



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)

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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如犍闍婆城者，日初出時，見城門樓櫓宮殿，行人出入，日轉高轉滅；此城但可眼見而無有實，是名犍闍婆城。

有人初不見犍闍婆城，晨朝向東見之，意謂實樂；疾行趣之，轉近轉失，日高轉滅；飢渴悶極，見熱氣如野馬，謂之爲水，疾走趣之，轉近轉滅；疲極困厄，至窮山狹谷中，大喚啼哭，聞有響應，謂有居民，求之疲極而無所見；思惟自悟，渴願心息。

無智人亦如是，空眾、界、入中，見吾我及諸法，淫瞋心著，四方狂走，求樂自滿，顛倒欺誑，窮極懊惱；若以智慧知無我無實法者，是時顛倒願息。

As for [the simile] “like the city of the Gandharvas,” when the sun first rises, one sees the city gates, the buildings, the watchtowers, the palaces, and travellers leaving and entering. As the sun rises higher, [the city] gradually disappears. One is only able to perceive this city with the eyes and thus it is devoid of any reality. This is what is meant by the city of the Gandharvas.

There once was a man who was at first unable to see the city of the Gandharvas, but who, at dawn, looked towards the east and saw it. He thought that there would actually be music there and thus set out swiftly in search of it. As he got progressively closer, it gradually faded until, when the sun was high in the sky, it vanished altogether. As he became hungry, thirsty and extremely discouraged, he gazed into the distance and, seeing the heat waves as a mirage, thought that they were a body of water, and then ran quickly to reach it. But as he got closer, it gradually disappeared. Exhausted and distressed, he reached a narrow valley deep in the mountains and, yelling out and wailing, he heard an echo and thought that there were people who lived there, sought to find them and, utterly exhausted, still did not see anyone at all. Then he thought it over and understood, whereupon his thoughts of craving and yearning ceased.

People who are lacking in wisdom are just like this. Amidst the empty aggregates, sense realms, and sense fields, they perceive the existence of a self and the existence of dharmas. Through thoughts of sensual desire and aversion they become attached and crazily run off in the four directions, pursuing pleasure and becoming self-obsessed. Through inverted views, they are deceived and deluded and bring themselves to the most extreme degree of anguish. But if one employs wisdom and thereby becomes aware of the nonexistence of a self and of the nonexistence of actual dharmas, then at this time the yearning arising from cognitive inversion ceases.



復次，犍闍婆城非城，人心想爲城；凡夫亦如是，非身想爲身，非心想爲心。

問曰：一事可知，何以多喻？

答曰：我先已答，是摩訶衍如大海水，一切法盡攝；摩訶衍多因緣故，多譬喻無咎。

復次，是菩薩甚深利智故，種種法門，種種因緣，種種喻，壞諸法；爲人解故，應多引喻。

復次，一切聲聞法中，無犍闍婆城喻，有種種餘無常喻：色如聚沫，受如泡，想如野馬，行如芭蕉，識如幻，及幻網經中空譬。以是犍闍婆城喻異故，此中說。

問曰：聲聞法中以城喻身，此中何以說犍闍婆城喻？

答曰：聲聞法中，城喻眾緣實有，但城是假名；犍闍婆城眾緣亦無，如旋火輪，但惑人目。聲聞法中爲破吾我故，以城爲喻；此中菩薩利根深入諸法空中故，以犍闍婆城爲喻。以是故，說如犍闍婆城。

☞待續

Moreover, the city of the Gandharvas is a non-city, but in their thoughts, people imagine it to be a city. The common person is also just like this. In that which is not a body, he imagines the existence of a body. In that which is not a mind, he imagines the existence of a mind.

Question: A single example would be sufficient for one to understand [the concept]. Why employ more comparisons?

Reply: I have responded to this question earlier [in the text]. This Mahāyana is like the waters of a great ocean. All dharmas are entirely contained within it. Because of the many causes and conditions associated with the Mahāyana, there is no fault in employing many comparisons. Additionally, because the Bodhisattvas are possessed of extremely profound and keen wisdom, all manner of dharmic methods, all manner of causes and conditions, and all manner of comparisons are employed to demolish all dharmas. It is for the sake of facilitating a person's understanding that it is appropriate to draw extensively upon comparisons.

Additionally, nowhere in the Dharma of the Hearers is there found this "city of the Gandharvas" comparison. They do possess all manner of other comparisons illustrative of impermanence: Form is like a mass of foam; feelings are like bubbles; perceptions are like a mirage; karmic formations are like the banana [tree trunk]; consciousness is like a magical conjuration or like a magically-conjured "net." In [this] Sutra, comparisons are employed [to demonstrate] emptiness. This "city of the Gandharvas" comparison is used herein because it is different.

Question: In the Dharma of the Hearers, a city is employed as a simile for the body. Why then is this "city of the Gandharvas" simile used here?

Reply: In the Dharma of the Hearers, that simile of the city [leaves intact] the multitude of conditions as actually existent. [In that simile], only the "city" itself is [intended to be shown as] a false appellation. [However, in this simile here of] the city of the Gandharvas, the multitude of conditions themselves are also [intended to be shown as] nonexistent. They are like a "wheel" created by a whirling firebrand which only [seems to exist by] deceiving a man's eyes. In the Dharma of the Hearers, the city is employed as a simile for the sake of demolishing [the concept of] a "self." Herein, it is because the sharp faculties of the Bodhisattvas have [allowed them] to enter deeply into the emptiness of all dharmas that the city of the Gandharvas is employed as a simile. For these reasons, it states that [all dharmas are] like the city of the Gandharvas.

☞To be continued