

大智度論摘譯

卷第六 十喻釋論 (續)

EXCERPTS FROM THE TREATISE ON THE GREAT PERFECTION OF WISDOM

ROLL SIX: THE TEN SIMILES (CONTINUED)

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SPECIAL FEATURE

如響者，若深山狹谷中，若深絕澗中，若空大舍中；若語聲，若打聲，從聲有聲，名為響。無智人謂為有人語聲，智者心念是聲無人作，但以聲觸故名為響；響事空，能誑耳根。如人欲語時，口中風名憂陀那，還入至臍，觸臍響出，響出時觸七處退，是名語言。

如偈說：

風名憂陀那，
觸臍而上去；
是風七處觸，
項及斷齒脣，
舌咽及以胸，
是中語言生。
愚人不解此，
惑著起瞋癡；
中人有智慧，
不瞋亦不著，

As for [the simile] “like an echo,” it is just as when one is in a narrow valley in the deep mountains, or as when one is in a deep and precipitous ravine, or as when one is in a large, empty building. Whether it be one’s voice or the sound of striking something, there is [another] sound which arises from the given sound which we then refer to as an “echo.” A person who is unknowledgeable about this will be of the opinion that [the echo] is [some other] person’s voice. However, one who is wise will think, “This sound was not created by anyone. It was merely on account of the sounds contacting [a barrier] that there then arose another sound which we refer to as an ‘echo.’” The phenomenon of echoes is “empty” but is able to deceive the faculty of hearing. This is analogous to the [process which occurs] when a person is about to speak. The air in the oral cavity which we refer to as “udna” goes back [down the windpipe] and when it reaches the diaphragm, having contacted the diaphragm, an echoing sound then comes forth. When the echoing sound comes forth, it may encounter and return from seven different locations. It is this which is referred to as the voice. This is as stated in a verse:

Udāna is the name of breath.
It strikes the diaphragm, then ascends.
This breath contacts in seven places:
The neck, the gums, the teeth and lips,
The tongue, the throat, the chest as well.
Herein it is that voice is born.
The fool fails to understand this,
Deludedly attached, he’s angry and stupid.
The Middle person, having wisdom,



亦復不愚癡，
但隨諸法相。

Isn't angry or attached,
And doesn't take up stupid actions,
But just accords with dharmas' marks.

曲直及屈伸，
去來現語言，
都無有作者。
是事是幻耶？
為機關木人？
為是夢中事？

In bending, straightening, flexing, extending,
In going, coming, issuing speech.
In all of this, there's no one acting.
Is it magical conjuration?
Or mechanical wooden people?
Or the stuff that's born of dreams?

我為熱氣悶，
有是為無是？
是事誰能知？
是骨人筋纏，
能作言語聲，
如鎔金投水。

Is "self" but warmth of energy pent up?
Does it exist or does it not?
Just who is it that comprehends this?
This bony frame that's bound with tendons
Is able to utter sounds of speech
Like molten iron thrown in water.

以是故，言諸菩
薩知諸法如響。

It is for these reasons [discussed above] that it is said that the Bodhisattvas are aware of all dharmas as being like an echo.



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這對菩薩來說
是很合適的名字，
它代表大象的莊嚴
和其精力，這在過
去的印度直到現在
都被極度尊崇的。

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It is a fitting name for a Bodhisattva in that it denotes strength and energy and the magnificence of the elephant which was and still is very highly esteemed in India.

1. 乾陀訶提菩薩 *qian tuo he ti pu sa*.
2. The Chinese version lacks the third name. Cf. discussion in subsequent lessons.
3. Taisho no. 366; cf. note 1 here.
4. Cf. *The Heart Sutra and Commentary* by Tripitaka Master Hua, BTTS 1980, pages 48-50 and page 58 for a full discussion of the faculties of sense and their spheres or objects.
5. Perhaps with *mṛga* **beast** understood.
6. 香象 *xiang xiang*; Tibetan has *spos-kyi glañ-po che*, *spos* meaning **perfume, incense, fragrance** (*kyi* is the so-called genitive suffix which makes a noun an adjective), and *glañ-po che* meaning **elephant**.
7. Described in *Mātañgalīla* ix.15 (ref. fr. Edgerton Dict.)