



# 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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復次佛初生時墮地行七步。口自發言。言竟便默。如諸嬰孩不行不語。乳哺三歲。諸母養育漸次長大。

然佛身無數過諸世間。爲眾生故現如凡人。凡人生時身分諸根及其意識未成就故。身四威儀坐臥行住言談語默。種種人法皆悉未了。日月歲過。漸漸習學能具人法。

今佛云何生。便能語能行。後更不能以此致怪。但爲此故。以方便力現行人法如人威儀。令諸眾生信於深法。

若菩薩生時便能行能語。世人當作是念。今見此人世未曾有。必是天龍鬼神。其所學法必非我等所及。何以故。我等生死肉身爲結使業所牽不得自在。如此深法誰能及之。以此自絕不得成賢聖法器

。爲是人故。於嵐毘尼園中生。

Furthermore, when the Buddha was first born, he dropped to the ground, strode seven steps, and spontaneously uttered words. After speaking, he then fell silent and, like other infants, neither walked nor talked. He was nursed to the age of three. His [step]mothers raised him and he gradually grew to maturity.

Now, although the bodies of the Buddha are countless and exceed in number the sum of all the worlds, for the sake of beings, he manifested like an ordinary person. Because the faculties of the body as well as the intellectual consciousness of ordinary people are not yet completely developed when they are born, the four types of deportment: sitting, lying down, walking and standing, as well as speaking, silence, and all manner of other human qualities—all of these are not yet perfected. As the days, months and years pass, one gradually practices, studies and then is able to refine the various aspects of being a person.

Now how was the Buddha, upon birth, immediately able to speak and walk whereas afterwards he was then not able to do so? One finds this astonishing. One should know that it is solely by dint of the power of skillful means that the Buddha manifests involvement in human endeavors, and comports himself as people do, thus influencing beings to believe in the profound Dharma.

If when the Bodhisattva was born, he was then from that point on able to walk and was able to talk, ordinary people of the world would think, "Now we behold this man such as has never existed in the world before. Certainly he is a god, a dragon, a ghost or a spirit. That dharma which he studies is certainly not such that people like us might accomplish it. Why is that? Our fleshly bodies, bound to birth and death, are dragged about by the karma of the fetters. We are unable to gain freedom. Who would be able to approach such a profound dharma as this?" In this manner they would cut themselves off so that they could not become receptacles for the Dharma of the worthies and holy ones. For the sake of these people, he was born in the Lumbini gardens.

雖即能至菩提樹下成佛。以方便力故。而現作孩童幼小年少成人。於諸時中次第而受嬉戲術藝服御五欲。具足人法。後漸見老病死苦生厭患心。於夜中半踰城出家。到鬱特伽阿羅洛仙人所。現作弟子而不行其法。

雖常用神通自念宿命。迦葉佛時持戒行道。而今現修苦行六年求道。

菩薩雖主三千大千世界而現破魔軍成無上道。隨順世法故現是眾變。今於般若波羅蜜中。現大神通智慧力故。諸人當知。佛身無數過諸世間。

☉待續



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*Yathā* 是無語尾變化的，意思是「如」或「如下」。 *Tad* 和 *yathā* 則為「那是（如下）」。

*Suvarṇasya* 是 *suvarṇa* (金的) 屬格單數中性，由字首 *su* 「好/金」和名詞 *varṇa* 「顏色」而成。 *Rūpyasya* 是 *rūpya* 「銀」的屬格單數中性， *rūpya* 直譯是「美麗的」形相 (*rūpa*)， *vaidūryasya* 是 *vaidūrya* 「琉璃」的屬格單數陽性。 *Sphaṭikasya* 是 *sphaṭika* 「玻璃」的屬格單數陽性。四寶中的每一個寶都是屬格單數，配合 *catūrṇām ratnānām* 「四寶」的格位，不是四寶的數目，所以他們是同位格。

Although he was capable of proceeding immediately to the Bodhi tree and achieving Buddhahood, because of the power of skillful means he then manifested as an infant, as a youth, as a young man, and as a grown man, and in each phase sequentially took on [the corresponding activities of] playing, becoming skilled in the arts, utilizing the objects of the five desires, and consummately perfecting human endeavors, afterwards gradually perceiving the suffering of senescence, disease, and death and [finally] generating thoughts of aversion and distress [which led to his] traversing the city wall in the middle of the night, leaving behind the homelife, and going to the location of the hermits Udraka and Ārāḍa. He gave the appearance of becoming a disciple, but did not practice their dharmas.

Although on account of constant use of his superknowledges he recalled his previous lives wherein at the time of Kāśyapa Buddha he upheld the prohibitions and cultivated the way, still, he now manifested [in the role of] cultivating ascetic practices for six years in search of the way.

Although the Bodhisattva was [already] the sovereign of the great trichiliocosm, nonetheless he demonstrated [the capacity of] demolishing the demon armies and realizing the unsurpassed way. In order to go along with the dharmas of the world, he displayed these various transformations. Because in the Prajñāpāramitā he now demonstrates the great power of superknowledges and wisdom, people ought to know that the Buddha's bodies are innumerable and surpass the sum of all the worlds.

☉To be continued

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*Yathā*, an indeclinable, means **as**, or **as follows**. *Tad* with *yathā* amounts to **that is (as follows)**.

*Suvarṇasya* is genitive singular neuter of *suvarṇa* **gold**. It is composed of the prefix *su-* **well/good**, and the noun *varṇa* **color**. *Rūpyasya* is genitive singular neuter of *rūpya* **silver**. *Rūpya* means literally **of beautiful form (rūpa)**. *Vaidūryasya* is genitive singular neuter of *vaidūrya* **lapis lazuli**. *Sphaṭikasya* is genitive singular masculine of *sphaṭika* **crystal**. Each of the four jewels appears in the genitive case in the singular, agreeing in case but not in number with *catūrṇām ratnānām* of the four jewels with which they are in apposition.

