



大智度論摘譯

卷第一 緣起論

ROLL ONE: ON ARISING OF CONDITIONS

EXCERPTS FROM THE TREATISE ON THE GREAT PERFECTION OF WISDOM

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長爪自念。昔作僞慢爲姊所勝。今此諸人復見輕辱。爲是二事故。自作誓言我不剪爪。要讀十八種經書盡。人見爪長因號爲長爪梵志。

是人以種種經書智慧力。種種譏刺是法非法是應是不應是實是不實是有是無。破他論議。譬如大力狂象唐突蹴踏無能制者。如是長爪梵志以論議力。摧伏諸論師已。還至摩伽陀國王舍城那羅聚落。至本生處。問人言。我姊生子今在何處。

有人語言。汝姊子者適生八歲。讀一切經書盡。至年十六論議勝一切人。有釋種道人姓瞿曇。與作弟子。長爪聞之即起僞慢。生不信心。而作是言。如我姊子聰明如是。彼以何術誘誑剃頭作弟子。說是語已直向佛所。

爾時舍利弗初受戒半月。佛邊侍立以扇扇佛。長爪梵志見佛問訊訖。

“Long Nails” thought to himself, “Before, my pride was hurt on account of being defeated by my sister. Now, yet again, I undergo humiliation by these people.” On account of these two events, he made a vow to himself, “I will not [even take time to] trim my fingernails. I must exhaustively study all of the Eighteen Classics.” People noticed his fingernails growing long. Because of this they referred to him as the brahmacārin “Long Nails.”

By using the power of wisdom derived from all types of classical texts, by using all manner of satirical barbs, [by maintaining that], “This is Dharma,” or that “This is non-Dharma,” “This is admissible,” or “This is inadmissible,” “This is true,” or “This is not true,” “This is existent,” or “This is nonexistent,” this man was able to refute other dialectical positions. He was like a mighty, crazed elephant which blocks and gores, kicks and tramples and which none can bring under control. After the brahmacārin “Long Nails” had employed his dialectical strength to smash and overcome all of the dialecticians, he returned to the country of Magadha, to the city of Rājagāha, to the community of Nara. He went to the place of his birth and asked the people, “Where is the child which my sister bore?”

Someone told him, “When your sister’s son had reached the age of eight he had completely mastered all of the classical texts. When he reached the age of sixteen, he had overcome everyone in debate. There is a man of the Way from the āśkya clan named Gautama. [Your nephew] became his disciple.” When Long Nails heard this he became arrogant and incredulous and said, “What sort of trick could he have used to deceive and induce one so intelligent as my nephew to shave his head and become a disciple? Having said this, he proceeded directly to the Buddha’s place.

At this time āśriputra (the son of āśri) had newly received the precepts [of ordination] but a half-month before. He stood in service at the Buddha’s side and used a fan to fan the Buddha.

The brahmacārin Long Nails went to see the Buddha and having made salutations sat to one side and thought, “All treatises can be refuted, all discourse can be devastated, all

一面坐作是念。一切論可破一切語可壞。一切執可轉。是中何者是諸法實相。何者是第一義。何者性。何者相。不顛倒。如是思惟。譬如大海水中欲盡其涯底。求之既久不得一法實可以入心者。彼以何論議道。而得我姊子。
 待續

beliefs can be subverted. What is it in all of this that is the reality mark of all dharmas? What is it that is the ultimate meaning? What is it that is the nature? What is it that is the characteristic? And what is it that is not an inverted view?" He was thinking like this. "[Resolving this quandary] is like seeking to completely reach the far shores and plumb the depths of a great ocean. Even though one may search for a long time, one can't find a single dharma actually admissible to the mind. What dialectical path did he use to win over my nephew?"
 To be continued

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「不立文字少語句」，沒有文字可說的，他向德山請益，德山說我這個宗門裡頭，什麼也沒有，連一法也沒有。我有一法，就是騙人，六祖大師也是這麼說的。在禪宗裡頭是不立文字，什麼都沒有。一法不立，萬象皆空。所以說「德山棒底未曾逃，不立文字少語句」。

「何有思量細斟酌」，哪有什麼思量，你想想，計度一下，沒有這個。在禪宗裡，你開口便錯，舉念即乖。你一想那就錯了。你細細的想研究研究，這都是落在第二義上了，都不是第一義諦。那麼第一義是什麼？

「自性流露真實義」，自性流露出來的。「鰲頭獨占仁勇標」，這個鰲山就是他獨占鰲頭，是第一了。他也有大仁，也有大勇，是眾人一個目標，一個標榜，一個好的樣子。

「平地顛倒風波起」，平地也就是平席，顛倒了，什麼事情都好像那麼顛倒似的，所以是非非的風波都起來了。可是他為這個所動，你說對不對，他也不管，所以「天上天下節清操」，在天上天下他這種氣節、節操，可以說是很清高的，是很清淨的。
 (全文完)

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Words were not set up and speech was scarce. Words were not set up. When the Master tried to question Master Deshan, the reply he got was, "There's nothing at all in my school. Not even a single dharma. If I had a single dharma to give people, I'd be cheating them." The Great Master, the Sixth Patriarch, said the same sort of thing, because in the Chan School there is no language. There's nothing to talk about; the myriad things are empty.

How could there be thought or minute deliberations? How much the less is there thinking things over, reflecting, calculating. There's none of that. In the Chan School, if you open your mouth, you're wrong; if you have a thought, you're to blame. Therefore, minute deliberations fall into the secondary meaning. They are not of the primary meaning. What is the primary meaning?

The true meaning flows from the inherent nature. It comes forth from your own nature. **Standing alone on Ao's summit, he was a model of humaneness and courage.** That means he was Number One. He had great humaneness and great courage. He was a model, a good example, for everyone.

The flat ground turned upside down; the wind and waves arouse. The level earth turns upside down, or so it seems. And from there, the wind stirred up waves of "rights and wrongs". But the Master was not moved by such things. Whether you said he was right or wrong, he paid no attention. **In the heavens and below, his integrity was impeccable.** His moral character was pure and noble.

(The End)

