有慧眼。如是世尊，如来有法眼。如是世尊，如来有佛眼。如是世尊，如来说是沙。”

The main idea of this chapter is that the Buddha asks Subhuti a series of questions: “Does the Tathagata possess the Human Eye? Does the Tathagata possess the Divine Eye? Does the Tathagata possess the Wisdom Eye? Does the Tathagata possess the Dharma Eye? Does the Tathagata possess the Buddha Eye? Does the Buddha speak of all the sand in the Ganges as sand?” Subhuti answers each question affirmatively: “Yes, World-Honored One. The Tathagata possesses the Human Eye. Yes, World-Honored One. The Tathagata possesses the Divine Eye. Yes, World-Honored One. The Tathagata possesses the Wisdom Eye. Yes, World-Honored One. The Tathagata possesses the Dharma Eye. Yes, World-Honored One. The Tathagata possesses the Buddha Eye. Yes, World-Honored One. The Tathagata speaks of it as sand.”

佛为什么忽然向须菩提提问起五眼六神通的问题？在此先谈什么是肉眼、天眼、慧眼、法眼、佛眼。

Why does the Buddha suddenly ask Subhuti about the Five Eyes and Six Supernormal Powers? Let us first discuss the Human Eye, Divine Eye, Wisdom Eye, Dharma Eye, and Buddha Eye.

“五眼六神通”是修证佛法者证入空性后具有的能力。五眼与六神通相配，除肉眼外，每种眼都带有一定等级的神通，是每个人自性本有的功能，每个人都有，但只有进入如来真空境界，才能全部开显出来，五眼代表不同等级的证量。

The “Five Eyes and Six Supernormal Powers” are abilities possessed by practitioners of the Buddhadharma after realizing emptiness. The Five Eyes correspond to the Six Supernormal Powers. Apart from the Human Eye, each eye is accompanied by supernormal powers of a certain level. These functions are inherent in everyone’s original nature, but they can fully manifest only when one enters the Tathagata’s state of true emptiness. The Five Eyes represent different levels of realization.

肉眼大家都知道，每个人都有两只眼睛，只要不盲，就具备肉眼功能。可以视山河大地，也可以通过所见揣度、推测过去与未来的一切人、事、物，只是不太准确。但因人类认为万物实有，因对物质的执着，故五眼中肉眼障碍局限性最大，无法透视任何物质背后的东西，而且时空对其也有障碍，无法观到视力范围之外的一切，无法远距离遥视，无法看到极微小的一切（比如细菌），也无法看宏观的东西，同样无法真实地看到过去、未来等。

Everyone knows the Human Eye. Each person has two eyes and, unless blind, can use them to see mountains, rivers, and the earth. Through what they see, people can also conjecture and make inferences about people, events, and things in the past and future, although not very accurately. Because human beings regard all things as truly existent and are attached to material things, the Human Eye is subject to the greatest obstructions and limitations among the Five Eyes. It cannot see through matter to what lies behind it and is also obstructed by time and space. It cannot see anything beyond its visual range, see things at a great distance, see extremely small things such as bacteria, or perceive things on a vast scale. Nor can it truly see the past or future.

天眼、慧眼、法眼建立在一定的定力基础之上，有很多类众生在能力上天生具备，但在心性的开悟上，没有佛弟子的知见。这三种眼看一切更透彻，时空物质的障碍几乎很少。比如可以遥视、透视、微观（像显微镜一样）、宏观（如将整个银河系纳入眼底），观看过去发生的事，预测未来等，可以用意念移动、转移、变化物体等。只是从天眼到法眼等级递增，同时配有天眼通、天耳通、他心通、神足通、宿命通。神通的大小从天眼到法眼递增，比如天眼的五种神通与法眼的五种神通是不一样的。佛眼是成佛后具备的能力，可以彻万法源，在神通中也是最究竟圆满，而且只有佛眼具有六通中的漏尽通。

The Divine Eye, Wisdom Eye, and Dharma Eye are based on a certain level of meditative concentration. Many kinds of beings are born with these abilities, but in awakening to the nature of mind they do not possess the views and understanding of the Buddha’s disciples.

These three eyes see everything more thoroughly and are subject to very few obstructions of time, space, or matter. They may, for example, see at a distance, see through objects, perceive the microscopic as though through a microscope, take in the entire Milky Way at a glance, see past events, predict the future, or move, transfer, and transform objects through the mind. The level of realization increases from the Divine Eye to the Dharma Eye and is accompanied by five supernormal powers: divine vision, divine hearing, knowledge of others' minds, unimpeded bodily movement, and knowledge of past lives. The strength of these powers likewise increases from the Divine Eye to the Dharma Eye; the five powers associated with the Divine Eye, for example, differ from those associated with the Dharma Eye. The Buddha Eye is possessed after the attainment of Buddhahood. It penetrates to the source of all dharmas, and its supernormal powers are ultimate and complete. Only the Buddha Eye possesses the sixth power, the extinction of outflows.

这是五眼在能力上的启用。在心性的开悟方面，禅宗祖师六祖说：“一切人尽有五眼，为迷所覆，不能自见。”故佛教除却迷心，即五眼开明。念念修行般若波罗蜜法，初除迷心，名为第一肉眼；见一切众生，皆有佛性，起怜悯心，是名第二天眼；痴心不生，名为第三慧眼；著法心除，名为第四法眼；细惑永尽，圆明遍照，名为第五佛眼。又云，见色身中有法身，名为天眼；见一切众生，各具般若性，名为慧眼；见性明澈，能所永除，一切佛法，本来自备，名为法眼；见般若波罗蜜，能生三世一切法，名为佛眼。

The foregoing describes the functioning of the Five Eyes as abilities. With regard to awakening to the nature of mind, the Sixth Patriarch of Chan said, “Everyone possesses the Five Eyes, but they are obscured by delusion and cannot see for themselves.” Thus, when Buddhist practice eliminates the deluded mind, the Five Eyes become clear. Practicing the prajna paramita Dharma in every thought initially removes the deluded mind; this is called the first, the Human Eye. Seeing that all sentient beings possess Buddha-nature and giving rise to compassion is called the second, the Divine Eye. When the deluded mind no longer arises, this is called the third, the Wisdom Eye. When attachment to dharmas is eliminated, this is called the fourth, the Dharma Eye. When subtle delusions have forever ceased and perfect clarity illuminates everywhere, this is called the fifth, the Buddha Eye. It is also said that seeing the Dharma body within the physical body is called the Divine Eye; seeing that all sentient beings possess the nature of prajna is called the Wisdom Eye; clearly seeing one's true nature, forever eliminating subject and object, and realizing that all aspects of the Buddhadharma are inherently present is called the Dharma Eye; and seeing that prajna paramita gives rise to all dharmas of the past, present, and future is called the Buddha Eye.

佛说的五眼是当我们真正破尽所有相时，即像拿掉了心性上层层遮挡的东西，对万法的真相了悟得越来越清晰了，同时也圆满开启我们本有的能力，我们将它起个名字叫“五眼六神通”。

The Five Eyes taught by the Buddha become manifest when we are completely free from attachments to all signs. It is as though layers of obstructions are removed from the nature of mind, allowing us to realize the truth of all dharmas with increasing clarity. At the same time, our inherent abilities become fully manifest. We give this the name “Five Eyes and Six Supernormal Powers.”

因我们现在听讲的人大部分都没有神通，所以佛说肉眼，大家马上还能联想到自己的一双眼睛；说天眼，大家都就认为长在眉心，因为神话故事中的神仙们眉心都有一双眼睛；但说到慧眼、法眼、佛眼，大家就不知道长哪儿了。自性如来无形无相，其实本质上五眼并无生处。在此，我们关注的是佛为什么开始提问须菩提关于五眼的问题？

Because most of us listening to this teaching do not possess supernormal powers, when the Buddha speaks of the Human Eye, we can immediately think of our own two eyes. When he speaks of the Divine Eye, people imagine that it grows between the eyebrows, because immortals in mythological stories have an eye there. But when he speaks of the Wisdom Eye, Dharma Eye, and Buddha Eye, people do not know where they are located. The Tathagata of the true nature is formless and signless; in essence, the Five Eyes have no place of arising. Our concern here is why the Buddha begins asking Subhuti about the Five Eyes.

对未开启五眼功能的人，佛这样提问的时候也许只是几个字，但对于须菩提以及在场证阿罗汉果位的大弟子们，他们有不同证量的神通。佛说天眼，他们已身心中呈现出的即有天眼的境界和认知，慧眼即呈现出慧眼的境界和认知等。在前面第十四品中，须菩提谈到：“我从昔来所得慧眼，未曾得闻如是之经”，这说明须菩提至少有慧眼的证量。

For those whose Five Eyes have not yet become functional, the Buddha's questions may seem like nothing more than a few words. Subhuti and the great disciples present who had attained arhatship, however, possessed supernormal powers corresponding to different levels of realization. When the Buddha spoke of the Divine Eye, the state and understanding of the Divine Eye manifested in their bodies and minds; the same was true when he spoke of the Wisdom Eye and the other eyes. Earlier, in Chapter 14, Subhuti said, “Although I attained

the Wisdom Eye long ago, I have never heard such a sutra.” This shows that Subhuti had attained at least the level of the Wisdom Eye.

当然，佛在此问须菩提这些问题并非是与弟子们比神通，也并非是说如来有五眼六神通，你们快点证入吧，更不是说我现在比你们厉害，看，我圆满证得了五眼。佛法中视“五眼六神通”是小术，真正证入果位的菩萨只把它们作为度众生的一个工具。尤其阿罗汉们以寂灭为乐，长久住在灭尽定中，不启用神通。所以在《法华经》中，大家都读到过当佛放光惊天动地大显瑞相后，又说有一个最高知见没有告诉弟子们时，有五千比丘退席了。除慈悲心不够、自以为证得之外，其实有一个小原因，是他们不屑于观看这些如魔法幻化般的神通境界。但阿罗汉们不屑观看，不代表他们没有。他们大多数有天眼、慧眼或法眼，随这些能力的开启，他们在禅定中看到了更广阔时空中的众生与境界。比如：阿罗汉可追溯上下几千年的历史，而佛可彻万法源，没有时空的限制。

Of course, the Buddha does not ask Subhuti these questions to compare his supernormal powers with those of his disciples. Nor is he saying, “The Tathagata possesses the Five Eyes and Six Supernormal Powers, so you should quickly attain them,” much less, “See, I am now more powerful than you and have perfectly attained the Five Eyes.” The Buddhadharma regards the Five Eyes and Six Supernormal Powers as minor techniques; bodhisattvas who have truly attained fruition use them only as tools for liberating sentient beings. Arhats in particular take delight in quiescent cessation and abide for long periods in the attainment of cessation without activating their supernormal powers. Thus, as we read in the *Lotus Sutra*, after the Buddha emitted light, shook heaven and earth, and displayed auspicious signs, he said that there was a supreme view and understanding he had not yet revealed to his disciples, whereupon five thousand bhikkhus left the assembly. In addition to lacking sufficient compassion and believing they had already attained realization, another minor reason was their disdain for watching states of supernormal power that seemed like magical illusions. Yet their disdain did not mean that they lacked such powers. Most possessed the Divine Eye, Wisdom Eye, or Dharma Eye. As these abilities became active, they saw sentient beings and states across broader reaches of time and space in meditative concentration. An arhat, for example, can trace several thousand years into the past and future, whereas a Buddha penetrates to the source of all dharmas, unrestricted by time or space.

那么应该怎样看待境界中的万法与众生呢？这也是应关注的问题。佛在问完五眼的问题后，又担心没有神通的众生着神通的相，故马上又问须菩提：“恒河中所有沙，佛说是沙不。”须菩提说：“如是，世尊，如来说是沙”。如来真空之境是平凡

的，即使如来具备五眼六神通，但在哪一道说哪一道的话。如来在人道与人交流，也说沙子是沙。佛在此处，因为着重要谈的是真空的启用，所以佛不会说“沙非沙，是名为沙”。因通过前面的讨论，弟子们已不再执着沙相。所以，真正证入如来真空之境的人非常的平实普通，不会无缘无故显示任何奇异之相。就像《金刚经》的开篇，佛与他的弟子一样普通：托钵化斋、吃饭、打坐、说法，即使显示神通也是为了弘法利生的需要，神通光明也虚妄不实，只是幻化。须菩提明白佛要表达的意思，马上平和地回答：“佛说是沙”。

How, then, should we view all dharmas and sentient beings within such states? This too deserves our attention. After asking about the Five Eyes, the Buddha is concerned that sentient beings without supernormal powers might become attached to supernormal powers. He therefore immediately asks Subhuti, “Does the Buddha speak of all the grains of sand in the Ganges as sand?” Subhuti replies, “Yes, World-Honored One. The Tathagata speaks of those grains as sand.” The Tathagata’s state of true emptiness is ordinary. Although the Tathagata possesses the Five Eyes and Six Supernormal Powers, he speaks in accordance with the path in which he appears. When communicating with people in the human path, the Tathagata also calls sand “sand.” Because the Buddha’s emphasis here is on the functioning of true emptiness, he does not say, “Sand is not sand; therefore, it is called sand.” Through the preceding discussion, the disciples are no longer attached to the sign of sand. Thus, those who have truly realized the Tathagata’s state of true emptiness are plain and ordinary and do not display extraordinary phenomena without reason. As at the beginning of the *Diamond Sutra*, the Buddha is as ordinary as his disciples: he goes on alms rounds, eats, meditates, and teaches the Dharma. Even when he displays supernormal powers, he does so only as needed to propagate the Dharma and benefit sentient beings. Such powers and radiance are also illusory and unreal, mere transformations. Understanding what the Buddha means, Subhuti immediately replies calmly, “The Tathagata speaks of it as sand.”

佛一句一句问完五眼，有证量神通的弟子们头脑中应该有不同现量境界，此时，佛话锋一转，问须菩提：“佛所教化的世界，数量有恒河中所有沙子那么多的恒河，再有这么多条恒河中的沙子那么多。”这个比喻有点拗口，但佛这样说，我们有个概念，即：佛世界无量无边，不可数。佛接着说，“这么多世界国土中有无量无边数不清的众生，他们有无量无边各个不同的心念，如来全部知晓。”在这如来说“无量无边众生的心念，如来全部知晓”，并非是在说神通里的他心通。他心通是有感知别人心波振动的能力，并且同时能解读、破译这些东西。佛在此并非谈神通。

As the Buddha asks about each of the Five Eyes, disciples who possess corresponding levels of realization and supernormal power would directly experience different states in their minds. The Buddha then changes direction and asks Subhuti to consider as many worlds taught and transformed by Buddhas as there are grains of sand in a number of Ganges Rivers equal to the grains of sand in one Ganges. The analogy is somewhat convoluted, but it gives us a sense that Buddha worlds are immeasurable, boundless, and beyond counting. The Buddha continues, “In all these worlds and lands are immeasurable, boundless, and countless sentient beings with immeasurably many different thoughts. The Tathagata knows them all.” In saying that the Tathagata knows the thoughts of immeasurable and boundless sentient beings, he is not referring to the supernormal power of knowing others’ minds. That power is the ability to sense the vibrations of another person’s mind and simultaneously interpret and decipher them. The Buddha is not discussing supernormal powers here.

我们接着听佛要表达什么，他说：“这么多种众生，这么多种各个不同的心念，可以总名为一种心，即‘妄心’”。原文是：“何以故，如来说诸心皆为非心，是名为心。”到此，我们才终于明白，佛为什么要问须菩提关于五眼的问题，佛是要告诉弟子们，肉眼、天眼、慧眼、法眼、佛眼，所见都是虚妄。不要以为我说的诸相虚妄只是在人道，只是在人世界。在无量无边的佛世界，各种各样的众生，有形无形，只要还在时空中，还在轮回之中，都是妄心妄念，都没有一个不变的不生不灭的心体。用天眼、慧眼、法眼看到的与肉眼一样，所有的一切都虚妄不实。为什么这么说呢？因为过去心、未来心、现在心皆不可得。

Let us continue listening to what the Buddha wishes to convey. He says that the many different thoughts of all these kinds of sentient beings can collectively be called one kind of mind: the “illusory mind.” The original text reads, “Why? The Tathagata says that all minds are not minds; therefore, they are called minds.” We can now finally understand why the Buddha asks Subhuti about the Five Eyes. He wishes to tell his disciples that everything seen by the Human Eye, Divine Eye, Wisdom Eye, Dharma Eye, and Buddha Eye is illusory. We should not think that his teaching that all phenomena are illusory applies only to the human realm or the human world. Throughout immeasurable and boundless Buddha worlds, all kinds of sentient beings, whether with or without form, remain within time and space and samsara. Their minds and thoughts are illusory; none possesses an unchanging entity of mind that neither arises nor ceases. Everything seen by the Divine Eye, Wisdom Eye, and Dharma Eye is just as illusory and unreal as what is seen by the Human Eye. Why is this so? It is because the past, present, and future minds are all unobtainable.

佛告诉弟子们，如来用肉眼、天眼、慧眼、法眼、佛眼遍观众生，无量无边的众生都是活在妄心中。为什么全是妄心呢？我们没有神通，但我们可以观察自己的心

念。前念刚过，当念又起，念念不断，流向未来。观所有的心念，都无有生处，无有灭处，也无一个真实不变的心体。即使是无色界、非想非非想处天的众生，看似无形无念，但心却有一个“动”的势。因为他在时空里，他就有过去、未来，只要他认为自己动念了就开始轮回。他要懂得“念”的虚妄，懂得“心”本无生无灭的道理，他就可以从轮回中解脱。所以佛最后说：“三心皆不可得，都为虚妄”。

The Buddha tells his disciples that, using the Human Eye, Divine Eye, Wisdom Eye, Dharma Eye, and Buddha Eye, the Tathagata observes all sentient beings and sees that immeasurable and boundless beings live with illusory minds. Why are all these minds illusory? Although we do not possess supernormal powers, we can observe our own thoughts. The previous thought has just passed when the present thought arises, and thought follows thought without interruption, flowing toward the future. When we observe all these thoughts, none has a place of arising or ceasing, nor is there a real and unchanging entity of mind. Even beings in the Formless Realm of Neither Perception nor Non-Perception seem to be without form or thought, yet their minds retain a tendency to move. Because they remain within time and space, they have a past and a future. As soon as they believe they have given rise to a thought, they enter the cycle of samsara again. If they understand the illusory nature of “thought” and the principle that “mind” is originally without arising or cessation, they can be liberated from samsara. Thus, the Buddha finally says, “The three minds of past, present, and future are all unobtainable; they are all illusory.”

听到这儿，大家应该明白“情”的虚幻了吧。比如“爱情”，根本就没有一个“心”可以得到。你执着的爱情，只不过是六根被境转之后，意识的念念相续形成的执着。所以，你说要得到爱人的心，他（她）不是不给你，是万法都没有。只有证入如来的真空，才是真心，才是如如不动、不生不灭、无形无相的圆觉妙心。而真正了知此境界的人，在此世上，才是随缘了旧业。

Having heard this, we should understand the illusory nature of emotion. Take romantic love, for example: fundamentally, there is no “mind” to be obtained. The love to which we cling is merely an attachment formed by the continuous succession of thoughts in consciousness after the Six Sense Faculties are swayed by conditions. Thus, when you say that you want to obtain your loved one’s heart, it is not that they refuse to give it to you; rather, no dharma can be obtained. Only realization of the Tathagata’s true emptiness is the true mind—the wondrous mind of perfect awareness that is unmoved in suchness, neither arising nor ceasing, formless and signless. Only those who truly comprehend this state can accord with conditions in this world while bringing past karma to an end.

所以如来接着说：“过去心、现在心、未来心不可得”。

Thus, the Tathagata continues: “The past mind, present mind, and future mind are all unobtainable.”

过去、现在、未来是众生执着的时空观念。人的意识刹那不停地从过去流向未来，前念刚过，后念又起，即使中间似乎停顿了，但仍有一个“我不动”的认知，这个认知也是念。念念相续，即使睡梦中也未停止念念分别、认知，也正因为有这样流动的意识、心，人才会觉得自己的生命在延续。但佛告诉我们，我们这个意识流动形成的认知是虚妄不实的，我们的意识在刹那不停地生灭变化，即使有定境，也不过是相对于散乱，相对于有我而建立起来的幻境。只是依止此幻境，我们更能看清万法的虚妄本质。因为我们着相，执着万法的差别，执着万法的成住坏空、生灭变异，我们的认知被这些相转，便感受到意识在过去、未来流动，才有时空的移动。如果在定境中，心不再被境转时，意识从流动变成了波的振动，振动或波动使我们不再有时间在流动的感觉，在认知上认为过去、现在、未来在一个点上，此时，佛学行者称这个状态为“当下”。行者活在当下的状态里，就会初步感受到时空的变异、心的念念相续都虚妄不实，都像分别、认知形成的泡沫。所以对活在当下的行者，即使起心动念，做世间一切事，所思所行，也会变成空中飘动的云，无法影响虚空的空与宁静。这即是禅宗六祖所说的“惠能无伎俩，不断百思想”所安住的境界。

Past, present, and future are concepts of time and space to which sentient beings cling. Human consciousness flows ceaselessly from the past toward the future: the previous thought has just passed when the next thought arises. Even if there appears to be a pause between them, there remains the cognition “I am unmoving,” and this cognition is itself a thought. Thought follows thought without interruption. Even in sleep and dreams, discrimination and cognition continue without ceasing. Precisely because there is such a flowing consciousness or mind, people feel that their lives continue. Yet the Buddha tells us that the cognition formed by this flow of consciousness is illusory and unreal. Our consciousness arises, ceases, and changes without pause from moment to moment. Even a state of meditative concentration is only an illusory state established in relation to distraction and the sense of self. By relying on this illusory state, however, we can see the illusory nature of all dharmas more clearly. Because we cling to signs, to the distinctions among all phenomena, and to their formation, abiding, decay, dissolution, arising, ceasing, and change, our cognition is swayed by these phenomena. We therefore experience consciousness as flowing between past and future and perceive movement through time and space.

When the mind is no longer swayed by conditions in meditative concentration, consciousness shifts from a continuous flow to a wave-like vibration. This vibration or

fluctuation leaves us without the sense that time is flowing, and we perceive past, present, and future as meeting at a single point. Buddhist practitioners call this state “the present moment.” Living in the present moment, practitioners begin to perceive that the changes of time and space and the continuous succession of thoughts are illusory and unreal, like bubbles formed by discrimination and cognition. Thus, even when practitioners living in the present moment give rise to thoughts and engage in all worldly activities, their thoughts and actions become like clouds drifting through the sky, unable to affect the emptiness and stillness of space. This is the state in which the Sixth Patriarch of Chan abided when he said, “Huineng has no contrivances; he does not cut off the myriad thoughts.”

所以佛在此说，过去心、未来心、现在心不可得，在如来之境中是虚妄不实的，是众生着种种相，生种种念，形成的流动的幻境。

Thus, the Buddha says here that the past, future, and present minds are unobtainable. In the Tathagata’s state, they are illusory and unreal—a flowing illusory state formed when sentient beings cling to various signs and give rise to various thoughts.

有同修问我，说我已不再留恋过去，也不担忧恐惧未来，是不是已回到当下的境界？是不是已没有过去、现在、未来心？这还不是。在当下六根对六尘时，只要你的分别心一起，比如你说，垢净、美丑、善恶等等，只要你比较，就已有过去心，你在过去的认知、经验上比较，只要你心中有认知、执着、取舍，现在、未来心已同时生起。过去心、现在心、未来心，在着相的一念之间都已经在那儿了。人的一生就是过去心、现在心、未来心的延续，小到前念、当念、后念，大到前世、今世、后世，每个人刹那不停被万法的生灭变异转。起心动念，念念轮回，世世轮回。心中只要有过去、现在、未来的流动，轮回就不会停止。行者只要安住当下，不被境转，不着一切相，旁观自己这些虚妄的、刹那不停、运转流逝的念头，和因这些念而生起的种种觉受，才有可能看清万法实相，回归生命本源。

A fellow practitioner once asked me, “I no longer dwell on the past or worry about and fear the future. Have I returned to the state of the present moment? Am I free from the past, present, and future minds?” Not yet. In the present moment, when the six sense faculties encounter the six sense objects, as soon as your discriminating mind arises—when, for example, you distinguish defilement from purity, beauty from ugliness, or good from evil—the past mind is already present. You make such comparisons on the basis of past cognition and experience. As long as cognition, attachment, acceptance, and rejection are present in your mind, the present and future minds arise at the same time. The past, present, and future minds are all present within a single thought that clings to signs. A person’s life is the

continuation of the past, present, and future minds—from the previous, present, and next thoughts on a small scale to past, present, and future lives on a large scale. At every moment, each person is swayed by the arising, ceasing, and transformation of all phenomena. With every arising thought, we continue to cycle through samsara, thought after thought, life after life. As long as past, present, and future flow within the mind, samsara will not cease. Only by abiding in the present moment, remaining unswayed by conditions, refraining from attachment to all signs, and observing one's own illusory thoughts as they ceaselessly operate and pass away, together with the various sensations that arise from them, can a practitioner see the ultimate reality of all dharmas and return to the source of life.

第十九品 法界通化分

Chapter 19 Universal Transformation in the Dharma Realm

“须菩提！于意云何？若有人满三千大千世界七宝以用布施，是人以是因缘，得福多不？”“如是，世尊！此人以是因缘，得福甚多。”“须菩提！若福德有实，如来说得福德多；以福德无故，如来说得福德多。”

“Subhuti, what do you think? If someone filled the three thousand great thousand worlds with the seven treasures and used them for giving, would that person, for this reason, gain great virtue and blessings?” “Yes, World-Honored One. For this reason, that person would gain a great deal of virtue and blessings.” “Subhuti, if virtue and blessings were truly existent, the Tathagata would not say that great virtue and blessings are gained. Because virtue and blessings lack inherent existence, the Tathagata says that great virtue and blessings are gained.”

这一品的大意是，佛陀问须菩提：“须菩提，你认为怎样呢？假若有人手拿充满三千大千世界的各种珍宝用来布施，因为这个缘故，这人所获得的福德多不多呢？”

The main idea of this chapter is that the Buddha asks Subhuti, “Subhuti, what do you think? Suppose someone took all kinds of precious treasures filling the three thousand great thousand worlds and used them for giving. For this reason, would that person gain great virtue and blessings?”

须菩提回答佛陀说：“是的，世尊。这个人会因为广修布施，获得很大的福报。”

Subhuti replies to the Buddha, “Yes, World-Honored One. Through the extensive practice of giving, this person would receive great virtue and blessings.”

佛陀说：“须菩提，假若福德是实有的一个东西，那如来就不会说得福德多。正因为福德没有自性，如来才能说得福德多，像虚空一样无量。”

The Buddha says, “Subhuti, if virtue and blessings were something truly existent, the Tathagata would not say that great virtue and blessings are gained. Precisely because virtue and blessings lack inherent nature, the Tathagata can say that the virtue and blessings gained are as boundless as space.”

在前面的第八品中，佛问过须菩提同样的问题，原文是：“须菩提，于意云何。若人满三千大千世界七宝，以用布施，是人所得福德，宁为多不。”问话方式与这一

品一样，须菩提的回答不同。在第八品须菩提回答：“甚多，世尊。何以故，是福德即非福德性，是故如来说福德多。”但佛在第八品中要强调的重点是“有人受持读诵此经乃至四句偈等，为他人说，其福胜彼”，所以并未对须菩提回答的问题做出评论。而须菩提在第八品中的回答是在为佛的这个问题做个补充说明，他担心法会上的其他弟子刚听完诸相虚妄的道理，马上又听到佛说福德多，会生起疑惑，便补充说：“佛陀说福德多，不是指的福德的本性，本性是空的。”这样对空性教理还在疑惑的弟子们，在心中就有性相之分。即相可以说多，而性是空的，不能用多少来衡量。

Earlier, in Chapter 8, the Buddha asked Subhuti the same question. The original text reads, “Subhuti, what do you think? If someone filled the three thousand great thousand worlds with the seven treasures and used them for giving, would the virtue and blessings gained by that person be great?” The question is phrased in the same way as in this chapter, but Subhuti’s answer is different. In Chapter 8, Subhuti replies, “Very great, World-Honored One. Why? Such virtue and blessings are not the inherent nature of virtue and blessings; therefore the Tathagata says that the virtue and blessings are great.” The Buddha’s emphasis in Chapter 8, however, is that if someone accepts and practices, reads and recites this sutra—even as little as a four-line verse—and explains it to others, that person’s virtue and blessings surpass those gained by the former. He therefore does not comment on Subhuti’s answer. Subhuti’s answer in Chapter 8 supplements the Buddha’s question. He is concerned that the other disciples at the Dharma assembly, having just heard that all phenomena are illusory, might immediately become doubtful upon hearing the Buddha say that virtue and blessings are great. He therefore adds, “When the Buddha says that virtue and blessings are great, he is not referring to the nature of virtue and blessings; that nature is empty.” Disciples who still doubt the teaching of emptiness can thereby distinguish nature from phenomena in their minds: at the level of phenomena, virtue and blessings can be called great, whereas their nature is empty and cannot be measured in terms of quantity.

但佛陀在第十九品中却说“须菩提，如果福德实有，如来说得福德多，正因为福德无故，如来说得福德多”，表面上完全与第八品须菩提的回答是相反的，其实并不矛盾。性相是不二的，见相就应见性。如果弟子们有性相之分，其实还是建立在意境上的如来真空。随讲解开示的深入，如来将弟子们心中的所有相层层迁除。此时，弟子们见相即见性，所以须菩提会回答“世尊，此人以是因缘，得福甚多”，不会再说性相之分。

In Chapter 19, however, the Buddha says, “Subhuti, if virtue and blessings were truly existent, the Tathagata would not say that great virtue and blessings are gained. Precisely because virtue and blessings lack inherent existence, the Tathagata says that great virtue and blessings are gained.” On the surface, this appears to be the opposite of Subhuti’s answer in Chapter 8, but actually, there is no contradiction. Nature and phenomena are nondual: seeing phenomena is seeing the true nature. If disciples distinguish nature from phenomena, their understanding of the Tathagata’s true emptiness is still established at the level of a mental state. As the explanation and teaching deepen, the Tathagata removes all signs from the disciples’ minds layer by layer. At this point, they see the true nature upon seeing phenomena. Subhuti therefore answers, “World-Honored One, for this reason, this person gains a great deal of virtue and blessings,” without again distinguishing nature from phenomena.

这个“空”的福德并非是偏空的，什么也没有，如来也不会说“福德空”。正因为行者能了知福德本空的道理，在空性的境界中，福德才多得满虚空、遍法界，无量无边。而且在此大家应该注意，佛着重强调的是这个“空”的福德，如来不会对弟子说一切皆空，福德没有，而是说福德多，这即是空即是色的示现。行者如能了知福德本空的道理而行布施，福德多得满虚空、遍法界无量无边，如来安住在真空境界中，也说得福德多。

The “emptiness” of virtue and blessings does not mean one-sided emptiness in which nothing exists; otherwise, the Tathagata would not say that “virtue and blessings are empty.” Precisely because practitioners comprehend that virtue and blessings are originally empty, their virtue and blessings within the state of emptiness can fill space, pervade the Dharma realm, and become immeasurable and boundless. We should note that the Buddha’s emphasis here is on the “emptiness” of virtue and blessings. The Tathagata does not tell his disciples that everything is empty and virtue and blessings do not exist; rather, he says that virtue and blessings are great. This manifests the principle that emptiness itself is form. When practitioners comprehend that virtue and blessings are originally empty and practice giving, their virtue and blessings fill space, pervade the Dharma realm, and become immeasurable and boundless. Abiding in the state of true emptiness, the Tathagata also says that great virtue and blessings are gained.

在此想起佛教史上，达摩祖师来到中国，当时中国皇帝梁武帝正以帝皇之尊护持佛法，马上接见了这位未来禅宗的祖师爷。当他满心骄傲地对达摩说：“我即位以来，造寺写经、度僧无量，有何功德？”他本以为会听到这位从佛陀故乡而来的圣僧的恭敬赞叹，没想到听到的却是达摩从“空性”里面坚定的回答：“没有功德。”梁武帝又问：“何以无功德？”达摩说：“此但人天小果，有漏之因，如影随形，虽有非

实。”梁武帝问：“如何才是真功德？”达摩回答说：“净智妙圆，体自空寂，如是功德，不以世求。”梁武帝接着问：“如何是圣谛第一义？”达摩祖师回答说：“廓然无圣。”梁武帝最后曰：“对朕者谁？”达摩祖师回答说：“不识”。当然梁武帝没有了悟如来的真空之境，没有听懂达摩慈悲的开示，而是满心的我慢受挫，对达摩下了逐客令。

This brings to mind an episode from Buddhist history. When Patriarch Bodhidharma came to China, Emperor Wu of Liang was supporting the Buddhadharma with all the authority of an emperor. He immediately received the future patriarch of Chan. Full of pride, he said to Bodhidharma, “Since ascending the throne, I have built temples, transcribed sutras, and ordained countless monks. What merit have I gained?” He expected respectful praise from this eminent monk who had come from the Buddha’s homeland. Instead, Bodhidharma answered firmly from the standpoint of emptiness, “No merit.” Emperor Wu asked, “Why is there no merit?” Bodhidharma replied, “These are only minor fruits in the human and heavenly realms, causes with outflows. Like a shadow following a form, although they exist, they are not real.” Emperor Wu asked, “What, then, is true merit?” Bodhidharma replied, “Pure wisdom is wondrous and perfect; its essence is intrinsically empty and quiescent. Such merit cannot be sought by worldly means.” Emperor Wu then asked, “What is the ultimate meaning of the holy truth?” Patriarch Bodhidharma replied, “Vast emptiness, nothing holy.” Finally, Emperor Wu asked, “Who is facing me?” Patriarch Bodhidharma replied, “I do not know.” Emperor Wu had of course not realized the Tathagata’s state of true emptiness and did not understand Bodhidharma’s compassionate teaching. Instead, his pride was wounded, and he ordered Bodhidharma to leave.

在此我把梁武帝与达摩的这段话全部摘录出来，不再作翻译，如果大家对《金刚经》前面几品有所领悟，已不难听懂他们对话中各自心性所处的角度，虽然是古文。

I have presented the entire exchange between Emperor Wu of Liang and Bodhidharma here without further interpretation. If you have gained some understanding from the earlier chapters of the *Diamond Sutra*, it should not be difficult, despite the classical Chinese, to understand the different standpoints of mind-nature from which they spoke.

只是达摩祖师在此为什么说没有功德？达摩立于如来之境，知梁武帝不知福德本空，执福德实有，为破他的执着才说无功德。而后又慈悲开示，不了悟空性之理，造寺写经也只是世俗善行善报，有生有灭，故福德虽有非实。如果梁武帝能了知空性之理，达摩祖师一定会赞叹他功德很大。不过如果梁武帝真了解《金刚经》中的般若智慧的话，也不会这样问达摩了。

Why, then, does Patriarch Bodhidharma say that there is no merit? Standing within the Tathagata's state, Bodhidharma knows that Emperor Wu does not understand that merit is originally empty and instead clings to it as truly existent. He therefore says that there is no merit in order to break the emperor's attachment. He then compassionately explains that without realizing emptiness, building temples and copying sutras are merely worldly wholesome deeds that bring worldly rewards; subject to arising and cessation, their merit, though it exists, is not real. If Emperor Wu had understood emptiness, Patriarch Bodhidharma would certainly have praised him for his great merit. Yet if Emperor Wu had truly understood the prajna wisdom of the *Diamond Sutra*, he would not have asked Bodhidharma this question.

我们从达摩的故事里回到这一品，大家要明白，佛陀在这一品中不是强调福德本空，像达摩祖师对梁武帝一样要破我们的执着。而是在讲当我们了悟“福德本空”后，福德才真的多。如果你不能了知这一点，就像达摩祖师说的福德就是人道善行，虽有非实。“如来说得福德多，正因为福德无故，如来才说得福德多。”

Let us now return from Bodhidharma's story to this chapter. We should understand that in this chapter the Buddha is not emphasizing that virtue and blessings are originally empty in order to break our attachment, as Patriarch Bodhidharma did with Emperor Wu. Rather, he is teaching that only after we realize the original emptiness of virtue and blessings do our virtue and blessings become truly great. If you do not understand this, your virtue and blessings are, as Patriarch Bodhidharma said, merely the result of wholesome conduct in the human realm: although they exist, they are not real. "The Tathagata would not say that great virtue and blessings are gained. Precisely because virtue and blessings lack inherent existence, the Tathagata says that great virtue and blessings are gained."

第二十品 离色离相分

Chapter 20 Freedom from Form and Sign

“须菩提！于意云何？佛可以具足色身见不？”

“Subhuti, what do you think? Can the Buddha be seen by means of a perfectly endowed physical body?”

“不也，世尊！如来不应以具足色身见。何以故？如来说：具足色身，即非具足色身，是名具足色身。”

“No, World-Honored One. The Tathagata should not be seen by means of a perfectly endowed physical body. Why? The Tathagata says that a perfectly endowed physical body is not a perfectly endowed physical body; it is merely called a perfectly endowed physical body.”

“须菩提！于意云何？如来可以具足诸相见不？”

“Subhuti, what do you think? Can the Tathagata be seen by means of the perfection of all marks?”

“不也，世尊！如来不应以具足诸相见。何以故？如来说：诸相具足，即非具足，是名诸相具足。”

“No, World-Honored One. The Tathagata should not be seen by means of the perfection of all marks. Why? The Tathagata says that the perfection of all marks is not perfection; it is merely called the perfection of all marks.”

这一品的大意是，佛陀接着问须菩提：“须菩提，你怎样认为，可以通过具足的色身见到佛吗？”

The main idea of this chapter is that the Buddha continues by asking Subhuti, “Subhuti, what do you think? Can the Buddha be seen by means of a perfectly endowed physical body?”

须菩提回答说：“不可以，世尊。如来是不应该通过具足的色身见的。为什么呢？如来说具足的色身并不是‘如来’真有这样的身相，只是随顺世俗，假名称如来具足的色身。”

Subhuti replies, “No, World-Honored One. The Tathagata should not be seen by means of a perfectly endowed physical body. Why? When the Tathagata speaks of a perfectly endowed physical body, this does not mean that the Tathagata truly possesses such a physical form; it is merely a provisional designation made in accordance with worldly convention.”

佛陀又问须菩提：“须菩提，你怎样认为呢，可以通过具足一切相见到如来吗？”

The Buddha again asks Subhuti, “Subhuti, what do you think? Can the Tathagata be seen by means of the perfection of all marks?”

须菩提答：“不可以，世尊。如来不应以‘具足一切相’得见。为什么呢？如来说，所有的相具足，并非真的说诸相具足，是假名诸相具足。”

Subhuti replies, “No, World-Honored One. The Tathagata should not be seen by means of the perfection of all marks. Why? The Tathagata says that the perfection of all marks is not truly perfection; it is merely provisionally called the perfection of all marks.”

这一品佛的提问，在第五品中也提问过类似问题。原文是：“须菩提，于意云何。可以身相见如来不。”须菩提答：“不可以。如来说身相，即非身相。”当时佛与须菩提的对答是为了强调诸相的虚妄，不应将如来执着认为是某一种特定的身相。

The Buddha’s question in this chapter is similar to one he asked in Chapter 5. The original text reads, “Subhuti, what do you think? Can the Tathagata be seen by means of bodily form?” Subhuti replies, “No. The Tathagata says that bodily form is not bodily form.” At that time, the exchange between the Buddha and Subhuti emphasized the illusory nature of all phenomena: one should not cling to the Tathagata as having any particular bodily form.

在第十三品中，佛问须菩提：“于意云何，可以三十二相见如来不？”须菩提回答：“不也，世尊。如来说三十二相，即是非相，是名三十二相。”佛在这一品中与须菩提的对答还是担心弟子们着佛的功德之相，要想回到如来真空之境，执着佛有三十二相是回不去的。

In Chapter 13, the Buddha asks Subhuti, “What do you think? Can the Tathagata be seen by means of the thirty-two marks?” Subhuti replies, “No, World-Honored One. The Tathagata says that the thirty-two marks are not marks; they are merely called the thirty-two marks.” In that chapter, the Buddha’s exchange with Subhuti again reflects his concern that the disciples might become attached to signs manifested through the Buddha’s merit. If they wish to return to the Tathagata’s state of true emptiness, they cannot do so while clinging to the idea that the Buddha possesses the thirty-two marks.

现在，佛在此处又提问，“佛可以具足色身见不，可以具足诸相见不”，是要强调什么呢？

Now, here the Buddha again asks, “Can the Buddha be seen by means of a perfectly endowed physical body? Can the Tathagata be seen by means of the perfection of all marks?” What does the Buddha seek to emphasize here?

我们先谈一下什么是“具足色身”。在此一品的前面，佛刚谈了无量无边佛土世界，众生心识的虚妄，接着在这一品又谈到“具足色身”。有的人将佛说的这个“具足色身”理解为像欲界凡夫一样有眼、耳、鼻、舌、身、意的色身；或像色界众生一样的光化身；有的人将这个“具足色身”理解为是佛的三十二相八十随形好的紫磨金身；也有众生理解是佛无量无边的应化身。但佛说法是破三界六道众生的执着的，所以，你心中执着的那个“如来身相”，即是此处的“具足色身”。同样道理，如来不应以“具足诸相见”。“具足诸相”有的人理解为三千大千世界一切相；有的人理解为五蕴，即佛学中将“自我”，称为“五蕴”，由色蕴、受蕴、想蕴、行蕴、识蕴组成。色蕴是指物质现象，受想行识都指的是精神现象，可以说佛法中五蕴的概念涵盖了世间万法。

Let us first discuss what is meant by “a perfectly endowed physical body.” Just before this chapter, the Buddha spoke of immeasurable and boundless Buddha-lands and worlds and of the illusory nature of sentient beings’ mind-consciousnesses. He then turns in this chapter to “a perfectly endowed physical body.” Some understand this phrase to mean a physical body endowed with eyes, ears, nose, tongue, body, and mind, like that of an ordinary being in the Desire Realm; others understand it as a body manifested as light, like that of a being in the Form Realm. Some understand it as the Buddha’s purple-golden body, adorned with the thirty-two marks and eighty minor characteristics, while still others understand it as the Buddha’s immeasurable and boundless transformation bodies. The Buddha, however, teaches the Dharma in order to break the attachments of sentient beings in the Three Realms and Six Paths. Therefore, whatever “form of the Tathagata” you cling to in your mind is what “a perfectly endowed physical body” means here.

By the same principle, the Tathagata should not be seen by means of “the perfection of all marks.” Some understand “the perfection of all marks” as all the marks throughout the three thousand great thousand worlds. Others understand it as the Five Aggregates. In Buddhist teachings, what we call the “self” is referred to as the Five Aggregates: form, feeling, perception, mental formations, and consciousness. The Form Aggregate refers to physical phenomena, while feeling, perception, mental formations, and consciousness refer to mental

phenomena. Thus, the Buddhist concept of the Five Aggregates may be said to encompass all dharmas in the world.

众生刚开始修证，见色时要观空，观空时认为应该见圆满的色。所以现在佛在破弟子们建立在意境中的色空不二之相，因为弟子们如果在意境上了知“如来空性”时，会认为既然空不是虚空，也不是否定、抛弃一切，那与如来的空境同时呈现的应该是圆满的佛相，或包括每一粒微尘在内的三千大千世界。但如弟子们心中有一个“色空不二”的境界，即已着相了。

When sentient beings first begin to practice, they contemplate emptiness when seeing form; while contemplating emptiness, however, they may believe that they should see perfect form. Here the Buddha therefore breaks the disciples' sign of the nonduality of form and emptiness that they have established in the conceptual realm. When disciples understand the Tathagata's emptiness only conceptually, they may reason that since emptiness is neither empty space nor the denial or rejection of everything, what appears together with the Tathagata's state of emptiness should be a perfect Buddha-form, or perhaps even the three thousand great thousand worlds, including every dust particle. Yet if the disciples retain in their minds a state of "the nonduality of form and emptiness," they have already become attached to a sign.

比如，我曾经在修证中进入一种境界，即自己化成了遍虚空、遍法界的光明，而无量无边众生的心识，或三千大千世界在光明中刹那呈现生灭，一切如同幻化。还有一个境界，自己忽然化成一个光圈，中间坐着一尊如如不动、端正庄严、紫磨金身的佛相。这些境界并不稀奇，对一些观照力非常强的行者，通过对“色空不二”文字的领悟就可能达成；有些人的境界还来自于宿世的修证；当然也有的是行者的证量，属善境界，可以破行者某种执着。但如果我住在这些境界中，认为是证入了色空不二、见到了如来，或执着任一境界就是如来真空之境，那就错了。自性真空，无得无失，如如不动，本来如是，无任一境界可以诠释。“如来真空之境”你认为奇异时，五眼六神通具足，平凡时，如吃喝拉撒睡，无不是“如来真空”。

For example, in my own practice, I once entered a state in which I became light pervading space and the Dharma realm. Within that light, the mind-consciousnesses of immeasurable and boundless sentient beings, or the three thousand great thousand worlds, appeared, arose, and ceased in an instant; everything was like an illusion. In another state, I suddenly became a sphere of light, at the center of which sat a dignified Buddha-form with a purple-golden body, upright and unmoved in suchness.

Such states are not unusual. Some practitioners with exceptionally strong contemplative ability may reach them through an understanding of the words “the nonduality of form and emptiness”; for others, these states may arise from practice and realization in past lives. Some are also wholesome states arising from a practitioner’s level of realization and may break a particular attachment. Yet if I abide in these states, believe that I have realized the nonduality of form and emptiness or seen the Tathagata, or cling to any one of them as the Tathagata’s state of true emptiness, I am mistaken. The inherent nature is true emptiness: it has neither gain nor loss, is unmoved in suchness, and has always been so; no state can explain it. Whether the Tathagata’s state of true emptiness appears extraordinary—complete with the Five Eyes and Six Supernormal Powers—or ordinary, as in eating, drinking, relieving oneself, and sleeping, there is nothing that is not an expression of the Tathagata’s true emptiness.

所以，如果行者在头脑、意境中还有一个境界是如来的境界，还有得失心，那就是错的。真空是行者在破掉所有执着，不着所有相后，本来具足的东西。那时只是了知了一切的虚妄，既知一切法皆空皆妄，行者即会在一切法中、起心动念处，不再粘着，不再被境转、相迷，而获大自在，即称如来。

Therefore, if a practitioner still holds in the mind or conceptual realm a particular state as the Tathagata’s state and still has a sense of gain and loss, this is mistaken. True emptiness is what is inherently complete within practitioners after they have broken all attachments and no longer cling to any sign. At that point, they simply comprehend the illusory nature of everything. Knowing that all dharmas are empty and illusory, practitioners no longer cling to any dharma or to any thought that arises; they are no longer turned by circumstances or deluded by signs. They thereby attain great freedom—this is called the Tathagata.

第二十一品 非说所说分

Chapter 21 No Dharma to Speak of

“须菩提！汝勿谓如来作是念：‘我当有所说法。’莫作是念，何以故？若人言：如来有所说法，即为谤佛，不能解我所说故。须菩提！说法者，无法可说，是名说法。”尔时，慧命须菩提白佛言：“世尊！颇有众生，于未来世，闻说是法，生信心不？”佛言：“须菩提！彼非众生，非不众生。何以故？须菩提！众生众生者，如来说非众生，是名众生。”

The Buddha says to Subhuti, “Do not say that the Tathagata entertains this thought: ‘I have a Dharma to speak of.’ Do not entertain such a thought. Why? If anyone says that the Tathagata has a Dharma to speak of, that person slanders the Buddha because they do not understand what I have said. Subhuti, one who teaches the Dharma has no Dharma that can be taught; this is called teaching the Dharma.” At that time, the venerable Subhuti said to the Buddha, “World-Honored One, will there be sentient beings in a future age who, upon hearing this Dharma spoken, give rise to faith?” The Buddha said, “Subhuti, they are neither sentient beings nor non-sentient beings. Why? Subhuti, what the Tathagata calls sentient beings are not sentient beings; they are merely called sentient beings.”

这一品的大意是，佛陀说：“须菩提，你不要以为如来有这样的念头，我应当对‘法’有所陈说。不要这样想，为什么这样说？假若有人说如来有所说法，即为谤佛，还不能理解我所说的一切。须菩提，说法的人，无法可说，是名说法。”

The main idea of this chapter is that the Buddha says, “Subhuti, do not think that the Tathagata entertains this thought: ‘I should teach the Dharma.’ Do not think in this way. Why? If anyone says that the Tathagata has a Dharma to speak of, that person slanders the Buddha and does not understand all that I have said. Subhuti, one who teaches the Dharma has no Dharma to teach; this is called teaching the Dharma.”

这个问题佛在第七品中问过须菩提，原文是：“须菩提。于意云何？如来得阿耨多罗三藐三菩提耶？如来有所说法耶？”须菩提言：“如我解佛所说义，无有定法，名阿耨多罗三藐三菩提，也无有定法，如来可说。”在这品中，佛与须菩提的对答是破弟子们对果位以及对佛法的执着。

The Buddha previously asked Subhuti this question in Chapter 7. The original text reads, “Subhuti, what do you think? Has the Tathagata attained Anuttara samyak-sambodhi? Does

the Tathagata have a Dharma to speak of?” Subhuti replies, “As I understand the meaning of the Buddha’s teaching, there is no fixed Dharma called Anuttara samyak-sambodhi, nor is there any fixed Dharma that the Tathagata can teach.” In that chapter, the exchange between the Buddha and Subhuti breaks the disciples’ attachments to fruition and to Buddhadharma.

在第十三品中，佛在说到这本经的名字为《金刚经》时，又对须菩提提了同样的问题，原文是：“须菩提，于意云何，如来有所说法不。”须菩提的回答是：“世尊，如来无所说。”

In Chapter 13, when the Buddha states that this sutra is titled the *Diamond Sutra*, he again asks Subhuti the same question. The original text reads, “Subhuti, what do you think? Does the Tathagata have a Dharma to speak of?” Subhuti replies, “World-Honored One, the Tathagata has nothing to teach.”

在此处，须菩提站在了“如来的真空之境”说如来无所说。真空中无我，无人，无众生，故无所说。

Here, Subhuti speaks from the perspective of the Tathagata’s state of true emptiness, saying that the Tathagata has nothing to teach. In true emptiness, there is no self, no person, and no sentient being; therefore, there is nothing to teach.

《金刚经》讲到此处，佛又对须菩提重申这一问题。佛说：“须菩提，你不要以为如来会生起这样的念头，我应当有所说‘法’。如果有人说如来有所说法，即为谤佛，不能理解我所说的一切。须菩提，说法者无法可说，是名说法。”

At this point in the *Diamond Sutra*, the Buddha reiterates this point to Subhuti: “Subhuti, do not think that the Tathagata entertains the thought, ‘I should speak of the Dharma.’ If anyone says that the Tathagata has a Dharma to speak of, that person slanders the Buddha because they do not understand all that I have said. Subhuti, one who teaches the Dharma has no Dharma to teach; this is called teaching the Dharma.”

这一段话，佛的重点强调的是“如来的真空之境”没有一念。比如，平时我们说真空生妙有，以为证入真空，一起心动念就会神通具足就是妙用等等。但如来告诉你，真空中没有一念，真空中也没有神通智慧。所以，如来说法，如空谷回声，如雁过长空，不留痕迹。如来普度众生，真空中却从未生起一念，也未有任何法可说。

《维摩诘经》中说“真说法者，无说无示。听法者，无闻无得。行者应了知，万法本自空寂。一切名言，皆是假立”，明白真空中一切无生这个道理。

In this passage, the Buddha chiefly emphasizes that in the Tathagata's state of true emptiness, not a single thought exists. For example, we often say that true emptiness gives rise to wondrous existence, and we may imagine that once true emptiness is realized, every arising thought will bring fully manifested supernormal powers and wondrous functioning. Yet the Tathagata tells us that in true emptiness there is not a single thought, nor are there supernormal powers or wisdom. Thus, when the Tathagata teaches the Dharma, it is like an echo in an empty valley or a wild goose crossing the open sky, leaving no trace. The Tathagata universally liberates sentient beings, yet within true emptiness he has never given rise to a single thought or taught any Dharma. The *Vimalakirti Sutra* states, "One who truly speaks the Dharma neither speaks nor reveals. One who listens to the Dharma neither hears nor attains. Practitioners should understand that all phenomena are originally empty and quiescent, and that all names and words are merely provisional designations." Practitioners should understand the principle that in true emptiness nothing arises.

这时候，智慧的须菩提对佛陀说：“世尊，在未来也有些众生听闻到这样的说法，能生起信心吗？”

At this time, the wise Subhuti says to the Buddha, "World-Honored One, will there be sentient beings in the future who, upon hearing such a teaching, can give rise to faith?"

佛陀说：“须菩提，他们不是众生，因每位众生本性都是佛，所以佛说他们不是众生，也并非不是众生（因大家现在迷失本性，颠倒轮回）。所以佛从这个角度讲，他们就是众生。但须菩提，你应当知道，在如来的真空境界中，众生并非真实的存在，他们不过是假名众生而已。”在此，佛对弟子们彻底破众生相，让弟子们从闻法众生的角度回归“如来真空”，破闻法弟子头脑中自己还是众生的知见。

The Buddha says, "Subhuti, they are not sentient beings. Because every sentient being is inherently a Buddha, I say that they are not sentient beings; nor can they be said not to be sentient beings (because they are now deluded about their inherent nature and caught in the confusion of samsara). From this perspective, I call them sentient beings. But, Subhuti, you should know that in the Tathagata's state of true emptiness, sentient beings do not truly exist; they are merely provisionally called sentient beings." Here, the Buddha completely eliminates the disciples' attachment to the sign of a sentient being, guiding the disciples, from their standpoint as sentient beings hearing the Dharma, to return to the Tathagata's true emptiness and break the view in their minds that they themselves are still sentient beings.

在这一品中，须菩提又开始为未来世担心了。他问佛，未来世众生听到这样的法，能生起信心吗？佛没有像前几次他提问一样肯定地告诉他：“一定会有一些持戒修

福的人，不着诸相的人能对此生起信心，信受奉行。”而这一次，佛要彻底破众生相，要拿掉弟子们心中自己不是如来的知见。

In this chapter, Subhuti again begins to worry about the future. He asks the Buddha whether sentient beings in a future age will be able to give rise to faith upon hearing such a Dharma. Unlike on the previous occasions when Subhuti asked this question, the Buddha does not assure him, “There will certainly be people who observe the precepts and cultivate virtue, who do not cling to signs, and who can give rise to faith in, faithfully accept, and reverently practice this teaching.” This time, the Buddha seeks to break through attachment to the sign of a sentient being completely and to remove from the disciples’ minds the view that they are separate from the Tathagata.

在前面的讲述中，佛已无数次提到菩萨在修行中，不应着众生相，诸相虚妄。但弟子们可以在未来的修证中不着众生相，不求回报、理解，不求功德，但如来说《金刚经》是在层层破弟子们的执着，每一位弟子应在聆听中马上安住于无我、无众生的境界中。而弟子们明了无众生可度，但因正在闻法，故还有一个闻法众生与佛的区别，还未进入与如来不二的角度，这在后面须菩提答错佛陀的提问中就看到了。故在此处，佛站在“如来真空”的角度告诉须菩提：“在‘如来的真空之境’中，并没有众生，当然也没有佛。而众生的本性也与如来一样，并无差别。所以你担心的众生，彼非众生。但因众生现在并未圆证这个道理，所以才在迷失中颠倒轮回，所以又说，非不众生。但须菩提，站在如来之境中，所有的三界六道一切众生，如来说并非实有其事，实有佛，实有众生，都只是一个假名。”

In the preceding teachings, the Buddha has stated countless times that in their practice bodhisattvas should not cling to the sign of a sentient being and should understand that all phenomena are illusory and unreal. In their future cultivation and realization, the disciples may be able to refrain from clinging to the sign of a sentient being, from seeking reward or understanding, or from seeking merit. Yet in the *Diamond Sutra*, the Tathagata breaks through the disciples’ attachments layer by layer: while listening, each disciple should immediately abide in a state of no-self and no sentient beings. The disciples understand that there are no sentient beings to liberate; because they are still listening to the Dharma, however, they continue to distinguish between sentient beings hearing the Dharma and the Buddha and have not yet entered the perspective of nonduality with the Tathagata. This becomes apparent later when Subhuti answers the Buddha’s question incorrectly. Thus, here, from the perspective of the Tathagata’s true emptiness, the Buddha tells Subhuti, “In the Tathagata’s state of true emptiness, there are no sentient beings, and of course there is no Buddha. The inherent nature of sentient beings is no different from that of the Tathagata.

Thus, the sentient beings about whom you are concerned are not sentient beings. But because sentient beings have not yet perfectly realized this principle, they continue to wander confusedly in samsara; thus, they cannot be said to be non-sentient beings. Yet, Subhuti, from the state of the Tathagata, all sentient beings throughout the Three Realms and Six Paths are not truly existent. A so-called Buddha and so-called sentient beings are both merely provisional designations.”

谈到要破“众生见”，想起曾在禅定境界中见到一只几万年的穿山甲，它已修到身体化成光，甚至可以自由幻化人形，但它仍未开悟，仍在头脑中死死记着自己是只穿山甲，仍把那只能自由出入的穿山甲壳当宝贝，觉得那是它的身体。当我告诉它，它不是穿山甲，也不是任何它变化出来的相，本性是如来时，它瞬间顿悟，马上把那只穿山甲壳扔了。

Speaking of the need to break the “view of a sentient being,” I recall that in a state of meditation I once saw a pangolin that had lived for tens of thousands of years. It had cultivated to the point that its body had transformed into light, and it could even freely manifest a human form. Yet it still had not awakened. In its mind, it remained firmly attached to the belief that it was a pangolin; it treasured the pangolin shell that it could freely enter and leave, believing that the shell was its body. When I told it that it was neither a pangolin nor any appearance it manifested, and that its original nature was the Tathagata, it awakened instantly and immediately discarded the pangolin shell.

所以，我们头脑中的“众生见”，有时并非是不着其他众生的相就能摒除舍弃。头脑中有很执着的对自我身心的认知，这就是众生。

Thus, the “view of a sentient being” in our minds cannot always be eliminated simply by refraining from clinging to the signs of other sentient beings. A deeply entrenched identification with one’s own body and mind remains in the mind; this is precisely the sentient being.

第二十二品 无法可得分

Chapter 22 No Dharma to Be Attained

第二十三品 净心行善分

Chapter 23 Purifying Mind and Practicing Good

须菩提白佛言：“世尊！佛得阿耨多罗三藐三菩提，为无所得耶？”佛言：“如是，如是。须菩提！我于阿耨多罗三藐三菩提乃至无有少法可得，是名阿耨多罗三藐三菩提。

Subhuti said to the Buddha, “World-Honored One, when the Buddha attained Anuttara samyak-sambodhi, was there nothing attained?” The Buddha said, “So it is, so it is. Subhuti, with respect to Anuttara samyak-sambodhi, I did not attain even the slightest Dharma. This is called Anuttara samyak-sambodhi.”

复次，须菩提！是法平等，无有高下，是名阿耨多罗三藐三菩提；以无我、无人、无众生、无寿者，修一切善法，即得阿耨多罗三藐三菩提。须菩提！所言善法者，如来说即非善法，是名善法。

“Furthermore, Subhuti, all phenomena are equal; none is high or low. This is called Anuttara samyak-sambodhi. By practicing all wholesome dharmas free from the notions of a self, a person, a sentient being, or a lifespan, one attains Anuttara samyak-sambodhi. Subhuti, what are called wholesome dharmas are said by the Tathagata not to be wholesome dharmas; they are merely called wholesome dharmas.”

这一品的大意是，须菩提对佛陀说：“世尊，佛得到最高最圆满的觉悟就是无所得吗？”

The central meaning of this chapter is Subhuti’s question to the Buddha: “World-Honored One, does the Buddha’s attainment of the highest and most complete awakening mean that there is no attainment?”

佛陀说：“是的，是这样的。须菩提，我于无上正等正觉乃至这世界一切，没有一点儿东西真实得到过。这才叫做无上正等正觉，最高最圆满的觉悟。”

The Buddha replied, “Yes, it is so. Subhuti, with respect to Unsurpassed Right and Universal Awareness and indeed everything in this world, there is not even the slightest thing that I

have truly attained. This is called Unsurpassed Right and Universal Awareness—the highest and most complete awakening.”

这一品的问题，须菩提也与佛有几次的交流。如第十品中，“佛告须菩提，于意云何，如来昔在燃灯佛所，于法有所得不？”“不也，世尊。如来在燃灯佛所，于法实无所得”。佛在此处与须菩提的对话是告诫弟子不应着法相，破除弟子有法可得、有果位可得之心。

Subhuti and the Buddha have had several exchanges concerning the question raised in this chapter. For example, in Chapter 10, the Buddha asks Subhuti, “What do you think? When the Tathagata was in the presence of Dipankara Buddha, did he attain anything with respect to the Dharma?” Subhuti replies, “No, World-Honored One. When the Tathagata was in the presence of Dipankara Buddha, he truly attained nothing with respect to the Dharma.” In this dialogue, the Buddha admonishes the disciples not to cling to signs of dharmas and eliminates their belief that there is a Dharma or a stage of fruition to attain.

第二次在第十七品，原文是：“须菩提，于意云何。如来于燃灯佛所，有法得阿耨多罗三藐三菩提不？”“不也，世尊。如我解佛所说义，佛于燃灯佛所，无有法得阿耨多罗三藐三菩提。”此处的对话重点在告诉听法的大众，没有人成就无上正等正觉，在破我相。佛还说：“须菩提，若有法得阿耨多罗三藐三菩提，燃灯佛则不与我授记，汝于来世，当得作佛，号释迦牟尼……若有人言，如来得阿耨多罗三藐三菩提。须菩提，实无有法，佛得阿耨多罗三藐三菩提。”此处反复言说，令众生知道，真空之境中无我、无人。

The second exchange occurs in Chapter 17. The original text reads, “Subhuti, what do you think? When the Tathagata was in the presence of Dipankara Buddha, was there any entity that attained Anuttara samyak-sambodhi?” Subhuti replies, “No, World-Honored One. As I understand the meaning of the Buddha’s teaching, when the Buddha was in the presence of Dipankara Buddha, there was no entity that attained Anuttara samyak-sambodhi.” The key point of this dialogue is to tell the assembly listening to the Dharma that no person attains Unsurpassed Right and Universal Awareness, thereby breaking through the sign of a self. The Buddha also says, “Subhuti, if there had been an entity that attained Anuttara samyak-sambodhi, Dipankara Buddha would not have given me the prediction, ‘In a future life, you will become a Buddha named Shakyamuni.’ ... If someone says that the Tathagata attained Anuttara samyak-sambodhi, Subhuti, there is in fact no entity that attained Anuttara samyak-sambodhi.” These repeated statements enable sentient beings to understand that in the state of true emptiness, there is no self and no person.

故现在在二十二品中，须菩提说：“世尊，佛得阿耨多罗三藐三菩提，为无所得耶。”这是一个很奇妙的总结，反过来说就是“无所得”就是佛得到的无上正等正觉，意思是佛得到无上正等正觉的圆满觉悟，是知诸法虚妄，一切无所得。佛说：“就是这样。因为万法皆空，所以如来于无上正等正觉的觉悟，乃至这世界一切，没有一丁点东西真实可以得到，把这个觉悟起名叫无上正等正觉。”

Thus, in Chapter 22, Subhuti asks, “World-Honored One, does the Buddha’s attainment of Anuttara samyak-sambodhi mean that there is no attainment?” This is a profound summary. Put another way, “no attainment” is the Unsurpassed Right and Universal Awareness attained by the Buddha. In other words, to realize Unsurpassed Right and Universal Awareness is to see that all dharmas are illusory and unreal, and that ultimately there is nothing to attain. The Buddha says, “It is so. Because all dharmas are empty, with respect to Unsurpassed Right and Universal Awareness and indeed everything in this world, there is not the slightest thing the Tathagata can truly attain. This awakening is called Unsurpassed Right and Universal Awareness.”

此处，须菩提与佛的对话意在告诉大家——当了知人法俱空，所得心尽，即是得无上正等正觉。在此我们应该回忆起《金刚经》开篇，缘起于须菩提提的问题：“求无上正等正觉，怎样安心？”现在探讨的却是无上正等正觉的本体。到底什么叫“得无上正等正觉”？什么叫“如来”？了知这一本体的意义即是修证，即才能心安。在下面的一品中，佛与须菩提仍是在探求这个问题中对答。

The exchange between Subhuti and the Buddha here is intended to tell everyone that when one realizes the emptiness of both self and dharmas, and all seeking for attainment ceases, this itself is the realization of Unsurpassed Right and Universal Awareness. Here we should recall that the *Diamond Sutra* begins with Subhuti’s question: “When seeking Unsurpassed Right and Universal Awareness, how should the mind be settled?” Now, however, the discussion turns to the essential nature of Unsurpassed Right and Universal Awareness. What does it mean to “attain Unsurpassed Right and Universal Awareness”? What does “Tathagata” mean? Understanding the meaning of this essential nature is itself cultivation and realization; only then can the mind be at peace. In the following chapter, the Buddha and Subhuti continue their exchange by inquiring into this question.

第二十三品中，佛说：“还有，须菩提。是法平等，无有高下，是名阿耨多罗三藐三菩提。以无我无人无众生无寿者，修一切善法，即得阿耨多罗三藐三菩提。须菩提，所言善法者，如来说即非善法，是名善法。”

In Chapter 23, the Buddha says, “Furthermore, Subhuti, all phenomena are equal, none is high or low; this is called Anuttara samyak-sambodhi. By practicing all wholesome dharma without self, person, sentient being, or lifespan, one attains Anuttara samyak-sambodhi. Subhuti, what are called wholesome dharmas are said by the Tathagata not to be wholesome dharmas; they are merely called wholesome dharmas.”

此二十二、二十三品合在一起，是佛对“无上正等正觉”非常精辟的概括。我们平时发心求无上正等正觉，求佛果，在此，佛告诉所有弟子：当行者知一切虚妄，所得心尽，不着任何相，拥有万法平等的心，即可称“得无上正等正觉”。而且告诉你怎样得到，说：“你可以不着一切相，行一切善法，连善法的相也不应着，即可得无上正等正觉。”这是菩萨的修证之路，不着善法相，勿以善小而不为。我认为这两品对末法时代众生修证佛法真的是太重要了。

Chapters 22 and 23 together present the Buddha’s incisive summary of Unsurpassed Right and Universal Awareness. We ordinarily generate the aspiration to seek Unsurpassed Right and Universal Awareness and the fruition of Buddhahood. Here, the Buddha tells all his disciples that when a practitioner understands that everything is illusory and unreal, has relinquished all seeking for attainment, clings to no signs, and sees all dharmas as equal, this is what is meant by “realizing Unsurpassed Right and Universal Awareness.” The Buddha also explains how to attain it: “Without clinging to any signs, practice all wholesome dharmas; do not cling even to the signs of wholesome dharmas. In this way, one attains Unsurpassed Right and Universal Awareness.” This is the bodhisattva’s path of cultivation and realization: do not cling to the signs of wholesome dharmas, yet do not refrain from a good deed simply because it is small. I believe these two chapters are truly important for sentient beings in the Dharma-ending age who cultivate and realize Buddhadharma.

在末法时代，大部分人学习、修证佛法，放不下红尘的一切，是佛果与红尘的一切都要。求证佛法、成道也变成满足自我欲望，以及炫耀自我价值的手段。其实，想拥有一切，体现自我价值是人之常情，也没有什么错。但佛告诉我们，万法都是诸缘具足的假名，都无真实不变的自性，你不可能得到任何东西，不管从世俗中，还是你认为的佛法中。而且连你的自我都是虚妄的，根本也实无一个东西能享受快乐、幸福，或承受痛苦。真了知这一点，你的所得心就会尽。真了知万法皆空的道理，你的平等心就会生起，不会被种种差别相转。当你安住在万法皆空、平等的境界中时，你与这世界一切都不再有变异、生灭、得失，心才会永远安住，不再痛苦、

烦恼，故无所得的境界是你会永恒地拥有一切。而要想证入这一境界，佛指出了一条简单易行的路：“不着一切相，行一切善法”。

In the Dharma-ending age, most people who study, cultivate, and realize Buddhadharma cannot let go of everything in the mundane world; they want both the fruition of Buddhahood and everything the mundane world offers. Seeking realization of Buddhadharma and attaining the Way have also become means of satisfying personal desires and displaying one's self-worth. In fact, wanting to possess everything and demonstrate one's self-worth is part of human nature, and there is nothing wrong with it. But the Buddha tells us that all dharmas are provisional names arising when causes and conditions come together and that none have a true, unchanging inherent nature. You cannot attain anything, whether from the mundane world or from what you regard as Buddhadharma. Moreover, even your self is illusory and unreal; fundamentally, there is no entity that can enjoy pleasure and happiness or endure pain. When you truly understand this, all seeking for attainment will cease. When you truly understand that all dharmas are empty, a mind of equality will arise, and you will no longer be swayed by various signs of distinction. When you abide in the state in which all dharmas are empty and equal, you and everything in the world will no longer undergo change, arising and ceasing, gain and loss. Only then will the mind abide forever, free from pain and afflictions. Thus, in the state of no attainment, one eternally possesses all things. To realize this state, the Buddha points out a simple and practicable path: "Cling to no signs, practice all wholesome deeds."

也许有人听了，既然一切皆空，无所得，那我还需做什么呢？修什么呢？一切皆空是佛说的。我们只是听到了这句话，我们的“所得心”还没有尽，万法对我们真的是充满影响力。也许你感觉自己不在乎了，对一切没兴趣、没激情了，那不是佛说的无所得心，那叫无聊、无趣。要证入佛说的无所得、平等心，需要像佛说的“用不着相的心修一切善法”。什么是不着相的心？知一切虚妄，从而不被身心内外一切境转，心能安住，这样的心才是不着相的心。行者安住在这种境界中日久，所得心才会尽。尤其是最后智慧相、佛相破尽时，才会觉得自己与世界万法平等，才知心、佛、众生三无差别，如如不动的平等心才会真正生起。

Some people may hear that everything is empty and nothing is to be attained and wonder, "Then what do I still need to do? What should I cultivate?" The Buddha said that everything is empty, but we have merely heard this statement. Our mind seeking attainment has not yet ceased, and all dharmas still exert a powerful influence on us. You may feel that you no longer care and have lost interest and enthusiasm for everything, but this is not the mind of no attainment spoken of by the Buddha; it is boredom and listlessness. To realize the mind of no attainment and equality taught by the Buddha, one must, as he says, "practice all

wholesome deeds with a mind that does not cling to appearances.” What is a mind that does not cling to appearances? It is a mind that understands everything is illusory and is therefore not swayed by any condition within or outside the body and mind, but is able to abide peacefully. Only such a mind does not cling to signs. All seeking for attainment will cease only after a practitioner has abided in this state for a long time. In particular, only when attachment to the signs of wisdom and of a Buddha has finally been completely eliminated will one realize that oneself and all phenomena in the world are equal and understand that the mind, the Buddha, and sentient beings are not different. Only then will the mind of equality, unmoved in suchness, truly arise.

也有的同修说，既然一切皆空，无所得、无所失，行恶法能成道吗？不能。百分之九十八的人不能。因为行恶法，逆缘太多，修行路上障碍太多；其次，修恶法的人都是极端自我、自私的人。他为什么要行恶，如杀人放火、伤害别人？从人道的角度，一般是为了满足私欲，一个私欲如此重的人，怎么能成道，怎么能证得圆满的慈悲与智慧？

Some fellow practitioners also ask, “Since everything is empty, with nothing to attain and nothing to lose, can one attain the Way by practicing unwholesome dharmas?” No. Ninety-eight percent of people cannot. First, practicing unwholesome dharmas creates too many adverse conditions and too many obstacles along the path of cultivation. Second, people who practice unwholesome dharmas are extremely self-centered and selfish. Why do they commit unwholesome acts such as murder, arson, or injuring others? From the perspective of the human realm, it is generally to satisfy personal desires. How can a person with such intense desires attain the Way? How can such a person realize perfect compassion and wisdom?

还有两种人可以，一种是来示现的大菩萨，为了令众生破善法的相，不要执着善法。善恶也只是个业或共业的因果，是人类定义的。在法界，从众生生生世世的轮回看，没有绝对的善恶标准。这类大菩萨真的是大雄大力，他担起遗臭万年，甚至被众生诅咒的果报来成就一些人。这种菩萨极少见，也是众生无法知道和理解的。还有一种就是魔王级别的，他也能了知一切皆空、不住，杀人如割草，在心中不留一丝痕迹。但魔王我慢极重，有一个“空我”未破，故恶果成熟，果报会很惨。但如果他能一念悔悟，生起慈悲，放下屠刀，便可立地成佛。

There are two other types of people who can do so. One is a great bodhisattva who manifests in this way to help sentient beings break through the signs of wholesome dharmas and cease clinging to them. Good and evil are merely karmic causes and effects, whether

individual or collective, that human beings define. In the Dharma realm, viewed across the countless lifetimes of sentient beings' wandering in samsara, there is no absolute standard of good and evil. Such a great bodhisattva truly possesses great heroic courage and strength, bearing the karmic retribution of enduring infamy for ten thousand years and even the curses of sentient beings in order to help some people attain realization. Such bodhisattvas are exceedingly rare, and sentient beings cannot recognize or understand them. The other type is a being at the level of a demon king. Such a being may also understand that everything is empty and abides nowhere, and may kill people as casually as cutting grass without leaving the slightest trace in the mind. Yet a demon king has extreme self-conceit, and his attachment to an "empty self" has not been eliminated. Thus, when the harmful karma matures, the karmic retribution will be extremely severe. However, if genuine repentance and compassion arise in a single thought and the butcher's knife is laid down, Buddhahood can be attained on the spot.

所以，如果我们不是以上两种人，那就要以无我、无人、无众生、无寿者，行一切善法，而且应不着善法相。佛说：“所言善法者，即非善法，是名善法。”因为所有的善法也不过是人根据人道的道德和善恶标准确立的，其中因果没有多少人知晓，而且在如来真空之境中，无一法可生，一切都是缘起缘灭，如同幻化。

Therefore, if we are neither of these two types, we should practice all wholesome dharmas free from the notions of a self, a person, a sentient being, or a lifespan, while also not clinging to the signs of wholesome dharmas. The Buddha says, "What are called wholesome dharmas are not wholesome dharmas; they are merely called wholesome dharmas." This is because all wholesome dharmas are merely established by human beings according to the human moral standards and conceptions of good and evil in the human realm. Few people understand the causes and effects involved. Moreover, in the Tathagata's state of true emptiness, not a single dharma arises; everything arises and ceases through causes and conditions, like an illusion.

第二十四品 福智无比分

Chapter 24 Incomparable Blessings and Wisdom

“须菩提！若三千大千世界中所有诸须弥山王，如是等七宝聚，有人持用布施；若人以此《般若波罗蜜经》，乃至四句偈等，受持、为他人说，于前福德百分不及一，百千万亿分，乃至算数譬喻所不能及。”

“Subhuti, suppose there were a mass of the seven treasures equal in size to all the Sumeru Mountains, the kings of mountains, in the three thousand great thousand worlds, and someone used it for giving. If another person were to accept and practice even as little as a four-line verse from this *Prajna Paramita Sutra* and explain it to others, the former's virtue and blessings would not equal even one hundredth of the latter's, nor one part in a hundred thousand million; indeed, no calculation or analogy could approach it.”

这一品的大意是，佛陀说：“须菩提，假使有三千大千世界所有的须弥山积聚在一起那么多的七宝，有人拿来用作布施。如果再有人于这部经，甚至只是其中的一个四句偈颂能受持读诵，为他人解说，此种功德与前者相比，前者还不如后者的百分之一，百千万亿分之一，乃至根本无法用算术数字来做比喻。”

The main point of this chapter is that the Buddha says, “Subhuti, suppose there were a mass of the seven treasures equal in size to all the Sumeru Mountains in the three thousand great thousand worlds, and someone used it for giving. If another person were to accept and practice this sutra, read and recite it, and explain it to others—even if only a single four-line verse—the former's merit would not equal even one hundredth of the latter's, nor one part in a hundred thousand million; indeed, it could not be expressed through numerical calculation or analogy.”

这一品是佛在赞叹此经义所蕴含的功德，希望受持读诵此经的人能重视此经，重视般若智慧。

In this chapter, the Buddha extols the merit inherent in the teachings of this sutra, hoping that those who accept and practice, read, and recite it will value both the sutra and prajna wisdom.

第二十五品 化无所化分

Chapter 25 Transformation Without Transformation

“须菩提！于意云何？汝等勿谓如来作是念：‘我当度众生。’须菩提！莫作是念。何以故？实无有众生如来度者。若有众生如来度者，如来则有我、人、众生、寿者。须菩提！如来说：‘有我者，则非有我，而凡夫之人以为有我。’须菩提！凡夫者，如来说即非凡夫。”

The Buddha says to Subhuti, “What do you think? You should not say that the Tathagata entertains this thought: ‘I should liberate sentient beings.’ Subhuti, do not entertain such a thought. Why? In truth, there are no sentient beings whom the Tathagata liberates. If there were sentient beings whom the Tathagata liberates, the Tathagata would have a self, a person, a sentient being, and a lifespan.” The Tathagata continues, “Subhuti, what is called ‘having a self’ is not truly having a self, yet ordinary beings regard it as a self. Subhuti, what the Tathagata calls ordinary beings are not ordinary beings.”

这一品的大意是，佛陀说：“须菩提，你认为怎样呢。你们不要以为如来有这样的想法，我应当度脱众生，不要这样想。为什么呢。其实并无有众生是如来度的，假如有一位众生是因为如来变成佛的，如来即有我、人、众生、寿者相。”

The main idea of this chapter is that the Buddha says, “Subhuti, what do you think? You should not think that the Tathagata entertains this thought: ‘I should liberate sentient beings.’ Do not think in this way. Why? In truth, there are no sentient beings whom the Tathagata liberates. If even one sentient being attained Buddhahood because of the Tathagata, the Tathagata would have signs of a self, a person, a sentient being, or a lifespan.”

“须菩提，如来说‘有我’，并非真有一个真实不变的我，而凡夫之人，以为实有‘我’存在。”

“Subhuti, when the Tathagata speaks of ‘having a self,’ this does not mean that there truly is a real and unchanging self; ordinary beings, however, believe that such a self truly exists.”

“须菩提，如来说凡夫，也并非真有一个真实不变的凡夫存在。只是随顺世俗，假名称凡夫罢了。”

“Subhuti, when the Tathagata speaks of ordinary beings, this likewise does not mean that real and unchanging ordinary beings truly exist. In accord with worldly convention, they are merely provisionally called ordinary beings.”

这一品佛陀与须菩提的问答模式与第二十一品是一样的，第二十一品的原文是：“须菩提，汝勿谓如来作是念，我当有所说法。”这一品的原文是：“须菩提，于意云何。汝等勿谓如来作是念，我当度众生。”在《金刚经》的开篇，佛陀与须菩提已探讨过这个问题。佛告诉弟子，要发愿普度三界六道众生，要有“实无众生可度”的见地，否则即着我、人、众生、寿者相。现在佛重提这个问题，告诉弟子，在如来真空之境中不生一念，当度众生。为什么呢？因为在如来真空中，并无众生需如来度。在如来果位看众生，众生轮回颠倒如幻化、假有，本质与佛并无不同，万法也如是。故佛说：“实无有众生如来度，若有众生如来度，如来则有我、人、众生、寿者，也就不名为如来了。”

The dialogue between the Buddha and Subhuti in this chapter follows the same pattern as in Chapter 21. The original text of Chapter 21 reads, “Subhuti, do not say that the Tathagata entertains this thought: ‘I should teach a Dharma.’” The original text here reads, “Subhuti, what do you think? You should not say that the Tathagata entertains this thought: ‘I should liberate sentient beings.’” At the beginning of the *Diamond Sutra*, the Buddha and Subhuti already discussed this question. The Buddha tells his disciples to vow to universally liberate all sentient beings throughout the Three Realms and Six Paths while maintaining the view that, in truth, no sentient being is liberated; otherwise, they would cling to signs of a self, a person, a sentient being, or a lifespan. The Buddha now returns to this point, telling his disciples that in the Tathagata’s state of true emptiness, not even the thought “I should liberate sentient beings” arises. Why? In the Tathagata’s true emptiness, there are no sentient beings who need to be liberated by the Tathagata. From the Tathagata’s state of fruition, the deluded wandering of sentient beings in samsara is illusory and provisionally existent; in essence, sentient beings are no different from the Buddha. The same is true of all dharmas. Therefore, the Buddha says, “In truth, there are no sentient beings whom the Tathagata liberates. If there were sentient beings whom the Tathagata liberates, the Tathagata would have a self, a person, a sentient being, or a lifespan, and thus would not be called the Tathagata.”

《金刚经》从第十七品以后，虽然所有的问题与前面所讲的十几品中似乎是重复的，但所破弟子的执着重点不同。当弟子们心中层层障碍破除，空明的心境现前时，如来又不断阐述果位境界。我们应该知道，我们虽然在颠倒梦想中，但整个佛法修

证，应依止佛果位的见地来破我们的无明。虽然站在最究竟的意义上，果位、道位并无不同，众生本质就是佛，心、佛、众生本无差别。但我们却不知道这个道理，也无法从中真实受用。佛现在不断开示如来真空境界，让我们认清我们自己的本来面目，也即是心最圆满、无憾的归宿。了知一分佛果位的境界，无明就会破一分。

From Chapter 17 onward in the *Diamond Sutra*, although all the questions may appear to repeat those discussed in the preceding chapters, the Buddha is addressing different attachments of the disciples in each case. As the obstacles in the disciples' minds are removed layer by layer and a clear and empty state of mind manifests, the Tathagata continues to explain the state of fruition. We should understand that although we remain amid inverted delusions and dreams, throughout our cultivation and realization of Buddhadharma we must rely on the perspective of the state of Buddhahood to break through our ignorance.

From the ultimate standpoint, the state of fruition and the stages of the path do not differ. Sentient beings are, in essence, Buddhas; the true nature, the Buddha, and sentient beings are fundamentally no different. Yet we do not know this principle and cannot genuinely benefit from it. The Buddha now continually reveals the Tathagata's state of true emptiness, enabling us to recognize our original nature—the mind's most perfect and complete destination, free from any sense of lack. To the extent that we understand the state of Buddhahood, our ignorance is dispelled to the same extent.

在整个佛法修证的过程中，应将如来真空境界中的见地作为修证的依止与地基，在此基础上才能回归。不能修证佛法时，而在心性认知上还依止人类世俗的理论、见地，否则，即使你修了八万四千法门，也无法回归生命的源头，无法成就无上正等正觉。

Throughout the entire process of cultivating and realizing Buddhadharma, one should rely on the view within the Tathagata's state of true emptiness as the basis and foundation for cultivation and realization. Only on this basis can one return to the source. In cultivating and realizing Buddhadharma, one must not continue to rely on worldly human theories and views in one's understanding of the nature of mind. Otherwise, even if one practices all 84,000 dharma methods, one will be unable to return to the source of life or attain Unsurpassed Right and Universal Awareness.

在这一品中，佛说：“如来真空中无一念，我当度众生。”是因为真空之境中没有众生，众生本质上与佛不二。接着佛又讲：“如来说有我，并非真有一个自我，而凡夫之人以为有我。须菩提。凡夫者，如来说即非凡夫。”

In this chapter, the Buddha says, “In the Tathagata’s true emptiness, not even the thought ‘I should liberate sentient beings’ arises.” This is because there are no sentient beings in the state of true emptiness; in essence, sentient beings and the Buddha are nondual. The Buddha then says, “When the Tathagata speaks of ‘having a self,’ this does not mean that there truly is a self; ordinary beings, however, believe that there is a self. Subhuti, what the Tathagata calls ordinary beings are not ordinary beings.”

闻听到这几句开示，我想起佛教史上著名的释迦牟尼佛出生的场景。佛陀从母亲的右肋出，大地震动，龙天洒水散花，恭贺供养。此时，只见佛陀步行七步，步步脚底生莲，然后用手指天上地下说：“天上天下，唯我独尊。”我们先不去探讨这个境界人类能否看到，但这个境界却是佛学中大小乘行者公认的境界，没有任何争议。

Hearing these teachings, I am reminded of the well-known account in Buddhist history of Shakyamuni Buddha’s birth. The Buddha emerged from his mother’s right side, the earth shook, and dragons and devas sprinkled water and scattered flowers in celebration and offering. The Buddha then took seven steps, and a lotus sprang forth beneath each foot. Pointing toward heaven and earth, he declared, “Throughout heaven and earth, I alone am honored.” For now, let us set aside the question of whether human beings could perceive this scene. It is nonetheless accepted without dispute by practitioners of both the Sravaka and Mahayana Vehicles.

有刚修行的朋友问我，佛法不是讲无我吗，怎么佛刚生下来就说，我天上天下独尊呢？所以，这就要求我们来了解如来的真空境界，而且这个真空是我们每一个人的本来，每个人的自性。我们现在示现在这个三维角度的肉体，只是一个因缘具足的假相，我们的刹那不停变幻的意识，只是一个假心。当我们了知真理后，这个“假相假心”再也无法迷惑我们，即是如来的真空之境。

A friend who had just begun practicing once asked me, “Does Buddhadharma not teach no-self? Why, then, did the Buddha declare as soon as he was born, ‘Throughout heaven and earth, I alone am honored?’” To understand this, we must understand the Tathagata’s state of true emptiness. This true emptiness is the original state of each one of us, our true nature. The physical body we now manifest from this three-dimensional perspective is merely a provisional sign that appears when causes and conditions come together; our consciousness, changing ceaselessly from moment to moment, is merely a false mind. Once we understand the truth, this “provisional sign and false mind” can no longer delude us. This is the Tathagata’s state of true emptiness.

故佛说的“唯我独尊”的那个“我”，你也有，每一位众生都有，只因众生在颠倒妄想中不能见。如果众生执着这个“假相假心”，只能随它的变异、生灭而轮回。因对它的执着，痛苦、烦恼永无止境，因“假相假心”怎么能为你带来安心，永恒的幸福与快乐呢？所以佛说：“如来说有我，则非有我，而凡夫之人以为有我。”

Thus, the “I” in the Buddha’s declaration “I alone am honored” is also present in you and in every sentient being; sentient beings cannot see it only because they remain amid inverted delusions. If sentient beings cling to this “provisional sign and false mind,” they can only follow its changes, arising and ceasing as they wander in samsara. Because of their attachment to it, their suffering and afflictions are endless. How could this “provisional sign and false mind” bring you peace of mind or everlasting happiness and joy? Therefore, the Buddha says, “When the Tathagata speaks of ‘having a self,’ this does not mean that there truly is a self; ordinary beings, however, believe that there is a self.”

但佛接着说：“须菩提，凡夫者，如来说，即非凡夫。”因为如来站在果位上言说，而“真空境界”本无言说。语言是有缺陷的，无法说出如来第一义谛，所以如来每说一句话就要再清除前面一句话中不究竟、不圆满之处。在前一句，如来为彰显如来果位见地，提到凡夫认“假我”为我，但这一品的开始，佛说没有众生，众生都是佛，现在又提凡夫的概念，故马上在后一句说如来说凡夫并非真有凡夫，凡夫也是假相，只是交流的方便，假名凡夫。再一次破弟子们心中的凡夫相，不要头脑中执着实有众生、实有凡夫，众生执着众生相、凡夫相，也会执着佛相，故佛在下一品就问关于三十二相的问题了。但佛在这一品的重点不是破这些相，而是告诉弟子，如来真空之境中因为究竟无我，故不生一念，不生一法。

The Buddha then continues, “Subhuti, what the Tathagata calls ordinary beings are not ordinary beings.” This is because the Tathagata speaks from the state of fruition, while the state of true emptiness is inherently beyond speech. Language is limited and cannot express the Tathagata’s ultimate truth. Therefore, whenever the Tathagata makes a statement, he immediately clears away whatever in the preceding statement is not ultimate or complete. In the preceding statement, to reveal the view from the Tathagata’s state of fruition, he says that ordinary beings regard the “provisional self” as a self. Yet at the beginning of this chapter, the Buddha says that there are no sentient beings and that all sentient beings are Buddhas. Having now introduced the concept of ordinary beings, he therefore immediately says in the following statement that what the Tathagata calls ordinary beings are not truly existent ordinary beings. “Ordinary beings” is also a provisional designation—a term established merely as a convenience for communication. Once again, the Buddha removes

the disciples' attachment to the sign of an ordinary being, telling them not to cling mentally to the real existence of sentient beings or ordinary beings. If sentient beings cling to the signs of sentient beings and ordinary beings, they will also cling to the sign of a Buddha. Thus, in the next chapter, the Buddha asks about the thirty-two marks. The focus of this chapter, however, is not to eliminate attachment to these marks; it is to tell the disciples that because there is ultimately no self in the Tathagata's state of true emptiness, not a single thought or dharma arises.

第二十六品 法身非相分

Chapter 26 The Dharma Body Is Without Signs

“须菩提！于意云何？可以三十二相观如来不？”须菩提言：“如是！如是！以三十二相观如来。”佛言：“须菩提！若以三十二相观如来者，转轮圣王即是如来。”须菩提白佛言：“世尊！如我解佛所说义，不应以三十二相观如来。”尔时，世尊而说偈言：“若以色见我，以音声求我，是人行邪道，不能见如来。”

“Subhuti, what do you think? Can one behold the Tathagata by means of the thirty-two marks?” Subhuti replied, “Yes, indeed! Yes, indeed! One can behold the Tathagata by means of the thirty-two marks.” The Buddha said, “Subhuti, if one could behold the Tathagata by means of the thirty-two marks, then a Wheel-Turning Sage King would be the Tathagata.” Subhuti said to the Buddha, “World-Honored One, as I understand the meaning of the Buddha’s teaching, one should not behold the Tathagata by means of the thirty-two marks.” At that time, the World-Honored One spoke this verse: “If one sees me through form or seeks me through sound, that person walks a wrong path and cannot see the Tathagata.”

这一品的大意是，佛陀问须菩提：“须菩提，你认为怎样呢，可以以三十二相观如来吗？”

The main idea of this chapter is that the Buddha asks Subhuti, “Subhuti, what do you think? Can one behold the Tathagata by means of the thirty-two marks?”

须菩提说：“可以，可以以三十二相观如来。”

Subhuti replies, “Yes, indeed. One can behold the Tathagata by means of the thirty-two marks.”

佛陀说：“须菩提，若可以以三十二相观如来，那转轮圣王也有三十二相，那转轮圣王即是如来。”

The Buddha says, “Subhuti, if one could behold the Tathagata by means of the thirty-two marks, then a Wheel-Turning Sage King, who also possesses the thirty-two marks, would be the Tathagata.”

须菩提又说：“世尊，现在我理解佛所说的意思，不应当以三十二相观如来。”

Subhuti then says, “World-Honored One, I now understand the meaning of the Buddha’s teaching. One should not behold the Tathagata by means of the thirty-two marks.”

此时世尊说了一个偈子：“若以色见我，以音声求我，是人行邪道，不能见如来。”

At that time, the World-Honored One speaks a verse:

“If one sees me through form or seeks me through sound, that person walks a wrong path and cannot see the Tathagata.”

这一品佛与须菩提的问答很微妙，一定要知道他们站在怎样的角度交流，否则我们就会纳闷，须菩提怎么会答错佛的问话呢？

The dialogue between the Buddha and Subhuti in this chapter is very subtle. We must understand the standpoint from which they are speaking; otherwise, we may wonder how Subhuti could have answered the Buddha’s question incorrectly.

在经文的前面，佛已几次与须菩提探讨过关于如来的身相问题，如第五品：“须菩提，于意云何，可以身相见如来不。”“不也，世尊。不可以身相得见如来。何以故，如来所说身相，即非身相。”佛告诉须菩提：“凡所有相，皆是虚妄。若见诸相非相，则见如来。”第十三品中：“须菩提，于意云何，可以三十二相见如来不。不也，世尊。何以故，如来说三十二相，即是非相，是名三十二相。”

Earlier in the sutra, the Buddha and Subhuti discussed the question of the Tathagata’s bodily marks several times. In Chapter 5, for example, the Buddha asks, “Subhuti, what do you think? Can the Tathagata be seen by his bodily marks?” Subhuti replies, “No, World-Honored One. The Tathagata cannot be seen by his bodily marks. Why? The bodily marks spoken of by the Tathagata are not bodily marks.” The Buddha tells Subhuti, “All phenomena are illusory and unreal. If one sees that all appearances are not what they appear to be or are believed to be, one sees the Tathagata.” In Chapter 13, the Buddha asks, “Subhuti, what do you think? Can the Tathagata be seen by the thirty-two marks?” Subhuti replies, “No, World-Honored One. Why? The thirty-two marks spoken of by the Tathagata are not marks; they are provisionally called the thirty-two marks.”

我们可以从前面的经文中看到，须菩提在前面所有的回答都是不可以，不可以以某一种特定的身相见如来。但现在这一品，为什么当佛问：“须菩提，于意云何。可以三十二相观如来不。”须菩提言：“如是，世尊。可以以三十二相观如来。”

From the preceding passages, we can see that all of Subhuti's earlier answers were "no": the Tathagata cannot be seen through any specific bodily marks. Why, then, in this chapter, when the Buddha asks, "Subhuti, what do you think? Can one behold the Tathagata by means of the thirty-two marks?" does Subhuti reply, "Yes, World-Honored One. One can behold the Tathagata by means of the thirty-two marks"?

因为此时，佛立于如来真空之境，与他交流第一义谛。我们从第二十一品中看到佛否定了须菩提提到的众生的存在，说众生是个假名；第二十二到第二十四品中，是须菩提在提问，佛谈到了“无上正等正觉”是不着一一切相的平等与无所得心；第二十五品又否定了凡夫的存在，说凡夫是假名。其实在这几品的对答中，佛已意在令弟子们不再着相后，抛开仍是凡夫、众生的知见，该从“闻法者”的角度进入如来真空境界了，已不能有闻与所闻，观与所观了。而须菩提一时未能领悟，未能安住于如来的真空境界中，但须菩提知道“真空生妙有”的道理，如来真空之境可以示现一切相而无一切相。从这个角度，我们可以以任一相来观如来，见任一相即见空性，即见如来。正因为须菩提了知这个道理，我们可以从前面的经文中看到，须菩提在前面所有的回答都是不可以，不可以以某一种特定的身相见如来。但现在这一品，为什么当佛问：“须菩提，于意云何。可以三十二相观如来不。”须菩提言：“如是，世尊。可以以三十二相观如来。”所以他说可以以三十二相观如来。

At this point, the Buddha speaks from the Tathagata's state of true emptiness and discusses the ultimate truth with Subhuti. In Chapter 21, we saw the Buddha deny the existence of the sentient beings mentioned by Subhuti, saying that "sentient beings" is merely a provisional designation. In Chapters 22 through 24, Subhuti asks the questions, and the Buddha explains that Unsurpassed Right and Universal Awareness is the mind of equality and no attainment, unattached to any signs. In Chapter 25, the Buddha again denies the existence of ordinary beings, saying that "ordinary beings" is a provisional designation. In these exchanges, the Buddha intends that, once the disciples no longer cling to signs, they should also cast aside the views and understanding that they are still ordinary beings or sentient beings and enter the Tathagata's state of true emptiness from the standpoint of one who hears the Dharma. There can no longer be a hearer and something heard, or an observer and something observed. Subhuti, however, does not immediately understand this or abide in the Tathagata's state of true emptiness. Yet he knows the principle that true emptiness gives rise to wondrous existence: the Tathagata's state of true emptiness can manifest all appearances while being free from all of them. From this standpoint, one can behold the Tathagata through any appearance; to see any appearance is to see emptiness and thus to see the Tathagata. Precisely because Subhuti understands this principle, all his earlier answers in the

preceding passages were “no”: the Tathagata cannot be seen through any specific bodily marks. Why, then, in this chapter, when the Buddha asks, “Subhuti, what do you think? Can one behold the Tathagata by means of the thirty-two marks?” does Subhuti reply, “Yes, World-Honored One. One can behold the Tathagata by means of the thirty-two marks”? It is because of his understanding of this principle that he says one can behold the Tathagata by means of the thirty-two marks.

须菩提这样答，对执着“色空不二”相的弟子而言，听起来并没有错，但对着如来定相的众生而言，回答就有失偏颇。所以，如果此品放在前面讨论，这句话的后面可能会加“三十二相即是非相，是名三十二相”。但现在须菩提并未这样说，因为须菩提与佛探讨空性的视角已转入色空不二的角度，性相一如，弟子们已不能停留在意识层面，用真或假，性或相来分开了悟真理了，而是当下“性相”都不住，透过去。因为佛在前几品反复提到如来真空之境中无念、无心、无一切相，而在此基础上如来说法、如来度众生、如来说有我。每一位众生都具备如来此品质。

To disciples attached to the notion of the nonduality of form and emptiness, Subhuti's answer may not sound wrong; to sentient beings attached to a fixed sign of the Tathagata, however, it is one-sided. If this chapter had appeared earlier in the discussion, this sentence might have been followed by, “The thirty-two marks are not marks; they are provisionally called the thirty-two marks.” Here, however, Subhuti does not say this, because the standpoint from which he and the Buddha are discussing emptiness has shifted to the nonduality of form and emptiness, in which nature and appearance are one in suchness. The disciples can no longer remain at the level of consciousness and understand the truth by separating the real from the unreal or nature from appearance. Instead, in the present moment, they must abide in neither nature nor appearance and penetrate beyond both. In the preceding chapters, the Buddha repeatedly said that within the Tathagata's state of true emptiness, there is neither thought, nor mind, nor any sign whatsoever. Yet on this basis, the Tathagata teaches the Dharma, liberates sentient beings, and speaks of having a self. Every sentient being possesses this quality of the Tathagata.

而须菩提从一开始探讨空性到现在，虽然内心深处诸相层层破，但他的关注点始终放在面前的佛陀上，说如来之境也认为是佛陀的如来之境，自己此时并未安住在与佛同等的位置上。故他在对空性的回答中还有一个我、佛以及问答，须菩提与佛还是两个。所以，未证果位的人，即使已领悟佛的见地，已开悟，但仍需时时觉照自己言行的角度，否则易有微细的执着，偏离空性。只有安住在果位上，才算真正证得。

From the beginning of his exploration of emptiness up to this point, although Subhuti has let go of layer after layer of attachment to signs deep within his mind, his attention has remained focused on the Buddha before him. He regards the Tathagata's state as the Buddha's state, without himself abiding on an equal footing with the Buddha. Thus, in his answer concerning emptiness, there is still an "I," a "Buddha," and a question-and-answer exchange—Subhuti and the Buddha are still two. Therefore, those who have not attained the stage of fruition, even if they have understood the Buddha's view and awakened, must remain continually aware of the standpoint from which they speak and act. Otherwise, subtle attachments may easily arise and lead them away from emptiness. Only by abiding in the stage of fruition does one genuinely attain realization.

所以，此处，佛又轻轻问：“须菩提，于意云何。可以三十二相观如来否？”如果此时须菩提已安住在如来真空之境，他即会会意佛说的话，根本没有一个须菩提能观，他拿什么来观呢？也无有一个如来三十二相可观。能观的，所观的都应空。因为无须菩提，眼前也不会有如来，因为无我、无人，故也无如来三十二相。须菩提显然有对空性圆满的知解，但一时未安住在如来真空之境，仍然在回答中滞留了我相、佛相，有我在观，而佛提醒的是，须菩提此时应与如来是一体的。故佛马上否定了他的回答，并说：“须菩提，若以三十二相观如来，转轮圣王即是如来。”

Thus, the Buddha again gently asks, "Subhuti, what do you think? Can one behold the Tathagata by means of the thirty-two marks?" If Subhuti had been abiding in the Tathagata's state of true emptiness at that moment, he would have understood the Buddha's meaning: there is fundamentally no Subhuti who can observe, so with what could he observe? Nor are there thirty-two marks of a Tathagata to be observed. Both the observer and the observed should be empty. If there is no Subhuti, neither is there a Tathagata before him; because there is no self and no person, there are likewise no thirty-two marks of a Tathagata. Subhuti clearly possesses a complete conceptual understanding of emptiness, but at that moment he is not abiding in the Tathagata's state of true emptiness. His answer still retains signs of a self and a Buddha: there is an "I" observing. What the Buddha is reminding him, however, is that at this moment Subhuti should be one with the Tathagata. The Buddha therefore immediately rejects his answer and says, "Subhuti, if one could behold the Tathagata by means of the thirty-two marks, then a Wheel-Turning Sage King would be the Tathagata."

佛用一个例子来否定了须菩提刚才的回答。在佛教经典中，传说转轮圣王功德很大，他出现于世可以一统天下，而且身体上天生具有如来的三十二种功德之相，但没有八十种随形好。佛说，“如果你这样说，转轮圣王也是如来了。”须菩提马上

明白了佛的角度，说：“世尊，现在我理解了您的意思，不应以三十二相观如来。”这是真空的起用，观如来三十二相，心中实无三十二相，故如来无相。

The Buddha uses an example to reject Subhuti's preceding answer. According to Buddhist scriptures, a Wheel-Turning Sage King possesses great merit. When such a king appears in the world, he can unite all under heaven, and his body naturally bears the Tathagata's thirty-two marks, born of merit, although he lacks the eighty minor characteristics. The Buddha says, "If what you say were so, then a Wheel-Turning Sage King would also be the Tathagata." Subhuti immediately understands the Buddha's standpoint and says, "World-Honored One, I now understand your meaning. One should not behold the Tathagata by means of the thirty-two marks." This is the functioning of true emptiness: while observing the Tathagata's thirty-two marks, there are in truth no thirty-two marks in the mind; thus, the Tathagata is without marks.

这一品的最后，世尊说了一个偈颂：“若以色见我，以音声求我，是人行邪道，不能见如来。”

At the end of this chapter, the
World-Honored One spoke the
following verse:

*If one sees me through form,
or seeks me through sound,
such a person walks a wrong path
and cannot see the Tathagata.*

佛的这个偈颂是站在如来真空的见地上说的，如果行者真的想了知如来是什么样，就要了知佛的“空性”智慧，否则即使你在禅定中看到满天神佛，也不能算真的有一次见到如来。真正想见到如来，要了悟自性，了悟如来真空之境，了悟每个人本质都是佛。

The Buddha speaks this verse from the standpoint of the Tathagata's true emptiness. If practitioners truly wish to know the true nature of the Tathagata, they must understand the Buddha's wisdom of emptiness. Otherwise, even if they see Buddhas and deities filling the sky while in meditation, this cannot be regarded as truly seeing the Tathagata. To truly see the Tathagata, one must realize the inherent nature, realize the Tathagata's state of true emptiness, and realize that everyone is, in essence, a Buddha.

看到这首偈子，想到一位同修问我说，佛说不能以音声求我，不能以色见我，那观世音菩萨说闻声救苦，千处祈求千处现，阿弥陀佛说临终呼唤他的名字，他就会来接引。这不是让我们行邪道吗？

Reading this verse reminds me of a question from a fellow practitioner: “The Buddha says that we cannot seek him through sound or see him through form. Yet Avalokiteshvara Bodhisattva hears the cries of those who suffer and appears wherever people pray to him, while Amitabha Buddha says that if people call his name at the end of life, he will come to receive and guide them. Isn’t this leading us down a wrong path?”

《金刚经》中佛的偈颂是立于“如来真空之境”中，告诉所有发心求取无上正等正觉的弟子们的。如果一位修行大乘佛法的人心中还着我相、人相、众生相、佛相、佛法相等，是无法回归成就佛果的。而阿弥陀佛和观世音菩萨的角度是空性在时空中慈悲、方便的示现，是帮助那些在苦海中无力自拔走出烦恼绝境的人。一个谈真空，一个谈妙用的，这是两个角度。佛谈的是如来真空之境、果位境界，是众生要想从梦中醒来，必须有的见地。而阿弥陀佛与观世音菩萨的行为则是进入众生的梦中，帮助接引那些梦到自己正在受苦受难、无法解脱的众生。我们学习佛法要有佛学的空性正见，也要善用慈悲方便，在空性正见的指导下，入世行菩萨道，以种种善巧的法门接引、救度众生。

In the *Diamond Sutra*, the Buddha speaks this verse from within the Tathagata’s state of true emptiness to all disciples who aspire to attain Unsurpassed Right and Universal Awareness. If a practitioner of the Mahayana teachings still clings to signs of a self, a person, a sentient being, a Buddha, or Buddhadharma, and so forth, that practitioner cannot return to the source and attain Buddhahood. Amitabha Buddha and Avalokiteshvara Bodhisattva, however, represent the compassionate and skillful manifestation of emptiness within time and space, helping those who are helplessly trapped in the sea of suffering to escape their desperate afflictions. One perspective concerns true emptiness; the other concerns its wondrous functioning. The Buddha speaks of the Tathagata’s state of true emptiness, the stage of fruition—the view that sentient beings must possess if they are to awaken from the dream. Amitabha Buddha and Avalokiteshvara Bodhisattva, by contrast, enter the dreams of sentient beings to help, receive, and guide those who dream that they are suffering and cannot be liberated. In studying Buddhadharma, we must possess the Buddhist right view of emptiness while skillfully employing compassion and expedient means. Guided by this right view of emptiness, we enter the world and practice the bodhisattva path, using various skillful dharma methods to guide and liberate sentient beings.

还有一些行者，引用佛的这首偈颂，对一些谈自己证悟境界或神通的人进行攻击和诽谤，认为这些人是在行邪道，或直接说是走火入魔。其实，不管这个人在说什么，首先是看他是否执着这些神通境界，是否在炫耀，或以此想获得名闻利养。如果不是，只是行者疑惑求问，或者想告诉别人自己在某一境界中的领悟等，而行者的见地是佛的空性正见，那就不可以说他是在行邪道，诽谤他就在造口业了。

Some practitioners also cite this verse to attack and slander people who speak about their own states of realization or supernatural powers, claiming that such people are walking a wrong path or have gone astray in their practice. In fact, regardless of what a person says, we should first consider whether that person is attached to these supernatural states, is showing off, or hopes to gain fame, profit, and support through them. If not—if a practitioner is merely asking a question out of uncertainty or wishes to tell others about an understanding gained at a particular stage—and the practitioner's view is the Buddha's right view of emptiness, then we cannot say that the practitioner is walking a wrong path. To slander such a person would create negative karma through speech.

佛在第十八品中也说：佛有天眼、慧眼、法眼、佛眼，当然也有天眼、慧眼、法眼、佛眼的境界。即使佛谈这些境界，我们知道佛是在了知一切相虚妄的基础上，谈神通，谈法力无边，谈无量无边的佛土世界状况。我们不能以此来诽谤佛，但也是因为众生实在是太容易执着这些相了，有时不执著肉眼所见，却执天眼所见。所以，后世很多师父们才让弟子们见佛斩佛、见魔斩魔，全是因弟子还未进入“如来真空之境”，担心弟子们执着这些路上的风景。如果弟子已知一切相虚妄，佛相、魔相，不管示现什么都是虚妄，如如不动就好，斩个什么？即使说空说有，谈佛谈魔，也只是度众生的方便。

In Chapter 18, the Buddha also says that a Buddha possesses the Divine Eye, Wisdom Eye, Dharma Eye, and Buddha Eye, and naturally also possesses the states perceived through these eyes. Even when the Buddha speaks of these states, we know that he does so on the basis of understanding that all phenomena are illusory and unreal—whether he speaks of supernatural powers, boundless dharma powers, or the conditions in immeasurable and boundless Buddha-lands. We cannot slander the Buddha on this basis. Yet sentient beings are indeed far too prone to cling to such phenomena: sometimes they cease clinging to what the physical eye sees, only to cling to what the Divine Eye sees. This is why many later masters instructed their disciples, “If you meet a Buddha, slay the Buddha; if you meet a demon, slay the demon.” Their disciples had not yet merged into the Tathagata's state of true emptiness, and the masters feared that they would cling to the signs along the path. If a

disciple already knows that all phenomena are illusory—that whether a Buddha-sign or a demon-sign, whatever manifests is illusory and unreal—then one need only remain unmoved in suchness. What is there to slay? Even speaking of emptiness or existence, or discussing Buddhas or demons, is merely an expedient means of liberating sentient beings.

第二十七品 无断无灭分

Chapter 27 Neither Annihilation nor Cessation

第二十八品 不受不贪分

Chapter 28 Unaffected and Free from Craving

“须菩提！汝若作是念：‘如来不以具足相故，得阿耨多罗三藐三菩提。’须菩提！莫作是念，‘如来不以具足相故，得阿耨多罗三藐三菩提。’须菩提！汝若作是念，发阿耨多罗三藐三菩提心者，说诸法断灭。莫作是念！何以故？发阿耨多罗三藐三菩提心者，于法不说断灭相。”

“Subhuti, if you entertain the thought that the Tathagata attains Anuttara samyak-sambodhi without the signs of completeness, you are mistaken. Subhuti, do not entertain such a thought that the Tathagata attains Anuttara samyak-sambodhi without the signs of completeness. If you hold this view, those who aspire to Anuttara samyak-sambodhi would, in effect, be advocating the annihilation of all dharmas. Do not think in this way. Why? One who generates the aspiration for Anuttara samyak-sambodhi does not speak of the annihilation of dharmas.”

“须菩提！若菩萨以满恒河沙等世界七宝布施；若复有人知一切法无我，得成于忍，此菩萨胜前菩萨所得功德。须菩提！以诸菩萨不受福德故。”须菩提白佛言：“世尊！云何菩萨不受福德？”

“Subhuti, suppose a bodhisattva filled worlds as many as the grains of sand in the Ganges River with the seven treasures and gave them away. If another person realized that all dharmas are without self and cultivation can be accomplished through patience, the merit gained by the latter would surpass that gained by the former. Subhuti, this is because a bodhisattva is not affected by virtue and blessings.” Subhuti asks, “World-Honored One, why is a bodhisattva not affected by virtue and blessings?”

“须菩提！菩萨所作福德，不应贪著，是故说不受福德。”

The Buddha replied, “Subhuti, a bodhisattva should not crave or cling to the virtue and blessings they create. Therefore, it is said that a bodhisattva is not affected by virtue and blessings.”

这一品的大意是，佛陀说：“须菩提，你（现在）如果有这样的念头，如来无须以三十二种圆满的身相证得无上正等正觉，须菩提，不要有这样的念头。如果你有这样的想法，那么生起最高最圆满觉悟的人，就是在说要舍弃一切存在现象的断灭相了。为什么呢？生起最高最圆满觉悟的人，对一切存在现象不是全盘否定、舍弃进入断灭的境界。”

The main idea of this chapter is that the Buddha says, “Subhuti, if you now entertain the thought that the Tathagata can attain Unsurpassed Right and Universal Awareness without the thirty-two perfect bodily marks, do not entertain such a thought. If you think this way, you are saying that those who generate the aspiration for the highest and most complete awareness advocate the annihilation of all existing phenomena. Why? Those who generate the aspiration for the highest and most complete awareness do not wholly negate or abandon all existing phenomena and enter a state of annihilation.”

因为如来在上一品中，否定了须菩提的回答，说不应以三十二相观如来，令须菩提安住在了“如来真空之境”上，无能观与所观，但对如来见地仍迷惑的众生可能会认为，既然三十二相是虚妄的，那可以不用修清净行，不用功德就可以成佛了。因如来三十二相八十随形好是功德圆满之相，所以此处，佛说：“你们千万别这样想，成就无上正等正觉不需要具足圆满功德。没有功德，你可能永远无法从梦中醒来。”而一位真正了悟般若智慧的佛弟子，于这世界一切不会简单地否定或抛弃。如果在意识层面认为佛说万法虚妄，没有或舍弃万法，住在寂灭中，即佛说的断灭见，非佛正知见。为了证明佛以上观点，令弟子们对这个观点有更深入领悟，让弟子们知道在修行中了知一切“法无我”应怎样做，佛马上举了一个例子来阐述刚才所说，即是第二十八品。

In the preceding chapter, the Tathagata rejected Subhuti's answer that the Tathagata could be beheld by means of the thirty-two marks, thereby leading Subhuti to abide in the Tathagata's state of true emptiness, in which there is neither observer nor observed. Yet sentient beings who remain confused about the Tathagata's view might conclude that, because the thirty-two marks are illusory and unreal, one can attain Buddhahood without cultivating pure conduct or accumulating merit. Because the Tathagata's thirty-two marks and eighty minor characteristics are signs of complete merit, the Buddha says here, “You must never think that attaining Unsurpassed Right and Universal Awareness does not require the perfection of merit. Without merit, you may never awaken from the dream.” A disciple of the Buddha who has truly realized prajna wisdom does not simply negate or

abandon anything in this world. If, at the level of consciousness, one interprets the Buddha's statement that all phenomena are illusory to mean that all dharmas do not exist or should be abandoned, and then abides in cessation, this is the view of annihilation described by the Buddha, not the Buddha's right view. To demonstrate this point, deepen the disciples' realization of it, and show them how to practice after realizing that all dharmas are without self, the Buddha immediately gives an example to explain what he has just said. This is Chapter 28.

原文大意是：佛陀说：“须菩提，假如有一位菩萨，拿恒河沙一样多的世界七宝来用作布施。又有一人，了悟一切法无我，修行能从‘忍’中成就，此菩萨所得功德超出了前面的菩萨。为什么呢，须菩提？因为这位菩萨不受福德的原因。”

The main idea of the original passage is as follows. The Buddha says, “Subhuti, suppose a bodhisattva filled worlds as numerous as the grains of sand in the Ganges River with the seven treasures and gave them away. Suppose, again, that another person realized that all dharmas are without self and attained accomplishment through patience. The merit attained by this bodhisattva would surpass that attained by the former bodhisattva. Why, Subhuti? It is because this bodhisattva is not affected by virtue and blessings.”

须菩提问佛陀：“世尊，什么是菩萨不受福德？”佛陀说：“须菩提，菩萨对所做的福德不贪着、不执着，所以说受福德。”

Subhuti asks the Buddha, “World-Honored One, what does it mean for a bodhisattva to remain unaffected by virtue and blessings?” The Buddha replies, “Subhuti, a bodhisattva does not crave or cling to the virtue and blessings created. Therefore, it is said that a bodhisattva is not affected by virtue and blessings.”

在这一品中佛说：“须菩提，比如有一位菩萨，拿恒河沙一样多的七宝来做布施。又有一人了悟一切法无我，在‘忍’中成就。此菩萨所获得的功德胜过前面的菩萨。”什么是佛说的“忍”呢？即令心安住在一切境中，如如不动，即为忍。比如，修六度中的忍辱行，如果我们知一切法空，没有可忍的人、可忍的事，而自我也空，这样修才能令心真的安住在忍辱行中，否则我们的“忍”辱就是承受，就是在忍受。只要觉得有个自我，有个他人，有个在忍受的事，就迟早会忍无可忍。即使坚持下来，也是在经受磨难、牺牲与付出。所以知一切法空，我们才能不起嗔念，才能令心长久、无得无失地安住在修行中，圆证佛果。去修忍辱行，如果不知万法皆空的道理，其实所有善行，所有忍受也只是人天福报。

In this chapter, the Buddha says, “Subhuti, suppose a bodhisattva filled worlds as numerous as the grains of sand in the Ganges with the seven treasures and gave them away. Suppose, again, that another person realized that all dharmas are without self and attained accomplishment through patience. The merit attained by this bodhisattva would surpass that attained by the former bodhisattva.” What is the “patience” of which the Buddha speaks? It means enabling the mind to abide amid all circumstances, unmoved in suchness. For example, when practicing patience, one of the six paramitas, if we know that all dharmas are empty, there is no person who must be patient, no matter to be endured, and no self that endures. Only by practicing in this way can the mind truly abide in patience. Otherwise, our “patience” is merely bearing and enduring. As long as we perceive a self, another person, and something to be endured, sooner or later we will find it unbearable. Even if we persist, we experience the practice as hardship, sacrifice, and personal cost. Only by knowing that all dharmas are empty can we refrain from thoughts of anger and enable the mind to abide in the practice for a long time, free from gain and loss, until we perfectly realize Buddhahood. If we practice patience without understanding that all dharmas are empty, then all our virtuous conduct and endurance amount only to worldly merit and blessings in the human and heavenly realms.

有些弟子可能会认为一切法空、我空、人空、“忍”辱的事也空，那不是忍与不忍一个样吗？既然如此，我为什么要“忍”辱呢？我不修“忍”辱，只要事过后，我心中不挂碍就可以了。但万法皆空时，你即是众生，你不挂，与你计较、被你伤害的众生能不挂吗？所以，如果行者有如上想法，即是佛在前面说的不修福德就想成就无上正等正觉，认为“忍”辱也空，福德也空，只要否定一切就是佛说的空性，这即是断灭见。再比如，我们在修行时，要忍受身心内外一切境的诱惑，忍受习气欲望的牵引，令心安住在空性正见上而如如不动。未圆证如来境界，就说做与不做一个样，从而随顺自己习气欲望、随心所欲，干什么无所谓，这就不是在菩萨道上，也不是在学佛了。佛弟子应知一切相虚妄，而行一切善法，圆一切功德，才能彻底迁除一切我执、习气欲望，从梦中醒来。

Some disciples may think that, since all dharmas are empty—the self is empty, other persons are empty, and the matter requiring patience is also empty—being patient and not being patient are the same. They may ask, “If so, why should I practice patience? I do not need to practice patience; it is enough that I do not remain troubled after the matter has passed.” Yet when all dharmas are empty, you and other sentient beings are not separate. Even if you do not remain troubled, can the sentient beings who hold something against you or whom you have harmed also let it go?

Thus, if a practitioner thinks in this way, it is precisely the error the Buddha described earlier: seeking to attain Unsurpassed Right and Universal Awareness without cultivating virtue and blessings, believing that patience is empty and merit is empty, and that simply negating everything is the emptiness taught by the Buddha. This is the view of annihilation. For example, in our practice we must withstand all temptations arising within and outside the body and mind, as well as the pull of habitual tendencies and desires, enabling the mind to abide in the right view of emptiness, unmoved in suchness. Before perfectly realizing the Tathagata's state, if one says that acting and not acting are the same, follows one's habitual tendencies and desires, does whatever one pleases, and regards every action as inconsequential, one is neither walking the bodhisattva path nor studying Buddhadharma. A disciple of the Buddha should know that all phenomena are illusory and unreal, yet practice all virtuous deeds and perfect all merit. Only then can one completely eliminate self-attachment, habitual tendencies, and desires and awaken from the dream.

在此，佛说，菩萨不受福德，如来的“真空之境”讲到这，一切都从有开始谈了。空即是色，如来之境用到时空中、人道的生活中，平凡的只是不受不贪。

Here, the Buddha says that bodhisattvas are not affected by virtue and blessings. Having explained the Tathagata's state of true emptiness to this point, he now begins to discuss everything from the standpoint of existence. Emptiness is form. When the Tathagata's state is applied within time and space and in life in the human realm, it is as ordinary as simply not craving and not being affected.

我们在这儿谈一下什么是“不受”，佛为什么会用“不受福德”来解释菩萨“得成于忍”，让解空第一的须菩提都没有马上反应过来。我想，也许须菩提一直将随佛修行作为生命中最大的福德，从未想过还有什么出世入世的福德要受，所以才没能马上领会佛的话。

Let us discuss what “not affected” means. Why does the Buddha use “not affected by virtue and blessings” to explain a bodhisattva's “attaining accomplishment through patience,” in a way that even Subhuti, foremost in understanding emptiness, does not immediately grasp its meaning? Perhaps Subhuti has always regarded practicing with the Buddha as the greatest fortune in his life and has never considered that there might be any worldly or supramundane merit and blessings for him to receive. This may be why he does not immediately grasp the Buddha's words.

在入道，菩萨了知万法皆空，却忍受身心欲望的煎熬，忍受外境种种美食、音乐、歌舞、华衣、奢侈的享受，忍受种种外境的诱惑，如如不动安住于空性正见中，安坐于僻静处修行。在世俗人眼中，这个人似乎没有福德。大菩萨真的生生世世没有

累积福德吗？真的没有能力获取、享受这世界一切吗？不是，是一位真正的菩萨不贪恋这世界所有的有漏福德。菩萨不贪恋这世界有漏福德，广行菩萨道，功德逐渐圆满，但菩萨也同样不贪恋出世的功德，视出世界的功德也如幻化，所以才能在“忍”中成就无上正等正觉。佛把大菩萨这个行为称为“不受福德”。

In the human realm, a bodhisattva understands the emptiness of all phenomena, yet they withstand the pull of physical and mental desires, as well as various external temptations—such as the allure of delicious food, music, dance, fine clothing, and luxurious material comforts. Nevertheless, they remain undisturbed, firmly grounded in the right view of emptiness, practicing calmly in solitude. In the eyes of ordinary people, such a person may seem to lack virtue and blessings. Do great bodhisattvas truly accumulate no virtue and blessings throughout countless lifetimes? Do they really lack the ability to obtain and enjoy worldly pleasures? No. A genuine bodhisattva does not cling to the conditioned virtue and blessings of the world, but extensively practices the bodhisattva path and gradually perfects their merit. A bodhisattva does not cling to the supramundane merits either, recognizing them as illusory as well. This is why a bodhisattva is able to achieve Unsurpassed Right and Universal Awareness through forbearance. The Buddha refers to this behavior of a great bodhisattva as “not affected by virtue and blessings.”

所以在座的每一位有大福德的行者，如果你们有能力有条件得到这世界上的奢侈繁华，但却如如不动，安住于佛的空性正见中去求无上正等正觉，而不是安住于世间的荣华富贵中。同样，修证中的行者能观禅悦、光化身、神通神变、三十二相视为幻化，也是不受福德，也是不贪。这就是经中说的菩萨不受福德，菩萨不应贪着。所以，佛在此说：“如果有一个人了知一切法无自性，而能令心安住于种种诱惑的幻境中，如如不动，并以此成就，福德大于以满恒河沙等七宝做布施的菩萨。”而且他还接着说：“因为这位菩萨不受福德的缘故。”须菩提问佛陀：“世尊，什么是菩萨不受福德？”佛说：“菩萨所做福德不应贪着，是故说不受福德。”

Thus, practitioners present here who possess great virtue and blessings may have the ability and conditions to obtain the luxuries and splendor of this world, yet remain unmoved in suchness, abide in the Buddha's right view of emptiness, and seek Unsurpassed Right and Universal Awareness rather than abide in worldly glory and wealth. Likewise, a practitioner who regards the joy of meditation, a body manifested as light, supernormal powers and transformations, and the thirty-two marks as illusory is not affected by virtue and blessings and does not crave them. This is what the sutra means when it says that a bodhisattva is not affected by virtue and blessings and should not crave them. Therefore, the Buddha says here, “If someone realizes that all dharmas lack inherent existence, enables the mind to abide amid

all kinds of temptation and illusory states, unmoved in suchness, and thereby attains accomplishment, that person's merit is greater than the merit of a bodhisattva who fills worlds as numerous as the grains of sand in the Ganges with the seven treasures and gives them away." He then continues, "Because this bodhisattva is not affected by virtue and blessings." Subhuti asks the Buddha, "World-Honored One, what does it mean for a bodhisattva to remain unaffected by virtue and blessings?" The Buddha replies, "A bodhisattva should not crave the virtue and blessings they create. Therefore, it is said that a bodhisattva is not affected by virtue and blessings."

第二十八品的内容基本上是在为第二十七品做阐述，在第二十七品中，佛担心弟子们认为既然诸法皆空，不需要修三十二种清净行，不需要具足圆满的功德就可以得无上正等正觉，这个见地是对佛说的空性见地的错误认知，是对万法的简单否定与抛弃，非佛正见。所以，佛说：“一位菩萨知一切皆空，以‘忍’成就，此人所得福德很大。”但大家要注意一下，在此品的前面，佛与须菩提的交流中已无数次谈到了福德的虚妄，而在第十九品中谈到正因为福德无自性，也本质空，所以如来说得福德多。所以此处，佛在说到菩萨福德多时又加了一句：“因为这些菩萨已经不受、不贪福德，即已破了对福德的执着了，所以我说他们能知一切法空，而得成于忍。如此修证，所得福德胜过满恒河沙七宝持用布施的功德。”

The content of Chapter 28 is essentially an explanation of Chapter 27. In Chapter 27, the Buddha is concerned that the disciples might believe that, since all phenomena are empty, they can attain Unsurpassed Right and Universal Awareness without cultivating the thirty-two kinds of pure conduct or perfecting their merit. This view misunderstands the Buddha's teaching on emptiness and simply negates and abandons all phenomena; it is not the Buddha's right view. Therefore, the Buddha says, "A bodhisattva who knows that all phenomena are empty and attains accomplishment through patience has great merit." Yet we should note that, before this chapter, the Buddha and Subhuti have discussed the illusory nature of merit many times. In Chapter 19, the Buddha explains that precisely because virtue and blessings lack inherent existence and are empty in essence, the Tathagata says that the merit is great. Therefore, when the Buddha speaks here of a bodhisattva's great merit, he adds, "Because these bodhisattvas are not affected by merit and have already eliminated their attachment to it, I say that they can know that all phenomena are empty and attain accomplishment through patience. The merit attained through such practice surpasses the merit of a bodhisattva who fills worlds as numerous as the grains of sand in the Ganges with the seven treasures and gives them away."

第二十九品 威仪寂静分

Chapter 29 The Dignity and Tranquility of the Buddha

“须菩提！若有人言：如来若来若去、若坐若卧，是不解我所说义。何以故？如来者，无所从来，亦无所去，故名如来。”

The Buddha says to Subhuti, “Subhuti, if someone says that the Tathagata comes or goes, sits or reclines, that person does not understand the meaning of my teaching. Why? The Tathagata comes from nowhere and goes nowhere; hence the name Tathagata.”

这一品的大意是，佛陀说：“须菩提，如果有人说如来有时来、有时去、有时坐、有时卧，说这话的人就不能理解我说的一切了。为什么这样说呢？因为如来的意思就是无所从来，也无所去（即没有一个来的地方和形象，也没有一个去的地方和形象），这才叫如来啊。”

The main idea of this chapter is that the Buddha says, “Subhuti, if someone says that the Tathagata sometimes comes, sometimes goes, sometimes sits, and sometimes reclines, that person does not understand what I have taught. Why? The name Tathagata means coming from nowhere and going nowhere—that is, there is neither a place nor a form from which he comes, and neither a place nor a form to which he goes. Hence the name Tathagata.”

这一品，佛仍然在阐述如来的真空之境。我们看到佛有来、有去、有坐、有卧，可我们安住在真空之境中时，就知道，如来从未动过，因真空中根本无可动的东西。对证入空性的人，语默动作如同幻化，“如来真空”中无我、无人、无生灭、无变异，如如不动，不来不去，所以佛说：“如来者，无所从来，也无所去，故名如来。”

In this chapter, the Buddha continues to explain the Tathagata's state of true emptiness. We see the Buddha come and go, sit and recline. Yet when we abide in the state of true emptiness, we know that the Tathagata has never moved, because in true emptiness there is fundamentally nothing that can move. For one who has realized emptiness, speech, silence, and movement are like illusions. In the Tathagata's state of true emptiness, there is no self, no person, no arising or cessation, and no change. It is unmoved in suchness, neither coming nor going. Therefore, the Buddha says, “The Tathagata comes from nowhere and goes nowhere; therefore, he is called the Tathagata.”

到此，我们想到佛在第十七品中对如来的一句定义：“如来者，即诸法如义”，即万法本质上都如如不动，不曾生灭变异，不来不去，所以称名如来。

At this point, we recall the Buddha's definition of the Tathagata in Chapter 17: "The Tathagata means the suchness of all dharmas." In essence, all dharmas are unmoved in suchness; they have never arisen, ceased, or changed, and neither come nor go. Hence the name Tathagata.

这世间万法都圆满具足如来的本性。现在科学证明宇宙是因为大爆炸形成，爆炸后才形成了无量无边的星球。佛法中认为，宇宙一切都是因缘具足形成的，比如这个爆炸也是一个缘，但佛学讲缘起的同时讲性空，认为人类要回归生命的源头，认清生命终极的意义，就应安住于万法缘起但性空的境界中，如如不动，不被境转，不被相迷。在这个基点上谈宇宙大爆炸只是幻境，宇宙只是一个假有。安住在这样的见地来修证，人类才可以回归生命的源头，才能结束在时空中的流浪，才会真正安心，明了生命的终极意义是回归本源。也许到此时，安立在“如来真空之境”中，再看宇宙的一切，宇宙的一切都变成了妙有，都与清净无染的源头没有两样，才能真正全然享受时空中带给我们的一切，所有的世界也变成了极乐世界。

All phenomena in this world perfectly embody the Tathagata's true nature. Modern science holds that the universe was formed through the Big Bang and that immeasurable numbers of stars and planets formed thereafter. Buddhism teaches that everything in the universe forms when the requisite causes and conditions come together; the Big Bang, for example, was one such condition. Yet while Buddhism teaches dependent origination, it also teaches emptiness. It holds that, to return to the source of life and clearly recognize life's ultimate meaning, human beings should abide in the state in which all phenomena arise dependently yet are empty in nature—unmoved in suchness, neither swayed by circumstances nor deluded by signs. From this standpoint, the Big Bang is merely an illusory phenomenon, and the universe is only a provisional existence. Only by abiding in this view and practicing accordingly can human beings return to the source of life, end their wandering through time and space, find true peace of mind, and understand that life's ultimate meaning is to return to its source. Perhaps at that point, when we are established in the Tathagata's state of true emptiness and look again at everything in the universe, it all becomes wondrous existence, no different from the pure and undefiled source. Only then can we fully enjoy everything that time and space bring us, and every world becomes a Land of Ultimate Bliss.

第三十品 一合相理分

Chapter 30 The Principle of the Composite Whole

“须菩提！若善男子、善女人，以三千大千世界碎为微尘，于意云何？是微尘众宁为多不？”

The Buddha says to Subhuti, “Subhuti, if a good man or good woman were to pulverize the three thousand great thousand worlds into particles of dust, what do you think? Would these particles of dust be numerous?”

“甚多，世尊！何以故？若是微尘众实有者，佛则不说是微尘众，所以者何？佛说：微尘众，即非微尘众，是名微尘众。世尊！如来所说三千大千世界，即非世界，是名世界。何以故？若世界实有，即是一合相。如来说：‘一合相，即非一合相，是名一合相。’须菩提！一合相者，即是不可说，但凡夫之人贪著其事。”

Subhuti replies, “Extremely numerous, World-Honored One. Why? If these particles of dust truly existed, the Buddha would not speak of them as particles of dust. Why is that? The Buddha says, ‘Particles of dust are not particles of dust; they are merely called particles of dust.’ World-Honored One, the three thousand great thousand worlds spoken of by the Tathagata are not worlds; they are merely called worlds. Why? If a world truly existed, it would be a composite whole. The Tathagata says, ‘A composite whole is not a composite whole; it is merely called a composite whole.’” The Buddha says, “Subhuti, a composite whole is ineffable, yet ordinary people crave and cling to it.”

这一品的大意是，佛陀问须菩提：“须菩提，假若有善男子善女人，将三千大千世界碎为微尘，你认为怎样呢，这些微尘的数目是不是很多？”

The main idea of this chapter is that the Buddha asks Subhuti, “Subhuti, if a good man or good woman were to pulverize the three thousand great thousand worlds into particles of dust, what do you think? Would these particles of dust be numerous?”

须菩提回答说：“非常多，世尊。为什么这样说，假若这些微尘有一个真实存在的本性，佛就不会说这些微尘众数目众多了。为什么呢？佛说的微尘众，并没有一个微尘众的实体，是假名微尘众。世尊，如来所说的三千大千世界，也没有一个真实的实体存在，只是随顺世俗，假名世界。为什么这样说呢？假如世界实有，那就是

众多现象聚合而成的一个统一体。如来说，众多现象聚合而成，也并无一个真实存在的本体，所以‘合相’只是称名为‘合相’。”

Subhuti replies, “They would indeed be extremely numerous, World-Honored One. Why? If these particles of dust had a truly existent nature, the Buddha would not say that they were numerous. Why is that? The particles of dust spoken of by the Buddha have no substantial existence; they are provisionally called particles of dust. World-Honored One, the three thousand great thousand worlds spoken of by the Tathagata likewise have no substantial existence. In accordance with worldly convention, they are merely called worlds. Why? If the world truly existed, it would be a composite whole formed by the aggregation of many phenomena. Yet the aggregation of many phenomena has no truly existent essence. Therefore, a ‘composite whole’ is merely called a ‘composite whole.’”

佛陀说：“须菩提，众多现象聚合而成一个统一体，是不可言说的，但一般人在其中执着、分别。”

The Buddha says, “Subhuti, a composite whole formed by the aggregation of many phenomena is ineffable, yet ordinary people cling to it and make distinctions within it.”

这一品中，佛与须菩提的问题在第十三品中也提到过。原文是：“须菩提，于意云何。三千大千世界所有微尘，是为多不？”须菩提言：“甚多，世尊。”

The Buddha and Subhuti also discussed this question in Chapter 13. The original text reads: “Subhuti, what do you think? Are all the particles of dust in the three thousand great thousand worlds numerous?” Subhuti replies, “Extremely numerous, World-Honored One.”

“须菩提，诸微尘，如来说非微尘，是名微尘。如来说世界，非世界，是名世界。”在第十三品中，如来从对弟子眼下关注的问题中，将视角拉向微尘一样多的广阔浩瀚的三千大千世界，告诉弟子们小到一粒微尘、大到三千大千世界，都只是假名，无实质的东西，令弟子们了悟如来说的诸法虚妄，不被境转，不被相迷。

“Subhuti, the particles of dust spoken of by the Tathagata are not particles of dust; they are merely called particles of dust. The world spoken of by the Tathagata is not a world; it is merely called a world.” In Chapter 13, the Tathagata shifts the disciples’ attention from their immediate concerns to the vast three thousand great thousand worlds and their countless particles of dust. He teaches them that everything, from a single particle of dust to the three thousand great thousand worlds, is merely a provisional name and has no substantial existence. This enables the disciples to realize that all dharmas spoken of by the Tathagata

are illusory and unreal, so that they are neither swayed by circumstances nor deluded by appearances.

在这一品，佛同样用微尘众世界来作比喻，但这次《金刚经》已对无我、无人、无众生、诸相虚妄、不生不动、不灭不异等见地在与须菩提的问答中，经过了不断的剖析，现在弟子们已站在如来无定相的认知上。但既然万物无我，又无定相，又不是虚空、简单地否定或抛弃，那在认知上，如来自性就是三千大千世界任意相或就是三千大千世界。为破弟子在这个认知中对相的执着，佛说：“如果善男子、善女人，以三千大千世界碎为微尘，是微尘众宁为多不？”如来在此，以微尘众来比喻众生还在执着时自性中显现出来的假相，像三千大千世界碎为微尘那样多，如果我们执着其实有，这些假相就会导引我们进入无量无边的生灭轮回了。

In this chapter, the Buddha again uses particles of dust and worlds as an analogy. By this point in the *Diamond Sutra*, the views of no self, no person, no sentient being, the illusory nature of all phenomena, non-arising, non-movement, non-cessation, and non-difference have been repeatedly analyzed through the Buddha's exchanges with Subhuti. The disciples now understand that the Tathagata has no fixed sign. Yet since all things are without self and have no fixed sign, while not being mere empty space or something simply to be negated or discarded, one may understand the Tathagata's true nature to be any appearance within the three thousand great thousand worlds, or the three thousand great thousand worlds themselves. To break the disciples' attachment to such appearances, the Buddha asks, "If a good man or good woman were to pulverize the three thousand great thousand worlds into particles of dust, would these particles of dust be numerous?" Here, the particles of dust symbolize the provisional phenomena that appear within true nature while sentient beings remain attached—as numerous as the particles produced by pulverizing the three thousand great thousand worlds. If we cling to these provisional phenomena as truly existent, they will lead us into immeasurable cycles of arising and cessation in samsara.

在此处，有人可能不太明白如来的这个比喻，这是在修证佛法中，当一位行者在了悟如来无定相、色空不二时，意境中很容易出现的一个错误认知：如来是宇宙一切相，而我们每个人本性都是如来，那我们本质上是宇宙任意相。这个见地没错，但如果行者是站在还着相的基点上这样说，就毫无意义了。我们自性可以是宇宙的任一相、任一缘起，但万法无生、本性空，这即是佛学中的缘起性空思想。如来不着一相实有，但也不会否定一切，或住在虚空不起用。

Some readers may not readily understand the Tathagata's analogy. In Buddhist practice, when a practitioner realizes that the Tathagata has no fixed sign and that form and emptiness are nondual, an erroneous understanding may easily arise: the Tathagata is every appearance in the universe, and since the true nature of each of us is the Tathagata, we are essentially any appearance in the universe. This view is not wrong in itself, but it is meaningless if expressed from a standpoint that remains attached to appearance. Our true nature can be any appearance or any dependently arisen phenomenon in the universe, yet all phenomena are unborn and empty in nature. This is the Buddhist teaching of dependent origination and emptiness. The Tathagata does not cling to any appearance as truly existent, but neither does the Tathagata negate everything or abide in empty space without manifesting its function.

佛讲到此处，弟子们已不是一个闻法者，弟子们也已安住在如来真空之境中，尤其是称解空第一的须菩提。在如来真空中，像微尘众那样多的心相就是宇宙、就是世界，在此，心与物已是一元。微尘众既是指众生自性心相，也是指无量无边的物质世界，即指万法，所有这些都不是实有的。在此，我们借用现代科学来谈谈佛说的这个心物一元的世界。

At this point in the teaching, the disciples are no longer merely listeners of the Dharma; they, especially Subhuti, who is foremost in understanding emptiness, now abide in the Tathagata's state of true emptiness. Within the Tathagata's true emptiness, appearances within the mind, as numerous as particles of dust, are the universe and the world; here, essence and matter are one. The particles of dust refer both to the mental signs manifested from sentient beings' true nature and to the immeasurable material worlds—that is, to all phenomena. All of these lack true existence. Here, we draw on modern science to discuss the unity of essence and matter taught by the Buddha.

现代科学常把物质分解，认为物质由分子构成，分子是由原子构成，而原子由电子、中子和质子组成。再后来，又发现中子和质子可以分解成更微小的东西——“夸克”。虽实验室证实了夸克的存在，然而单个的夸克却找不到。粒子学家们对此的最终解释是：夸克是极不稳定的、寿命极短的粒子，它只能在束缚态内稳定存在，而不能单个存在。如果这样，意味着构成物质的基本粒子我们看不到，那物质也是虚妄不实的。

Modern science often analyzes matter by breaking it down: matter is composed of molecules, molecules of atoms, and atoms of electrons, neutrons, and protons. It was later discovered that neutrons and protons can be broken down into still smaller constituents—quarks. Although experiments have confirmed the existence of quarks, an individual quark cannot be found in isolation. Particle physicists explain that quarks are highly unstable, extremely

short-lived particles that can exist stably only in bound states, not in isolation. If so, the fundamental constituents of matter cannot be seen, and matter itself is likewise illusory and unreal.

二十世纪后期，科学界又提出了“弦论”。弦论的观点认为：自然界中的基本单元，如电子、光子、中微子和夸克等等看起来像粒子，实际上都是很小很小的一维弦的不同振动模式。我们姑且将它起个名字叫“宇宙弦”。每种振动模式都对应特殊的共振频率和波长，而不同频率的振动对应于不同的质量和能量，所有的基本粒子，如电子、光子、中微子和夸克等，都是“宇宙弦”的不同振动模式或振动激发态。如果把宇宙看作是由“宇宙弦”组成的大海，那么基本粒子就像是水中的泡沫，不断产生，瞬息湮灭，我们现实的物质世界其实就是“宇宙弦”演奏的一曲壮丽的交响乐。这似乎与物质的对立面——意识，有一些相同了，与佛法中的“心物一元”的观点相吻合。

In the late twentieth century, the scientific community proposed string theory. According to string theory, the fundamental units of nature—such as electrons, photons, neutrinos, and quarks—which appear to be particles are actually different vibrational modes of extremely small one-dimensional strings. For convenience, we may call them “cosmic strings.” Each vibrational mode corresponds to a particular resonant frequency and wavelength, while different vibrational frequencies correspond to different masses and energies. All fundamental particles, including electrons, photons, neutrinos, and quarks, are different vibrational modes or excited states of these “cosmic strings.” If we view the universe as an ocean composed of “cosmic strings,” fundamental particles are like bubbles in the water, continually arising and vanishing in an instant. Our material world is, in effect, a magnificent symphony played by “cosmic strings.” This seems to share certain characteristics with consciousness, the apparent opposite of matter, and accords with the Buddhist view of the unity of essence and matter.

物理学发展到了“弦论”，宇宙的万有都已“自性本空”，物质并非是客观实在。于是，二十世纪自然科学发展中，用“关系实在”来取代绝对的物质实体，即主张事物不是孤立的、由固有物质构成的实体，而是多种潜在因素缘起显现的结果。每一存在者都以它物为根据，是一系列潜在因素结合生成的现象，实在和存在被限定在一组本质上不可分离的关系结构中。

With the development of physics through string theory, everything in the universe has come to be viewed as empty in nature, and matter is no longer regarded as objectively real. Thus,

in the development of the natural sciences during the twentieth century, “relational realism” came to replace the conception of absolute material substances. It maintains that things are not isolated entities composed of inherent matter, but manifestations arising dependently from various underlying factors. Everything that exists depends upon other things and is a phenomenon produced by a series of underlying factors coming together. Reality and existence are situated within structures of relations that are intrinsically inseparable.

科学当中讲的“关系实在论”与佛法中的“缘起”说、“因果”说有共通之处。因为现在大家生活在一个科学发达的时代，对大多数人而言，科学的论据比佛法更有说服力，故我摘录了中国科学院院士朱清时写的《物理学步入禅境——缘起性空》一文的资料，完整的原文可以在网上查找。在这些资料中，我们看到科学家在实验室推导出了宇宙万法并非实有，而是一种关系的显现。这与两千六百多年前佛陀在菩提树下证得的结果竟然不谋而合，佛陀告诉我们，宇宙万法缘起性空，而在人世界，佛也谈因果报应丝毫不爽。

The “relational realism” discussed in science has much in common with the Buddhist teachings of dependent origination and cause and effect. Because we live in an age of advanced science, scientific evidence is more persuasive than Buddhist teachings for most people. I have therefore drawn on material from “Physics Enters the Realm of Chan—Dependent Origination and Emptiness,” an article by Zhu Qingshi, a member of the Chinese Academy of Sciences. The complete article can be found online. In this material, we see that scientists have inferred from laboratory experiments that all phenomena in the universe do not truly exist but are manifestations of relationships. This unexpectedly accords with what the Buddha realized beneath the Bodhi tree more than 2,600 years ago. The Buddha teaches that all phenomena in the universe arise dependently and are empty in nature. In the human world, the Buddha also teaches that the law of karmic cause and effect never fails.

我们回到原文，在此品的最后几句，如来说：“如果世界实有，即是一合相”，“一合相”的意思是无数相总合在一起。但佛又说，这个假名的“一合相”即是不可说，但凡夫之人贪着其事。

Let us return to the original text. In the final lines of this chapter, the Tathagata says, “If the world truly existed, it would be a composite whole.” A “composite whole” means countless appearances aggregated into a whole. Yet the Buddha further says that this provisionally named “composite whole” is ineffable, while ordinary people crave and cling to it.

这个佛在经文中提到的不可说的“一合相世界”，即指“缘起性空”。万法因缘具足而生，每种缘又本性空，只是假名，这就是我们眼中的世界，我们执着的人生。这个世界的一切，如无量无边的种种泡沫堆砌，互相作用，互相影响，不断地生、灭、变、异，无法知道最终结果，也不会有目标方向，只有互相作用的因果不爽，因指向果，这就是方向。而这个“因”也不是你一个人的“因”，万物的“因”互相在起作用，故在不同的时空相同的“因”也可示现不同的果。佛说，这个“一合相”不可说，但凡夫之人贪婪这个聚沫般因因果果的世界，认为其实有，纠结其中的生灭、变异、得失。

The ineffable “world as a composite whole” mentioned by the Buddha in the sutra refers to dependent origination and emptiness. All phenomena arise when causes and conditions come together, yet each condition is empty in nature and is merely a provisional name. This is the world we see and the life to which we cling. Everything in this world is like an immeasurable accumulation of bubbles, interacting with and influencing one another, ceaselessly arising, ceasing, and changing. The ultimate outcome cannot be known, and there is no predetermined goal or direction. There is only the unfailing cause and effect of these interactions: causes lead to effects, and this is the direction. Yet a cause is not yours alone; the causes of all things interact with one another. Thus, in different times and places, the same cause may manifest a different effect. The Buddha says that this “composite whole” is ineffable, yet ordinary people greedily cling to this bubble-like world of causes and effects, regard it as truly existent, and become entangled in its arising and cessation, change, gain, and loss.

第三十一品 知见不生分

Chapter 31 Non-Arising of Views

“须菩提！若人言：佛说我见、人见、众生见、寿者见。须菩提！于意云何？是人解我所说义不？”

The Buddha asks, “Subhuti, if someone says, ‘The Buddha speaks of views of a self, a person, a sentient being, or a lifespan,’ what do you think? Has that person understood the meaning of my teaching?”

“不也，世尊！是不解如来所说义。何以故？世尊说：我见、人见、众生见、寿者见，即非我见、人见、众生见、寿者见，是名我见、人见、众生见、寿者见。”“须菩提！发阿耨多罗三藐三菩提心者，于一切法，应如是知，如是见，如是信解，不生法相。须菩提！所言法相者，如来说即非法相，是名法相。”

Subhuti replies, “No, World-Honored One. That person has not understood the meaning of the Tathagata’s teaching. Why? The World-Honored One says that views of a self, a person, a sentient being, or a lifespan are not views of a self, a person, a sentient being, or a lifespan; they are merely called views of a self, a person, a sentient being, or a lifespan.” The Buddha says, “Subhuti, one who generates the aspiration for Anuttara samyak-sambodhi should know all dharmas thus, view them thus, and believe and understand them thus, without giving rise to signs of dharmas. Subhuti, what are called signs of dharmas, the Tathagata says, are not signs of dharmas; they are merely called signs of dharmas.”

这一品的大意是，佛陀问须菩提：“须菩提，假若有人说，佛在谈关于我、人、众生、寿者的知见，须菩提，你认为怎样？这个人理解我说的法义吗？”

The main idea of this chapter is that the Buddha asks Subhuti, “Subhuti, suppose someone says that the Buddha speaks of views concerning a self, a person, a sentient being, or a lifespan. What do you think? Has that person understood the meaning of my teaching?”

须菩提回答佛陀：“世尊，这个人没有理解佛说什么，为什么这样说呢？世尊谈到我、人、众生、寿者，并非是在探讨研究我、人、众生、寿者，只是为了言说的方便，假借这样的名相罢了。”

Subhuti replies, “World-Honored One, that person has not understood the Buddha’s teaching. Why? When the World-Honored One speaks of a self, a person, a sentient being,

or a lifespan, these are not subjects being examined or investigated. They are merely provisional designations used for the sake of explanation.”

佛陀说：“须菩提，生起最高最圆满觉悟的心，对于一切法，应该这样认识、这样看待、这样去理解，对一切存在现象都不要妄加分别、执着。须菩提，所谓的一切存在现象，如来说自身并无一个真实的实体，只是随顺世俗，假名称之为存在现象罢了。”

The Buddha says, “Subhuti, one who generates the aspiration for the highest and most complete awakening should know, view, believe, and understand in this way and should not make false distinctions among phenomena or cling to them. Subhuti, the Tathagata says that all so-called existing phenomena have no truly existent substance; in accordance with worldly convention, they are merely provisionally called existing phenomena.”

首先大家注意一下，佛在前面所有的说法中，都是说我相、人相、众生相、寿者相，而在这一品中变成了我见、人见、众生见、寿者见。在文字的领悟上，我们知道“相”指的是万法的现象，包括相貌、形态、体验、定义、知见、信息等，范围比较广。而“见”是指思想、见解，比如我们现在探索心理学、哲学等思想而形成的观点都属于“见”。而佛在此品又对须菩提说：“如果有人说，我是在研究我、人、众生、寿者，在说出自己的见解，那这个人了解我说的一切吗？”须菩提答：“没有，世尊。这个人不了解佛在说什么。”

First, everyone should note that throughout the Buddha’s preceding teachings, the Buddha spoke of the sign of a self, the sign of a person, the sign of a sentient being, or the sign of a lifespan. In this chapter, however, these become the view of a self, the view of a person, the view of a sentient being, or the view of a lifespan. From the wording, we understand that a “sign” refers broadly to the phenomena of all dharmas, including appearance, form, experience, definition, views, information, and so forth. A “view,” by contrast, refers to a thought, opinion, or understanding. For example, the positions we form through our current study of psychology, philosophy, and other systems of thought all belong to the category of views.

In this chapter, the Buddha again asks Subhuti, “If someone says that I am investigating a self, a person, a sentient being, or a lifespan and expressing my own views about them, has that person understood all that I have taught?” Subhuti replies, “No, World-Honored One. That person has not understood what the Buddha is saying.”

在文中，又用了我见、人见、众生见、寿者见，即非我见、人见、众生见、寿者见，是名我见、人见、众生见、寿者见的句式。

The text again uses the formula: “Views of a self, a person, a sentient being, or a lifespan are not views of a self, a person, a sentient being, or a lifespan; they are merely called views of a self, a person, a sentient being, or a lifespan.”

如来说法是破众生对“我、人、众生、寿者”幻境的执着的，并非是与弟子们探讨、交流、研究这四相的。弟子们听完如来开示，了知这四相的虚妄，即放下对这四相的执着，安住于如来的真空之境中，不被境转，不被相迷，无我，无人。但如果一个人把如来的开示当成是理论来研究，认为佛是一个理论家，在探讨一种思想见解，即是错了，并未了知佛在说什么。所以后世把一些只知道“谈空说有”的信徒称为“知解宗徒”。佛的般若智慧最后要落实在行上，所以佛经最后都说弟子信受奉行。如未放下执着，都是没有真正了解佛所说义。放下执着，佛学也应放下，如针挑刺，刺拔出来以后针也应一同放下。如果你没用佛的般若智慧去除你的分别、执着，照亮你的盲区，而认为佛在探讨一种理论、思想，就未解如来所说义。

The Tathagata teaches the Dharma to break sentient beings' attachment to the illusory states of a self, a person, a sentient being, or a lifespan—not to engage the disciples in theoretical discussion or analysis of these four signs. After hearing the Tathagata's teaching, the disciples recognize the falsity of the four signs, let go of their attachment to them, and abide in the Tathagata's state of true emptiness, neither swayed by circumstances nor deluded by signs, without self or person. But if someone treats the Tathagata's teaching as a theory to be studied and regards the Buddha as a theorist exploring a system of thought or views, that person is mistaken and has not understood what the Buddha is saying. Thus, later generations called adherents who knew only how to “discuss emptiness and existence” followers of merely intellectual understanding.

The Buddha's prajna wisdom must ultimately be put into practice; therefore, Buddhist sutras conclude by saying that the disciples faithfully accepted and reverently practiced the teaching. If we have not let go of attachment, we have not truly understood the Buddha's meaning. To let go of attachment, we must eventually let go of even Buddhadharma. It is like using a needle to remove a splinter: once the splinter has been removed, the needle should also be set aside. If you do not use the Buddha's prajna wisdom to eliminate your distinctions and attachments and illuminate your blind spots, but instead regard the Buddha as discussing a theory or system of thought, you have not understood the meaning of the Tathagata's teaching.

佛接着总结说：“须菩提，发阿耨多罗三藐三菩提心者，于一切法，应如是知，如是见，如是信解，不生法相。”

The Buddha then concludes: “Subhuti, one who aspires to Anuttara samyak-sambodhi should, with regard to all dharmas, know in this way, view in this way, believe and understand in this way—without giving rise to signs of dharmas.”

这一品昭明太子起的题目是“知见不生分”，个人感觉起得不错。

I find Prince Zhaoming's title for this chapter, “Non-Arising of Views,” quite fitting.

佛开示果位境界到现在，告诉弟子，如来真空之境中没有知见，你不要认为在“如来真空之境”中有一个空或有、非空或非有、甚至缘起性空的知见。在经文的前面，如来常说“如来没有说法”来破弟子们对有佛法可得的执着。在此，佛立于果位境界谈，告诉弟子们，如来真空中万法无生。如来在不生一法的基点上炽然建立万法，谈空说有，只为众生从迷中醒来。没有缘起，也无性空。

In teaching the state of fruition up to this point, the Buddha tells his disciples that there are no views in the Tathagata's state of true emptiness. We should not think that within the “Tathagata's state of true emptiness” there is a view of emptiness or existence, of neither emptiness nor existence, or even of dependent origination and emptiness. Earlier in the sutra, the Tathagata often says, “The Tathagata has not spoken the Dharma,” to break the disciples' attachment to the belief that there is a Buddhadharma to attain. Here, speaking from the state of fruition, the Buddha tells his disciples that in the Tathagata's true emptiness all dharmas are unborn. From the standpoint of not giving rise to a single dharma, the Tathagata freely manifests all dharmas and speaks of emptiness and existence solely to awaken sentient beings from delusion. There is neither dependent origination nor emptiness.

谈到“知见”，便想起禅宗的六祖，这位大菩萨在传佛心法时示现了“不识字”的相，因为弟子们要破文字相了。在如来最后的真空境界中，所有的“概念”统统放下，弟子们是闻法开悟的，虽然知“无佛果可得”，“不需执着佛法，佛法也无定法”，但这些也是“知见”啊！

Speaking of “views” brings to mind the Sixth Patriarch of Chan, a great bodhisattva who, when transmitting the Buddha's heart-to-heart teaching, manifested as “illiterate” because his disciples needed to break their attachment to the sign of written words. In the Tathagata's ultimate state of true emptiness, all concepts must be relinquished. Although the disciples

awakened upon hearing the Dharma and understood that “there is no fruition of Buddhahood to attain” and that “there is no need to cling to the Buddhadharma, for there is no fixed Dharma,” these understandings are themselves still views.

佛谈“缘起”，谈“性空”，但“如来真空之境”中并无“缘起”，并无“性空”！在“如来真空之境”中万法平等无生。这世界如《法华经》中所说：“如是相，如是性，如是体，如是力，如是作，如是因，如是缘，如是果，如是报，如是本末究竟。”相、性、体、力、作、因、缘、果、报，万法的起始、终结，都应如是知，如是见，如是信解，不生法相。所有的修行，所有的说法，所有的破执着，所有的知见，都是众生梦中行、梦中闻思、梦中悟，到最后连开悟也不存在。万法本来如是，万法本是如来，这即是不生法相，这即是开悟。所说开悟，即非开悟，是名开悟。所言法相，即非法相，是名法相。

The Buddha speaks of “dependent origination” and “emptiness,” yet in the realm of the Tathagata’s true emptiness, neither “dependent origination” nor “emptiness” exists. Within the Tathagata’s realm of true emptiness, all phenomena are equal and unborn. This world is as described in the *Lotus Sutra*: “Such is the sign, such is the nature, such is the substance, such is the power, such is the function, such is the cause, such is the condition, such is the effect, such is the retribution, such is the ultimate consistency of beginning and end.” Sign, nature, substance, power, function, cause, condition, effect, retribution, and the beginning and end of the myriad phenomena—all of these should be known thus, viewed thus, believed and understood thus, without giving rise to the signs of dharmas.

All practice and teaching, all breaking of attachment, and all views occur as sentient beings practice, hear and contemplate, and awaken in a dream. In the end, even awakening does not exist. All dharmas have always been thus and are inherently the Tathagata. This is not giving rise to signs of dharmas; this is awakening. What is called awakening is not awakening; it is merely called awakening. What are called signs of dharmas are not signs of dharmas; they are merely called signs of dharmas.

第三十二品 应化非真分

Chapter 32 Manifestations Are Not Real

“须菩提！若有人以满无量阿僧祇世界七宝持用布施，若有善男子、善女人发菩提心者，持于此经，乃至四句偈等，受持读诵，为人演说，其福胜彼。云何为人演说，不取于相，如如不动。何以故？”

“Subhuti, suppose someone filled immeasurable, countless worlds with the seven treasures and gave them away. If a good man or good woman who has generated bodhicitta accepts and practices, reads and recites, and explains this sutra to others—or even a four-line verse from it—that person’s virtue and blessings surpass those of the former. How should one explain it to others? Without grasping at signs, unmoved in suchness. Why is this?”

“一切有为法，如梦幻泡影，如露亦如电，应作如是观”佛说是经已，长老须菩提及诸比丘、比丘尼、优婆塞、优婆夷，一切世间、天、人、阿修罗，闻佛所说，皆大欢喜，信受奉行。

“All conditioned dharmas are like a dream, an illusion, a bubble, or a shadow; like dew or a flash of lightning. Thus should one contemplate them.” When the Buddha had finished speaking this sutra, Elder Subhuti, all the monks, nuns, laymen, and laywomen, and all the devas, humans, and asuras in the worlds heard what the Buddha had taught, rejoiced greatly, and faithfully accepted and reverently practiced it.

这一品的大意是，佛陀说：“须菩提，如果有人拿充满无量无数世界的种种珍宝用来布施，又有善男子、善女人发菩提心，并按此经中的教义修行，甚至是经中的一个四句偈子，受持读诵，为人讲说，他的福德超过前者。”

The main idea of this chapter is that the Buddha says, “Subhuti, suppose someone gave away all kinds of precious treasures sufficient to fill immeasurable, countless worlds. Suppose, however, that a good man or good woman generated bodhicitta, practiced according to the teachings of this sutra, and accepted and practiced, read and recited, and explained to others even a single four-line verse from it. That person’s virtue and blessings would surpass the former’s.”

“怎样为他人演说这部经呢？令自己安立于心即万法，本来寂静涅槃、无生的角度，不生知见，不着所有的相，不被身心内外一切境转，如如不动。为什么这么说呢？

一切有生灭变化的存在现象，如同梦幻泡影，如刹那闪过的电光，如晨露暂存，应当这样看待它们。”

“How should one explain this sutra to others? One should ground oneself in the perspective that the heart itself is all dharmas and is originally the unborn quiescence of nirvana. One should give rise to no conceptual views, cling to no signs, and remain unswayed by any internal or external condition of body or mind—unmoved in suchness. Why is this? All existent phenomena subject to arising, ceasing, and change are like a dream, an illusion, a bubble, or a shadow, like a momentary flash of lightning or the fleeting morning dew. They should be viewed in this way.”

佛说完这段话后，长老须菩提以及所有的比丘、比丘尼，男女居士们，一切世界的天人、阿修罗等众生，听到佛的说法都非常欢喜，愿意相信，并身体力行去做。

After the Buddha had finished these words, Elder Subhuti, all the monks, nuns, laymen, and laywomen, and sentient beings throughout all the worlds, including devas, humans, and asuras, heard the Buddha's teaching, rejoiced greatly, and faithfully accepted and practiced it.

这一品是《金刚经》的最后一品。在整个《金刚经》中，佛有六处提到受持读诵此经乃至四句偈等，为人说法的功德胜过用无量七宝用作布施。这一品的重点是怎样为人解说。佛说“不取于相，如如不动”。什么是“不取于相，如如不动”？如来安住在真空之境，不生法相，但在时空中为无量无边众生随机开示，而“如来真空”不生众生身相，不生众生心相，不生度众生、说法的相，这样普度众生，无众生可度，无佛法可说，这即名为：“不取于相，如如不动”。“如来”语默动静皆是佛法，如在禅坐中，知身心虚妄，那身体的酸麻冷胀痛虚幻、头脑的杂念虚幻、闭眼看到的境界虚幻、身体外的一切声音吵闹都虚幻，如果了知这一切都虚妄不实而安住，即是安住于“无所住”中（因身心内外虚妄，你能安住于哪儿呢？），即是不取于相，如如不动。

This is the final chapter of the *Diamond Sutra*. Throughout the sutra, the Buddha states in six places that the merit of accepting and practicing, reading and reciting, and explaining to others even a four-line verse from this sutra surpasses the merit of giving immeasurable amounts of the seven treasures. The focus of this chapter is how to explain the sutra to others. The Buddha says, “Do not grasp at appearances, and remain unmoved in suchness.” What does this mean? The Tathagata abides in the state of true emptiness and gives rise to no signs of dharmas, yet within time and space he teaches immeasurable, boundless numbers of sentient beings according to their conditions. In the “Tathagata's true emptiness,” no sign

of a sentient being's body arises, nor any sign of a sentient being's mind; nor does any sign of liberating sentient beings or teaching the Dharma arise. He universally liberates sentient beings, yet there are no sentient beings to liberate and no Buddhadharma to teach. This is what is meant by "do not grasp at signs and remain unmoved in suchness."

The Tathagata's speech and silence, movement and stillness, are all Buddhadharma. For example, while meditating, one recognizes that body and mind are illusory and unreal: the body's aching, numbness, cold, swelling, and pain are illusory; the mind's wandering thoughts are illusory; the states seen with closed eyes are illusory; and all sounds and noises outside the body are illusory. If one recognizes that all these are illusory and unreal and abides in that understanding, one abides nowhere—for if everything within and outside the body and mind is illusory and unreal, where could one abide? This is what it means not to grasp at appearances, and to remain unmoved in suchness.

如果行者能于语默动静、行住坐卧中，不取于相，如如不动，即是安住于“法界大定”中。万法本无生，也即无形无相的“如来空定”。如来在空定中一言未出，有无量众生也可因此得度。

If practitioners, whether speaking or silent, moving or still, walking, standing, sitting, or lying down, do not grasp at appearances and remain unmoved in suchness, they abide in the "great samadhi of the Dharma realm." All dharmas are originally unborn; this is the Tathagata's formless and signless "samadhi of emptiness." Within this samadhi of emptiness, the Tathagata does not utter a single word, yet immeasurable sentient beings may thereby be delivered.

佛最后为“不取于相，如如不动”作了一个解释。因为在如来之境中，观这个世界的一切法如梦幻泡影，如露亦如电，并告诉所有的闻法弟子，也应作如是观。

At the end, the Buddha explains what is meant by "do not grasp at appearances, and remain unmoved in suchness." From the Tathagata's state, all dharmas in this world are seen to be like a dream, an illusion, a bubble, or a shadow, as dew or a flash of lightning. The Buddha tells all the disciples who heard the Dharma that they too should view them in this way.

《金刚经》的最后这首偈子，常被一些初读《金刚经》的人拿来运用，不但常挂在嘴边，在打坐中也常观想，把这世界万法观想成梦幻、观想成水泡、观想成露珠、观想成闪电。但这样做就大错特错了，因又着了梦幻泡影、闪电露珠的相。佛说观一切如梦幻泡影、如露亦如电，是想告诉众生，这世界万法，包括你自己的身心，是刹那变异生灭、无常的，是虚妄不实的，你不要执着了，不要再执着生命中一切

的变异、得失而痛苦了，当然你的烦恼痛苦亦如露如电般的虚妄。安住于这种见地上，把令你迷惑、令你痛苦、令你快乐、令你渴求、令你恐惧的一切，都当成梦幻泡影一样，你不需要纠结怎样拿、怎样放，你只需要从梦中醒来。

The final verse of the *Diamond Sutra* is often misapplied by those reading the sutra for the first time. They not only repeat it frequently but also visualize all phenomena in this world as dreams, illusions, bubbles, shadows, dew, or lightning while meditating. This, however, is a serious mistake, because they have again become attached to the signs of dreams, illusions, bubbles, shadows, lightning, and dew. In saying that all things should be viewed as being like a dream, an illusion, a bubble, or a shadow, like dew or lightning, the Buddha intends to tell sentient beings that all dharmas in this world—including their own bodies and minds—change, arise, and cease from moment to moment; they are impermanent, illusory, and unreal. Do not cling to them. Do not continue to cling to all the changes, gains, and losses in life and suffer because of them. Your afflictions and suffering are, of course, just as illusory as dew or lightning. Abiding in this view, see everything that confuses you, causes you pain, gives you pleasure, arouses your craving, or makes you afraid as being like a dream, an illusion, a bubble, or a shadow. You need not become entangled in how to grasp or how to let go; you need only awaken from the dream.

佛说完所有的开示后，长老须菩提以及所有闻法大众都非常欢喜，马上信受奉行。

After the Buddha had finished all his teachings, Elder Subhuti and the entire assembly who had heard the Dharma rejoiced greatly, then immediately and faithfully accepted the teaching and reverently put it into practice.

什么是信受奉行？即听懂了并相信、接受佛说的一切，而后马上执行。

What does it mean to “faithfully accept and reverently practice”? It means understanding, believing, and accepting everything the Buddha taught and then immediately putting it into practice.

回顾

Review

现在我们来简单回顾一下《金刚经》在说什么？

Let us now briefly review what the *Diamond Sutra* is about.

佛说《金刚经》，缘自于佛的大弟子须菩提问的一个问题，即：“刚发心求取佛果的善男子、善女人，该怎样安住在佛的知见道上？怎么降伏内心的烦恼、妄念？”

The Buddha's discourse in the *Diamond Sutra* was prompted by a question from his great disciple Subhuti: "How should good men and good women who have newly generated the aspiration to attain Buddhahood abide on the path of the Buddha's right view? How should they tame the afflictions and illusory thoughts in their minds?"

佛从下面几点做了开示，因为这几点是弟子们当下修证必须面对的问题，也是最容易执着，最容易在知见上出错的地方。

In response, the Buddha offered guidance on several key points. These are issues that disciples must face directly in their practice and realization, and they are also the areas in which attachment and mistaken views most readily arise.

第一点，首先发愿普度众生。

The First Point: Vow to liberate all sentient beings.

因为一个人要发愿成就佛果时，应该知道自己是要回归到生命的源头，而站在生命的源头看，我们的“心”是包含宇宙万物的。故当一个人发愿成就佛果的同时，也意味着是要发愿普度宇宙一切有情众生，内外一如。所以站在佛果位看，大乘菩萨发心求佛果，首先应发愿平等普度三界六道一切有情众生，要为救度众生出轮回而成佛，不能只为自己。

When a practitioner vows to attain Buddhahood, they should understand that the goal is to return to the source of life. From the perspective of the source of life, our heart encompasses all things in the universe. Therefore, the vow to attain Buddhahood also entails a vow to liberate all sentient beings throughout the universe, for inner and outer are one. Thus, from the perspective of Buddhahood, when a Mahayana bodhisattva arouses the aspiration to attain Buddhahood, they should first vow to liberate all sentient beings within

the Three Realms and Six Paths equally. They should attain Buddhahood in order to liberate sentient beings from samsara, not merely for their own sake.

这个发心是修证的方法，目的是从发心开始就要破我执。如果我们无法理解自己的心包含一切众生，那试想一下，我们的心有时会慈悲得像菩萨；有时会愤怒、嗔恨、忌妒，像修罗；有时又渴求圣洁、纯净、完美，像天人；有时被身心的欲望吞噬，不再有任何做人的底线，随心所欲，像畜生；身心痛苦时像地狱道众生；对食物或情感饥渴时，像饿鬼道众生；对名、利、情执着贪婪时，痛苦不堪也不懂舍弃放手，像人；住在禅悦中享受光化境界时，像色界天天人；住在四空定中，像无色界天人。所以观我们自己的心识，具有三界六道一切众生的现象。所以度自己出轮回，度自己成佛，也同时等于是度六道众生的心。

This aspiration is itself a method of practice, intended to break attachment to the self from the very beginning. If we cannot understand that our own heart encompasses all sentient beings, consider this: at times, our mind may be as compassionate as that of a bodhisattva; at other times, it may be filled with anger, hatred, and jealousy, like that of an asura. Sometimes, it longs for holiness, purity, and perfection, like a celestial being. At other times, it is consumed by the desires of body and mind, abandoning all basic human principles and acting without restraint, like an animal. When body and mind are in pain, we resemble beings in the hell realms. When we hunger for food or affection, we resemble hungry ghosts. When we greedily cling to fame, wealth, or emotional attachments, suffering greatly yet still not knowing how to relinquish or let go, we resemble human beings. When we abide in meditative bliss and enjoy realms of light and transformation, we resemble celestial beings in the Form Realm. When we abide in the four formless meditative absorptions, we resemble celestial beings in the Formless Realm.

Thus, by observing our own mind-consciousness, we realize that it contains the manifestations of all sentient beings in the Three Realms and Six Paths. Therefore, liberating ourselves from samsara and attaining Buddhahood is, at the same time, equivalent to liberating all sentient beings in the Six Paths.

所以佛一开始说：“一切众生之类，若卵生、若胎生、若湿生、若化生、若有色、若无色、若有想、若无想、若非有想、非无想，我皆令入无余涅槃而灭度之。”我们的心识中，涵盖一切有情众生的心识，我们成佛，其实是令一切众生入无余涅槃。

Therefore, at the beginning, the Buddha says: “All classes of sentient beings—whether born from eggs, wombs, moisture, or transformation; whether with form or without form; whether with perception, without perception, or neither with perception nor without

perception—I cause them all to attain nirvana without remainder and be liberated.” Our mind-consciousness encompasses that of all sentient beings. In attaining Buddhahood, we are, in essence, causing all sentient beings to attain nirvana without remainder.

众生无量无边，我们的心识现象也没有止境。现在我们要回归生命的源头，那怎样安住修行道上，没有烦恼、妄心、杂念呢？佛在经文中告诉我们，我们只需要不着三界六道一切相，就可以安住，就可以没有烦恼障碍地顺利回归，就可以见到我们的自性如来了。但生生世世习气、欲望的牵引，使我们生起许多分别、认知、执着，“心识”中六道众生的种子触缘即发芽、开花结果。刚开始修证佛法，我们似乎对这些“缘”无能为力，佛便告诉我们：“要不取于相，如如不动。”不管是身心中生起的欲望、觉受，还是身心六根所见所闻，六根所感知、分别的一切，都不应被它们转。将它们先看成是幻境，就像你要离开一个地方，你一定不能还抓住一个地方的某些东西不放手，那你就无法离开半步。而现在要离开三界六道，是你的心识，故心不能有牵挂、执着任何东西。三界六道的一切都像路过的风景，了了分明，但在你心中却是幻境，不需执着、取舍，更不能粘着、绝不放手。否则，你的心就无法安住在佛的见地中回归源头了。

Sentient beings are innumerable and boundless, and the manifestations of our mind-consciousness are likewise endless. As we seek to return to the source of life, how can we abide steadily on the path of practice, free from afflictions, illusory mind, and distracting thoughts? The Buddha tells us in the sutra that we need only refrain from becoming attached to any signs within the Three Realms and Six Paths. We can then abide peacefully, return smoothly without the obstruction of afflictions, and see the Tathagata of our true nature. However, the habitual tendencies and desires accumulated over countless lifetimes give rise to numerous discriminations, perceptions, and attachments. When the seeds of beings in the Six Paths within our mind-consciousness encounter the appropriate conditions, they sprout, blossom, and bear fruit.

At the beginning of our practice and cultivation of the Buddhadharma, we may feel powerless in the face of these “conditions.” The Buddha therefore tells us: “Do not grasp at appearances and remain unmoved in suchness.” Whether desires and sensations arise within body and mind, or whether the six sense faculties see, hear, perceive, and discriminate anything, we should not allow ourselves to be turned by them. We should first regard them as illusory. It is like trying to leave a place: if you continue to grasp tightly to something there and refuse to let go, you will be unable to move even a single step away.

It is your mind-consciousness that transcends the Three Realms and Six Paths. Therefore, the mind must not remain concerned with or attached to anything. Everything within the Three Realms and Six Paths is like scenery passing by—clearly known and perceived yet understood within your mind to be illusory. There is no need to become attached to it, accept or reject it, much less cling to it and refuse to let go. Otherwise, your mind will be unable to abide in the Buddha's view and return to the source.

佛在经文中重点先破人类要成佛最执着的四相，即我相、人相、众生相、寿者相。“我相”是对“自我”的认知，认为这个不断生灭变异的“身心”即是自己。这个“自我”的相是大家挂碍的，它的每一点觉受都牵动我们，令我们生起贪、嗔、痴、慢、疑，留在人道。“人相”即是指对他人的分别、认知，比如美丑、善恶等，然后生起种种见解、取舍、觉受，生起种种烦恼与不自在。我们管不住自己，还想占有、控制别人。

In the sutra, the Buddha first focuses on dismantling the four signs (i.e., aspects of phenomena that can be apprehended and grasped) to which human beings seeking Buddhahood are most strongly attached: the sign of a self, the sign of a person, the sign of a sentient being, or the sign of a lifespan.

The “sign of a self” is the conception of a “self”—the belief that this constantly arising, ceasing, and changing body and mind constitute who we truly are. People are deeply concerned with this sign of a self. Every sensation associated with it affects us, causing greed, anger, ignorance, pride, and doubt to arise and keeping us in the human realm.

The “sign of a person” refers to our discriminations and conceptions concerning others, such as beautiful or ugly, good or evil. These then give rise to various views, acceptance and rejection, and sensations, as well as all kinds of afflictions and discomfort. We cannot even control ourselves, yet we still want to possess and control others.

“众生相”即我们认知的三界六道有情众生，我们认为这些众生各有各的相貌、习性，故被他们的差别相转，不能平等对待一切有情。而且大多数人的众生相其实是一个广大时空的想象，除畜生道外，其他道众生看不见，似乎只存在于我们的习气种子。我们被自己的习气欲望迷惑、牵引，就是被三界六道一切有情众生在转。

The “sign of a sentient being” refers to our conception of sentient beings throughout the Three Realms and Six Paths. We believe that each sentient being has its own appearance and habitual tendencies. As a result, we are swayed by their differentiating appearances and cannot treat all sentient beings equally. For most people, the sign of a sentient being is actually an imagination within a vast expanse of time and space. Apart from beings in the

animal realm, beings in the other realms are invisible to us and seem to exist only as seeds of habitual tendencies. When we are deluded and driven by our own habitual tendencies and desires, we are, in effect, being turned by all sentient beings throughout the Three Realms and Six Paths.

“寿者相”是人追求的目标，每个人都爱惜生命，都惧怕死亡，都想长生不老，这是人类着万物的生灭相，有固定执着的时间、空间观念导致的。着生死相的人即使追求佛的涅槃境界，也是想不再生灭。

The “sign of a lifespan” reflects people’s attachment to longevity. Everyone cherishes life, fears death, and wishes to live forever without aging. This arises from humanity’s attachment to the signs of arising and ceasing in all things, which is caused by fixed and rigid conceptions of time and space. Those who are attached to the signs of birth and death, even when seeking the Buddha’s state of nirvana, are still seeking a state in which arising and ceasing no longer occur.

佛说：“现在善男子、善女人，要发心回归生命源头，那不能安住，牵引他们无法回去的首先有根本的四种现象，即我相、人相、众生相、寿者相，先把它们看成虚妄不实，先从这儿放手。”所以在红尘中，菩萨自度利他，都实无“我”、无“众生”可度，要先有这样的见解。

The Buddha teaches: “Now, good men and good women who seek to return to the source of life are unable to abide steadily because four fundamental phenomena first bind them and prevent them from returning: the sign of a self, the sign of a person, the sign of a sentient being, and the sign of a lifespan. They should first regard these signs as illusory and unreal and begin by letting go of them.” Therefore, while living in the secular world, a bodhisattva who seeks their own liberation while benefiting others should first hold the view that, in reality, there is no “self” and no “sentient being” to be liberated.

第二点，佛谈到了大乘菩萨的出离：“不住相布施一切”。

The Second Point: The renunciation of Mahayana bodhisattvas: “Give everything without attachment.”

布施是大菩萨修行中“破自我”的最快方法。菩萨要成佛，首先应有的就是出离心，即要能舍离身心内外一切，即舍离三界六道。如果你还留恋三界六道一切，怎么回归生命源头呢，那只能在三界六道流浪了。怎样舍离呢？布施、舍离时，观一切都是梦幻泡影，无得无失，这叫“不住相布施”、“不住相舍离”。因菩萨只要认为“自

我实有”、“布施的一切实有”，那这个布施只是人间善业，只能得善报，无法成就佛果。而且菩萨在布施中，即会感受到付出、失去、牺牲、奉献，就会走得异常艰难，烦恼痛苦不断，很难安住在如来的知见道上，顺利回归生命本源。

The practice of giving is the fastest way for a bodhisattva to sever attachment to the self. To attain Buddhahood, a bodhisattva must first cultivate a mind of renunciation, which means relinquishing attachment to everything within and outside the body and mind, that is, relinquishing the Three Realms and Six Paths. If you still remain attached to everything within the Three Realms and Six Paths, how can you return to the source of life? You can only continue wandering within them.

How, then, should one relinquish them? When practicing giving and renunciation, one should regard everything as a dream, an illusion, a bubble, or a shadow, with neither gain nor loss. This is called “practicing giving without attachment” and “practicing renunciation without attachment.”

As long as a bodhisattva believes that the “self” truly exists and that everything being given truly exists, such giving is merely a worldly good deed. It can bring only worldly blessings and cannot lead to the attainment of Buddhahood. Moreover, during the practice of giving, the bodhisattva will experience a sense of giving something up, loss, sacrifice, and dedication. The path will then become exceptionally difficult, with afflictions and suffering continually arising. It will be difficult to abide steadily on the path of the Tathagata’s right view and return smoothly to the source of life.

故大菩萨的“出离心”是知三界六道一切虚妄不实，来修布施，来舍离，这才是真正的出离。这样布施的功德才是满虚空、遍法界，才能令众生从轮回幻境中觉醒。在现实的修证中，如果一位行者真的了知身心内外一切都是虚妄不实，也就没有什么不能舍离了。但大部分行者是先有这样的见地，慢慢修布施，从不舍到舍，从舍不求回报、不求理解中功德逐渐圆满。当贪婪、得失心终于尽时，才能知佛说的一切虚妄，原来所有一切的美丽、价值、作用、意义等都是你着相的心赋予的。所以，“不住相舍离”是菩萨的修证方法。菩萨在用佛的正知见对治舍离造成的“得失心”的过程中，功德逐渐圆满，慢慢从三界六道的幻境中觉醒了。

Thus, the “renunciation aspiration” of a great bodhisattva is to understand that everything within the Three Realms and Six Paths is illusory and unreal, and, with this understanding, to practice giving and relinquishment. This is true renunciation. Only then can the merit of such giving fill all of space and pervade the Dharma realm, enabling sentient beings to awaken from the illusion of samsara.

In actual practice and realization, if a practitioner truly realizes that everything, both internal and external, is illusory and unreal, there will be nothing that cannot be relinquished. Most practitioners, however, first establish this view and then gradually practice giving and relinquishment. They progress from being unwilling to relinquish to being willing to relinquish, and, by relinquishing without seeking repayment or understanding from others, their merit gradually becomes complete.

When the defilements of greed, attachment, and desire for gain and loss are exhausted, the practitioner comes to realize what the Buddha taught: everything is illusory and unreal. All beauty, value, function, and meaning are attributes projected by the mind of attachment.

Therefore, “relinquishing without abiding in signs” is a method of practice and realization for bodhisattvas. As a bodhisattva applies the Buddha’s right view to counteract the sense of gain and loss caused by relinquishment, their merit gradually becomes complete, and they slowly awaken from the illusion of the Three Realms and Six Paths.

第三点，佛谈到一个人要发心成就佛果，执着佛相不能见自性如来。

The Third Point: One who aspires to attain Buddhahood cannot see the Tathagata of their true nature while attached to the sign of a Buddha.

即行者不能在意境中将“如来”固定认为是任一形象，而努力变成他的样子。如来在时空中示现种种相，但所有的相都是为了度众生随缘示现的。如果你现在要发心成佛，就应见到每位众生本有的佛性，才能称真正见到如来。不是令自己变成一位如来在时空中示现的样子，如果是那样，天界有神通、神变的众生，直接变成佛的样子就可以了，不需修行了。但那不是成佛。如果你心中佛有固定的样子，你也无法了知如来的境界，无法成就佛果了。如果你能了知所有的相虚妄，不着自我的相、众生的相，也不着佛相，那你即可知你及众生的本来面目都是如来。

A practitioner must not mentally fix the Tathagata as any particular image and then strive to become like it. The Tathagata manifests various appearances within time and space, all arising according to conditions for the purpose of liberating sentient beings. If you aspire to attain Buddhahood, you should recognize the Buddha-nature originally inherent in every sentient being. Only then can you be said to have truly seen the Tathagata. Attaining Buddhahood does not mean transforming yourself into a form manifested by a Tathagata within time and space. If it did, beings in the heavenly realms who possess supernormal powers and abilities of miraculous transformation could simply assume the form of a Buddha and would have no need to practice. But that is not attaining Buddhahood. If you

maintain a rigid image of the Buddha in your mind, you will fail to realize the realm of the Tathagata and will not achieve Buddhahood. When you realize that all signs are illusory and relinquish attachment to the sign of a self, the sign of a sentient being, or the sign of a Buddha, you will come to realize that both you and all sentient beings are, in essence, the Tathagata.

我们刚开始修证，因为心中不平等，有种种差别相，故有众生相，认为自己是凡夫众生，心中会有一个意境中要变成的佛相，这样圆满佛果便成为一个从凡夫相变成一个佛相。佛告诉众生，所有相都是虚妄的。你要回归生命的源头，不能有自我的凡夫相、众生相，当然也不能有一个要成的佛相，否则你无法成就。当你真的离所有相，不执着所有相，即会见到如来。

At the beginning of our practice and realization, because our minds lack equality and contain various signs of distinction, we hold the sign of sentient beings and regard ourselves as ordinary beings. We may conceptualize a form of the Buddha in our minds that we aspire to become, mistakenly believing that attaining Buddhahood is a transformation from the form of an ordinary being into the form of a Buddha. The Buddha tells sentient beings that all signs are illusory and unreal. If you wish to return to the source of life, you must not hold the sign of yourself as an ordinary being or the sign of sentient beings. Naturally, you must not hold a form of the Buddha that you seek to become either; otherwise, you will be unable to attain Buddhahood. When you truly become free from all signs and are attached to none of them, you will see the Tathagata.

第四点，佛谈到一个人要发心成就佛果，还不能执着佛法相，也不能有非法相。

The Fourth Point: One who aspires to attain Buddhahood must not be attached to the sign of the Buddhadharma or the sign of non-Dharma.

佛现在为我们说法，如因病与药，病不同，药也不同，我们病好后药也应舍。如果我们无佛相、无我相，就不会有说法和闻法者，也不会有法相。不应该有“得到佛法”或“某一种法是佛法”的知见；但也不应理解成佛否定了一切，说一切虚妄，佛法也虚妄，不需要学习、修证佛法，不需要功德，就可以从宇宙万相、从轮回的幻境中觉醒，或认为无法可依止学习，这又着了“非法相”。

The Buddha's teachings are akin to medicine for a disease: different ailments require different treatments, and once the disease is cured, the medicine should be relinquished. If

we hold neither the sign of a Buddha nor the sign of a self, there will be no one who teaches the Dharma, no one who hears the Dharma, and no sign of the Dharma.

We should not hold the view that we have “obtained the Buddhadharma” or that “a particular teaching is the Buddhadharma.” However, we should not misunderstand this to mean that the Buddha denied everything—that because everything is illusory and the Buddhadharma is also illusory, there is no need to study or practice the Buddhadharma or accumulate merit, and that one can nevertheless awaken from the myriad phenomena of the universe and the illusion of samsara. Nor should we believe that there is no Dharma upon which we can rely in our study and practice. To do so would be to become attached to the “sign of non-Dharma.”

如果执着“佛法的相”学习佛法，心识中只会增加许多佛学的概念文字，多加分别知见，是无法回到如来果位境界的。佛在说到不应着法相，不应着非法相时，开示说：“如果众生头脑中装着很多‘破相’的知见，而不是马上听完佛说法后放下执着，即着了法相。或放下执着后，又执着他学的那套法是真正的佛法，他得到了佛法，这样对法的执着和有所得心，就像一个人过了河背着船上岸了，仍未了知佛在说什么。”

Clinging to the “sign of the Buddhadharma” in the study of the Buddha’s teachings will result in the accumulation of numerous Buddhist concepts and words, along with additional discriminations and views. In this way, one cannot return to the fruition state of the Tathagata.

When explaining that one should be attached neither to the sign of the Dharma nor to the sign of non-Dharma, the Buddha teaches: “If sentient beings fill their minds with numerous views about ‘breaking through signs,’ instead of immediately letting go of their attachments after hearing the Buddha’s teaching, they have become attached to the sign of the Dharma. Or, after letting go of their attachments, they may then cling to the belief that the particular teaching they have learned is the true Buddhadharma and that they have obtained the Buddhadharma. Such attachment to the Dharma and the mind of having attained something are like a person who, after crossing a river and reaching the shore, continues to carry the boat on their back. They still have not understood what the Buddha is teaching.”

第五点，佛谈到一个人要发心成就佛果，意境中不能有“果位”可得，佛讲法也无定法可讲。

The Fifth Point: One who aspires to attain Buddhahood should not conceive of any stage of fruition as attainable, nor believe that the Buddha has any fixed Dharma to teach.

即一个人虽不着佛相了，认为佛无形无相，其实着文字相的人，“无形无相”也是一个相。如果一个人不执着佛长什么样子了，进一步不能认为有个无上正等正觉的果位可得，因为成佛是放下所有的“所求心”、“所得心”。如果行者认为“无上正等正觉”是一个可获得的東西，不管是一个境界或是圆满的证量，所求心、所得心始终无法停下来，即也永远无法在当下回归到如来的真空之境中，也无法成佛了。

Even if a person is no longer attached to the appearance of a Buddha and believes that the Buddha is formless and signless, for one who is attached to the sign of words, “formless and signless” is itself another sign.

Once a person is no longer attached to what the Buddha looks like, they must go a step further and not believe that there is a stage of Unsurpassed Right and Universal Awareness to be attained, because attaining Buddhahood means letting go of the mind that seeks and the mind that seeks attainment.

If a practitioner regards Unsurpassed Right and Universal Awareness as something obtainable—whether as a particular state or a perfected realization—the mind that seeks and the mind that seeks attainment will never cease. As a result, the practitioner will be unable to return, here and now, to the Tathagata’s realm of true emptiness, or attain Buddhahood.

佛说：“我平时为大家说种种法门，并没有一个定法叫佛法。佛说法是安立于无我、无人、无众生的基点上说法，不可取、不可说，是对应每一类众生的执着随机施教的。因众生执着不同，说出的佛法也不同，根本就没有一个固定的佛法可得、可取。不是我一个人这样说，其他圣人也一样。”

The Buddha says: “Although I usually expound various dharma methods, there is no fixed teaching called the Buddhadharma. I teach from the standpoint of no self, no person, and no sentient being. The Dharma cannot be grasped or expressed; it is taught according to circumstances in response to the particular attachments of each kind of sentient being. Because sentient beings have different attachments, the teachings given to them are also different. Fundamentally, there is no fixed Buddhadharma that can be attained or grasped. I am not the only one who teaches in this way; other sages do the same.”

佛再说完一般善男子、善女人刚发心想成佛，最易产生错误的地方，这几处如没有佛的正知见，所有的修证就不是行菩萨道了，当然无法成就佛果。在现实生活中，大菩萨与凡夫众生一样，做世界一切事业、善行，但因为菩萨在佛的正知见指导下

去做，就可出轮回苦海，成就佛果。而凡夫众生如没有佛的正知见指导，不管做什么，即使做慈善，有时候也会掉进烦恼、虚妄的苦海中，最多得些人天善报。

After the Buddha finished explaining the areas in which ordinary good men and good women who have just aroused the aspiration to attain Buddhahood are most likely to go astray, he made clear that, without the Buddha's right view in these matters, all their practice and cultivation would no longer constitute following the bodhisattva path and therefore could not lead to Buddhahood.

In everyday life, great bodhisattvas, like ordinary sentient beings, engage in all kinds of worldly undertakings and wholesome deeds. However, because bodhisattvas act under the guidance of the Buddha's right view, they can transcend the sea of suffering of samsara and attain Buddhahood. Ordinary sentient beings, by contrast, if not guided by the Buddha's right view, may fall into a sea of afflictions and delusion no matter what they do—even when performing charitable deeds—and, at most, receive favorable karmic rewards in the human and heavenly realms.

第六点，佛更贴近眼前闻法弟子的修行状态来说法。

The Sixth Point: The Buddha addresses the present state of practice of the disciples before him.

《金刚经》开篇提到佛这次说法，闻法的有大比丘众千二百五十人，那这些大比丘很多有初果到四果阿罗汉的证量，而且没有证入初果到四果境界的善男子、善女人也会以他们为榜样，努力想证入他们的境界。怕弟子们用有所得心求取果位成就，而不是通过放下分别、执着获得，所以佛就——提问须菩提，从初果到四果有无果位可得。当然前面已谈过无我相、无人相、无众生相、无佛相、无法相，当然也不会有阿罗汉的果位相。须菩提——作了回答，说并无果位可得。佛又用自己举例说：“昔日我在燃灯佛处学习，也没有得到任何法与果位。”

At the beginning of the *Diamond Sutra*, it is stated that 1,250 great monks were present to hear the Buddha's teaching. Many of these monks had attained stages of realization ranging from the first fruit to the fourth fruit of arhatship. Moreover, good men and good women who had not yet attained any of these stages would regard them as examples and strive to attain the same states of realization.

Concerned that his disciples might seek the attainment of these stages with a mind of acquisition, rather than realize them by letting go of discrimination and attachment, the Buddha asked Subhuti, stage by stage, whether any stage from the first fruit to the fourth

could actually be attained. Since the sutra had already explained that there is no sign of a self, no sign of a person, no sign of a sentient being, no sign of a Buddha, and no sign of the Dharma, naturally there is no sign of the stage of an arhat either.

Subhuti answered each question by saying that there was no fruition to be attained. The Buddha then used himself as an example, saying, “In the past, when I studied under Dipankara Buddha, I did not attain any Dharma or any fruition.”

所有这些对答都是在破弟子们的“有所得心”。因一切相虚妄，但众生闻听后，这个“一切相”范围太大，佛又落实到具体的事项上，比如佛相、佛法相、阿罗汉相，这是佛弟子们马上希望得到的相，而且在意境中易执着的相。其实这些相与凡夫众生着的我相、人相、众生相、寿者相并没有不同。在日常生活中，佛肯定四果阿罗汉的每一个果位，只是代表修行中破了某些执着，暂时得到了一些普通人无法有的境界和证量。但众生本来是佛，我们应安立于这样的知见上来学习、修证佛法，那修证中经历的一切都是梦中事，不管获得什么、还是放下什么。但不要因此轻视四果阿罗汉，因为他们的证量使他们拥有了从梦中更快觉醒的能力。

These dialogues aim to dismantle the disciples' sense that there is something to attain. Although all phenomena are illusory, the scope of “all phenomena” may seem too broad after sentient beings hear this teaching. The Buddha therefore applies it to specific examples, such as the sign of a Buddha, the sign of the Buddhadharma, and the sign of an arhat. These are the signs that Buddhist disciples are especially eager to acquire and to which they can easily become attached in their minds.

In reality, these signs are no different from the sign of a self, the sign of a person, the sign of a sentient being, and the sign of a lifespan to which ordinary sentient beings are attached. In everyday life, the Buddha affirmed each of the four stages of arhatship, but these stages merely indicate that certain attachments have been overcome in the course of practice and that, for the time being, the practitioner has attained states and levels of realization unavailable to ordinary people.

However, sentient beings are originally Buddhas. We should establish ourselves in this view when studying and practicing the Buddhadharma. From this perspective, everything experienced in the course of practice is an event within a dream, regardless of what is attained or what is relinquished. Yet we should not therefore look down upon arhats of the four stages, because their realization gives them the ability to awaken from the dream more quickly.

第七点，佛说完阿罗汉果位后，又谈到了菩萨的功德相。

The Seventh Point: After discussing the stages of arhatship, the Buddha turns to the sign of a bodhisattva's merit.

在刚发心的善男子、善女人眼中，菩萨行入世间、出世间一切善法，净化自心以及他人，普度众生，做一切护持佛法的功德，庄严自心或他方一切佛土。佛说本无我、无众生，世界万法平等，佛土本自清净，故菩萨行即无所行。发心成佛的人不能执着菩萨行，以及大如须弥山王的菩萨功德身相，否则仍会是“心有所住”，无法回到如来果位。菩萨“应不着一切相行一切善法”，也即“无所住生其心”，此时，菩萨的功德才能汇归空性，才能成佛。

In the eyes of good men and good women who have just aroused the aspiration, bodhisattvas practice all worldly and transcendent wholesome deeds, purify their own minds and the minds of others, universally liberate sentient beings, and perform all meritorious deeds that protect and uphold the Buddhadharma. This is called adorning their own hearts or all Buddha-lands in other directions.

The Buddha teaches that originally there is no self and no sentient being, all phenomena in the world are equal, and that Buddha-lands are inherently pure. Therefore, bodhisattvas practice, yet ultimately there is nothing practiced.

Those who aspire to attain Buddhahood must not become attached to bodhisattva practices or to the magnificent bodily form manifested through a bodhisattva's merit, even if it is as immense as Sumeru Mountain. Otherwise, their minds will still be “abiding somewhere,” and they will be unable to return to the fruition state of the Tathagata.

A bodhisattva “should practice all wholesome deeds without being attached to any signs”—that is, “Should the mind abide nowhere, the true nature shall arise.” Only then can the bodhisattva's merit merge into emptiness and lead to the attainment of Buddhahood.

在现实生活中，不执着“菩萨相”、“功德相”，佛不是说不需要行菩萨道，不需要功德圆满，只是要带着佛果位上的知见来做，这样，你才能很快就具有佛圆满的功德、品质和证量。因为你本来是佛。

In daily life, not being attached to the “sign of a bodhisattva” or the “sign of merit” does not mean that the Buddha teaches there is no need to follow the bodhisattva path or to perfect one's merit. Rather, one should undertake these practices with the view of the fruition state of Buddhahood. In this way, one can quickly develop the perfect merit, qualities, and realization of a Buddha, because one is originally a Buddha.

第八点，佛告诉弟子们，发心成就佛果，应知小到一粒微尘，大到三千大千世界都是虚妄的。

The Eighth Point: The Buddha tells his disciples that those who aspire to attain Buddhahood should understand that everything—from a single particle of dust to the three thousand great thousand worlds—is illusory and unreal.

这样才能安立于“无所住”的境界中，行菩萨道而无所行，生一切心没有生处、灭处、住处，这样回归如来果位才会安心，才会无烦恼、无妄念。

Only in this way can one abide in the state of “non-abiding”: practicing the bodhisattva path while there is ultimately nothing practiced, and allowing thoughts to arise without any place of arising, ceasing, or abiding. Then one can return peacefully to the realized state of the Tathagata, free from afflictions and illusory thoughts.

第九点，佛破的是弟子们心中的佛的功德之相，三十二相八十随形好，也是刚发心的弟子们易追求、贪婪的形象。

The Ninth Point: The Buddha breaks through his disciples’ attachment to the sign of the Buddha’s merit—the thirty-two marks and eighty secondary characteristics—which newly aspiring disciples can easily seek and become attached to.

虽佛说一切相虚妄，但弟子们不一定马上就能把这个功德之相从心识中消除，仍可能有所求、有所得，而且如果知道这个身相是菩萨累劫行菩萨道、行布施忍辱的结果，会生起敬畏之心，不敢轻易说它也是虚妄的。但佛说这个相是虚妄的，只是假名。

Although the Buddha teaches that all phenomena are illusory and unreal, his disciples may not be able to immediately remove this sign of the Buddha’s merit from their mind-consciousness. They may still seek it and believe that there is something to attain. Moreover, when they understand that this physical form is the result of practicing the bodhisattva path, engaging in acts of giving and forbearance over countless kalpas, they may develop such deep reverence that they do not dare to readily regard it as illusory and unreal. Yet the Buddha teaches that this sign is illusory and unreal, and is merely a provisional name.

当佛破弟子们心中的执着到这儿时，解空第一的须菩提诸心消落，涕泪交流，得出了“离一切诸相，则名诸佛”的结论。现在大家听到此，也应懂得须菩提说的“离一切相”就是佛说的“一切相虚妄”。不是让你在现实生活中抛弃、否定一切相，或去

辨别、争论一切相的真假、虚实，而是“知一切相虚妄”就是真离一切相，这样即是“无所住”生心，这样即是行无所行，修无所修，得无所得。如果一个发心成就佛果的人“知一切相虚妄”，所有障碍自己成道的事情便绝不会去做，更不会做伤害其他众生的事，而且在菩萨道上行布施、持戒、忍辱等也不会觉得艰难。

When the Buddha had broken through the attachments in his disciples' minds to this point, Subhuti, foremost in understanding emptiness, felt all his mental attachments fall away, and tears streamed down his face. He then reached the conclusion: "Those who are free from all signs are called Buddhas."

Having heard this much, everyone should understand that Subhuti's words, "free from all signs," mean the same as the Buddha's teaching that "all phenomena are illusory and unreal." This does not mean abandoning or denying all phenomena in everyday life, nor does it mean discriminating or arguing over whether they are true or false, real or unreal. Rather, truly being free from all signs means knowing that all phenomena are illusory and unreal. This is what is meant by "Should the mind abide nowhere, the true nature shall arise": one follows the path, yet ultimately no path to follow; one practices, yet ultimately nothing to practice; one attains, yet ultimately nothing to attain.

If a person who aspires to attain Buddhahood knows that "all phenomena are illusory and unreal," they will never do anything that obstructs their attainment of the Way, much less anything that harms other sentient beings. Moreover, when practicing giving, observing the precepts, forbearance, and other practices on the bodhisattva path, they will not find them difficult.

佛还用自己昔日修忍辱行的事例来阐述以上观点。佛说自己昔日做忍辱仙人五百世，并且在某一世“修忍辱行”，被歌利王割截身体，都安住在“一切相虚妄”的见地上，无我相、人相、无可忍的事相，不起嗔念，最后才能在“忍辱行”中见到空性，最终圆满佛果。

The Buddha also used an example from his own past practice of forbearance to illustrate the point above. He said that for five hundred lifetimes he had been the Sage of Forbearance. In one of those lifetimes, while practicing forbearance, his body was cut apart by King Kali. Throughout the ordeal, he abided in the view that "all phenomena are illusory and unreal." He held no sign of a self, no sign of a person, and no sign of anything to be endured, and no thought of anger arose. Only in this way could he realize emptiness through the practice of forbearance and ultimately complete the fruition of Buddhahood.

佛说到此总结说：“善男子、善女人，发心求无上正等正觉的佛果，应‘离一切相而发心’，因诸相虚妄，离一切相便无所求、无所得，这是真正的出离心，真正的菩萨发心。”虽知一切相虚妄，实无众生可度，但每一位菩萨要发心为利益一切众生而行布施、修忍辱等，这是修证方法，回归如来果位“破我执”的需要，而且从本质上，利益众生就是利益自己。利益众生才能功德圆满，成就佛果。

At this point, the Buddha summarizes: “Good men and good women who aspire to attain the fruition of Unsurpassed Right and Universal Awareness should ‘arouse the aspiration while being free from all phenomena.’ Because all phenomena are illusory and unreal, to be free from all phenomena is to have nothing to seek and nothing to attain. This is the true mind of renunciation and the true bodhisattva aspiration.”

Although bodhisattvas understand that all phenomena are illusory and that, in reality, there are no sentient beings to be liberated, every bodhisattva should still arouse the aspiration to practice giving, cultivate forbearance, and undertake other practices for the benefit of all sentient beings. This is a method of practice and realization, necessary for breaking attachment to the self and returning to the realized state of the Tathagata. Moreover, in essence, benefiting sentient beings is benefiting oneself. Only by benefiting sentient beings can one perfect one’s merit and attain Buddhahood.

佛又举例说，如果菩萨住相修行布施，我相、所求心、人相，都会形成修行的障碍，这些障碍使人的心就像进入暗处，无法见到光明。所有的相，小到一粒微尘，轻如一片羽毛，只要你以为它实有，并在心中执着、牵挂，那粒微尘、羽毛就会遮住你的眼睛，使你一叶障目不见森林，就会充满你的全部身心世界，使你如困囚笼，如负重压，不能回归如来自在之境。

The Buddha further gives an example: if a bodhisattva practices giving while abiding in signs, the sign of a self, the mind of seeking, and the sign of a person will all become obstacles to practice. These obstacles leave the mind as though it had entered a dark place, unable to see the light. Every sign, whether as small as a particle of dust or as light as a feather, will obstruct your vision if you regard it as truly existent and remain attached to and preoccupied with it. That particle of dust or feather will cover your eyes, like a single leaf blocking your view of the entire forest. It will fill your whole world of body and mind, leaving you as though confined in a cage or burdened by a heavy weight, unable to return to the Tathagata’s realm of freedom.

佛还说，这样的见地，乐小法的人听不进去，因为“乐小法”者只求一点神通、神变之术，求此生平安健康、宁静快乐，求此生长生不老、生活得安逸幸福。这样的人

要使他离所有相，接受“一切相虚妄”的见地而去行布施、持戒、忍辱等菩萨行，暂时舍离人间的荣华富贵，他是无法接受的。因他有我见、人见、众生见、寿者见。而在佛的眼中，这一生即使寿长千岁，也只是刹那弹指间。

The Buddha also says that those who delight in lesser teachings cannot accept such a view. They seek only limited supernormal powers and miraculous abilities; peace, health, tranquility, and happiness in this life; or longevity without aging and a comfortable, fortunate life. Such people cannot accept being free from all appearances, embracing the view that “all phenomena are illusory and unreal,” practicing the bodhisattva deeds of giving, observing the precepts, and forbearance, and temporarily giving up worldly glory and wealth. This is because they hold the view of a self, the view of a person, the view of a sentient being, and the view of a lifespan. Yet in the eyes of the Buddha, even a life lasting a thousand years is no more than a fleeting instant—the snap of a finger.

佛在说以上见地时，告诉弟子们，如果有人能懂得我说的一切而去修行，功德、果报之大不可思议。因这样做可以获得从轮回中解脱，可以成佛，获大自在，当然功德果报不可思议。

While presenting the views above, the Buddha told his disciples that if anyone could understand all that he had taught and put it into practice, that person’s merit and rewards would be inconceivably great. This is because practicing in this way enables one to attain liberation from samsara, attain Buddhahood, and gain great freedom. Naturally, such merit and rewards are inconceivable.

以上所说基本上是佛在指出弟子们刚发心容易在见地上出现的错误，而且易执着的相，在经文中属于一个部分，即我们现在版本的前十七品。

The discussion above mainly concerns the errors in view that the Buddha’s disciples were likely to make when they had first aroused the aspiration, as well as the signs to which they were most likely to become attached. In the sutra, these teachings form one complete section—namely, the first seventeen chapters of our present edition.

《金刚经》在第十七品之后，我们看到须菩提向佛重新提出了问题，即发心求取佛果的善男子、善女人，应该怎样安住在佛的知见道上？怎样降伏内心的烦恼、妄念？而经文中佛的回答角度有所不同。因佛在前面十七品中已将弟子们心中当下执着的相全破了一遍，现在开始谈破相后的如来果位境界了，意在令弟子返观内照、如如

不动，安立于诸法无我的角度，如果这样，弟子们与佛已不二了。我们假名弟子们应安立的这个境界叫“如来真空之境”，我们看看佛是怎样说这个境界的。

After Chapter 17 of the *Diamond Sutra*, Subhuti once again asks the Buddha how good men and good women who aspire to attain Buddhahood should abide on the path of the Buddha's view, and how they should tame the afflictions and illusory thoughts within their minds. The Buddha's answer, however, is given from a different perspective.

In the first seventeen chapters, the Buddha has already broken through, one by one, all the signs to which his disciples were then attached. He now begins to discuss the realm of the Tathagata after attachment to all signs has been broken. His intention is to lead his disciples to turn their awareness inward, remain unmoved in suchness, and establish themselves in the perspective that all dharmas are without self. If they can do so, they are already nondual with the Buddha. We provisionally call the realm in which the disciples should establish themselves “the Tathagata's realm of true emptiness.” Let us now examine how the Buddha describes this realm.

一．“如来真空之境”中没有发心者。因无我、无人、无众生，那谁在发心求无上正等正觉？在此，如来用自己在燃灯佛处来举例，说我昔日在燃灯佛所修行，正因为了悟了并没有一个发心者，也无一个得果位者，所以燃灯佛才为我授记成佛。并总结说，如来者，诸法如义。即说万法都是如此，都无我、无自性，本性都是如来。

1. In “the Tathagata's realm of true emptiness,” there is no one who generates the aspiration. Since there is no self, person, or sentient being, who is there to aspire to attain Unsurpassed Right and Universal Awareness? Here, the Tathagata uses his own experience in the presence of Dipankara Buddha as an example. He explains that when he practiced in the presence of Dipankara Buddha in a past life, it was precisely because he had realized that there was no one who generated the aspiration and no one who attained any stage of realization that Dipankara Buddha bestowed upon him the prediction of his future Buddhahood.

The Buddha then summarizes: “Tathagata means the suchness of all dharmas.” In other words, all dharmas are such: they are without self and without inherent nature, and in their true nature, all are the Tathagata.

二．“如来真空之境”中无菩萨。没有一个东西可以称名为菩萨，无大如须弥山的功德之身相，也无庄严佛土这回事。

2. In “the Tathagata's realm of true emptiness,” there is no bodhisattva. There is nothing that can be designated as a bodhisattva, no magnificent bodily form manifested through

merit, even one as immense as Sumeru Mountain, and no such thing as adorning Buddha-lands.

三. “如来真空之境”中有五眼六神通，但肉眼、天眼、慧眼、法眼、佛眼，所见都是虚妄，所有的眼并无生处，所见一切都自性空。

3. In “the Tathagata’s realm of true emptiness,” there are the Five Eyes and Six Supernormal Powers. Yet everything seen by the human eye, divine eye, wisdom eye, dharma eye, and Buddha eye is illusory. None of these eyes has any place of arising, and everything they perceive is empty of inherent nature.

四. 如来有无量化身，随众生得度的缘示现在每一道，但“真空之境”中无示现之心。在人道示现，如来也说沙子是沙，也托钵化斋，没有与众不同。

4. The Tathagata has innumerable manifested bodies and appears in each of the Six Paths according to the conditions under which sentient beings can be liberated. Yet in the “realm of true emptiness,” there is no thought of manifestation. When appearing in the human realm, the Tathagata also calls sand “sand” and goes on alms rounds with his bowl, showing nothing different from ordinary people.

五. “如来真空之境”中无过去心、现在心、未来心、无时空、无“时空”的流逝、变异或不动，是无生。

5. In “the Tathagata’s realm of true emptiness,” there is no past mind, present mind, or future mind; there is no time or space, nor any passage, transformation, or stillness of time and space. It is unborn.

六. “如来真空之境”中无福德。因此菩萨道上所积的福德能无量无边，圆满遍一切处。

6. In the Tathagata’s realm of true emptiness, there is neither virtue nor blessings. Therefore, the virtue and blessings accumulated on the bodhisattva path can become immeasurable and boundless, perfectly pervading all places.

七. “如来真空之境”中无三十二相八十随形好。

7. In “the Tathagata’s realm of true emptiness,” there are no thirty-two marks or eighty secondary characteristics.

八. “如来真空之境”中无宇宙一切相，无三千大千世界。

8. In “the Tathagata’s realm of true emptiness,” there are no signs of the myriad things of the universe, nor are there three thousand great thousand worlds.

九. “如来真空之境”中不生一念，无人说法，无人度众生。

9. In “the Tathagata’s realm of true emptiness,” not a single thought arises; there is no one who teaches the Dharma and no one who liberates sentient beings.

十. “如来真空之境”中无众生，无凡夫。

10. In “the Tathagata’s realm of true emptiness,” there are no sentient beings and no ordinary beings.

十一. “如来真空之境”无所得心。

11. In “the Tathagata’s realm of true emptiness,” there is no mind that seeks attainment.

十二. “如来真空之境”诸法平等（因诸法性空）。

12. In “the Tathagata’s realm of true emptiness,” all phenomena are equal, because all phenomena are empty of inherent nature.

十三. “如来真空之境”如来也说有我，但只是假名。

13. In “the Tathagata’s realm of true emptiness,” the Tathagata also speaks of a self, but only as a provisional designation.

十四. “如来真空之境”无所观者与能观者。

14. In “the Tathagata’s realm of true emptiness,” there is neither an observing subject nor an object observed.

十五. “如来真空之境”于宇宙万法不说断灭，即不是抛弃或否定一切。

15. In “the Tathagata’s realm of true emptiness,” annihilation is not asserted with regard to the myriad phenomena of the universe; that is, it does not mean abandoning or denying everything.

十六. “如来真空之境”中如来不来不去，不生不灭。

16. In “the Tathagata’s realm of true emptiness,” the Tathagata neither comes nor goes, neither arises nor ceases.

十七. “如来真空之境”中无缘起，也无性空。

17. In “the Tathagata’s realm of true emptiness,” there is neither dependent origination nor emptiness.

十八. “如来真空之境”无任何分别知见。

18. In “the Tathagata’s realm of true emptiness,” there are no discriminating views whatsoever.

十九. “如来真空之境”万法平等，不生法相。

19. In “the Tathagata’s realm of true emptiness,” all dharmas are equal, and no sign of any dharma arises.

那么怎样供养、修证、弘扬《金刚经》呢？佛在经文中有几处重要的开示：

How, then, should we venerate the *Diamond Sutra*, practice and realize its teaching, and propagate it? The Buddha gives several important instructions in the sutra:

第一、什么是无上正等正觉的圆满觉悟？

1. What is the complete realization of Unsurpassed Right and Universal Awareness?

在第二十三品中，佛说：“是法平等，无有高下，是名阿耨多罗三藐三菩提。”

In Chapter 23, the Buddha states: “All phenomena are equal, none is high or low; this is called Unsurpassed Right and Universal Awareness.”

所以，无上正等正觉的圆满觉悟是指：证得万法平等。

Therefore, the complete realization of Unsurpassed Right and Universal Awareness means realizing the equality of all phenomena.

故拥有圆满觉悟的人对宇宙万法有平等的心，平等的眼、耳、鼻、舌、身、意。

One who has attained this perfect realization regards all phenomena equally—with an impartial mind and with the eye, ear, nose, tongue, body, and mental faculty.

第二、怎样达成无上正等正觉的圆满觉悟？

2. How can one attain the complete realization of Unsurpassed Right and Universal Awareness?

在第二十三品中，佛说：“以无我、无人、无众生、无寿者，修一切善法，则得阿耨多罗三藐三菩提。所谓善法者，如来说非善法，是名善法。”

In Chapter 23, the Buddha teaches: “By practicing all wholesome dharmas without a self, a person, a sentient being, or a lifespan, one attains Unsurpassed Right and Universal Awareness. What are called ‘wholesome dharmas,’ the Tathagata says, are not wholesome dharmas; they are merely called wholesome dharmas.”

所以，行者在红尘中应不着一切相，修一切善法，当然也不执着善法相，就能成就无上正等正觉。

Therefore, while living in the mundane world, a practitioner should practice all wholesome deeds without being attached to any signs. Naturally, one should not become attached to the sign of wholesome deeds either. In this way, one can attain Unsurpassed Right and Universal Awareness.

第三、怎样供养《金刚经》，供养如来？

3. How should one venerate the *Diamond Sutra* and the Tathagata?

佛在第五品中说：“凡所有相，皆是虚妄。若见诸相非相，即见如来。”

In Chapter 5, the Buddha states: “All phenomena are illusory and unreal. If one sees that all appearances are not what they appear to be or are believed to be, one sees the Tathagata.”

在第十四品中，须菩提说：“离一切诸相，则名诸佛。”佛说：“如是，如是。”

In Chapter 14, Subhuti says: “Those who are free from all signs are called Buddhas.” The Buddha affirms, “So it is. So it is.”

故行者应离一切相，发心成道。

Therefore, a practitioner should be free from all signs and arouse the aspiration to attain the Way.

故行者应离一切相，舍离三界六道、六根六尘。故行者应离一切相，见自性如来。

A practitioner should be free from all signs, relinquishing the Three Realms and Six Paths, as well as the six sense faculties and six sense objects. By being free from all signs, one sees the Tathagata of one's inherent nature.

故行者应离一切相，行菩萨道。故行者应离一切相，弘扬佛法。

A practitioner should be free from all signs while walking the bodhisattva path. A practitioner should be free from all signs while propagating the Buddhadharma.

故行者应离一切相，做出世、入世间一切利生事业，无所求心，无所得心。

A practitioner should be free from all signs while engaging in all worldly and world-transcending activities that benefit sentient beings, without a mind of seeking or a mind of attainment.

行者应以此来供养自性如来，供养《金刚经》。

In this way, a practitioner venerates the Tathagata of their inherent nature and the *Diamond Sutra*.

第四、怎样修证、解说《金刚经》？

4. How should one practice, realize, and explain the *Diamond Sutra*?

佛在第三十二品中说：“不取于相，如如不动，观一切有为法，如梦幻泡影，如露亦如电。”

In Chapter 32, the Buddha teaches: “Do not grasp at appearances; remain unmoved in suchness. All conditioned dharmas are like a dream, an illusion, a bubble, or a shadow; like dew or a flash of lightning. Thus should one contemplate them.”

行者不管是在座垫上，还是在日常行为中，信佛所说“一切相虚妄”，那身心内外一切觉受、体验、境界、分别、认知都虚妄。此时，心无生处、无灭处、无住处，此时安心，叫“安住于无所住”，这即“法界大定”，“如来空定”。只是刚开始修证，着相的人把“虚妄”也定义为一个境界、一个相，那即安住在了虚空或虚无中，还是着相安住，无法直接契入空定。这样便可以通过先修其他法门，如止、观的渐次学习来达成。

Whether sitting on the meditation cushion or going about daily life, a practitioner should have faith in the Buddha's teaching that “all phenomena are illusory.” All sensations, experiences, states, discriminations, and cognitions within and outside the body and mind are illusory.

At this point, the mind has no place of arising, no place of ceasing, and no place of abiding. The mind is then at peace. This is called “abiding in non-abiding.” It is also called “the great samadhi of the Dharma realm” or “the Tathagata's samadhi of emptiness.”

At the beginning of practice and cultivation, however, those who remain attached to signs may turn “illusoriness” into a particular state or sign. They may then abide in empty space or nothingness. This is still abiding in attachment to a sign, and they cannot directly enter the samadhi of emptiness. In such cases, they may first practice other methods, such as gradual training in calm abiding and insight meditation.

在经文中，佛还让我们这样来解说、诠释《金刚经》，所以我们需要通过实证才能不执着于一切相，如如不动安住于佛的见地中，为别人诠释出佛的般若智慧。

In the sutra, the Buddha also instructs us to explain and interpret the *Diamond Sutra* in this way: we must attain direct realization so that we can remain unattached to all signs, remain unmoved in suchness, abide in the Buddha’s view, and explain the Buddha’s prajna wisdom to others.

第五、学习《金刚经》的证量境界。

5. The level of realization attained through studying the *Diamond Sutra*

佛在第三十一品中说：“发阿耨多罗三藐三菩提心者，于一切法应如是知，如是见，如是信解，不生法相。”

In Chapter 31, the Buddha teaches: “Those who have generated the aspiration for Unsurpassed Right and Universal Awareness should know, view, believe, and understand all dharmas in this way, without giving rise to any signs of dharmas.”

当行者真正听懂佛的般若智慧后，便不生法相，“不生法相”即是学习《金刚经》的证量境界。当行者证得“不生法相”时，同时进入“无我”之境，因为“自我”就是“诸法相”，当所有法相不生，“我”即不生，此时，行者进入“如来真空之境”。

When a practitioner truly understands the Buddha’s prajna wisdom, no sign of any dharma arises. This “non-arising of any sign of dharma” is the level of realization attained through studying the *Diamond Sutra*.

When a practitioner realizes the non-arising of the sign of any dharma, they simultaneously enter the realm of no-self, because the “self” itself is a sign arising from dharmas. When no sign of any dharma arises, the “self” does not arise. At that point, the practitioner merges into “the Tathagata’s realm of true emptiness.”

最后谈谈功德。

Finally, let us turn our attention to the concept of merit.

佛在经文中多次提到，如果有人能于般若智慧信受奉行，或只是接受、修证其中的一个观点，并为他人解说，功德都无量无边。

The Buddha repeatedly states in the sutra that if someone accepts prajna wisdom with faith and puts it into practice—or even accepts and practices a single viewpoint of its teaching and explains it to others—that person’s merit will be immeasurable and boundless.

在《金刚经》的后半篇，佛与须菩提的问答中，弟子们需安住在“真空境界”中来了悟佛所说的一切了。在此，我们想到了大家熟悉的“般若”智慧的心要——《般若波罗蜜多心经》。

In the latter half of the *Diamond Sutra*, the dialogue between the Buddha and Subhuti indicates that the disciples must abide in the “realm of true emptiness” in order to understand fully everything the Buddha teaches. This brings to mind the familiar essence of prajna wisdom—the *Heart Sutra of Prajna paramita*.

在《心经》中，观自在菩萨对佛大弟子中智慧第一的舍利弗说：

In the *Heart Sutra*, Avalokiteshvara bodhisattva addresses Shariputra, the Buddha’s disciple foremost in wisdom:

第一、“如来真空之境”，诸法不生不灭，不垢不净，不增不减，因为诸法空相。

In “the Tathagata’s realm of true emptiness,” all phenomena neither arise nor cease, neither defiled nor pure, and neither increase nor decrease, because all phenomena are empty in nature.

第二、“如来真空之境”，无色、受、想、行、识，五蕴。

In “the Tathagata’s realm of true emptiness,” there is no form, sensation, perception, volition, or consciousness—the Five Aggregates.

第三、“如来真空之境”，无眼、耳、鼻、舌、身、意，六根。

In “the Tathagata’s realm of true emptiness,” there is no eye, ear, nose, tongue, body, or mind—the six sense faculties.

第四、“如来真空之境”，无色、声、香、味、触、法，六尘。

In “the Tathagata’s realm of true emptiness,” there is no form, sound, smell, taste, tangible object, or mental object—the six sense objects.

第五、“如来真空之境”，无眼界乃至无意识界，即无十八界。

In “the Tathagata’s realm of true emptiness,” there is no eye element, up to and including no mind-consciousness element; that is, there are none of the eighteen elements.

第六、“如来真空之境”，无无明。也不是无明通过修行尽了，因无明本空。

In “the Tathagata’s realm of true emptiness,” there is no ignorance. Nor is it that ignorance is brought to an end through practice, because ignorance is originally empty.

第七、“如来真空之境”，无老死。也不是老死通过修行尽了，生、老、病、死本空。

In “the Tathagata’s realm of true emptiness,” there is no aging and death. Nor is it that aging and death are brought to an end through practice, because birth, aging, sickness, and death are originally empty.

第八、“如来真空之境”，无“苦集灭道”四圣谛。

In “the Tathagata’s realm of true emptiness,” there are no Four Noble Truths of suffering, its origin, its cessation, and the path.

第九、“如来真空之境”，无智慧可得，在世界也无少法可得。

In “the Tathagata’s realm of true emptiness,” there is no wisdom to attain, nor is there even the slightest dharma to attain anywhere in the world.

第十、懂得诸相虚妄这个智慧，大菩萨即可心无挂碍，没有烦恼、得失，没有恐怖，远离颠倒梦想，证入涅槃。

Through the wisdom that all signs are illusory and unreal, great bodhisattvas become free from mental obstructions—no afflictions, no concern over gain and loss, no fear; they leave inverted views and deluded dreams far behind and ultimately realize nirvana.

第十一、证得诸法空相，起用万法时即色空不二。

After realizing the emptiness of all dharmas, one employs all dharmas—form and emptiness are nondual.

第十二、三世诸佛都以这个智慧得无上正等正觉。

All Buddhas of the three times—past, present, and future—attain Unsurpassed Right and Universal Awareness through this wisdom.

第十三、所以“诸法无我”，“自性空”的般若智慧是大神咒，大明咒，是无等等咒，能除一切苦，真实不虚。

Therefore, the prajna wisdom of “no-self in all dharmas” and “emptiness of inherent nature” is the great mantra, the mantra of great illumination, and the unequaled mantra. It can remove all suffering and is true, not false.

第十四、故说“般若波罗蜜多咒”。即说咒曰：“揭谛揭谛，波罗揭谛，波罗僧揭谛，菩提萨婆诃。”听说咒文的意思是：快来吧，快来吧，快来了悟佛的般若智慧，与我一起从轮回的此岸进入解脱的彼岸。

Therefore, the prajna paramita mantra is proclaimed: “Gate Gate Paragate Parasamgate Bodhi Svaha.” It is said to mean: “Go, go, go beyond; quickly realize the Buddha’s wisdom, and together with me cross from the shore of samsara to the shore of liberation.”

《心经》与《金刚经》都是阐述佛的般若智慧的，一个称般若智慧的心要，一个称般若智慧的总纲。佛阐述般若智慧的经文翻译成汉文的有六百卷之多，合称《大般若波罗蜜多经》，《心经》与《金刚经》从六百卷中摘录出来。

The *Heart Sutra* and the *Diamond Sutra* both expound the Buddha’s prajna wisdom. The *Heart Sutra* is regarded as the essence of prajna wisdom, while the *Diamond Sutra* presents its general framework. The scriptures explaining prajna wisdom that were translated into Chinese comprise as many as six hundred fascicles and are collectively known as the *Great Prajnaparamita Sutra*. The *Heart Sutra* and the *Diamond Sutra* are excerpts from these extensive scriptures.

既然谈到《心经》，那下面我们来闻听一下《心经》的全文（唐•玄奘法师译）。

Having discussed the *Heart Sutra*, let us now listen to its complete text as translated by Master Xuanzang of the Tang Dynasty.

观自在菩萨，行深般若波罗蜜多时，照见五蕴皆空，度一切苦厄。

Avalokiteshvara Bodhisattva, while practicing the profound perfection of wisdom, clearly perceived that the five aggregates were all empty and thereby crossed beyond all suffering and distress.

舍利子，色不异空，空不异色，色即是空，空即是色，受想行识，亦复如是。

Shariputra, form is not different from emptiness, and emptiness is not different from form. Form itself is emptiness, and emptiness itself is form. Feeling, perception, volition, and consciousness are also like this.

舍利子，是诸法空相，不生不灭，不垢不净，不增不减。是故空中无色，无受想行识。无眼耳鼻舌身意，无色声香味触法，无眼界，乃至无意识界。无无明，亦无无明尽，乃至无老死，亦无老死尽。无苦集灭道，无智亦无得。

Shariputra, all phenomena are empty in nature, neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing. Therefore, in emptiness there is no form; no feeling, perception, volition, or consciousness; no eye, ear, nose, tongue, body, or mind; no form, sound, smell, taste, tangible object, or mental object; no eye element, up to and including no mind-consciousness element; no ignorance and no ending of ignorance, up to and including no aging and death and no ending of aging and death; no suffering, origin, cessation, or path; no wisdom and no attainment.

以无所得故，菩提萨埵，依般若波罗蜜多故，心无挂碍。无挂碍故，无有恐怖，远离颠倒梦想，究竟涅槃。

Because there is nothing to attain, the bodhisattva relies on the perfection of wisdom, and the mind is free from hindrance. Because the mind is free from hindrance, there is no fear. Far removed from inverted views and delusions, the bodhisattva ultimately realizes nirvana.

三世诸佛，依般若波罗蜜多故，得阿耨多罗三藐三菩提。故知般若波罗蜜多，是大神咒，是大明咒，是无上咒，是无等等咒，能除一切苦，真实不虚。

All Buddhas of the three times rely on prajna wisdom and attain Anuttara samyak-sambodhi. Therefore, know that prajna paramita is the great divine mantra, the mantra of great illumination, the unsurpassed mantra, and the unequaled mantra. It can remove all suffering and is true, not false.

故说般若波罗蜜多咒，即说咒曰，揭谛揭谛，波罗揭谛，波罗僧揭谛，菩提萨婆诃。

Therefore, the mantra of the Perfection of Wisdom is proclaimed. The mantra says:

Gate Gate Paragate Parasamgate Bodhi Svaha.

《心经》开篇，说观自在菩萨行深般若波罗蜜多时，这个行不是坐在座垫上在禅定境界中行的，是按照佛的般若智慧，不着一切相行布施、行忍辱、修六度万行成就的，菩萨才能破除我执，破能观与所观，能照与所照，最终见五蕴皆空。所以，他对舍利弗说出了如来的真空境界。站在如来真空境界中，看万法都虚妄不实，色即空。了知每个相本性空，见相就见空性，并无一个抛弃万法后的空，故空即是色。在如来果位境界中，起用万法即色空不二。受、想、行、识都是这样的，在受、想、行、识中，也包含着如来圆满的色空不二本质。但所有这一切，需要按佛说的一切去修证，所求心、所得心尽时，真正证入诸相虚妄的如来真空境界，获得心、佛、众生三无差别的平等心，才能真正圆满认知。

At the beginning of the *Heart Sutra*, it is said that Avalokiteshvara bodhisattva was “practicing the profound prajna paramita.” This practice does not mean merely sitting on a meditation cushion and remaining within a state of meditative absorption. Rather, it means following the Buddha’s prajna wisdom by practicing giving and forbearance without attachment to any sign, and by cultivating the Six Paramitas and the myriad bodhisattva practices.

Only through such practice can a bodhisattva break through attachment to the self and transcend the distinction between the observer and the observed, the illuminator and the illuminated, ultimately seeing that the five aggregates are all empty. Avalokiteshvara therefore explains to Shariputra the Tathagata’s realm of true emptiness.

From the perspective of the Tathagata’s realm of true emptiness, all phenomena are illusory and unreal; therefore, form is emptiness. When one realizes that every appearance is empty of inherent nature, then seeing form is seeing emptiness. Emptiness is not something that remains after all phenomena have been discarded; therefore, emptiness is form.

In the realized state of the Tathagata, whenever the myriad phenomena arise and function, form and emptiness are nondual. The same is true of feeling, perception, volitional formations, and consciousness. Each of these also fully embodies the Tathagata’s perfect reality in which form and emptiness are nondual.

Yet all of this must be realized by practicing everything the Buddha teaches. Only when the mind of seeking and the mind of attainment have ceased can one truly merge into the Tathagata’s realm of true emptiness, in which all phenomena are known to be illusory and unreal. Only then can one attain the equanimity in which inherent nature, Buddha, and sentient beings are not different, and thereby gain a complete and perfect understanding.

下面让我们来了解一下《心经》中出现的几个概念，内容选自子归家《学习佛法》的视频资料中 (www.ziguijia.com)。

Let us now examine several key concepts introduced in the *Heart Sutra*, drawing on material from Ziguijia's video series "Learning Buddhism" (www.ziguijia.com).

五蕴

The Five Aggregates

佛教认为世界和生命是由色、受、想、行、识五种因素构成，这五种因素称为五蕴。

According to Buddhism, the world and living beings are constituted by five factors: form, sensation, perception, volitional formations, and consciousness. These five factors are collectively known as the five aggregates.

色蕴是指物质由地、水、火、风所构成。世界的一切都是色的暂时组合。由于色的组合生灭变化不定，所以人们就看到物质的成、住、坏、空，生命的生死轮回。在人，色蕴分内色和外色。内色就是眼、耳、鼻、舌、身五根；外色就是色、声、香、味、触五境。

The aggregate of form refers to material phenomena, which are composed of the four great elements: earth, water, fire, and wind. Everything in the world is a temporary combination of material elements. Because these combinations continually arise, cease, and change, people perceive the formation, duration, decay, and dissolution of material things, as well as the cycle of birth and death experienced by sentient beings.

In the case of a human being, the aggregate of form may be divided into internal form and external form. Internal form consists of the five sense faculties—the eye, ear, nose, tongue, and body. External form consists of the five corresponding sense objects—visible forms, sounds, smells, tastes, and tangible objects.

受蕴（觉受）是指外界作用于眼、耳、鼻、舌、身而产生的痛痒、苦乐、忧喜、好恶等觉受，是说人的心理活动。

The aggregate of feeling (also referred to as sensation) refers to the experiences that arise when external objects affect the eye, ear, nose, tongue, and body. These include pain and itching, suffering and pleasure, sorrow and joy, and liking and disliking. It concerns the affective dimension of mental activity.

想蕴（概念）是指通过对外界万物产生的觉受进行分析判断后得到的知觉和表像，是一种理性活动，概念作用。如，人听到鸣笛声，心中就判断那是汽车发出的声音，给它定一个名称，这就是想。

The aggregate of perception, or conceptualization, refers to the perceptions and mental representations formed through analyzing and judging sensations that arise in response to external things. It is a cognitive activity involving recognition and the formation of concepts. For example, when a person hears a horn, the mind identifies it as the sound of a car and gives it a name. This is the function of perception.

行蕴（行为）是通过对外界事物的认识而产生的行动意志，相当于心理活动、意志活动。行蕴所生的心是造业的主要力量与原因，因这些心念可以驱使我们的身、口、意去造业。

The aggregate of volitional formations refers to the intentions and impulses toward action that arise from our understanding of external things. It encompasses mental and volitional activity. The thoughts and intentions arising within this aggregate are a principal force in the creation of karma, because they drive the body, speech, and mind to engage in karmic actions.

识蕴（了别）是人的总的意识，即把受、想、行三蕴会集在一起，形成对境界的觉知分别，也就是认识的功能和结果。

The aggregate of consciousness refers to the overall faculty of awareness and discernment. It brings together feeling, perception, and volitional formations, producing awareness and discrimination in relation to perceived objects. It is the faculty and result of cognition.

六根六尘十八界

The Six Sense Faculties, Six Sense Objects, and Eighteen Elements

六根六尘称为十二处，六尘是指色、声、香、味、触、法，六根是指眼、耳、鼻、舌、身、意。六根称内六处，六尘称外六处，合为十二处。故十二处即为眼处、耳处、鼻处、舌处、身处、意处、色处、声处、香处、味处、触处、法处。

The six sense faculties and six sense objects are collectively called the twelve bases. The six sense objects are visible forms, sounds, smells, tastes, tangible objects, and mental objects. The six sense faculties are the eye, ear, nose, tongue, body, and mind.

The six sense faculties are called the six internal bases, while the six sense objects are called the six external bases. Together, they constitute the twelve bases: the eye base, ear base, nose base, tongue base, body base, mind base, form base, sound base, smell base, taste base, tangible-object base, and mental-object base.

十八界是指在十二处的基础上加上六识就是十八界。六识是眼识、耳识、鼻识、舌识、身识、意识。十八界内容如下：

The eighteen elements consist of the twelve bases together with the six consciousnesses. The six consciousnesses are eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness. The eighteen elements are as follows:

眼界与色界形成眼识界

耳界与声界形成耳识界

鼻界与香界形成鼻识界

舌界与味界形成舌识界

身界与触界形成身识界

意界与法界形成意识界

Eye-element and form-element give rise to eye-consciousness-element.

Ear-element and sound-element give rise to ear-consciousness-element.

Nose-element and smell-element give rise to nose-consciousness-element.

Tongue-element and taste-element give rise to tongue-consciousness-element.

Body-element and touch-element give rise to body-consciousness-element.

Mind-element and mental-object-element give rise to mind-consciousness-element.

苦集灭道（四圣谛）

The Four Noble Truths

四圣谛即佛说的四种真理。内容是苦、集、灭、道。

The Four Noble Truths are the four truths taught by the Buddha. These are: suffering, the origin of suffering, the cessation of suffering, and the path to the cessation of suffering.

关于苦：

Suffering (Dukkha)

佛法中认为，对三界的生命体来讲，三界都是苦海，而且把苦归纳为三类：苦苦、坏苦和行苦。

According to the Buddhadharma, the Three Realms are a sea of suffering for all sentient beings within them. Suffering is classified into three types: the suffering of suffering, the suffering of change, and the pervasive suffering of conditioned existence.

苦苦就是生命体恒常处在饥寒交迫、惊惧恐怖、被酷刑折磨等等痛苦之中，几乎无有快乐的时候。如地狱、饿鬼道众生，对此种苦体验最强烈。此苦欲界众生有，色界、无色界无。

The suffering of suffering refers to the condition in which sentient beings are continually afflicted by hunger and cold, fear and terror, torture, and other forms of intense suffering, with almost no experience of happiness. Beings in the hell realms and the hungry ghost realm experience this type of suffering most intensely. It is present among beings in the desire realm, but not among beings in the form realm or the formless realm.

坏苦是生命体从一切事物的无常变化中带来的痛苦，比如人得病、衰老、拥有的财富及爱情失去、死亡等等。此苦欲界、色界都有。无色界无身，无此苦。

The suffering of change arises from the impermanence and constant flux of all things, including illness, aging, loss of wealth and loved ones, and death. This suffering is present in both the desire and form realms but not in the formless realm, where the absence of physical form precludes such suffering.

行苦是生命体意识到生命以及一切都在迁流不断的变化之中，对永恒生命的追求永远得不到的痛苦。行苦三界都有，但欲界众生体悟不深，或根本体悟不到此苦。色界、无色界众生体悟较深。

The all-pervasive suffering of conditioned existence arises from recognizing both that life and all things are in a state of ceaseless flux and transformation, and that the desire for eternal life can never be fulfilled. This kind of suffering exists throughout all Three Realms. Beings in the desire realm, however, perceive it only faintly or may not recognize it at all,

whereas beings in the form realm and the formless realm experience and understand it more deeply.

对人道来讲，苦又细分为八苦：生苦、老苦、病苦、死苦、怨憎会苦、爱别离苦、求不得苦和五蕴炽盛苦。

For beings in the human realm, suffering is further classified into eight types: the suffering of birth, aging, illness, and death; the suffering of encountering those one hates; the suffering of separation from those one loves; the suffering of not obtaining what one seeks; and the suffering of the blazing five aggregates.

生苦是指人住胎、出胎时都受痛苦，婴儿会觉受到，但他说不出。当婴儿会说话时，又把住胎、出胎的痛苦遗忘了。

The suffering of birth refers to the pain experienced while dwelling in the womb and during the process of birth. An infant experiences this suffering but is unable to express it. By the time the child learns to speak, the suffering experienced in the womb and at birth has already been forgotten.

老苦是人到了老年后，发白齿落，肌肉松弛，五官失灵，神智昏暗，生病日促，渐趋于死亡。

The suffering of aging refers to the physical and mental decline that accompanies old age: the hair turns white, the teeth fall out, the muscles weaken, the sense faculties deteriorate, the mind becomes less clear, illnesses become increasingly frequent, and the person gradually approaches death.

病苦是指人身体遭受种种病痛的折磨。很少有人一生都未生过一次病的。

The suffering of illness refers to the torment caused by various diseases and physical ailments. Very few people pass through an entire lifetime without becoming ill even once.

死苦是指人终归有一死，而且会因种种原因死去。对于人来讲，不管因何种原因死去，都是一种痛苦的事。

The suffering of death refers to the fact that everyone must eventually die and may die from any number of causes. For human beings, death is a painful event regardless of its cause.

怨憎会苦是指人生在世，对于怨仇憎恶的人和事，本求远离，但却分也分不开，离也离不了，因而造成痛苦。

The suffering of encountering those one hates refers to the pain of being unable to separate oneself from people and circumstances one resents or detests. Although one wishes to avoid them, one may be unable to escape or remain apart from them, and suffering therefore arises.

爱别离苦是指人生在世，与自己所爱的人因种种原因必须分离，无法见面，或因所爱的人死亡造成的伤痛。

The suffering of separation from those one loves refers to the pain of being separated from loved ones for various reasons and being unable to see them, as well as the grief caused by the death of someone one loves.

求不得苦是指人因种种欲望驱使而有所求，但却求之不得，从而引发的痛苦。

The suffering of not obtaining what one seeks refers to the pain that arises when people, driven by various desires, seek something but are unable to obtain it.

五蕴炽盛苦：五蕴是指色、受、想、行、识，五蕴炽盛苦可以说是前面七苦汇集而导致的苦。因为每个人的一生，生、老、病、死的苦都不可避免，怨憎会苦、爱别离苦、求不得苦在每个人的一生中都有不同程度的体验，最后汇集成五蕴炽盛而痛苦。

The suffering of the blazing five aggregates refers to the suffering associated with the five aggregates—form, feeling, perception, volitional formations, and consciousness. It may be understood as the convergence of the preceding seven kinds of suffering. Throughout life, no one can avoid the suffering of birth, aging, illness, and death. Everyone also experiences, to varying degrees, the suffering of encountering those one hates, separation from those one loves, and not obtaining what one seeks. These kinds of suffering converge within the intensely active five aggregates, giving rise to pervasive suffering.

这就是佛刚开始宣扬佛法时，告诉弟子们的苦谛。只求弟子们生起从诸苦中出离，从轮回中解脱之心。

This is the truth of suffering that the Buddha taught his disciples when he first began teaching the Buddhadharma. His purpose was to inspire in them a mind of renunciation—a resolve to break free from suffering and samsara.

关于集：

The Origin of Suffering

四谛中的第二条真理是集谛。集谛指的是很多原因汇集在一起造成了众生的苦果。但这所有的原因归纳起来，罪魁祸首主要是贪、嗔、痴三毒的存在。

The second of the Four Noble Truths is the truth of the origin of suffering. It teaches that the suffering experienced by sentient beings arises from the convergence of many causes. Ultimately, however, the principal causes can be summarized as the three poisons: greed, anger, and ignorance.

贪是众生对三界的贪着、留恋。贪使众生永不会满足；

Greed is sentient beings' craving for and attachment to the Three Realms. It leaves them perpetually dissatisfied.

嗔是众生对三界不喜欢的一切生起爱憎、分别。嗔会让众生产生嫉恨与恶意。

Anger arises when sentient beings discriminate between what they like and dislike within the Three Realms and develop aversion toward what displeases them. It gives rise to jealousy, resentment, and ill will.

痴是众生缺失圆满的智慧。痴让众生对世界一切产生错误、片面的自我认知。

Ignorance is the absence of complete wisdom. It causes sentient beings to form erroneous, one-sided views of everything in the world from the perspective of the self.

众生因为贪、嗔、痴三毒的作用，造成了种种业力，又因为业的牵引，从而生生世世在三界中轮回，遭受苦的果报。

Under the influence of the three poisons—greed, anger, and ignorance—sentient beings create all kinds of karma. Driven by this karma, they wander through the Three Realms, lifetime after lifetime, and experience the painful results of their actions.

比如，佛在讲到人在具足很多因缘后，从生到死的轮回，这就是“十二缘起说”。内容即是：无明→行→识→名色→六入→触→受→爱→取→有→生→老死。

For example, the Buddha explained how, when the necessary causes and conditions come together, a person passes through the cycle from birth to death. This teaching is known as the Twelve Links of Dependent Origination. The links are:

Ignorance→Volitional formations→Consciousness→Name-and-form→Six sense bases→Contact→Feeling→Craving→Clinging→Existence→Birth→Aging and death

“十二缘起”的意思是：当我们问佛人为什么会老会死时，佛告诉我们因为人有生，有生就会有老死。

The Twelve Links of Dependent Origination may be explained as follows: When we ask the Buddha why people age and die, he tells us that aging and death occur because there is birth. Wherever there is birth, there will be aging and death.

为什么要生呢？佛说因为“有”，此处的“有”即指有业力的牵引，人会身不由己。

Why is there birth? The Buddha says it is because of “existence.” Here, existence refers to the compelling force of karma, under which people are not entirely free to act as they wish.

为什么会有业力呢？佛说是因为“取”，取的意思是众生对色、声、香、味、触五欲的执着追求与获取。这种追求与获取会造种种业。

Why is there karma? The Buddha says it is because of “clinging.” Clinging means sentient beings’ persistent attachment to, pursuit of, and acquisition of the five sense desires—forms, sounds, smells, tastes, and tangible objects. Such pursuit and acquisition create various kinds of karma.

为什么人会执着追求这些？是因为“爱”，即“欲望”。

Why do people cling to and pursue these things? It is because of “craving,” that is, desire.

为何人会产生欲望？是因为人对一切有感官及身心的觉受。为何会产生觉受？是因为触境。

Why does desire arise? It arises because people experience sensory, physical, and mental feelings in relation to things. Why does feeling arise? It arises because of contact with objects.

何为触境？是因为人有六根，眼、耳、鼻、舌、身、意，六根面对世界的一切，佛法把它分为六尘，即色、声、香、味、触、法时，会产生分别执着，这即是“六入”。

What is contact with objects? Human beings possess six sense faculties: the eye, ear, nose, tongue, body, and mind. When these faculties encounter the six kinds of sense objects identified in Buddhism—forms, sounds, smells, tastes, tangible objects, and mental objects—discrimination and attachment arise. This is the activity of the “six sense bases.”

为何会有“六入”？是因为有“名色”，“名色”指的是“自我”，凡夫众生执着认为，这个不断生灭的肉体和意识就是“自我”，佛法中认为这个“自我”只是一个名相，没有永恒不变的自体，所以称为“名色”或叫“假我”。

Why are there the “six sense bases”? They arise because of “name-and-form.” Here, name-and-form refers to the “self.” Ordinary sentient beings cling to the belief that this body and consciousness, which continually arise and cease, constitute a self. Buddhism teaches that this self is merely a name and designation, without an eternal, unchanging essence. It is therefore called name-and-form, or the “provisional self.”

为何会有这个“假我”存在？是因为“识”，指的是过去世的业力而生现世受胎之一念，凭“中有身”而结“生有身”。

Why does this “provisional self” exist? It exists because of “consciousness.” This refers to the moment of consciousness, arising from karma created in past lives, which leads to conception in the present life: through the intermediate-state body, a body of the new existence is formed.

为何会有“识”？是因为“行”，即心意的无常，不断变化才产生种种妄念，造种种业，产生种种果报。

Why is there consciousness? Consciousness arises because of “volitional formations.” As the mind is impermanent and constantly changing, it gives rise to all kinds of illusory thoughts, creates various forms of karma, and produces corresponding results.

为何会有“行”？这种无常的变化，是因为“无明”，“无明”是指对万事万物的真相认识不清楚，没有智慧。

Why are there volitional formations? These impermanent changes arise because of “ignorance.” Ignorance means failing to understand the true nature of all things and lacking wisdom.

所以，最终佛告诉我们一个道理，要想从生死之中解脱出来，最终需要拥有佛的智慧。（小乘的辟支佛、缘觉佛通过思维“十二因缘法”认为斩断其中的某一个“缘”，这个“生死”轮回就不成立，就可获“涅槃解脱之境”，这是不究竟的见地。因在佛最究竟的见地中，所有的“缘”也都只是假说，“缘”也虚幻。如辟支佛、缘觉佛不能证入“缘也虚幻，实无可断的缘”这个见地，是无法真正获得佛的涅槃之境的）

Ultimately, the Buddha teaches that liberation from birth and death requires a Buddha's wisdom. Through contemplation of the Twelve Links of Dependent Origination, pratyekabuddhas and solitary realizers of the Lesser Vehicle hold that if any one link is severed, the cycle of birth and death can no longer continue and liberation in nirvana can be attained. This, however, is not the ultimate view. From the Buddha's ultimate perspective, all conditions are provisional designations, and the conditions themselves are illusory. If pratyekabuddhas and solitary realizers cannot realize that conditions are themselves illusory and unreal—in truth, there is no condition to sever—they cannot genuinely attain the Buddha's state of nirvana.

十二缘起法是对四谛很好的诠释。

The Twelve Links of Dependent Origination provide an excellent explanation of the Four Noble Truths.

关于灭：

The Truth of Cessation

四谛的第三条真理是灭谛。灭是梵语“涅槃”的意译。涅槃在梵文和巴利文中指熄灭、止灭和吹灭的意思，表火的熄灭。贪、嗔、痴在佛法中被视为三毒火，在圣者的眼中，这个世界的一切都被三毒火燃烧，无刹那之安息。圣者就将“自我”及“贪嗔痴”等根本烦恼造作的“业因”永远断除，证得清净寂灭、解脱轮回的境界称为涅槃，这也是小乘佛法修行者追求的方向和目标。但在佛法中，把小乘行者证得的阿罗汉的境界称为“有余涅槃”。因为虽然阿罗汉的境界可以暂时在较长的时间里靠禅定力阻断生死之流，但还未能彻底从轮回中解脱。涅槃之境并不是死后才能获得，而是当生就可成就。

The third of the Four Noble Truths is the Truth of Cessation. “Cessation” is a translation of the Sanskrit term “nirvana.” In Sanskrit and Pali, nirvana means extinguishing, cessation, or blowing out, as when a fire is extinguished. In Buddhism, greed, anger, and ignorance are regarded as the fires of the three poisons. In the eyes of the sages, everything in this world is consumed by these fires, without even a moment's respite.

The sages permanently eliminate attachment to the “self,” along with the karmic causes created by such fundamental afflictions as greed, anger, and ignorance. The pure and quiescent state in which one is liberated from samsara is called nirvana. This is also the direction and goal pursued by practitioners of the Lesser Vehicle. In Buddhism, however, the state attained by an arhat of the Lesser Vehicle is called “nirvana with remainder.”

Although an arhat may, through the power of meditative concentration, interrupt the stream of birth and death for a long period, the arhat has not yet attained complete liberation from samsara. Nirvana is not a state that can be attained only after death; it can be realized in this very lifetime.

关于道：

The Truth of the Path

四谛的第四条真理是道谛。道谛是佛陀告诉我们，要想从生、老、病、死等种种烦恼、痛苦中解脱，就要修道。佛在一生四十九年的说法过程中，根据众生不同的根器，宣说了种种修道、证道的法门，小乘佛法中有较重要的三十七菩提道品，大乘佛法有菩萨道的六波罗蜜多需了解。

The fourth of the Four Noble Truths is the Truth of the Path. It teaches that to be liberated from the suffering and afflictions of birth, aging, illness, and death, we must cultivate the path. During his forty-nine years of teaching, the Buddha taught various methods for cultivating and realizing the path, adapting them to the differing capacities of sentient beings. In the Lesser Vehicle, important teachings include the Thirty-Seven Factors of Awakening; in the Mahayana, one must understand the six paramitas of the bodhisattva path.

六波罗蜜多

The Six Paramitas

六波罗蜜多也称“六度”。“波罗蜜多”为梵文的音译，即“到彼岸”之意。意思是指由生死岸到涅槃岸。意译为“度”，指渡过、渡达的意思。“六度”是指导大乘菩萨走向解脱的六种方法。

The Six Paramitas are also called the “Six Perfections.” “Paramita” is a transliteration of a Sanskrit term meaning “reaching the other shore”—crossing from the shore of birth and death to the shore of nirvana. It is translated into Chinese as “crossing over,” meaning to cross and arrive at the other shore. The Six Perfections are six methods that guide Mahayana bodhisattvas toward liberation.

六波罗蜜多即布施、持戒、忍辱、精进、禅定、般若。这六种方法，行者边修边能观其空性，才能称为解脱法门。

The Six Paramitas are giving, ethical discipline, forbearance, diligent effort, meditation, and wisdom. Only when practitioners contemplate their empty nature while cultivating them do these six practices become methods of liberation.

第一、布施波罗蜜多，是由布施入解脱门。

First, the Paramita of Giving is the gateway to liberation through giving.

布施所拥有的一切给需要帮助的人。如金钱、劳动、知识、微笑等等。修此布施法，没有目的，不求回报，布施完便不挂在心上。佛法中说“三轮体空”而施，即是指施者空、受者空、所施一切空。用此“三轮体空”来布施才是布施波罗蜜多，才能入解脱之门。否则，只是累积人间善行和功德。

Giving means offering what one has to those in need—for example, money, labor, knowledge, or even a smile. One practices giving without seeking any personal gain or return and lets it go afterward. Buddhism teaches giving with the understanding that “the three spheres are empty”: the giver is empty, the recipient is empty, and the gift is empty. Only giving grounded in the emptiness of these three spheres is the paramita of giving and a gateway to liberation. Otherwise, such giving merely accumulates worldly good deeds and merit.

第二、持戒波罗蜜多，即是由持戒入解脱门。

Second, the Paramita of Ethical Discipline is the gateway to liberation through observing the precepts.

大小乘的戒律很多，但对大乘在家行者来说，莫过于“诸恶莫作，众善奉行”这八个字。合乎于国情、道德规范、准则，利益众生的事即为善事，反之则为恶。

Both the Lesser and Greater Vehicles contain many precepts. For lay Mahayana practitioners, however, their essence is expressed in these eight characters: “Do no evil; practice all that is good.” Actions that accord with the conditions of the country, moral norms, and ethical standards, and that benefit sentient beings, are good; actions contrary to these are unwholesome.

持“戒”的本质是通过行为的约束而收摄心性的放纵，从而逐渐洗刷贪、嗔、痴三毒。如果只重形式，心性上一点没有改变，也不叫持戒波罗蜜多。

The essence of observing the precepts is to restrain one's conduct and rein in the mind's indulgent tendencies, thereby gradually purifying the three poisons of greed, anger, and

ignorance. If one focuses only on outward form and one's mind remains completely unchanged, this cannot be called the Paramita of Ethical Discipline.

如五戒之中的“不杀生”。它的目的是去除行者的杀心、嗔恨之毒。如果你一边吃素、放生，但心中却对身边的人和事愤愤不平，心中充满怨恨、敌对的情绪，常东家长西家短数说别人的不是，恨不得被抱怨者皆倒霉而后快。这时嗔恨之毒一点也未减轻，已破“杀生戒”。或你打死一只蚊子，当它血染墙面时，心中瞬间升起的快意，这些都是我们平时不易察觉的“杀心”。我们不是打死蚊子除害虫，而是对它的死亡有快感，这些都是破“杀生戒”。

Consider, for example, the precept against killing, one of the Five Precepts. Its purpose is to eliminate the practitioner's intent to kill and the poison of hatred. You may be vegetarian and release captive animals, yet still feel indignant about the people and events around you. You may harbor resentment and hostility, constantly gossip about others' faults, and wish misfortune upon those you criticize. In that case, the poison of hatred has not diminished at all, and you have violated the precept against killing. Or, after killing a mosquito and seeing its bloodstain on the wall, you may experience a sudden flash of satisfaction. These are manifestations of the “intent to kill” that we ordinarily fail to notice. The issue is not simply that we killed a mosquito to remove a pest, but that we took pleasure in its death. This, too, violates the precept against killing.

所以“持戒波罗蜜多”重点是行者通过诸行为检点到自己内心的不善，内心的贪、嗔、痴，从而马上警觉而改正，即“摄心为戒”。这才是大乘道入解脱门的“持戒波罗蜜多”。

Therefore, the essential point of the Paramita of Ethical Discipline is that practitioners use their conduct to examine the unwholesome tendencies within their own minds—their greed, anger, and ignorance—and, upon recognizing them, immediately become vigilant and correct them. This is what is meant by “restraining the mind is the precept.” Only this is the Paramita of Ethical Discipline that serves as a gateway to liberation on the Mahayana path.

第三、忍辱波罗蜜多，即是由忍辱入解脱法门。

Third, the Paramita of Forbearance is the gateway to liberation through forbearance.

“忍辱”并非是指对一切事，一切人都逆来顺受，任人欺凌不加反抗。而是面对这些欺凌你的人和所有你认为不平等的待遇和恶劣处境时，你心中能不起嗔恨。如果你心中已生起极大嗔恨，不管行为怎样做，都已不在“忍辱波罗蜜多”。

Forbearance does not mean passively submitting to every person and circumstance, allowing others to mistreat you without resistance. Rather, when facing those who mistreat you, any treatment you consider unjust, or difficult circumstances, you do not allow hatred to arise in your mind. If intense hatred has already arisen, then regardless of how you behave outwardly, you are no longer practicing the Paramita of Forbearance.

“忍辱波罗蜜多”的“忍”有安住于一境、知其空性的意思。在任何环境中，心能不断观人空、法空，让自己从六根带来的分别觉受中解脱出来。有时即使愤怒，但其中并无嗔恨之毒，此即入解脱门。

The “forbearance” in the Paramita of Forbearance also carries the meaning of abiding steadily in a situation while knowing its empty nature. In any circumstance, the mind continually contemplates the emptiness of persons and the emptiness of dharmas, thereby freeing itself from the discriminating perceptions and feelings produced through the six sense faculties. At times anger may arise, but if it is free of the poison of hatred, one has entered the gateway to liberation.

如因孩子犯错，责骂孩子，虽有愤怒，但无嗔恨。如密宗诸佛像虽呈忿怒相，但他们因证入“空”性，所有的忿怒也是“真空妙有”，具有极大的加持力。

For example, when a child makes a mistake, a parent may scold the child with anger but without hatred. Similarly, although Buddhist deities in Vajrayana may appear in wrathful forms, they have realized emptiness; therefore, their wrathful manifestations are “wondrous existence arising from true emptiness” and possess immense blessing power.

第四、精进波罗蜜多，即由精进入解脱门。

Fourth, the Paramita of Diligent Effort is the gateway to liberation through diligence.

“精进”有多种方式。如一闻正法，即刻能放弃自己以前种种不善业，种种消耗时间、生命而且无益的俗务，而生起听闻学习正法之心，这也叫精进。

Diligent effort can take many forms. For example, upon hearing the true Dharma, one may immediately abandon former unwholesome actions and pointless worldly activities that consume one’s time and life, and generate the aspiration to hear and study the true Dharma. This, too, is diligent effort.

在修持佛法中，能忍则忍，能断则断，认真用心，每时每刻能端正修法态度。对老师布置的功课坚持不懈修证，不给自己找任何放松的借口等等，这都是“精进波罗蜜多”。

In Buddhist practice, one should endure what ought to be endured and relinquish what ought to be relinquished, practicing earnestly and attentively and maintaining a proper attitude toward Dharma practice at every moment. One should persevere in the practices assigned by one's teacher and make no excuses for becoming lax. All of these are expressions of the Paramita of Diligent Effort.

第五、禅定波罗蜜多，即由禅定入解脱门。

Fifth, the Paramita of Meditative Concentration is the gateway to liberation through meditation.

在修禅定中，不以获得少许定力而骄傲自满。禅定的目的是由定而开启我们本有的智慧，天道中人以禅悦、寂灭为乐，但恒久住于四禅八定之中是无法出三界的，只有佛的智慧才能使我们从三界轮回中解脱，获得最终的大自在。

In the practice of meditation, one should not become proud or complacent upon gaining a small degree of concentration. The purpose of meditation is to awaken our inherent wisdom through concentration. Beings in the heavenly realms delight in meditative bliss and quiescence, but even abiding for a long time in the Four Dhyanas and Eight Samadhis cannot free one from the Three Realms. Only the Buddha's wisdom can liberate us from samsara within the Three Realms and bring us ultimate freedom.

禅定的方法很多，基本分三个阶层：静虑、止观、定慧。依次渐进，靠禅定力心能安住于任何境，心安住日久即能超越人的觉受，超越事物的外在现象而看到万事万物的本质。禅定力依次渐进，这种觉照也愈清楚圆满，从而入解脱门。

There are many methods of meditation, which may generally be divided into three progressive levels: meditative contemplation, calm abiding and insight, and samadhi and wisdom. Through the power of meditative concentration, the mind gradually becomes able to remain steady in any circumstance. After abiding steadily for a long time, it can transcend ordinary human perceptions and feelings, see beyond the outward appearance of things, and discern the nature of all phenomena. As the power of concentration deepens stage by stage, this awareness becomes increasingly clear and complete, leading one into the gateway to liberation.

第六、般若波罗蜜多，即由般若入解脱门。

Sixth, the Paramita of Prajna is the gateway to liberation through wisdom.

般若为梵文音译，意为智慧，指了解空性的智慧，不是指人世间的聪明才智。靠了解佛空性智慧入解脱门。

“Prajna” is a transliteration of a Sanskrit word meaning “wisdom.” It refers to the wisdom that understands emptiness, not to ordinary worldly intelligence or cleverness. Through understanding the Buddha’s wisdom of emptiness, one enters the gateway to liberation.

尾声

Epilogue

听完《金刚经》有一位同修说，听到佛说“观所有相皆是虚妄”后，生命不再有激情了，没意思了，这是这位同修又着了“一切虚妄”的相。

After hearing the *Diamond Sutra*, a fellow practitioner said that upon hearing the Buddha teach that “all phenomena are illusory and unreal,” life no longer felt exciting or meaningful. This practitioner had become attached to yet another sign—the sign that “everything is illusory and unreal.”

首先，佛说《金刚经》是为发心求佛果的善男子、善女人听的，所以他的见地都是为了让弟子放下执着，安住在如来的知见道上。因为人在生生世世的生命流转中，不断追逐、抓取、依恋、执着、占有自己喜欢的一切，同时也是在不断定义、重建、肯定自我，而佛说身心内外一切都是虚妄不实的，这样弟子们就会在像陀螺一样轮转、被身心内外境牵引的状态中止步。既然身心内外一切都为虚妄，那还较真什么？求个什么？又能得个什么？这样心会在一切虚妄的见地中安住下来。此时，不再对内外境执取、占有、取舍、分别、渴求了，这就是佛法修证中真正的“止”。所以，“止观”的“止”并非只是止息了纷飞的杂念，更重要的是你止息了因无明带来的妄心、过去的牵挂、未来的恐惧等。弟子们生命的轮转因为听到佛的空性见地后戛然而止，在对“身心”以及这个世界的永不满足中停下抱怨，停下索取、占有，停下思辨的头脑 ...

First, the Buddha taught the *Diamond Sutra* for good men and good women who had resolved to seek Buddhahood. Its view is therefore intended to help disciples relinquish attachment and abide on the path of the Tathagata's right view. Lifetime after lifetime in samsara, people continually pursue, grasp, cling to, and possess everything they like. At the same time, they continually define, reconstruct, and affirm the self. The Buddha teaches that everything within and outside the body and mind is illusory and unreal, enabling disciples to stop spinning like tops, driven by conditions within and outside the body and mind. If everything within and outside the body and mind is illusory and unreal, what is there to take so seriously? What is there to seek? What can be attained? In this way, the mind comes to rest in the view that everything is illusory and unreal. At this point, one no longer grasps at, possesses, chooses among, discriminates between, or craves inner and outer conditions. This is true “calm abiding” in Buddhist practice. Thus, the “calm abiding” in the practice of “calm

abiding and insight” does not merely mean quieting scattered thoughts. More importantly, it means bringing to rest the deluded mind produced by ignorance, concerns about the past, fears of the future, and so forth. Upon hearing the Buddha’s view of emptiness, disciples abruptly halt the momentum of samsara. They stop complaining out of perpetual dissatisfaction with the body, mind, and world; they stop seeking and possessing; and they bring the discriminating mind to rest ...

而刚开始修止，欲望、习气未尽，觉受仍在，虽有正见，但弟子们仍随时会被诱惑牵引，再次轮转，只能无数次觉照，无数次停下所求心、所得心，停下追逐、占有的心。而且因生生世世轮转的惯性，刚开始不受内外境转，安住在佛的知见中时，有人会有一段时间感觉身体疲惫，头脑迟钝、木然，一切索然无味。此时，一定要注意坚持修禅定，最好在座垫上修。因为这是头脑刚开始止息轮转、索求，但行者心、气仍散乱所致，如果伴随昏沉、昏睡，即是气脉太浑浊，要少吃、吃素、清心寡欲等。总之，有佛的正知见，再加上定力的修持，行者短时间的灰暗期消失后，即开始进入有光明或禅悦的状态。这时，行者即能在佛的“般若智慧”中初尝乐趣。

At the beginning of calm-abiding practice, desires and habitual tendencies have not been exhausted, and perceptions and feelings continue to arise. Even with right view, disciples may still be drawn away by temptation at any moment and once again enter the cycle. They must therefore remain vigilant again and again, repeatedly bringing to rest the mind that seeks and the mind that seeks attainment, and the mind that pursues and possesses. Because of the momentum of samsara accumulated over lifetime after lifetime, when people first cease to be swayed by inner and outer conditions and begin to abide in the Buddha’s view, they may experience a period of physical fatigue, mental dullness, numbness, and lack of interest in everything. At such a time, it is important to persevere in meditation, preferably in formal seated practice. This condition arises because the mind has only begun to stop its habitual cycling and seeking, while the practitioner’s mind and vital energy remain scattered. If accompanied by dullness and drowsiness, it indicates that the subtle energy channels are too turbid; one should eat less, adopt a vegetarian diet, purify the mind, and reduce desires. In short, with the Buddha’s right view together with the cultivation of meditative concentration, this brief period of gloom will pass, and the practitioner will begin to experience luminosity or meditative bliss. At this point, the practitioner begins to discover the joy of the Buddha’s prajna wisdom.

所以刚开始学习、领悟“般若智慧”的人，尤其只是意识层面的听闻，容易进入偏空的灰暗境界。这样等于行者在日常生活中又建立起一个“一切虚妄”的幻境，会对一切不感兴趣，生命中一切都变得索然无味，没有色彩。所以佛在修证般若智慧时，

为他的大乘弟子们设立了六度，即：布施、持戒、忍辱、精进、禅定、般若。般若放在最后，并不是“般若智慧”不重要，而是要圆满彻悟、证得它，需要建立在前面的布施、持戒、忍辱的功德之上，再加上精进的修行，一段时间妄心的止息，才能听到佛说的般若空性后，真正生起出离心，放开心中执着、粘着的一切，而不会掉入“万物皆虚妄”的幻境中，进入无聊、偏空的世界。在整个佛法的修证中，行者都应安立于佛的果位见地上，修行菩萨道。

Those who are just beginning to study and understand prajna wisdom—especially when their understanding remains merely intellectual—can easily fall into a bleak state of one-sided emptiness. In daily life, the practitioner may thereby construct yet another illusion: that “everything is illusory and unreal.” The person loses interest in everything, and life becomes dull, colorless, and devoid of flavor. Therefore, in teaching the cultivation and realization of prajna wisdom, the Buddha established the six paramitas for his Mahayana disciples: giving, ethical discipline, forbearance, diligent effort, meditative concentration, and prajna wisdom. Prajna wisdom is placed last not because it is unimportant, but because its complete realization must be grounded in the merit generated through giving, ethical discipline, and forbearance, together with diligent practice and a period in which the illusory mind is brought to rest. Only then, upon hearing the Buddha’s teaching on prajna wisdom and emptiness, can one genuinely give rise to renunciation and let go of everything the mind clings to, without falling into the illusion that “all phenomena are illusory and unreal” and entering a dull world of one-sided emptiness. Throughout Buddhist cultivation and realization, practitioners should ground themselves in the view from the Buddha’s realized state while practicing the bodhisattva path.

其次，佛在《金刚经》中说“观一切相虚妄”的后半句是“若见诸相非相，即见如来”，即说，你会通过不执着这世界的万法而回归生命的源头，真正成为你自己——一位充满智慧与慈悲，不再有任何烦恼、痛苦，不再被时空的幻境所困的如来。所以佛说般若智慧不是要否定这个世界、否定人生，而是为弟子指出一条回归生命源头的路。

Second, in the *Diamond Sutra*, the latter half of the Buddha’s teaching that “contemplate all phenomena as illusory and unreal” is “If one sees that all appearances are not what they appear to be or are believed to be, one sees the Tathagata.” This means that by ceasing to cling to the myriad phenomena of the world, you return to the source of life and truly become who you are—a Tathagata filled with wisdom and compassion, free from every affliction and suffering, and no longer confined by the illusions of time and space. Thus, the

Buddha's teaching on prajna wisdom is not intended to negate the world or human life; rather, it shows disciples a path back to the source of life.

还有一位朋友说，佛说让人通过修行获大自在，但学习佛法后反而不自在了。我们的生活本来就已经很辛苦了，佛还让我们克制种种欲望，持种种戒律，念念利他，处处在压制、摧毁我们的习气、欲望。而作为一个人，是以满足这些习气、欲望获得刺激和快乐的，让人放弃这些，这不是与人性对着干吗？

Another friend said that although the Buddha teaches that practice brings great freedom, studying Buddhism had instead made this person feel less free. Life is already difficult, yet the Buddha asks us to restrain our many desires, observe numerous precepts, think continually of benefiting others, and constantly suppress and dismantle our habitual tendencies and desires. As human beings, we find stimulation and pleasure by satisfying these tendencies and desires. If we are asked to give them up, is that not contrary to human nature?

佛大慈大悲，众生已经浸泡在生老病死的苦海中，佛怎舍得再夺去你那些小情、小欲、小乐？只是佛知道，你的欲望、习气使你生生世世轮转在共业的海洋中，像一叶没有方向，不能自主的浮萍。在尘世，洪水、地震、海啸、瘟疫、战争、宇宙的任何变化都能轻而易举地毁灭你。你的欲望和习气还使你造下种种个业，随个业轮回成生生世世不同的“自我”，这些“自我”又在不断生灭、变异、得失的状态中苦不堪言。佛说我们生存的世界就是苦海，并非是佛不懂得“一分为二”说话，而是你在苦海中，那些昙花一现的快乐、刺激根本不值得留恋，即使你的快乐、刺激持续了一生一世，但善报享尽，你还会去地狱报到。而在三恶道（地狱、畜生、饿鬼），你所遭受的苦难却罄竹难书（地狱、饿鬼看不到，看看畜生道吧）。在你生生世世的生命长河里，你的苦与血泪岂是人间或天界一些快乐就能令你遗忘的？它们还会以信息残留在你的意识中，随因缘成熟，随时开花结果。有时，你并未轮回在三恶道，但三恶道苦的觉受已经来临。

In his great kindness and compassion, the Buddha sees that sentient beings are already immersed in the ocean of suffering caused by birth, aging, illness, and death. How could he bear to deprive you of your small affections, desires, and pleasures? The Buddha simply knows that your desires and habitual tendencies keep you turning, lifetime after lifetime, in the ocean of collective karma, like a piece of duckweed drifting without direction or control. In this world, floods, earthquakes, tsunamis, epidemics, wars, and any change in the universe

can easily destroy you. Your desires and habitual tendencies also cause you to create all kinds of individual karma, through which you are reborn, lifetime after lifetime, as different “selves.” These selves suffer unbearably as they continually arise and cease, change, gain, and lose.

When the Buddha says that the world in which we live is an ocean of suffering, it is not because he is incapable of seeing both sides of life. Rather, while you remain in this ocean, its momentary pleasures and excitement are not worth clinging to. Even if your pleasure and excitement last an entire lifetime, once your good karma is exhausted, you may still find yourself in hell. The sufferings endured in the three lower realms—hell beings, animals, and hungry ghosts—are beyond description. If you cannot see hell beings or hungry ghosts, simply look at the animal realm. Across the long river of your countless lives, how could a little pleasure in the human or heavenly realms make you forget all your suffering, blood, and tears? Their impressions remain in your consciousness and can flower and bear fruit whenever the appropriate causes and conditions mature. Sometimes, even without being reborn in the three lower realms, you may already experience the suffering of those realms.

佛要带你从苦海出离，佛要让你从生灭轮回的幻境中觉醒。一位佛出现于世，《法华经》中说有四个原因：

The Buddha seeks to lead you out of the ocean of suffering and awaken you from the illusion of birth, death, and samsara. According to the *Lotus Sutra*, a Buddha appears in the world for four reasons:

为使众生开启本有的佛智；

To enable sentient beings to awaken their inherent Buddha-wisdom;

为向众生开示如来知见；

To reveal the Tathagata’s view to sentient beings;

为使众生能领悟如来知见；

To enable sentient beings to comprehend the Tathagata’s view;

为使众生安住佛的知见道上获得身心大自在。

To enable sentient beings to abide on the path of the Buddha’s view and attain great freedom of body and mind.

所以，佛来这个世界不是与人的欲望、习气过不去的。他制定了戒律，不是为了让他的弟子们活在戒的禁锢之中的；他同样也不是来讲人间伦理道德的，讲万恶淫为首，让所有人离情去欲的。他是来告诉众生，从时空幻境中解脱的方法，最终让众生不管生活在功德化现的世界，还是共业化现的世界都能身心获大自在。而要达到这一目的，众生需回归生命源头，看清万物以及自我的实相。但人类太随心所欲，太自私，占有欲、征服欲等种种欲望太强了，自我永远无法满足的欲望，使人类贪婪时空幻境中的名、利、情等一切喜爱之物，从而被这些东西牵引、轮转，引发烦恼、痛苦，生种种邪见，无法回到自己本来清净无染、不生不灭的位置上去。所以佛制戒，约束习气。

Therefore, the Buddha did not come into this world to oppose human desires and habitual tendencies. He did not establish the precepts to confine his disciples within restrictions. Nor did he come merely to teach conventional ethics and morality, declare sexual desire the foremost of all evils, or demand that everyone abandon affection and desire. He came to show sentient beings how to become liberated from the illusions of time and space, ultimately enabling them to attain great freedom of body and mind whether they live in a world manifested by merit or one manifested by collective karma. To accomplish this, sentient beings must return to the source of life and see the true nature of all phenomena and of the self. Human beings, however, are too self-indulgent and selfish, and their desires to possess, conquer, and control are too strong. The self's insatiable desires cause people to crave fame, profit, affection, and everything else they love within the illusion of time and space. Driven around by these things, they experience affliction and suffering, develop all kinds of wrong views, and become unable to return to their originally pure, undefiled, unborn, and undying state. The Buddha therefore established the precepts to restrain habitual tendencies.

佛谈诸法性空，因时空中的幻境与人的妄心杂念一样多得不可计数，如果众生逐个去放弃，用无量无边的岁月也无法达成。佛说“众生幻心，还依幻灭”，故才有佛法，才有经、律、论，都是为对治、导引众生幻心的。佛谈般若智慧，修行者会暂时安住于佛的见地中，放下对红尘的所求、所得心，放下贪婪。弟子们的“心”必须先安立于佛果位的见地上，精进行持一切善法，才能尽快破尽我执，成就佛果。

The Buddha teaches that all phenomena are empty of inherent nature because the illusions within time and space are as innumerable as the illusory and wandering thoughts of the human mind. If sentient beings tried to abandon them one by one, they could not succeed even in immeasurable eons. The Buddha taught, “The illusory mind of sentient beings is

extinguished through illusion itself.” This is why there is Buddhadharma and why there are sutras, the Vinaya, and treatises: all are intended to counteract and guide the illusory minds of sentient beings. When the Buddha teaches prajna wisdom, practitioners can temporarily abide in the Buddha’s view, relinquishing the mind that seeks and the mind that seeks attainment in the mundane world and letting go of greed. The disciples’ minds must first be established in the view from the Buddha’s realized state, and they must diligently practice all wholesome deeds. Only then can they quickly eradicate attachment to self and attain Buddhahood.

在人间，佛对众生执着幻境的头脑谈“缘起性空”的般若智慧，因为人对自己以及身心外的世界充满好奇，总是不断询问：这一切从哪里来？这一切从何而起？第一个人从哪里来？而人类史上有无数答案，比如宇宙大爆炸说、进化论、上帝造人，但有人又问上帝从哪儿来等等？但佛对他的弟子说“缘起性空”，他不说如来造人，他讲如来与众生平等，众生皆有如来之本性。但他不谈第一因，即第一个缘从哪儿来。第一个因缘不可说，他既非实有，也非虚空、虚无，无法用人世间任何语言、文字、名相定义，一说即错。佛只说一切都是缘生缘灭，本质都无自性，故万物本质都虚妄不实。佛的“缘起说”是最接近现代科学宇宙起源的论断，但佛通过他的“缘起性空”理论，却能让弟子不执着时空，以及时空中的一切，从而放下所求心、所得心，获得平等心。此时，人才会在时空中，让身心从欲望的控制中、生死的轮转中，彻底解脱，获得大自在。

In the human realm, the Buddha teaches the prajna wisdom of “dependent origination and emptiness” to minds that cling to the illusory world. People are intensely curious about themselves and the world outside the body and mind. They continually ask: Where did all this come from? How did it begin? Where did the first human being come from? Throughout human history, countless answers have been proposed, including the Big Bang theory, evolution, and creation by God—followed by the further question, “Where did God come from?”

The Buddha, however, teaches his disciples “dependent origination and emptiness.” He does not say that the Tathagata created human beings. He teaches that the Tathagata and sentient beings are equal and that all sentient beings possess the Tathagata’s true nature. Yet he does not discuss a first cause or where the first condition originated. Such a first cause and condition cannot be expressed: it is neither truly existent nor mere empty space or nothingness, and it cannot be defined by any worldly language, words, or concepts. The moment it is expressed, it is already mistaken. The Buddha says only that everything arises

and ceases through causes and conditions and has no inherent nature; therefore, all phenomena are fundamentally illusory and unreal.

The Buddha's teaching of dependent origination comes closest to modern scientific theories of the universe's origins. Yet through his teaching of dependent origination and emptiness, the Buddha enables disciples to cease clinging to time and space and to everything within them. They can thereby relinquish the seeking mind and the mind of attainment and develop a mind of equality. Then, while still within time and space, they can completely liberate their bodies and minds from the control of desire and the cycle of birth and death, attaining great freedom.

在此，想起曾经看到过的一个量子力学的实验视频。在试验中，实验的结果竟与实验者的注视有关。有人在旁观看与无人观看的情况下，实验结果不同，也许不同心识的众生看，结果也会不同。所以，在佛教中，三界六道每一道的形成与每一道众生的心识有关，与每个人的自我有关，佛法中有“三界唯心，万法唯识”的说法。所以改变“自我”即可改变你的全部世界，如果所有人都改变“自我”，即可改变大家共同居住、认知的世界，而放下“自我”即可成就“无我”的如来境界，与天地同辉，与万法同源，不生不灭，生命进入永恒与圆满。

This brings to mind a video I once saw of a quantum-mechanics experiment in which the outcome appeared to depend on the observer's attention. The result differed depending on whether someone was watching. Perhaps beings with different forms of consciousness would also perceive different results. In Buddhism, the formation of each of the Three Realms and Six Paths is related to the consciousness of the beings within it and to each individual's sense of self. Thus, Buddhism teaches, "The Three Realms are mind-only; the myriad phenomena are consciousness-only." By changing the "self," therefore, you can change your entire world. If everyone changes the "self," the world that all of us inhabit and perceive together can be changed. By relinquishing the "self," one can realize the selfless state of the Tathagata, shine together with heaven and earth, share one source with all phenomena, be neither born nor extinguished, and enter the eternity and completeness of life.

有朋友又问，佛在涅槃时曾说“以戒为师”，是不是只要持戒精严就可成佛了？不需要再学习般若智慧？

Another friend asked: When the Buddha was about to enter nirvana, he said, "Take the precepts as your teacher." Does this mean that strict observance of the precepts alone is sufficient for attaining Buddhahood and that it is unnecessary to study prajna wisdom?

首先，这是一句有争议的话，因为有人寻找过，却无法从任一本佛经中准确找到佛说过这句话。但假如佛说过，我认为也真不会是这个意思，说众生只要依止“戒”就可成佛。如果老师要涅槃，对人间弟子而言，将没有老师不断提醒、劝导，检查弟子们的心行了，众生在回归途中，有“戒律”就不会随觉受留恋在七情六欲的幻境中无法自拔、退失道心或因此烦恼、障碍不断。有戒律，修证生活就可以外息诸缘，避免很多善业、恶业的成熟和打扰。行者在修证中，不易出偏，不易散乱。戒律是为佛弟子们护航的，也是破我执的一个工具，但弟子们必须在领悟佛的般若智慧后，以戒约束自己（就像老师在旁边看着自己一样，不放逸），精进行持，才能没有老师在旁监督、提醒也能顺利成就。所以，佛为大乘菩萨制定的修证方法有六波罗蜜多，即：布施、持戒、忍辱、精进、禅定、般若，并非只有戒律。

First, this statement is disputed. Some people have searched for it but have been unable to locate these exact words in any Buddhist sutra. Even if the Buddha did say this, I do not believe he meant that sentient beings could attain Buddhahood simply by relying on the precepts. When a teacher is about to enter nirvana, his disciples in the human world will no longer have him constantly reminding, advising, and guiding them or examining their mental conduct. On the journey home, the precepts prevent sentient beings from following their perceptions and feelings and becoming hopelessly attached to the illusions of the seven emotions and six desires, losing their resolve to practice, or continually encountering afflictions and obstacles. With the support of the precepts, practitioners can withdraw from external entanglements and avoid the ripening and disturbance of much wholesome and unwholesome karma. They are less likely to deviate or become scattered in their practice. The precepts safeguard the Buddha's disciples and serve as a means of breaking attachment to self.

Nevertheless, after understanding the Buddha's prajna wisdom, disciples must use the precepts to restrain themselves—as though the teacher were beside them, ensuring that they do not become heedless—and practice diligently. Only then can they attain realization without a teacher beside them to supervise and remind them. Thus, the Buddha established the six paramitas as the method of practice for Mahayana bodhisattvas: giving, ethical discipline, forbearance, diligent effort, meditative concentration, and prajna wisdom—not ethical discipline alone.

大乘菩萨修证的“六波罗蜜多”在排列上是有次序的，但在末法时期，因佛陀逝去，众生很难找到榜样和明师，而人性的“自我”却增强，出离心、利他之心很难短时间真正生起来，而要闻听佛法，只能从佛的经典中学习、闻听，所以大部分大乘弟子

的修学次序基本变成了：般若、禅定、精进、忍辱、持戒、布施，但也因为没有前五度的修证，马上开始学习般若智慧，使佛的般若性空理论变成了意识层面的思辨与理解，甚至变成了人世界的哲学和辩证法，失去佛一切名言皆是假立，只为度众生出生死轮回苦海的说法本怀。

The six paramitas practiced by Mahayana bodhisattvas are arranged in a particular order. In the Dharma-ending age, however, after the Buddha's passing, sentient beings have difficulty finding exemplary practitioners and accomplished teachers. Meanwhile, the human sense of self has grown stronger, making it difficult for genuine renunciation and altruism to arise quickly. Because people must learn the Dharma primarily from the Buddha's sutras, the sequence followed by most Mahayana disciples has essentially become prajna wisdom, meditative concentration, diligent effort, forbearance, ethical discipline, and giving. Yet beginning the study of prajna wisdom without first cultivating and practicing the other five paramitas can reduce the Buddha's teaching of prajna wisdom and emptiness to intellectual speculation and understanding—or even to worldly philosophy and dialectics. This loses sight of the Buddha's original intent: all names and expressions are provisionally established solely to liberate sentient beings from the ocean of suffering in birth, death, and samsara.

同时，有历史记载以来，佛法在人世间已传播了两千六百多年，从轮回的角度，在未法时代修证佛法的人，很多人也许经历过正法或像法时期。对未圆满再来的佛弟子，基本上是在复习功课，所以很多人的修证都是跳跃式的，大乘弟子有时同时涉猎兼修大、小、密三乘的法门，这样，般若正见的指导似乎比其他时期尤为重要。

At the same time, according to recorded history, Buddhism has been transmitted in the human world for more than 2,600 years. From the perspective of samsara, many of those practicing Buddhism in the Dharma-ending age may have lived during the periods of the True Dharma or the Semblance Dharma. For Buddhist disciples who have returned without having completed their realization, present practice is essentially a review of previous lessons. Consequently, their practice often advances in leaps, and Mahayana disciples sometimes study and practice methods from the three vehicles—Sravakayana, Mahayana, and Vajrayana—at the same time. In this situation, guidance by the right view of prajna wisdom seems even more important than in other periods.

但所有的大乘弟子一定要懂得，即使你有出离心和坚固的成道之心，只凭宿世的根器和禅定力来领悟如来智慧，虽可能凭一时的“忘我”有开悟之境，或者在学习佛法时忽如醍醐灌顶、法喜充满，进入一些不可思议的境界中，但不注重累积功德资粮，

不重视戒律，仍会经历很多磨难，走很多弯路，迟迟无法破尽执着、分别，见到圆满解脱的曙光。

All Mahayana disciples must understand, however, that even if you possess renunciation and a firm resolve to attain Buddhahood, relying solely on capacities developed in past lives and meditative concentration to understand the Tathagata's wisdom is insufficient. You may temporarily enter an enlightened state by "forgetting the self," or, while studying Buddhism, suddenly experience an illuminating insight, become filled with Dharma joy, and enter some inconceivable states. But if you neglect the accumulation of merit and the observance of precepts, you will still encounter many hardships and take many detours. You will remain unable to eliminate attachment and discrimination completely or to glimpse the dawn of complete liberation.

如果未具备出离心，还在贪婪时空幻境中一切的众生，用着相的心来了悟佛的般若性空之理，听到佛说一切虚妄，会更无所顾忌，随心所欲满足自己欲望，也就永远无法领略到如来慈悲与智慧合一的圆满自在境界。即使能即有即空，都无法破尽我执成佛。

If sentient beings have not developed renunciation and still greedily crave everything within the illusion of time and space, they may try to comprehend the Buddha's prajna teaching on emptiness with a mind attached to signs. Upon hearing the Buddha say that everything is illusory, they may become even less restrained and freely indulge their desires. They will then remain forever unable to comprehend the Tathagata's state of complete freedom, in which compassion and wisdom are united. Even if they can understand that phenomena are simultaneously present and empty, they still cannot completely break attachment to self and attain Buddhahood.

还有一位同修问，学了《金刚经》，知道佛法是佛对治众生执着之病的良药，随机施教，并无定法可说，众生病好后，佛法也应舍去，那为什么又为菩萨道重点设立了六度呢？

Another practitioner asked: Having studied the *Diamond Sutra*, we understand that the Buddhadharma is good medicine prescribed by the Buddha to cure sentient beings of the illness of attachment. He teaches according to circumstances and has no fixed Dharma to teach. Once the illness has been cured, even the Buddhadharma should be relinquished. Why, then, did he establish the six paramitas as central practices of the bodhisattva path?

虽然，佛为弟子们说法，随机施教如因病与药，并无定法，但弟子们同在人道修学，大部分人有相同的习气、欲望和执着，许多弟子修学会遇到共通的障碍和问题，这样就可以“吃同一类药”了。故佛为大乘弟子设立的六度，是弟子们普遍修证佛法都可能要面临的问题。所以，佛要归纳、提醒弟子们，在这些问题的解决、突破中，应依止佛的正知见才能破掉我执。而且佛在设立法门时，还要慈悲考虑人道的弟子们能否普遍做到，如果太难，大家基本都做不到，那也无法成为共同的、普遍能运用的法门了。故佛为人道大乘弟子设立的六度，是大家都应该能做并可以依此成就的法门，大乘弟子们应该珍惜。

Although the Buddha teaches his disciples according to circumstances, prescribing Dharma as a physician prescribes medicine for an illness, and although there is no fixed Dharma, disciples practicing in the human realm generally share similar habitual tendencies, desires, and attachments. Many encounter common obstacles and problems and can therefore “take the same kind of medicine.” The six paramitas established by the Buddha for Mahayana disciples address issues that practitioners commonly face. The Buddha therefore summarized them and reminded his disciples that, in resolving these problems and breaking through these obstacles, they must rely on his right view to overcome attachment to self. Moreover, in establishing a method of practice, the Buddha compassionately considered whether it could be practiced widely by disciples in the human realm. If it were so difficult that almost no one could practice it, it could not serve as a common and universally applicable method. The six paramitas established for Mahayana disciples in the human realm are therefore practices that everyone should be able to undertake and through which everyone can attain realization. Mahayana disciples should cherish them.

六度

The Six Perfections

下面我们简单聊一下六度，在子归家网站《学习佛法》部分中，有修证“六度”的详细解说，有兴趣的同修可打开浏览（www.ziguijia.com）。

Let us briefly discuss the six paramitas. A detailed explanation of their cultivation and realization is available in the “Studying the Dharma” section of the Ziguijia website (www.ziguijia.com) for interested practitioners.

“六度”又称“六波罗蜜多”。“波罗蜜多”为梵文音译，即“到彼岸”之意，意思是从生死岸到涅槃岸，中文意译为“度”，即度过、到达的意思。故“六度”是指引大乘菩萨走向解脱的六种方法。

The “Six Perfections” are also known as the “Six Paramitas.” “Paramita” is a transliteration of a Sanskrit term meaning “reaching the other shore”—crossing from the shore of birth and death to the shore of nirvana. It is translated into Chinese as “crossing over,” meaning to cross and arrive at the other shore. The six paramitas are therefore six methods that guide Mahayana bodhisattvas toward liberation.

第一种方法：布施。

The First Paramita: Giving

菩萨要成就佛果，首先应舍弃“自我”及“三界六道一切”，生起“出离心”，这个“舍”与“出离心”即是菩萨的大布施。在现代人的日常生活中，大乘修行者的布施也并非是极端的要舍自己的身体、性命，要舍离红尘一切等。一般行者只是要用自己拥有的一切无私地给需要帮助的众生，即使没有财物等可布施的东西，也可以布施自己的劳动、才能，甚至一个微笑，一句随喜的赞叹等，这是每位行者容易做到的事情。

To attain Buddhahood, a bodhisattva must first relinquish attachment to the “self” and to “everything in the Three Realms and Six Paths,” thereby giving rise to renunciation. This relinquishment and renunciation constitute the bodhisattva’s great act of giving. In the daily lives of modern people, giving by Mahayana practitioners need not take such extreme forms as sacrificing their bodies or lives or renouncing everything in the mundane world. Ordinary practitioners need only selflessly offer what they have to sentient beings in need. Even if they possess no money or material goods to give, they can offer their labor or abilities, or even a smile or a word of appreciative praise. These are things every practitioner can easily do.

布施是用来对治修行人的“贪婪”和“得失心”的。菩萨刚开始发心要出三界六道，要出轮回，但人世间总有他不舍的东西，布施自己的任何喜爱之物，都会令行者患得患失，反复纠结挣扎，反复思量，即使是身体力行的付出或举手之劳，都要问凭什么这么做。此时，虽有佛一切虚妄的正知见，也有出轮回的道心，也想三轮体空布施，但所有舍离、布施的一切仍会强烈牵动行者的“自我”，只有随着修证的坚持，付出与舍离才会对行者的影响越来越小，一直到为成就佛果回归如来之境，舍离、

布施自我的一切都不会恐惧不安，也没有得失的挣扎，不会求回报、理解、感恩等，此时行者功德圆满，可以从“布施度”证入佛的空性，三界六道的一切相对于行者毕竟空，证量境界不可思议。

Giving is practiced to counteract a practitioner's greed and concern with gain and loss. When bodhisattvas first resolve to leave the Three Realms and Six Paths and transcend samsara, there are always things in the human world that they cannot bear to relinquish. Giving away anything they cherish may make them anxious about gain and loss, causing repeated inner conflict and deliberation. Even when contributing physical labor or performing a simple favor, they may still ask, "Why should I?" At this point, although they possess the Buddha's right view that everything is illusory, have resolved to transcend samsara, and wish to practice giving with an understanding of the emptiness of the three spheres, everything they relinquish or give still strongly affects their sense of self.

Only through persistent practice do giving and relinquishment affect them less and less. Eventually, to attain Buddhahood and return to the state of the Tathagata, they can relinquish and give everything associated with the self without fear or anxiety, without struggling over gain and loss, and without seeking repayment, understanding, or gratitude from others. At that point, the practitioner's merit is complete. Through the Paramita of Giving, the practitioner can realize the emptiness taught by the Buddha. For that practitioner, all appearances in the Three Realms and Six Paths are ultimately empty; the level of realization is inconceivable.

第二种方法：持戒。

The Second Paramita: Ethical Discipline

行者虽知道佛说的身心内外一切虚妄，不应着相，但欲望、习气未尽，世界的一切对行者的诱惑仍在。面对超过行者自制力、承受力的诱惑时，佛的见地就抛在脑后了，行者即会迷恋三界六道的一切而退失道心，生不起出离心了。如果行者受戒，此时行者可能就会生起破戒的懊恼，会惭愧、忏悔、改过，或在被诱惑的当下即回忆起佛制订的戒律，用不愿破戒来抵抗诱惑。尤其是佛陀在世时，弟子受戒时有佛陀与证果位的大阿罗汉们参与授戒仪式，并作为日后行者持戒的督查。这样行者等于在佛陀和戒律精严的证果位的同修面前承诺、接受戒条中规定的一切，那种力量和加持足以让行者日后抵抗住红尘的种种诱惑，有人宁死也不破戒条。

Although practitioners understand the Buddha's teaching that everything within and outside the body and mind is illusory and that they should not cling to signs, their desires and

habitual tendencies have not yet been exhausted, and the world continues to tempt them. When a temptation exceeds their self-control and endurance, they may cast the Buddha's view aside, become attached to everything in the Three Realms and Six Paths, lose their resolve to practice, and become unable to give rise to renunciation. If practitioners have received the precepts, however, the prospect of breaking them may cause remorse, shame, repentance, and a determination to correct their conduct. At the very moment of temptation, they may recall the precepts established by the Buddha and resist because they do not wish to violate them.

During the Buddha's lifetime, the Buddha and great arhats who had attained realization participated in ceremonies in which disciples received the precepts, and afterward supervised the practitioners' observance. The practitioners thereby made a commitment before the Buddha and fellow practitioners who had attained realization and strictly observed the precepts, committing themselves to everything prescribed by the precepts. The power and blessing of such a commitment were sufficient to help practitioners resist the many temptations of the mundane world. Some would rather die than violate a precept.

第三种方法：忍辱。

The Third Paramita: Forbearance

行者发心出离轮回成就佛果时，刚开始似乎是与自己的习气、欲望是对着干的。此时虽有佛的正知见，但身心有觉受，比如布施、持戒时，还是要克服自己的贪婪、不舍、身心随心所欲的放纵等。此时，在佛正知见的指导下，克制自己的觉受叫“忍辱波罗蜜多”。再比如，行者要出离轮回，但仍是生活在世间的种种关系之中的。你要舍离，与你有缘的众生不答应，因为你所做的一切可能会触及他们的利益或欲望。如父母、妻子、丈夫、孩子等，他们需要你将亲情放在第一位，满足他们的认知、观念与欲好，如果你因为修行佛法暂时达不到他们所求，他们便会愤怒、伤心，觉得受到了伤害，认为你不孝，不顾念亲情、家庭，自私自利等。还有朋友，要你陪他们去赌去嫖或吃喝玩乐，但你如果又要静坐、又要吃素、又要清心寡欲，有的朋友就觉得你不够义气了，不能与大家同乐。甚至说你故作清高、装模作样、虚伪，因不理解，什么诽谤、中伤你的言论都可能说出来。此时，行者要修忍辱，以佛的知见继续修证，保持慈悲就好了。

When practitioners resolve to transcend samsara and attain Buddhahood, their initial practice often appears to conflict with their deeply rooted habitual tendencies and desires. Although they possess the Buddha's right view, their bodies and minds continue to

experience perceptions and feelings. For example, while practicing giving or observing the precepts, they still struggle with greed, attachment, and the desire to indulge the body and mind. At this stage, practitioners use the Buddha's view to restrain their own feelings. This is "forbearance."

Practitioners seeking liberation from samsara still live within a web of worldly relationships. When you wish to relinquish worldly attachments, those connected with you may object because every action you take may affect their interests or desires. Parents, spouses, children, and others may expect you to value family affection above all else and comply with their understanding, views, and preferences. If your practice temporarily prevents you from doing so, family members may become angry, heartbroken, or hurt, accusing you of being unfilial, uncaring, emotionally indifferent, or selfish. Friends may invite you to gamble, visit brothels, or indulge in eating, drinking, and entertainment. If you choose instead to meditate, eat a vegetarian diet, and live simply, they may feel that you are disloyal and unwilling to share their pleasures. They may even accuse you of pretending to be morally superior, putting on an act, or being hypocritical. Because they do not understand, they may slander or malign you in every possible way. At such a time, practitioners should cultivate forbearance, continue their practice in accordance with the Buddha's view, and simply maintain compassion.

第四种方法：精进。

The Fourth Paramita: Diligent Effort

大乘行者心中在任何时候都不失成道之心，将成道放在第一位，按佛的知见念念觉照，尽快去除欲望习气、自我的执着带给自己的无明，要将心安住在佛的知见道上，坚持不断地修行，这叫真精进。因为人类寿命有限，而且有旦夕祸福，每位佛弟子都不能预知自己在人道的修学时间能有多久，而且需要多久才能破尽执着、分别，进入无我的涅槃境界。而在娑婆世界的欲界，人道是修行佛法最好的地方，最易生出离心，还能有种种条件来修行。如轮回在天道，太快乐不想出离；地狱、饿鬼道又太苦，无力出离；畜生道又太愚痴，听不懂佛法，也没条件修证。所以在人道，能闻听到佛法是很大的福报，故需精进。一失人身，可能很久也不会修行了。

Mahayana practitioners should never lose their resolve to attain Buddhahood. They should place its attainment above everything else, maintain awareness of every thought in accordance with the Buddha's view, and eliminate as quickly as possible the ignorance produced by desires, habitual tendencies, and attachment to self. They should abide on the path of the Buddha's view and practice continuously. This is true diligent effort. Human life is limited, and good or ill fortune may arrive at any moment. No Buddhist disciple can know

how long they will be able to study and practice in the human realm, or how long it will take to eliminate attachment and discrimination completely and enter the selfless state of nirvana.

Within the desire realm of the Saha world, the human realm offers the best circumstances for Buddhist practice. Here, renunciation can arise most readily, and many conditions support practice. Beings reborn in the heavenly realms are too happy to seek liberation; those in the hell and hungry-ghost realms suffer too intensely to practice; and animals are too ignorant to understand the Dharma and lack the conditions for cultivation. Therefore, to be born human and hear the Buddhadharma is a great blessing; one must practice diligently. Once this human body is lost, one may have no opportunity to practice again for a very long time.

第五种方法：禅定。

The Fifth Paramita: Meditative Concentration

行者在了知佛的见地后，在整个菩萨道的修证中，佛的正知见因为只是来自头脑的理解，还未证得诸相虚妄，从三界六道解脱，所以此世界的一切时时对行者充满诱惑，身心世界布满陷阱，行者常常困在一些自我的觉受或知见中，无法解脱。这样行者需配合禅定力，有禅定，行者对抗诱惑与觉受的承受力大大增强，还可获得神通力，而且“定”还能开启行者本有的智慧，使行者更容易看清万法实相，对般若智慧的领悟更透彻、圆满。

After practitioners have learned the Buddha's view, their understanding of right view remains merely intellectual throughout their cultivation of the bodhisattva path. They have not yet realized that all phenomena are illusory and unreal or become liberated from the Three Realms and Six Paths. Everything in this world therefore continues to tempt them, and the worlds within and outside the body and mind remain filled with traps. Practitioners frequently become confined by their own perceptions, feelings, or views and cannot free themselves. They must therefore combine their practice with the power of meditative concentration. Through meditative concentration, they become far better able to withstand temptation and handle their perceptions and feelings, and they may also acquire supernormal abilities. Moreover, concentration can awaken their inherent wisdom, enabling them to see the true nature of all phenomena more clearly and to understand prajna wisdom more thoroughly and completely.

第六种方法：般若。

The Sixth Paramita: Prajna

即佛果位的见地，也包括佛为众生到达佛境界设立的种种善巧方便的开示与法门。

《金刚经》与《心经》都是在阐述般若智慧的，所有的佛弟子需依止佛的果位见地来指导自己日常的修证，才能尽快回到如来的品质、果位上去，才能避免“修行”变成轮回的善业，而不是趋向解脱。

Prajna is the view from the Buddha's realized state. It also includes the various teachings and skillful means established by the Buddha to help sentient beings reach the state of Buddhahood. Both the *Diamond Sutra* and the *Heart Sutra* elucidate prajna wisdom. All Buddhist disciples must rely on the view from the Buddha's realized state to guide their daily cultivation and realization. Only then can they quickly return to the qualities and realized state of the Tathagata and prevent their "practice" from becoming merely wholesome karma within samsara rather than a path toward liberation.

还有同修又问：修证佛法中，受过高等教育的人是否对般若智慧的理解和掌握上更快？是的，受过高等教育的人或科学家、哲学家等，在理解佛的般若智慧上更快。尤其进入网络时代，信息量大、传播快，使现代人的观想力比佛法传播的任何时期都强，而且能从更多角度闻思佛理。但这些都不能代表你成佛更快，因为你的理解还是意识层面的，而般若智慧却是要你听懂后放下自我的执着的。此时，受过这世界高等教育的人不一定占有优势，因为你可能有更多放不下的东西，比如面子、尊严、傲慢、偏见、优越感、嫉妒等。反而平时在人间做人正直、善良、厚道，没太多“自以为是”的知见、愿意无私帮助别人的人，不管他是博士、还是小学生，一旦领悟佛在说什么，会更快放开对自我的执着而成道。

Another practitioner asked: In Buddhist cultivation and realization, do people with higher education understand and grasp prajna wisdom more quickly? Yes. Highly educated people, scientists, philosophers, and others generally understand the Buddha's prajna wisdom more quickly. Particularly in the internet age, the immense volume and rapid transmission of information have given modern people a greater capacity for visualization than that of people in any previous period of Buddhist transmission, and they can hear and contemplate Buddhist principles from more perspectives. None of this, however, means that you will attain Buddhahood more quickly, because your understanding remains at the intellectual level, whereas prajna wisdom requires you, after understanding it, to relinquish attachment to self. At this point, those with higher education may not necessarily have an advantage, because they may have more things they cannot relinquish, such as concern for reputation, personal dignity, arrogance, prejudice, superiority, or jealousy. By contrast, people who are upright, kind, and generous in daily life, who hold few self-righteous views, and who

willingly help others selflessly may relinquish attachment to self and attain realization more quickly once they understand what the Buddha is saying—whether they hold doctoral degrees or have only an elementary-school education.

故在佛的弟子中，有乞丐、妓女、生活在社会最底层没有受过任何教育的人，也有像舍利弗、目犍连这些学术巨匠或皇亲国戚等受过良好教育的人，而在成道面前，他们几乎是平等的。但不要由此修行者就否定人世间的聪明才智、各种才艺技能的掌握学习，觉得要成佛就不需要学习世间其他学问了，不用上学了，尤其是大乘菩萨，法门无量誓愿学，多掌握人世间的学问，在弘法利生中如虎添翼，会有更多善巧方便导引众生。

Among the Buddha's disciples were beggars, prostitutes, and people from the lowest levels of society who had received no education, as well as great scholars such as Sariputra and Maudgalyayana and well-educated members of royal families. When it came to attaining realization, they were almost equal. Practitioners should not, however, use this fact to deny the value of worldly intelligence or the study and mastery of various arts and skills, believing that attaining Buddhahood makes other fields of knowledge or formal education unnecessary. Mahayana bodhisattvas in particular vow to study innumerable dharma methods. Mastery of worldly knowledge can be like adding wings to a tiger, greatly strengthening their ability to propagate the Dharma and benefit sentient beings, providing them with more skillful means for guiding others.

但不管是谁，从未经历过布施、持戒、精进、禅定前五度的修证，直接想凭人世间的聪明才智完全领悟并契入佛的智慧，很难圆满达成。即使是再来的大菩萨，在末法时期也要通过前五度的修证，来突破自我带来的层层雾霾，才能证到自性如来。否则，即使讲法能说得天花乱坠，口吐金莲，也还是在讲佛证得的境界，不能算自己证得的，当然也不会有如来果位的证量和品质。

Nevertheless, whoever you may be, it is extremely difficult to rely directly on worldly intelligence to understand and enter the Buddha's wisdom completely if you have never cultivated and practiced the first five paramitas—giving, ethical discipline, forbearance, diligent effort, and meditative concentration. In the Dharma-ending age, even great bodhisattvas who have returned to this world must cultivate the first five paramitas to penetrate the layers of obscurations created by the self and realize the Tathagata of their own nature. Otherwise, however eloquently they may teach the Dharma—as though heavenly flowers were falling and golden lotuses blossoming from their mouths—they are still speaking about the state realized by the Buddha, not a state they themselves have realized.

Naturally, they will not possess the level of realization and qualities of the Tathagata's state of fruition.

佛说，我们的自性即“生命源头”，本不可说，因不管怎样的定义，不同道众生都会根据自己的理解，形成不同的境界、相状。而众生的源头是一样的，所有众生都终将回归这个源头，因为那是生命内在最核心的渴求，是生命孜孜不倦寻找的最满足的存在状态。而在如来的境界中，万法本来就未曾离开过本位，无所从来，也无所去，故称如来。

The Buddha teaches that our true nature—the “source of life”—is inherently inexpressible. No matter how it is defined, beings in different paths of existence will form different states and appearances according to their own understanding. Yet the source of all sentient beings is the same, and all will ultimately return to it, because this is life's deepest yearning and the most fulfilling state of existence that life tirelessly seeks. In the state of the Tathagata, however, the myriad phenomena have never departed from their original place: they come from nowhere and go nowhere. Hence the name “Tathagata.”

想起曾经有一段时间，我在困惑中思考过生命的终极意义到底是什么？人为什么要活着？思考后，我得出的结论是生命是没有意义的，它所有的意义必须由你来赋予，你怎样走过你的人生，你的生命就有了怎样的内涵和意义。

I recall a period when, in my confusion, I reflected on the ultimate meaning of life. Why do human beings live? After reflection, I concluded that life has no inherent meaning; all its meaning must be given by you. The way you live your life determines the substance and meaning it acquires.

后来学习佛法，听到佛说，在人中并无一个固定不变的你来享受人生，也无一个固定不变的世界万法让你来享受，你的身心以及身心外的世界一切，都是随因果示现的缘聚缘散，其中并无一个真正的主宰者。明白这一点，你即可从缘生缘灭的诸幻境中觉醒。当一个人从轮回不断的时空幻境中醒来，身心彻底不再受这些幻境影响时，被称为佛，被称为真正到达了生命的终点，也是回到了生命的源头。众生的生命到此真正停止了。在佛法中，叫进入了不生不灭的涅槃境界，叫到达了解脱生死的彼岸。

Later, while studying Buddhism, I heard the Buddha teach that in human life there is no fixed, unchanging self that enjoys life, nor is there a fixed, unchanging world of phenomena

for that self to enjoy. Your body and mind, together with everything in the world outside them, manifest through causes and effects as conditions gather and disperse. There is no true controller behind any of it. When you understand this, you can awaken from the many illusions that arise and cease through conditions. When a person awakens from the endless illusion of time and space within samsara and the body and mind are no longer affected by these illusions, that person is called a Buddha—one who has truly reached life's destination and returned to its source. At this point, the life of a sentient being truly comes to rest. In Buddhism, this is called entering the state of nirvana that is neither arising nor ceasing and reaching the other shore, beyond birth and death.

听懂佛法后，我知道了，在人世界我曾无法找到生命的意义，是因为我把刹那不停、生灭变异，而且有局限性的眼、耳、鼻、舌、身、意当成了自我，又把依止这六根建立起来的世界万法（即佛法中说的色、声、香、味、触、法，六尘）当成了真实来执着，这样根尘相对，形成了自我的世界。而这个世界本质上就建立在虚妄之上，是个幻境，我却一直活在这个幻境中，希望在不断生灭、变异的幻境中找到完美、永恒的生命可依止的终极意义，这是永远不可能的。

After understanding the Buddhadharma, I realized why I had been unable to find life's meaning in the human world. I had taken the limited faculties of eye, ear, nose, tongue, body, and mind—which change, arise, and cease from moment to moment—to be the self. I had also taken the myriad phenomena of the world as real and clung to them: the six sense objects that Buddhism calls forms, sounds, smells, tastes, tangible objects, and mental objects. Through the encounter between faculties and objects, I constructed the world of the self. Yet this world is fundamentally built upon illusion and is itself an illusory realm. I had nevertheless lived within it, hoping to find within its continually arising, ceasing, and changing appearances a perfect, eternal, and ultimate meaning upon which life could rely. That is forever impossible.

明白这一点后，虽然习气、欲望未尽，觉受仍在，但这些已像漂浮在虚空的浮云，不能影响虚空的空与宁静，像是小小微尘，无法遮挡太阳的光明普照，而且一切假相和幻境终将随修证的圆满而消失。佛法的智慧使我终于明白，每一位众生生命的终极意义是回归并安住在生命的源头，做众生本来的样子—如来。只有到此，每位众生才为自己不断生灭变异、轮转的生命划上了圆满的句号，才算为自己的生命赋予了最高最终极的意义。

After understanding this, although my habitual tendencies and desires have not been exhausted and perceptions and feelings continue to arise, they are now like clouds floating

through empty space, unable to disturb its openness and tranquility. They are like tiny particles of dust that cannot obstruct the sun's radiant light. Moreover, all false appearances and illusory realms will ultimately disappear as cultivation and realization reach completion. The wisdom of the Buddhadharma has finally enabled me to understand that the ultimate meaning of every sentient being's life is to return to and abide in the source of life—to be what every sentient being originally is: the Tathagata. Only then can each sentient being bring the continual arising, ceasing, changing, and cycling of life to a complete conclusion and give life its highest and ultimate meaning.

最后，感恩释迦牟尼佛，感恩鸠摩罗什法师，感恩我心中的上师与龙天护法，感恩父母与众生。愿把自己修证、讲法的所有功德回向给法界一切有情。愿众生平安、健康、幸福、快乐！愿国泰民安，佛法久住！

Finally, I offer my gratitude to Shakyamuni Buddha, Dharma Master Kumarajiva, the teacher within my heart, the dragons and devas who protect the Dharma, my parents, and all sentient beings. May all the merit of my cultivation, realization, and Dharma teaching be dedicated to every sentient being throughout the Dharma realm. May all beings be safe, healthy, happy, and joyful! May the nation prosper, its people live in peace, and the Buddhadharma long remain in the world!

金刚经讲义 / 杨宁

Commentary on the Diamond Sutra / Yang Ning

ISBN 979-8-9968147-0-1

2026年9月第一版

September 2026, First Edition

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