



大智度論摘譯

摩訶般若波羅蜜初品

MAHĀ PRAJÑĀ PARAMITĀ - PART ONE

EXCERPTS FROM THE TREATISE ON THE GREAT PERFECTION OF WISDOM

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法友 英譯 Translated into English by Dharmamitra

如是我聞一時釋論第二

譬如牛皮未柔不可屈折。無信人亦如是。譬如牛皮已柔隨用可作

。有信人亦如是。

復次經中說信如手

。如人有手入寶山中自在取寶。有信亦如是。入佛法無漏根力覺道禪定寶山中。自在所取。無信如無手。無手人入寶山中。則不能有所取

。無信亦如是。入佛法寶山。都無所得。

佛言。若人有信。

是人能入我大法海中。能得沙門果不空。剃頭染袈裟。若無信是人不能入我法海中。如枯樹不生華實。不得沙門果

。雖剃頭染衣讀種種經能難能答。於佛法中空無所得。以是故。如是義在佛法初。善信相故

。復次佛法深遠更有佛乃能知。人有信者雖未作

[Faith-Cowhide Simile]

One who has no faith is just like a cowhide which, prior to being softened [by being tanned] can be neither curled nor folded. A person who has faith is like a cowhide which, having already been softened, may be put to any use.

[Faith-Hands Simile]

Then again, in the Sutras it says that faith is like one's hands. If a person has hands, upon entering the bejewelled mountain, he is able to freely pick up jewels. The possession of faith is just like this. Upon entering the bejeweled mountain of the Buddha's Dharma which contains the no-outflow faculties, the powers, the branches of bodhi, the [eightfold] path, and the dhyāna (meditative) absorptions, one is freely able to take whatever one desires.

Having no faith is like having no hands. When a person who has no hands enters the bejewelled mountain, he is unable to take anything at all. Having no faith is also like this. When one enters the bejewelled mountain of the Buddha's Dharma, nothing whatsoever is gained.

[Lack of Faith-Withered Tree Simile]

The Buddha said, "If a person has faith, this person is able to enter the sea of my great Dharma, is able to obtain the fruit of the āramaūa, and has not in vain shaven his head and [donned] the dyed kaçāya [robe]. If one has no faith, this person is unable to enter the sea of my Dharma and is like a withered tree which produces neither flowers nor fruit. He will not obtain the fruit of the āramaūa. Although he [may have] shaved his head, donned the dyed robe, studied all manner of scriptures, and be able to pose and respond to difficult questions [on Dharma], [still], with respect to the Buddha's Dharma, [his efforts are] in vain, and he gains nothing whatsoever.

It is on account of this that the purport of "It is thus..." is situated at the beginning of the dharmas set forth by the Buddha. It signifies [that this teaching is worthy of] wholesome faith.

Moreover, the Dharma of the Buddha is profound and far-reaching. Only another Buddha would be able to fathom it. If a person has faith, even though he has not yet realized Buddhahood, he is nonetheless still able, by virtue of the power of faith, to gain entry into



佛。以信力故能入佛法。
如梵天王請佛初轉法輪以
偈請佛

閻浮提先出
多諸不淨法
願開甘露門
當說清淨道

佛以偈答

我法甚難得
能斷諸結使
三有愛著心
是人不能解

梵天王白佛。大德
。世界中智有上中下。善
濡直心者。易可得度
。是人若不聞法者。退墮
諸惡難中。

譬如水中蓮華。有
生有熟。有水中未出者若
不得日光則不能開。佛亦
如是。

佛以大慈悲憐愍眾
生故為說法。佛念過去未
來現在三世諸佛法。皆度
眾生為說法。我亦應爾。
如是思惟竟。受梵天王等
諸天請說法。爾時世尊以
偈答曰

我今開甘露味門
若有信者得歡喜
於諸人中說妙法
非惱他故而為說

佛此偈中不說布施人
得歡喜。亦不說多聞持戒
忍辱精進禪定智慧人得歡
喜。獨說信人。

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the Dharma of the Buddha.

[The Gods Request Dharma]

[This point was alluded to] when the King of the Brahma Gods requested the Buddha to begin the turning of the wheel of Dharma. He used a verse to entreat the Buddha:

There first have appeared in Jambudvīpa
The many and varied impure dharmas.
I pray you will open the sweet dew gateway
Proclaiming [for beings] the Way that is pure.

The Buddha replied with a verse:

My Dharma's profoundly difficult to master.
[But] able to sunder the bonds of the fetters.
In three realms of being, their minds are all love-bound.
Such people [I venture] cannot fathom [the Way].

[Lotuses & Sunlight Simile]

The King of the Brahma heaven gods addressed the Buddha, "Venerable One, the wisdom encountered in the world may be superior, middling or inferior. Those good people possessed of pliant and straightforward minds may easily obtain deliverance. If these people do not hear the Dharma, they shall retreat and fall away into dreadful adversity.

They are like lotuses in the water of which some are undeveloped and others more mature. If those in the water which have not yet come forth do not encounter the radiance of the sun, then they shall be unable to blossom. The Buddha is just like this [sunlight]. [Pray, may] the Buddha, out of great loving-kindness and compassion have pity for beings and proclaim the Dharma for their sakes."

The Buddha brought to mind the Dharma of all the Buddhas of the three ages, past, future and present: "They all delivered beings and proclaimed the Dharma for their sakes. I ought to do so as well." After reflecting thus, he accepted the entreaties of the King of the Brahma heaven gods and of the other gods that he speak forth the Dharma.

At that time, the World Honored One responded in verse:

I'll open now the gates to the flavor of sweet dew.
If there be believers, then delight shall be theirs.
Among all the people I'll speak wondrous Dharma.
To stay thus their torment, I speak for their sakes.

The Buddha did not speak in this verse of those who practice giving as being those who would gain delight, nor did he refer to those who are learned, who uphold the moral precepts, who practice patience, who are vigorous, who cultivate dhyāna absorption, or who are wise as being those who would gain delight. He spoke only of those people who have faith.

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