



# 大智度論摘譯 (續)

摩訶般若波羅蜜初品

MAHĀ PRAJÑĀ PARAMITĀ - PART ONE

EXCERPTS FROM THE TREATISE ON THE GREAT  
PERFECTION OF WISDOM (CONTINUED)

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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。

待續

**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..."

To be continued

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在極樂世界蓮花池裡的水，具有 *aṣṭāṅga*\* 「八功德」基本上中性名詞，*aṅga* 「功德」是指身體的一部份或一肢體，然而這裡是指水具有的八種特性：

- 一、澄淨，二、清冷，
- 三、甘美，四、輕軟，
- 五、潤澤，六、安和，
- 七、除患，八、增益。

\* *aṣṭa* 的尾音 *-a* 和 *aṅga* 的首音 *a-* 合併成一個長音 *-ā-*。

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The water in the lotus pools in the World of Happiness is endowed with *aṣṭāṅga*\* **eight qualities**. Basically the neuter noun *aṅga* **quality** means a limb or member of the body, and by extension a subdivision or part. Here, however, it refers to the eight qualities or characteristics which the water possesses, which are preserved in the Chinese tradition as:

- 1. purity    2. coolness    3. sweetness
- 4. softness    5. moistness    6. harmoniousness
- 7. ability to dispel limitless calamities such as hunger and thirst
- 8. the certain ability, once drunk, to nourish all good roots and make them grow.

\*Note how the final *-a* of *aṣṭa* **eight** combines with the initial *a-* of *aṅga* to form one long sound *-ā-*.