



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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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

法友 英譯 Translated into English by Dharmamitra

問曰。若佛法中言一切法空一切無有吾我。云何佛經初頭言如是我聞。

答曰。佛弟子輩雖知無我。隨俗法說。我非實我也。譬如以金錢買銅錢人無笑者。何以故。賣買法應爾。言我者亦如是。於無我法中而說我。隨世俗故不應難。如天問經中偈說

有羅漢比丘
諸漏已永盡
於最後邊身
能言吾我不

佛答言

有羅漢比丘
諸漏已永盡
於最後邊身
能言有吾我

世界法中說我非第一實義中說。以是故諸法空無我。世界法故雖說我無咎。

復次世界語言有三根本一者邪見。二者慢。三者名字。是中二種不淨一種淨。一切凡人三種語邪慢名字。見道學人二種語

Question: If within the Buddha's Dharma it is said that all dharmas are empty and nowhere is there a "self", why then is it declared at the very beginning of the Buddha's scriptures, "Thus 'I' have heard ...?"

Reply: Although the Buddha's disciples are aware that there is no self, they accord with common practice in speaking. The "I" thus used is not an actually-existent "I". This is just as when one uses gold coins to purchase copper coins. Nobody laughs at this. Why not? Because the protocols of commerce dictate this way of doing things. Saying "I" is just the same as this. Within the Dharma of no-self, one nonetheless says "I" in conformance with worldly convention. Therefore one need not call this practice into question. This is as referred to in a verse from The Questions of the Gods Sutra:

If there be an arhat bhikshu
Who has forever ended outflows
And who dwells in his very last body,
May he speak of an "I" or not?

The Buddha replied:

If there be an arhat bhikshu
Who has forever ended outflows
And who dwells in his very last body,
He may speak as if there were an "I".

When in accordance with worldly convention one speaks of a self, it is not spoken from the standpoint of the supreme and actual meaning. For this reason, although dharmas are empty and devoid of a self, there is no fault in speaking of an "I" [simply] to take into account [the dictates of] worldly convention.

Moreover, worldly discourse has three bases: first, false views; second, conceit; and third, names. Of these, two are impure and one is pure. The discourse of all common people is characterized by three types: false views, conceit and names. The discourse of those learners who have seen the Way is characterized by two types: conceit and names.



。慢名字。

諸聖人一種語名字。內心雖不違實法。而隨世界人故共傳是語。除世界邪見。故隨俗無諍。以是故除二種不淨語本。隨世故用一種語。佛弟子隨俗故說我無有咎。

復次若人著無吾我相。言是實餘妄語。是人應難。汝一切法實相無我。云何言如是我聞。

今諸佛弟子一切法空無所有。是中心不著。亦不言著諸法實相。何況無我法中心著。以是故不應難言何以說我。如中論中偈說

若有所不空 應當有所空
不空尚不得 何況得於空
凡人見不空 亦復見於空
不見見無見 是實名涅槃
非二安隱門 能破諸邪見
諸佛所行處 是名無我法

問曰。佛法中數時等法實無。陰入持所不攝故。何以言一時。

答曰。隨世俗故有一時無有咎。若畫泥木等作天像。念天故禮拜無咎。說一時亦如是。雖實無一時隨俗說一時無咎。

復次如是我聞。是阿難等佛大弟子輩說。入佛法相故名爲佛法。如佛般涅槃時。於俱夷那竭國薩

The discourse of the sages is characterized by one type: names. Although in their minds they do not contradict the actual Dharma, because they go along with the practice of worldly people, they participate in the perpetuation of this type of discourse. Because they have gotten rid of the worldly man's false views, in their going along with common practice, there is no disputation. On account of this they have gotten rid of both kinds of impure bases of discourse. Because they go along with the worldly convention, they employ one of the types of speech. Because the disciples of the Buddha go along with common practice, their speaking of an "I" is without fault.

Moreover, if a person becomes attached to the characteristic of no self, saying, "This is actual; everything else is false discourse," he should be challenged with a difficulty: "If for you the actual characteristic of all dharmas is devoid of a self, why do you say, 'Thus "I" have heard...'"

Now, for all of the Buddhas disciples, all dharmas are empty and devoid of anything which exists. Their minds are not attached herein. Nor are they attached in their speech to the actual characteristic of all dharmas. How much the less are they attached in their thoughts to the dharma of no self. On this account one need not challenge with the difficulty, "Why do you say 'I'?" This is as referred to in a verse from The Treatise on the Middle:

If the absence of emptiness exists,
Then emptiness also exists.
If nonemptiness cannot be attained,
How much the less can emptiness be realized?
The common person perceives what is not empty.
And also has a perception of emptiness.
To perceive neither perception or nonperception:
This is truly what is known as nirvana.
The gate to the security of nonduality
Is able to shatter all wrong views.
This is where all the Buddhas course;
This is known as the dharma of no self.

Question: Within the Buddha's Dharma, "numbers", "time", and other such dharmas are held to be not actually existent as they are not subsumed under the [five] aggregates, the [twelve sense] bases, or the [eighteen sense] realms. Why do you say, "at one time"?

Reply: It is on account of according with common worldly convention that we say "at one time." There is no fault in this. This is just as when one resorts to painting, clay, or wood to create an image of a deity. Because one bears in mind the deity, there is no fault in offering ritual obeisance [before it]. To say, "at one time..." is just like this. Even though there is actually not any [inherently existent] time, because one is merely acquiescing in common convention there is no fault in saying, "at one time..."

Moreover, "Thus I have heard" is a phrase spoken by Ananda and other of the



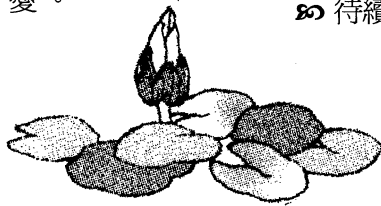
羅雙樹間。北首臥將入涅槃。

爾時阿難親屬愛未除未離欲故。心沒憂海不能自出。爾時長老阿泥盧豆語阿難。汝守佛法藏人。不應如凡人自沒憂海。一切有為法是無常相。汝莫愁憂。

又佛手付汝法。汝今愁悶失所受事。汝當問佛。佛般涅槃後我曹云何行道。誰當作師。惡口車匿云何共住。佛經初作何等語。如是種種未來事應問佛。

阿難聞是事。悶心小醒得念道力。助於佛未後臥床邊。以此事問佛。佛告阿難。若今現前。若我過去後自依止法依止不餘依止。云何比丘自依止法依止不餘依止。於是比丘內觀身。常當一心智慧勤修精進。除世間貪憂。

待續



Buddha's great disciples. Because it is a mark of entry into the Buddha's Dharma [a sutra] is known thereby as Buddhadharma. This is as [ordained] at the time of the Buddha's *parinirvana*. He was in the state of Kuśinagara, lying down between a pair of *sāla* trees with his head to the North and was about to enter *nirvana*.

At that time because Ananda had not yet transcended [the realm of] desire, he had not yet gotten rid of the affection felt for one's relatives. His mind was immersed in a sea of grief and he was powerless to pull himself out. Then the "senior and elder" Aniruddha said to Ananda, "You are the one responsible for guarding the treasury of the Buddha's Dharma. You should not be immersed in a sea of grief like an ordinary person. All composite dharmas are characterized by impermanence. Don't be sorrowful.

"Furthermore, the Buddha, with his own hand, has entrusted the Dharma to you. By now being so overcome with grief you are neglecting the responsibility you have undertaken. You should ask the Buddha, "After the Buddha's *parinirvana*, how shall we cultivate the Way? Who shall serve as our teacher? How shall we dwell together with the foul-mouthed Chandaka? What phrases shall be placed at the beginning of the Buddha's scriptures? You should inquire of the Buddha on all manner of topics such as these which deal with the future."

When Ananda heard about these matters, his troubled mind revived somewhat, he regained the power of being mindful of the Way, and assisted alongside the Buddha's final resting place. He asked the Buddha about these matters and the Buddha told Ananda, "Whether right here and now or whether after I am gone, one should take refuge in oneself and take refuge in the Dharma and should not take refuge in anything else. How should a *bhikṣhu* take refuge in himself, take refuge in the Dharma and not take refuge in anything else? In this regard, a *bhikṣhu* should undertake the contemplation of his own body. He should constantly employ singlemindedness, wisdom, diligent cultivation and vigor in getting rid of the woe of worldly desire.

To be continued

(上接第 16 頁)

(Continued from page 16)

	單數	雙數	多數		Singular	Dual	Plural
主格	-mayī	-mayyau	-mayyas	Nominative	-mayī	-mayyau	-mayyas
對格	-mayīm	-mayyau	-mayīs	Accusative	-mayīm	-mayyau	-mayīs
具格	-mayyā	-mayibhyām	-mayibhis	Instrumental	-mayyā	-mayibhyām	-mayibhis
與格	-mayyai	-mayibhyām	-mayibhyas	Dative	-mayyai	-mayibhyām	-mayibhyas
奪格	-mayyās	-mayibhyām	-mayibhyas	Ablative	-mayyās	-mayibhyām	-mayibhyas
屬格	-mayyās	-mayyos	-mayīṅām	Genitive	-mayyās	-mayyos	-mayīṅām
處格	-mayyām	-mayyos	-mayīṣu	Locative	-mayyām	-mayyos	-mayīṣu
呼格	-mayi	-mayyau	-mayyas	Vocative	-mayi	-mayyau	-mayyas

在後面幾課裏會詳細描述蓮花池。

The lotus-pools will be described in detail in the next lessons.