



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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作是思惟已而語佛言。
瞿曇。我一切法不受。

佛問長爪。汝一切法不受。是見受不。佛所質義。汝已飲邪見毒。今出是毒氣。言一切法不受。是見汝受不。

爾時長爪梵志如好馬見鞭影即覺便著正道。長爪梵志亦如是。得佛語鞭影入心。即棄捐貢高慚愧低頭。如是思惟。佛置我著二處負門中。若我說是見我受。是負處門羸。故多人知。云何自言一切法不受。今受是見。此是現前妄語。是羸負處門。多人所知。第二負處門細。我欲受之。以不多人知故。作是念已。答佛言。瞿曇。一切法不受。是見亦不受。

佛語梵志。汝不受一切法。是見亦不受。則無所受。與眾人無異。何用自高而生憍慢如是。

長爪梵志不能得答。自

After he had cogitated like this he said to the Buddha, “Gautama, I do not accept any dharmas.”

The Buddha asked Long Nails, “Your not accepting any dharmas, this view,--do you accept it or not?” The Buddha’s implicit meaning was, “You’ve already swallowed the poison of false views. Now get rid of this toxic influence.” He said, “All dharmas,--you [say you] don’t accept them. [But] this poison of views: Do you accept it or not?”

At this time the brahmacārin, Long Nails, was like a good horse which, on merely seeing the shadow of the whip, immediately remembers to stay on the right track. The brahmacārin, Long Nails, was also like this. The shadow of the whip of the Buddha’s speech entered his mind. He immediately cast off his arrogance, was contrite, and lowered his head. He then thought, “The Buddha has defeated me with a dilemma: If I say, ‘I accept this view,’ then this fallacy is obvious and most everybody will be aware of it. Why did I say, ‘I don’t accept any dharmas?’ If I now say, ‘As for this view,--I accept it’: This is a blatant error in discourse. It would be an obviously fallacious position. Most people would be aware of it. The alternative fallacious position is subtle. I’ll accept it as not that many people will be aware of it.” Having pondered like this, he replied to the Buddha, “Gautama, this view that ‘I don’t accept Buddha, “Gautama, this view that I don’t accept any dharmas,...I don’t accept it either.”

The Buddha said to the brahmacārin, “If you also don’t accept your view that you don’t accept any dharmas, then nothing is accepted. But, in this regard, you are no different from anyone else in the Assembly. What’s the point in being haughty and acting arrogant like this?”

The brahmacārin, Long Nails, was unable to reply. He knew that he had fallen into a fallacious position. Then he became respectful of and developed faith in the Buddha’s omniscience. He thought to himself, “I fell into a fallacious position, but the World Honored One did not reveal the fact of my defeat. He did not speak of right or wrong. He ignored it. The Buddha’s mind is pliant. This is the ultimately pure stance. All



知墮負處。即於佛一切智中起恭敬生信心。自思惟。我墮負處。世尊不彰我負。不言是非。不以爲意。佛心柔濡。第一清淨。一切語論處滅。得大甚深法。是可恭敬處。心淨第一。佛說法斷其邪見故。即於坐處得遠塵離垢。諸法中得法眼淨。

時舍利弗聞是語得阿羅漢。是長爪梵志出家作沙門。得大力阿羅漢。若長爪梵志。不聞般若波羅蜜氣分離四句第一義相應法。小信尙不得。何況得出家道果。佛欲導引如是等大論議師利根人故。說是般若波羅蜜經。

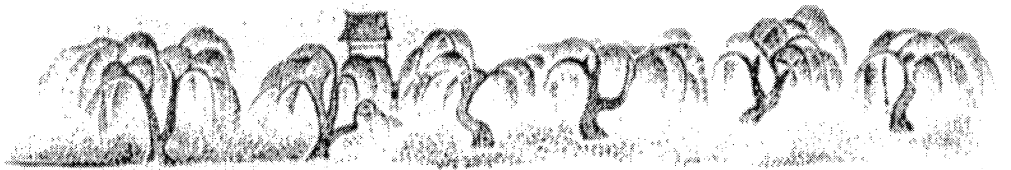
◎ 待續

rhetorical positions are extinguished in it. He has attained the extremely deep Dharma. This is a position which can be revered. The purity of his thought is paramount.”

Because the Buddha's speaking of Dharma cut off his false views, he immediately, in the very place where he sat, succeeded in distancing himself from the dust and leaving behind impurity. He achieved the purity of the Dharma eye with respect to all dharmas.

When Śāriputra heard this dialogue, he attained arhatship. This *brahmacārin*, Long Nails, left the homelife and became a *śramaṇa*. He obtained the realization of the mighty arhat. If the *brahmacārin*, Long Nails, had not heard the spirit of the *Prajñāpāramitā* which transcends the tetralemma and which is the Dharma corresponding to the ultimate meaning, he would not have developed even the scantiest degree of faith, how much the less would he have been able to achieve the fruition of the way of the renunciate? It was also because the Buddha wished to lead forth such great dialectical masters and people of sharp faculties as this that he spoke this *Prajñāpāramitā Sūtra*.

◎ To be continued



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前面曾討論過：字幹的字尾是 -a 時，在一般名詞形容詞助格多數的尾音是 -aiḥ/-aiḥ/-air/-aiś 依其後面的字母而決定其尾音，另一種名詞形容詞的尾音是 -bhiḥ/-bhiḥ/-bhir/-bhiś。Sapta 「七」形容詞，在此是助格多數陰性。Vedikā (陰性) 一種裝飾的格子式的欄杆。Tāla (陽性) 是一種棕樹，而 paṃkti (陰性) 是指「行」。Kiṃkiṇī (陰性) 「小鈴」而 jāla (中性) 「網」所以這兩從屬的複合字 tālapaṃkti 和 kiṃkiṇījāla 是指重行樹和重羅網。



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As discussed in previous lessons, the normal instrumental plural ending for nouns and adjective whose stem ends in short -a is -aiḥ/-aiḥ/-air/-aiś, depending on the sound that follows. The normal ending for nouns and adjectives of other types is -bhiḥ/-bhiḥ/-bhir/-bhiś. *Sapta seven* is an adjective, here in the instrumental plural feminine. A *vedikā*



(feminine) is an ornamental railing of lattice work. *Tāla* (masculine) means the *tāla* tree, a kind of palm, and *paṃkti* (feminine) means a series or row. *Kiṃkiṇī* (feminine) means **small bell**, and *jāla* (neuter) means **net**.

The dependent compounds *tālapaṃkti* and *kiṃkiṇījāla* mean rows of *tāla* trees and nets of bells respectively.