



# 大智度論摘譯 (續)

摩訶般若波羅蜜初品

MAHÀ PRAJÑÀ PARAMITÀ - PART ONE

FROM NAGARJUNA'S TREATISE ON THE GREAT  
PERFECTION OF WISDOM (CONTINUED)

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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。一切有爲法是無常相。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。助於佛末後臥床邊。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

Moreover, "Thus I have heard" is a phrase spoken by Ananda and others of the 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 Kuāinagara, 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 bhikshu take refuge in himself, take refuge in the Dharma and not take refuge in anything else? In this regard, a bhikshu should undertake the contemplation of his own body. He should constantly employ single-mindedness, wisdom, diligent cultivation and vigor in getting rid of the woe



。常當一心智慧勤修精進。除世間貪憂。外身內外身觀亦如是。受心法念處亦復如是。是名比丘自依止法依止不餘依止。從今日解脫戒經即是大師。如解脫戒經說。身業口業應如是行

。車匿比丘我涅槃後。如梵法治。若心濡伏者應教刪陀迦旃延經。即可得道。

復次我三阿僧祇劫所集法寶藏。是藏初應作是說。如是我聞一時佛在某方某國土某處樹林中。何以故。過去諸佛經初。皆稱是語。未來諸佛經初。亦稱是語

。現在諸佛末後般涅槃時。亦教稱是語。今我般涅槃後。經初亦應稱如是我聞一時。

of worldly desire.

The contemplation of other's bodies and then of both his own and other's bodies should be taken up in like manner. The stations of mindfulness with regard to feelings, with regard to thoughts, and with regard to dharmas should each be taken up in this manner as well. This is what is meant by, 'a bhikshu should take refuge in himself, take refuge in the Dharma, and should not take refuge in anything else.'

"From this very day, The Scripture on the Liberating Precepts is your great Master. In one's physical actions and verbal actions, one should conduct oneself in accord with the declarations of The Scripture on the Liberating Precepts.

"As for the bhikshu Chandaka, after my nirvana, treat him according to the brahman (silent treatment) method. If his mind becomes pliant and submissive, he should be taught the SaŌthakĀtyĀyana Sutra. Then he may be able to attain the Way.

"As for the treasury of Dharma jewels which I have accumulated throughout the course of three asaŌkhyeya kalpas, one should place this phrase at the beginning of [the scriptures in] this treasury: 'Thus I have heard, at one time the Buddha was at such-and-such a country in such-and-such a direction, in the forest at such-and-such a location...' Why? This phrase has been spoken at the beginning of the scriptures of all of the Buddhas of the past. This phrase shall also be spoken at the beginning of the scriptures of all of the Buddhas of the future. All of the Buddhas of the present, at the very end, at the time of their Parinirvana,- they too instruct that this phrase should be spoken. Now, after my Parinirvana, at the beginning of the scriptures, one should also declare, 'Thus I have heard at one time...'"

