



大智度論摘譯

卷第六 十喻釋論 (續)

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紹

EXCERPTS FROM THE TREATISE ON THE GREAT PERFECTION OF WISDOM ROLL SIX: THE TEN SIMILES (CONTINUED)

龍樹菩薩 著 Written by Bodhisattva Nāgārjuna
姚秦三藏法師 鳩摩羅什 中譯
Translated into Chinese by Tripiṭaka Master Kumārajīva of the Yaoqin
dynasty

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如虛空者，但有名而無實法；虛空非可見法，遠視故，眼光轉見縹色。諸法亦如是，空無所有，人遠無漏實智慧故，棄實相，見彼我

、男女，屋舍、城郭等種種雜物心著。如小兒仰視青天，謂有實色，有人飛上極遠而無所見

，以遠視故，謂為青色。諸法亦如是，以是故，說如虛空。

復次。如虛空性常清淨，人謂陰暘為不淨

。諸法亦如是，性常清淨，淫欲、瞋恚等暘故，人謂為不淨。如偈說：

如夏月天雷電雨
陰雲覆暘不清淨
凡夫無智亦如是
種種煩惱常覆心

如冬天日時一出
常為昏氣雲陰暘
雖得初果第二道
猶為欲染之所蔽

As for [the simile] “like space,” this refers to merely possessing a name while being devoid of any actual dharma. Space, is not a visible dharma. On account of being observed from a great distance, the visible light alters [its appearance] so that one sees a light blue color. All dharmas are just like this. They are empty and devoid of anything which exists. On account of being distant from the actual wisdom of the non- outflow state, one foresees the actual mark [of dharmas] and perceives the existence of others, a self, men, women, houses, cities, suburbs and all manner of other various phenomena. The mind attaches to them just as a small child in looking up at a clear sky thinks that there is an actual form there. There have been people who have flown to extremely high altitudes and yet have not observed anything whatsoever there. It is on account of observing from a great distance that one is of the opinion that [space] is blue in color. All dharmas are just like this. It is because of this that it is stated that they are like space.

Alternatively, [one might say that] they are like space in the sense of being eternally pure. People are of the opinion that a murky cover of clouds is impure. The situation with regard to dharmas is just like this. Although they are always pure in nature, on account of the dark haze of sensual desire, aversion, and so forth, people come to regard them as impure. This circumstance is described in a verse:

As when the summer skies are thundrous, flashing and torrential,
The dark clouds and engulfing mists are fouled with the impure,
The common man devoid of wisdom is also just like this:
All manner of afflictions always cover up his mind.

As in the days of winter when the sun comes forth at times,
But usually is obscured by the clouds of turbid vapors,
Although one’s gained the first fruition or has reached the second path,



若如春天日欲出
時爲陰雲所覆暘
雖離欲染第三果
餘殘癡慢猶覆心

若如秋日無雲暘
亦如大海水清淨
所作已辦無漏心
羅漢如是得清淨

復次，虛空無初、無中、無後，諸法亦如是。

復次，如摩訶衍中，佛語須菩提：虛空無前世，亦無中世，亦無後世，諸法亦如是。彼經，此中應廣說。是故說諸法如虛空。

問曰：虛空實有法，何以故？若虛空無實法者，若舉若下，若來若往，若屈若申，若出若入等，有所作應無有，以無動處故。

答曰：若虛空法實有，虛空應有住處，何以故？無住處則無法；若虛空在孔中住，是爲虛空在虛空中住，以是故，不應孔中住；若在實中住，是實非空，則不得住，無所受故。

復次，汝言住處是虛空，如石壁實中無有住處，若無住處則無虛空，以虛空無住處，故無虛空。

復次，無相故無虛空；諸法各各有相，相有故知有法。如地堅相，水濕相，火熱相，風動相，識識相，慧解相，世間生死相，涅槃永

He still is covered over by defilement of desires.

As in the springtime when the sun attempts its brilliant shining,
But still it is obscured at times, enveiled by shadowy clouds,
Though at the third fruition one has left desire's defilement,
Still, ignorance and arrogance, mere traces, veil the mind.

As on an autumn day no clouds encroach and hide the sun,
And as the great sea's waters when beheld are seen as clear,
His mind has done the [sages'] work and reached no outflows' realm.
The Arhat has attained a state of purity like this.

Additionally, space has no beginning, nothing in between and no end. Dharmas are the same in this respect. Moreover, this is just as the Buddha declared to Subhūti in The Mahāyāna, "Space has no past time, no intervening time, and no future time. Dharmas are also this way." That scripture will be discussed extensively herein. For these reasons, it is said that dharmas are like space.

Question: Space is an actually existent dharma. How is this so? If it were the case that space is devoid of any actual dharma, then, whether [we speak of] raising or lowering, coming forth or going away, retracting or extending, going out or coming in, or any other circumstance wherein something is done, there ought to be nothing [which could be done at all] as there would be no place in which to move.

Reply: If space were an actually existent dharma, space ought to have a location in which it resides. How so? If there were no place in which it resided, then there would be no dharma. If it were the case that space resided in openings, then this would be a case of space residing in the midst of space. On account of this, it should not be the case that space resides in openings. If one holds that [space] resides in that which is solid, because this solid entity is non-space, [space] cannot reside in it, as [that which is solid] can't take anything in.

Moreover, you say that the place in which [space] resides is just space [itself]. But [space] is analogous to a rock cliff which, within its solidity, has no place for anything to reside. If it has no place in which it resides, then there is no space. Because space has no place in which it resides, there is no space.

Then again, because there is no characteristic, there is no space. Each and every dharma has characteristics. It is on account of the existence of characteristics that we know there exists a given dharma. For example, earth is characterized by solidity, water is characterized by moisture, fire is characterized by heat, wind is characterized by movement, consciousness is characterized by awareness, wisdom is characterized by understanding, the world is characterized by production and extinction [i.e. birth and death], and Nirvana is characterized



滅相；是虛空無相故無

問曰：虛空有相，汝不知故言無，無色處是虛空相。

答曰：不爾！無色是名破色，更無異法，如燈滅。以是故，無有虛空相。

復次，是虛空法無，何以故？汝因色故，以無色處是虛空相。若爾者，色未生時，則無虛空相。

復次，汝謂色是無常法，虛空是有常法；色未有時，應先有虛空法，以有常故。若色未有，則無無色處；若無無色處，則無虛空相；若無相則無法，以是故虛空但有名而無實。諸法亦如是，但有假名而無實，以是故，諸菩薩知諸法如虛空。

待續

by eternal extinction. Because this space is devoid of characteristics, it is nonexistent.

Question: Space does possess characteristics. Because you are unaware of this you claim that it is nonexistent. Absence of form is the characteristic of space.

Reply: This is not so. Absence of form indicates only separateness among forms and there is no other [additional] dharma indicated thereby. This is analogous to [the situation which obtains] when a lamp goes out. There is no additional dharma [in that case either]. Because of this, there is no characteristic [indicative] of space.

Moreover, [there is another reason that one can say that] this dharma of space is nonexistent. How so? It is because of form that you hold that the absence of form is the characteristic of space. If that were the case, then prior to the production of form, there is no characteristic of space.

Additionally, you maintain that form is an impermanent dharma whereas space is a permanent dharma. [If this were the case], then it ought to be that prior to the existence of form there was a previously-existent dharma of space since it is [supposedly] a permanent dharma. But if form was not yet existent, then there would not have been [at that time] any such [contrasting and defining] "absence of form." If there were no "absence of form," then there would have been no characteristic [indicating the supposed existence] of space. If there is no characteristic, then there is no dharma. Because of this, [one should know that] space only possesses a name and is devoid of any reality. As it is with space, so too it is with dharmas. They only possess a false name but are devoid of reality. It is on account of this that the Bodhisattvas are aware of all dharmas as being like space.

To be continued

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我覺得這一次所學到的，正是小時老師們教我的--學習上人，以他當好榜樣。最近我才發現上人是很好的榜樣。什麼樣呢？他一生所做都為實現他的願望。這一次我學到最重要的，正是這一點：「我自己該怎麼樣做好榜樣？」就是要學習上人的精神。

我不知道自己為什麼對宗教聯合會那麼有興趣，但是我知道宗教聯合對上人是重要的，所以我就跟隨上人的好榜樣來學習。阿彌陀佛！

待續

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I realized recently how I have always been brought up with the phrase "to be a model," to live my life so that other people may see from my life and learn from it. One of the things I'm learning from that phrase is how Shrfu lived his life. But what really drew me as an adult to Shrfu so much was that he lived his life just the way he would like the world to be. Because interfaith meant so much to Shrfu, he did everything in his power to make that come true. And now I feel I have an instinct to follow Shrfu's wish of interfaith. It doesn't answer my question to myself or to anyone else why I am drawn personally to Shrfu's dream. But, I think my background has given me the reasons to follow Shrfu's dream of ending wars in the world and bringing world peace by interfaith gatherings.

To be continued