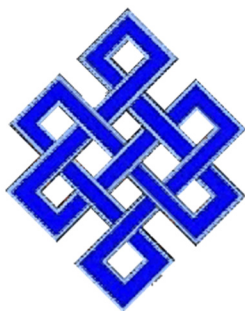


般若波羅蜜多經隱義教授

蔣揚協巴著七十義：

(第六品)

林義淳 (Patrick Lin)



Chinese Translation of
*The Hidden Teaching
of the Perfection of Wisdom Sutras*
Jam-yang-shay-pa's *Seventy Topics*:
Chapter Six, Serial Trainings

Jeffrey Hopkins
Jongbok Yi

UMA INSTITUTE
FOR TIBETAN STUDIES

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Website for UMA Institute for Tibetan Studies (Union of the Modern and the Ancient: *gsar rnying zung `jug khang*): uma-tibet.org. UMA stands for "Union of the Modern and the Ancient" and means "Middle Way" in Tibetan. UMA is a non-profit 501(c)3 organization.

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Education in Compassion and Wisdom

UMA Great Books Translation Project

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Translating texts from the heritage of Tibetan and Inner Asian Buddhist systems, the project focuses on Great Indian Books and Tibetan commentaries from the Go-mang College syllabus as well as a related theme on the fundamental innate mind of clear light in Tantric traditions. A feature of the Project is the usage of consistent vocabulary and format throughout the translations.

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1. 'Jam dbyangs bzhad pa ngag dbang brtson grus, 1648-1722. Dngos po brgyad don bdun cu'i rnam bzhag legs par bshad pa mi pham bla ma'i zhal lung.
 2. Byams pa (Maitreya). Mngon par rtogs pa'i rgyan.
 3. Dge-lugs-pa (Sect)--Doctrines.
 4. Don-bdun-bcu.
 5. Wisdom—Religious aspects--Buddhism.
- I. Hopkins, Jeffrey; Yi, Jongbok. II. Title.

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序言

格魯佛學教育制度

格魯派乃於十五世紀初由宗喀巴大師洛桑扎巴^a所開創，一般而言，格魯的佛學教育可以區分為兩大領域，將佛學的根本教法劃分為經教(sūtra)、密續(tantra)〔或顯密二宗〕，固然佛陀涅槃數個世紀之後，二者才形諸文字，卻皆可回溯至釋迦牟尼佛語教。梵文“sūtra”一詞亦可指稱續典，然而在此若將佛陀一切法教區分為互不相屬的經教(sūtra)、密法(tantra)兩大類別，則粗略而言，納入「經教」(sūtra)之典籍，內容無涉本尊瑜伽^b，而「密續」(tantra)則指本尊瑜伽修持者所依循的續典與密法。修持本尊瑜伽的時候，行者會觀想自己具足本尊出脫三界的色身，而非凡夫的形體，乃是悲心與智慧無上崇高的示現。

由顯宗經教為核心所形成的修行體系，若再進一步劃分，則有實修導向與理論導向兩套修學模式。^c兩者都兼容理論與實修，其中實修導向旨在明白開示特定的修行法門、行持，而

^a *tsong kha pa blo bzang grags pa*, 1357-1419.

^b 依據第十四世達賴喇嘛尊者、宗喀巴、傑佛瑞·霍普金斯 (Jeffrey Hopkins) 所著 *Tantra in Tibet* (London: George Allen and Unwin, 1977; reprint, with minor corrections, Ithaca, N.Y.: Snow Lion Publications, 1987)，此處所述顯密二宗差異，依循宗喀巴大師《密宗道次第廣論》(*sngags rim chen mo*) 書中所言。宗大師指出，密續四部（事部、行部、瑜伽部、無上瑜伽部）引導其**主要**所化機所行之道，方可區隔大乘顯宗（又稱波羅蜜多乘）與密宗。由此，宗大師主張本尊瑜伽係為密宗之核心特徵，雖然事部續典多數與本尊瑜伽無涉，然而宗大師表示，未提及本尊的事部續典並非以該部密法的**主要**所化機為度化對象。一般人以為事部續典**多數**理應為度化事部密法**主要**所化機而傳，然而宗大師所著《密宗道次第廣論》並不如此宣說。是故，僅由典籍內容是否涉及本尊瑜伽修行，並不足以判斷其為經典或續典，因為涉及本尊瑜伽修行與否，僅能就其**主要**所化機之修行而言，區別是顯教或密法，是而正文聲稱此一區隔乃「粗略而言」。

^c 此一劃分係由第十四世達賴喇嘛尊者顛津嘉措所提出。

理論導向則注重立論辨析、匡正謬誤，雖然亦可運用於實修，其形式則多為主題疑問與詰難，包括駁斥他宗、成立自宗、斷除諍論等。兩套體系所本皆為印度、西藏的大經大論，其中西藏祖師大德所作的論著有兩類，其一為注疏一明白析釋印度經論；其二為論述一闡釋印度經論核心要義，抑或在經論比對時剖析箇中差別意趣。

印度傳承的修行法門浩瀚廣博，理論導向的論典亦針對修行關要多所著墨，有鑑於此，實修導向的修學模式，旨在貫串其中義理、務求深入淺出，而格魯當中，實修導向的修學特別注重以下論著：

1. 宗喀巴大師所著《菩提道次第廣論》^a—作者自述此論乃是西元十一世紀印度祖師阿底峽尊者《菩提道燈論》^b的論釋，（阿底峽尊者入藏弘化教法，長達二十年直至圓寂）
2. 宗大師兩大上首弟子之一，賈曹傑尊者達瑪仁欽^c所著《入菩薩行論》^d之論釋，而《入行論》一書係為第八世紀印度瑜伽士寂天菩薩所造。

理論導向的修學注重宗義的比較分析，綜覽佛教、外道，抑或印度佛教五部大論，宗義（哲學、心理）比較分析採西藏方式呈現，包含佛教以外的印度宗義，但側重印度佛教四部宗義。

寺院課程

格魯僧院課程架構彼此共通，皆以五部大論^e為根基—學制始於十八歲左右，前後持續大約二十五年，然而，各所學院採用

^a *lam rim chen mo / skyes bu gsum gyi nyams su blang ba'i rim pa thams cad tshang bar ston pa'i byang chub lam gyi rim pa*; Peking 6001, vol. 152.

^b *byang chub lam gyi sgron ma, bodhipathapradīpa*; Peking 5343, vol. 103.

^c *rgyal tshab dar ma rin chen*, 1364-1432.

^d *byang chub sems dpa'i spyod pa la 'jug pa, bodhicāryāvātāra*; Peking 5272, vol. 99. 賈曹傑論釋名為《入菩薩行論釋佛子正道》(*byang chub sems dpa'i spyod pa la 'jug pa'i rnam bshad rgyal sras 'jug ngogs*)。

^e 昂望達傑格西於其所著的宗喀巴大師略傳當中，提及五部大論在宗大師誕生以前即已成為一門學問，又如同此書英文譯者傑佛瑞教授於 *Emptiness in the Mind-Only School* (6) (暫譯《唯識空性》) 中所述「敦珠仁

教科書或有不同，係為五部大論各家注疏^a。為協助學生日後修學五部大論，學制首先安排基礎辯經課程，此後求學過程中，學僧不斷藉由辯經學習，看似激烈論辯，實則深廣辨析。辯經方式兼採對辯與立宗辯，前者旨在一對一求勝，後者乃是一人立宗，眾人提出異議，過程中不斷交流見解。而後，學僧會進一步修學其他基礎學科，包括如同基礎心理學的心類學〔或譯為認知理論〕以及基礎因明邏輯的因類學。此後，便開始研習五部大論的第一部—未來佛彌勒所著《現觀莊嚴論》^b，此乃《般若波羅蜜多經》修道架構隱義的詮釋。在標準的格魯學制中，彌勒《現觀莊嚴論》修學時間長達六年，此論對於道的說明鉅細靡遺，於此修學期間，學僧得以充分了解修道歷程的複雜結構，藉此一論得以綜觀全局、一覽無遺。《現觀莊嚴論》書中所呈現的修道架構，不僅提昇了實修法門，《現觀》殊勝的內涵更融入到「道次第」一系列的論典當中，其中易於日常觀修的精簡論著為數眾多，一一證實其中實修關要。相較繁複的體系其實極度深細，故而楷定了實修導向的教授範疇與界限。

現觀班通常每日跟隨經教師學習兩小時（其他論典班亦然），而後參與兩場辯經，每場兩小時左右。在長達二十五年的學制當中，大多會挪出一段時間修學第二部大論—法稱所著《釋量論》，研習知識論與邏輯學。

彌勒《現觀莊嚴論》研習完成之後，道之架構就此確立，學僧開始學習第三部論典—月稱所著《入中論》^c，在中觀班

欽勸請他〔即宗大師〕修學印度佛法五部大論」。如欲參考宗大師在為期三月講經法會所傳之十七部典籍，請參閱昂達傑格西(Geshe Ngawang Dhargey)所著“A Short Biography,” 13-14。

^a 此乃格魯寺院課程的一般簡介，位於印度 Karnataka 邦 Mundgod 的果芒佛學院課程詳述請參考下列連結：

<http://uma-tibet.org/edu/gomang/gomang.php>

^b *mngon rtogs rgyan, abhisamayālamkāra*。班禪大師的扎什倫布寺佛學院乃一特例，其學制之初，學僧學習的是法稱所著《釋量論》(*tshad ma rnam 'grel, pramānavarttika*)〔此乃陳那《集量論》之注疏〕。

^c *dbu ma la 'jug pa, madhyamakāvātāra*。由於月稱經常用《中》(*madhyamaka*)字一詞簡稱龍樹所著的《中論》(*dbu ma'i bstan bcos, madhyamakaśāstra*)，因此《入中論》(*madhyamakāvātāra*)書名中的「中」(*madhyamaka*)字應該

兩年期間，探討自性空、十地等主題，空性乃是菩薩道智根本定中主要的觀修對境，也是《般若波羅蜜多經》顯義的教授。

就是專指龍樹所著、申論中觀意趣的《中論》(*dbu ma'i bstan bcos, madhyamakāśāstra*)。本書〔《入中論》英文譯名為 *Supplement to (Nāgārjuna's) "Treatise on the Middle"*〕英文譯者將 *avatāra* (*'jug pa*) 一詞譯作“supplement”「補義」，是有些爭議的，其他譯名包括“introduction”「導引」或“entrance”「導入」，兩者都是在這樣的語境受人認可的普遍翻譯，而本書英文譯者的譯法有其所本，宗喀巴大師認為月稱補充龍樹《中論》，讀者可再深入參閱 Tsong-kha-pa, Kensur Lekden, and Jeffrey Hopkins, *Compassion in Tibetan Buddhism* (London: Rider, 1980; reprint, Ithaca, N.Y.: Snow Lion, 1980), 96-99。藏文將梵文 *avatāra* 一詞譯作 '*jug pa*，有許多詞意，包括「附加」、「增添」，茲簡述已故下密院卸任住持昂望雷登開示如下：

Avatāra 解作「補充」，年代相隔之故，為使龍樹《中論》論義明晰，補義有其必要。月稱有意表明，《中論》不宜由唯識或清辨所立中觀自續(*dbu ma rang rgyud pa, svatantrikamādhymika*)的觀點加以解釋。龍樹菩薩住世時期，清辨尚未著作《中論》注疏，自續派亦未建立，因此，後世有其必要為龍樹《中論》補義，以顯之前詮釋不當之處。此外，據說月稱有意證明信從龍樹就應該修廣大行以圓滿十地，此乃因為中觀遭人誤解為斷見，中觀主張諸法存在無自性，然而某些人士卻認為中觀否定諸法一般的存在，進而妄下結論，認為中觀主張不需要修大悲心等廣大行。因此，月稱菩薩為了彰顯「大悲心」、「無二智」、「菩提心」等三項修行與菩薩十地圓滿的重要性，依據龍樹所著的《寶鬘論》，著作了補義。

請參閱 Jeffrey Hopkins, *Nāgārjuna's Precious Garland: Buddhist Advice for Living and Liberation* (Ithaca, New York: Snow Lion, 1998)。

藏文「*'jug pa*」一詞解為「補充」(“supplement”) 與藏文「*rtags 'jug*」〔《音勢論》或譯《性入法》〕(*līṅgāvaṃtāra* [Sarat Chandra Das, *A Tibetan-English Dictionary* (Calcutta: 1902; reprint, Delhi: Motilal Banarsidass, 1969, 1970; compact reprint, Kyoto, Japan: Rinsen Book Company, 1981), 535]) 相符，「*rtags 'jug*」字面意思為「性別加字」(“the affixing of gender”)，《音勢論》說明藏文字的拼寫規範，藏文字母在音節中的不同位置各有其字性，不同字母組成一音節時，必須符合字性的組合規則。一個藏文字當中，各個字母文法性別有異，如何組合安放在不同位置。如此解釋或許也符合 Vaman Shivaram Apte, *Sanskrit-English Dictionary* (Poona, India: Prasad Prakashan, 1957), 163, 所列的第五項詞意「新面貌、增長、增加」，雖然梵文中並不常見。當然，這類補義也可作為龍樹《中論》的導引或入門。

下一部大論典是世親所著《俱舍論》^a，說明有漏法的種類、體性及其成因，亦說明能為對治的無漏淨法，以及對治所成還滅狀態，課程長達兩年。最後一部大論典是功德光的《律經》^b，而後學僧開始複習歷年所學，也為年度辯經大賽進行預賽。

宗喀巴大師曾為彌勒《現觀莊嚴論》以及月稱《入中論》作注，其兩位弟子賈曹傑與克主傑也為法稱《釋量論》作注。賈曹傑另作《現觀》的注疏，據說反映出宗大師晚年更為成熟的論點。

宗大師與兩位上首弟子的注疏是佛學院的教材，另含其他西藏祖師著作，如：欽蔣悲揚^c、第一世達賴喇嘛根敦珠巴^d二者對世親《俱舍論》的注疏，措那瓦^e、第一世達賴喇嘛對功德光《律經》的注疏。然而，宗大師的著作並非各大僧院主要的教科書，僧伽大學的基本架構劃分了不同的陣營，藉以促進學識交流，主要教科書實乃僧院著名學者為注疏所作的注疏，透由淺顯的格式呈現上述的大論大疏，針對其中難處予以剖析，這些注疏稱之為「扎倉教科書」^f，是各大僧院學習重點，在修學過程中地位舉足輕重。

彌勒菩薩《現觀莊嚴論》注疏

蔣揚協巴昂望尊居^g乃哲蚌寺果芒佛學院最後一位教科書作者，他以辨析^h的方式著作了五部大論的注疏，又另為其中的《現觀莊嚴論辨析：般若波羅蜜多全意顯明寶燈》ⁱ撰寫了先修教

^a *chos mngon pa'i mdzod, abhidharmakośa.*

^b *'dul ba'i mdo, vinayasūtra; Peking 5619, vol. 123.*

^c *mchims 'jam pa'i dbyangs.*

^d *dge 'dun grub; 1391-1475, 索南嘉措受人尊稱「達賴喇嘛」後，開始回溯其前世、再前世的根敦珠巴為第一世達賴喇嘛，〔中文譯註：又稱僧成大師。〕*

^e *mtsho sna ba shes rab bzang po, 生於十三世紀。*

^f *yig cha.*

^g *'jam dbyangs bzhad pa ngag dbang brtson grus, 1648-1722.*

^h *mtha' dpyod.*

ⁱ *bstan gcos mngon par rtogs pa'i rgyan gyi mtha' dpyod shes rab kyi pha rol tu*

材作為入門引導，亦即本書原文，名為《善說八事七十義：阿逸多上師口訣》，利於學生學習、分析彌勒菩薩所著《現觀莊嚴論》，此大論典重心乃是八事、七十義，而本書一一說明其定義、分類與界限。

《現觀莊嚴論》的偈頌通常文字隱晦，而蔣揚協巴所作之教科書，以本書為例，則有助於讀者先掌握梗概，進而可以比較輕易地探索《現觀》盤根錯節的結構。釋迦牟尼佛住世八十一年，轉法輪四十五年，《般若波羅蜜多經》乃是大乘所有宗派公認經中最勝^a，《般若波羅蜜多經》在顯義方面，教授諸法無自性、空性之理，此外，隱義方面則教授無上菩提「一切相智」^b修證的道路。據說《般若波羅蜜多經》並非顯明或暗示道的結構，而以隱晦方式開示，因為證成空性的理路只成立「無」、「無遮」一並非成立法，甚至也不是「非遮」，因此通達空性的覺知僅僅遮遣所破，因此，《般若波羅蜜多經》並非顯明地開示道之架構，亦非暗示，而是隱晦教授。

在許多方面，彌勒所著《現觀莊嚴論》的偈頌描述著修道架構，如同索引的縮語、甚至是密語，無怪乎會衍生出著名的二十一本梵文注疏：^c

表 1：彌勒《現觀莊嚴論》二十一本注疏

- I. 結合《現觀莊嚴論》與某部《般若波羅蜜多經》
 - A. 《二萬〔五千〕頌般若波羅蜜多經》

phyin pa'i don kun gsal ba'i rin chen sgron me.

^a *mdo sde kun kyi mchog.*

^b *rnam mkhyen, sarvākārajñatā.*

^c 注疏書名等資訊請參閱參考書目，正文中的列表根據宗大師《金鬘疏》的闡釋；請參閱 Tsong kha pa, *Detailed Explanation of the Ornament and Brief Called Golden Garland of Eloquence*, trans. Gareth Sparham (Fremont, CA: Jain Publishing Company, 2008), vol. 1, 11-13. 之後的附註當中會提到宗大師對其中三本作者身分的質疑。另有內容相同但編排不同的列表，請參閱 Karl Brunnhölzl, *Gone Beyond: The Prajñāpāramitā Sūtras, The Ornament of Clear Realization, and its Commentaries in the Tibetan Kagyü tradition*, The Tsadra Foundation series, vol. 1 (Ithaca, NY: Snow Lion Publications, 2011), 65-66.

1. 聖解脫軍 Āryavimuktisena (*'phags pa grol sde*, ca. 6th century C.E.). 《二萬頌光明釋》將《二萬頌》分為八品，使其與《現觀莊嚴論》的八品相互對應
 2. 尊者解脫軍 Bhadanta Vimuktasena (*btsun pa grol sde*). 《二萬頌釋》
 3. 獅子賢 Haribhadra (*seng ge bzang po*, ca. 8th century C.E.). 《二萬頌八品釋》
 4. 寶作寂 Ratnākarashānti (*rin chen 'byung gnas zhi ba*). 《二萬頌具足清淨釋》
- B. 《十萬頌般若波羅蜜多經》
5. 法吉祥 Dharmashrī.^a 《十萬頌般若波羅蜜多經釋》
- C. 《八千頌般若波羅蜜多經》
6. 獅子賢 Haribhadra. 《八千頌般若波羅蜜多經釋：〈現觀莊嚴論〉之光明》
 7. 寶作寂 Ratnākarashānti. 《八千般若廣釋最勝心要》
 8. 無畏作護 Abhayākara Gupta (*jigs med 'byung gnas sbas pa*). 《八千般若要鍵月光釋》
- D. 《般若波羅蜜多攝頌》
9. 獅子賢 Haribhadra. 《難處釋易解》
 10. 覺吉祥智 Buddhashrījñāna. 《攝頌難處釋》
 11. 法吉祥 Dharmashrī. 《般若藏鑰》
- E. 《十萬頌、二萬五千頌、八千頌般若波羅蜜多經》
12. 念智稱^b 《十萬、二萬、八千般若三本八事^c同顯論》
- II. 未結合《現觀莊嚴論》與《般若波羅蜜多經》
13. 獅子賢 Haribhadra. 《現觀莊嚴論明義釋》
- A. 獅子賢所著《明義釋》另有兩部注疏
14. 法友 (*chos kyi bshes gnyen*). 《善明詞義疏》

^a 宗喀巴提出證據證明，此論實際上並非喀什米爾的法吉祥之作，亦非源自印度，因為其中內容取材西藏，他因此認定 (Sparham, *op. cit.*, 13) 「此論與《般若藏鑰》〔第十一項書目〕雖多指為法吉祥所著，余私以為彼等二論應為譯師或其他藏人所作。」

^b 宗喀巴對於念智稱是否實為作者有所存疑，(Sparham, *op. cit.*, 13) 「以八現觀而言三部般若經皆同一此一教授相當薄弱，對應《般若經》有其訛誤，[11]因此，是否為大班智達念智稱所著仍須深究。」

^c 八指八現觀，亦即八事。

15. 金洲法稱 Dharmakīrtishrī (*chos kyi grags pa dpal, or gser gling pa*). 《顯明難解疏》

B. 三部攝義

獅子賢所著《明義釋》之攝義

16. 智作慧 Prajñākaramati (*shes rab 'byung gnas blo gros, 950-1030*). 《現觀論釋攝義》

兩部彌勒《現觀莊嚴論》攝義

17. 阿底峽^a (*dīpaṃkaraśrījñāna, mar me mdzad ye shes, 982-1054*). 《般若波羅蜜多攝義燈》

18. 童吉祥 Kumāraśrībhadrā (*bkra shis rgyal mtshan*). 《攝義》

C. 獅子賢所著《明義釋》其他兩部論釋

19. 寶稱 Ratnakīrti. 《名稱分釋》

20. 覺吉祥智 Buddhashrījñāna. 《現觀莊嚴論般若燈鬘釋》

D. 論作

21. 無畏作護 Abhayākara Gupta. 《牟尼密意莊嚴》，佛語略釋，其後三章主要講授彌勒《現觀論》當中的主題。

在以上二十一部注疏當中，蔣揚協巴主要參考聖解脫軍與獅子賢兩位的著作，而在西藏祖師的著作當中，其主要依歸則為宗喀巴大師洛桑扎巴所著《般若波羅蜜多要訣現觀莊嚴論具釋大疏一妙解金鬘》〔《金鬘疏》〕^b及其弟子賈曹達瑪仁欽^c所著《〈現觀莊嚴論〉疏：心要莊嚴》〔《心要莊嚴疏》〕^d，從而針對八事及其子科七十義敘明簡要的定義，並且更進一步分類，因此，以本書作為教科書，在研習過程中，實能幫助學者在心中建立彌勒《現觀莊嚴論》的架構圖、提供學習指南。

^a 宗喀巴亦懷疑阿底峽是否真為此論作者(Sparham, *op. cit.*, 13)，「〔號稱阿底峽所著〕《般若波羅蜜多攝義燈》亦為薄弱，其中眾多論述源於藏人，是故私以為此乃阿底峽弟子或其他藏人所作。」

^b *legs bshad gser 'phreng / shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan 'grel pa dang bcas pa'i rgya cher bshad pa legs bshad gser gyi phreng ba.*

^c *rgyal tshab dar ma rin chen, 1364-1432.*

^d *rnam bshad snying po rgyan/ shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi 'grel pa don gsal ba'i rnam bshad snying po'i rgyan.*

如同前述，彌勒《現觀莊嚴論》影響了「道次第」系列論著，此外，亦強烈影響了「地道」教科書，包括果芒佛學院作者貢卻亟美汪波^a所著《地道論三乘莊嚴》^b以及蔣揚協巴與貢卻亟美汪波的宗義著作。然而，就入道修行的歷程而言，彌勒所著《現觀莊嚴論》其中的八事七十義與眾多衍義枝葉，描述得極其細緻深入、旁徵博引，「道次第」、「地道」、「宗義」等三者皆無法與之相提並論，是故，此書譯本於焉開展。

八事七十義

蔣揚協巴於八事中前五事，提列七十義中之前四十九義為能表該事之法，後二十一義則於剩餘三事之中羅列分類。

能表一切相智十法：^c

1. 大乘發心 (*theg chen sems bskyed, bodhicittotpādaḥ*)^d
2. 教授 (*gdams ngag, avavādaḥ*)

^a *dkon mchog 'jigs med dbang po, 1728-1791*

^b *sa lam gyi rnam bzhag theg gsum mdzes rgyan, Collected Works of dkon-mchog-'jigs-med-dbañ-po, vol. 7 (New Delhi: Ngawang Gelek Demo, 1972).* 英文譯本可參閱 Elizabeth Napper, *Kön-chog-jig-may-wang-po's Presentation of the Grounds and Paths: Beautiful Ornament of the Three Vehicles, With Commentary by Dan-ma-lo-chö*, UMA Institute for Tibetan Studies, 2013; 可在以下網址免費下載：

http://uma-tibet.org/edu/gomang/phar_phyin/salam.php.

^c 第一事為一切相智；一切相智有十法可做為特徵、定義、識別，一般而言，透過定義即可理解「被定義項」一所定義的對象。定義促成理解，也敘述特徵、解釋說明、引介認識。同理，因能做果的特徵，透露果的線索。此外，意識的對境可以幫助我們理解了知該對境的意識，從而做為該意識的特徵，幫助我們理解該意識。如同昂望班登在《詞意》（中文書名為暫譯，英文譯本 *Meaning of the Words, 4b.7*）中所言，此處的表徵有兩層意涵，其一是由因因果，其二是由境而表徵有境（亦即意識）。由此可知，此處的表徵並非一般定義中的表徵方式，譬如「濕而能潤」（水的定義）能定義水、能代表水。

的確，這十法能幫助我們了解一切相智，因為修習此等十法方能成就一切相智。此外，一切相智乃究竟智慧，能現觀此等十法所含攝的一切大乘因果，而由此十項對境我們得以認識證悟此等十者的主體。由此，一切相智可以視為此等十法的「被定義項」、所表徵者，即使有別於一般「定義」與「被定義項」的關係，所以此等十法可以視為一切相智的定義、能表。

^d 以下引用的藏文與梵文，藏文依據蔣揚協巴著作，梵文則依據 Obermiller, *Analysis of the Abhisamayālamkāra*，是故，詞彙並非完全對應。

3. 抉擇分 (*nges 'byed yan lag, nirvedhāṅgaḥ*)
4. 大乘正行所依—自性住種姓 (*theg chen sgrub pa'i rten rang bzhin gnas rigs, pratipatterādhāraḥ prakṛtisthaṃ gotram*)
5. 大乘正行所緣 (*theg chen sgrub pa'i dmigs pa, pratipatterālam-banam*)
6. 大乘正行所為 (*theg chen sgrub pa'i ched du bya ba, pratipatterūddeśaḥ*)
7. 披甲正行 (*go sgrub, saṃnāhapratipattiḥ*)
8. 趣入正行 (*'jug sgrub, prasthānapratipattiḥ*)
9. 資糧正行 (*tshogs sgrub, saṃbhārapratipattiḥ*)
10. 出生正行 (*nges 'byung sgrub pa, niryānapratipattiḥ*)

能表道智十一法：

11. 道智支分 (*lam shes kyi yan lag, mārgajñātāṅgāni*)
12. 了知弟子聲聞道之道智 (*slob ma nyan thos kyi lam shes pa'i lam shes, śrāvakamārgajñānamayī mārgajñātā*)
13. 了知麟喻獨覺道之道智 (*bse ru rang rgyal gyi lam shes pa'i lam shes, pratyekajinamārgajñānamayī mārgajñātā*)
14. 於今生後世有大勝利之大乘見道 (*'di phyir phan yon che ba'i theg chen mthong lam, mahānuśaṃso mahāyāna-darśanamārgaḥ*)
15. 〔大乘〕修道之作用 (*sgom lam gyi byed pa, bhāvanāmārgasya kāritram*)
16. 〔大乘〕勝解修道 (*mos pa'i sgom lam, adhimuktalakṣaṇo bhāvanāmārgaḥ*)
17. 讚事稱揚〔大乘勝解修道〕勝利 (*de'i phan yon bstod bkur bsngags gsum, stutistomaprasāmsāḥ*)
18. 〔大乘〕向修道 (*bsngo ba sgom lam, pariṇāmanālakṣaṇo bhāvanāmārgaḥ*)
19. 〔大乘〕隨喜修道 (*rjes su yi rang sgom lam, anumodalakṣaṇo bhāvanāmārgaḥ*)
20. 〔大乘〕引發修道 (*sgrub pa sgom lam, abhinirhārasvabhāvo bhāvanāmārgaḥ*)
21. 〔大乘〕清淨修道 (*rnam dag sgom lam, atyantaviśuddhisvabhāvo bhāvanāmārgaḥ*).

能表基智九法：

22. 智不住諸有之基智 (*shes pas srid la mi gnas pa'i gzhi shes, prajñayā bhavāpratiṣṭhitam vastujñānam*)

23. 悲不住寂滅之道智 (*snying rjes zhi la mi gnas pa 'i lam shes, kṛpayā śamāpratiṣṭhā mārgajñatā*)
24. 遠離果佛母之基智 ('*bras yum la ring ba 'i gzhi shes, phalamūtamāturdūrībhūtaṃ vastujñānam*)
25. 接近果佛母之基智 ('*bras yum la nye ba 'i gzhi shes, phalamūtamāturāsannībhūtaṃ vastujñānam*)
26. 相執所縛異品之基智 (*mtshan 'dzin gyis bcings pa 'i mi mthun phyogs kyi gzhi shes, nimittagrahaṇabaddhaṃ vipakṣamūtaṃ vastujñānam*)
27. 相執對治所攝持對治品之基智 (*mtshan 'dzin gyi gnyen pos zin pa 'i gnyen po phyogs kyi gzhi shes, nimittagrahaṇapratipakṣaparigrhītaṃ pratipakṣabhūtaṃ vastujñānam*)
28. 基智加行 (*gzhi shes sbyor ba, vastujñānaprayogaḥ*)
29. 〔基智〕加行所執平等性 (*sbyor ba 'i 'dzin stangs mnyam pa nyid, prayogasya samatā*)
30. 見道 (*mthong lam, darśanamārgaḥ*).

能表圓滿一切相加行十一法：

31. 行相 (*rnam pa, ākārāḥ*)
32. 加行 (*sbyor ba, prayoga*)
33. 〔加行〕功德 (*yon tan, guṇaḥ*)
34. 加行之過失 defects of trainings (*sbyor ba 'i skyon, prayoga-dosaḥ*)
35. 〔加行〕性相 characteristics [of trainings] (*mtshan nyid, lakṣāṇi*)
36. 順解脫分 (*thar pa cha dang mthun pa, mokṣabhāgīyaṃ*)
37. 順抉擇分 (*nges 'byed cha mthun pa, nirvedhabhāgīyaṃ*)
38. 有學不退眾^a (*slob pa phyir mi ldog pa 'i dge 'dun, śaikṣo 'vaivartiko bodhisattvagaṇaḥ*)
39. 有寂平等之加行 (*srid zhi mnyam nyid kyi sbyor ba, bhavaśāntisamatābhāvanāprayogaḥ*)
40. 嚴淨佛土加行 training of a pure land (*zhing dag sbyor ba, bud-dhakṣetrapariśuddhiprayogaḥ*)
41. 方便善巧加行 training in skill in means (*thabs mkhas sbyor ba, upāyakausalaprayogaḥ*)

能表至頂加行八法：

^a 「〔僧〕眾」，藏文 *dge 'dun* 一詞，字面解釋為「求善者」。

42. 煖頂加行 (*drod rtse sbyor, ūṣmamūrdhaprayogaḥ*)
43. 頂頂加行 (*rtse mo 'i rtse sbyor, mūrdhamūrdhaprayogaḥ*)
44. 忍頂加行 (*bzod pa 'i rtse sbyor, kṣāntimūrdhaprayogaḥ*)
45. 世第一法頂加行 (*chos mchog gi rtse sbyor, agradhar-matāmūrdhaprayogaḥ*)
46. 見道頂加行 (*mthong lam rtse sbyor, darśanamārgamūrdhaprayogaḥ*)
47. 修道頂加行 (*sgom lam rtse sbyor, bhāvanāmārgamūrdhaprayogaḥ*)
48. 無間道頂加行 (*bar cad med ba 'i rtse sbyor, anantaramūrdhaprayogaḥ*)
49. 應斷邪行 (*bsal bya log sgrub, apaneyavipratipattiḥ*).

漸次加行若予區分，有十三項：

50. 布施波羅蜜多
51. 持戒波羅蜜多
52. 忍辱波羅蜜多
53. 精進波羅蜜多
54. 靜慮波羅蜜多
55. 般若波羅蜜多
56. 佛隨念
57. 法隨念
58. 僧隨念
59. 戒隨念
60. 施隨念
61. 天隨念
62. 證無體性

剎那加行若予區分，有四項加行體性一、反體異：

63. 非異熟剎那加行
64. 異熟剎那加行
65. 無相剎那加行
66. 無二剎那加行

法身若予區分，有四：

67. 體性身 (*ngo bo nyid sku, svabhāvikakāya*)
68. 聖智法身 (*ye shes chos sku, jñānadharmakāya*)

69. 受用身 (*longs sku, sām̐bhogakāya*)
 70. 化身 (*sprul sku, nirmānakāya*).

以上列表再整理成以下較為正式的科判

八事七十義

能表三智三十法

Chapter I. The ten phenomena characterizing **Exalted-knowers-of-all-aspects** (རྣམ་མཁྱེན་)

1st Topic

1. Great Vehicle Mind-generations (སེམས་བསྐྱེད་)

2nd Topic

2. Guidance (གདམས་ངག་)

3rd Topic

3. Limbs of Definite Discrimination (ངེས་འབྱེད་ཡན་ལག་)

4th Topic

4. Naturally Abiding Lineage, the Support of Great Vehicle Achievings (ཐེག་ཆེན་རྒྱལ་པའི་རྟེན་རང་བཞིན་གནས་རིགས་)

5th Topic

5. Objects of Observation of Great Vehicle Achievings (ཐེག་ཆེན་རྒྱལ་པའི་དམིགས་པ་)

6th Topic

6. Objects of Intent of Great Vehicle Achievings (ཐེག་ཆེན་སྐྱབ་པའི་ཆེད་དུ་བྱ་བ་)

7th Topic

7. Achievings through Armor (གོ་སྐྱབ་)

8th Topic

8. Achievings through Engagement (འཇུག་སྐྱབ་)

9th Topic

9. Achievings through Collections (ཚོགས་སྐྱབ་)

10th Topic

10. Definitely Issuative Achievings (ངེས་འབྱུང་སྐྱབ་པ་)

Chapter II. The eleven phenomena characterizing
Knowers of paths (ལམ་ཤེས་)

11th Topic

1. Limbs of Knowers of Paths (ལམ་ཤེས་ཀྱི་ཡན་ལག་)

12th Topic

2. Knowers of Paths that Know Hearer Paths (ཉན་
ཐོས་ཀྱི་ལམ་ཤེས་པའི་ལམ་ཤེས་)

13th Topic

3. Knowers of Paths that Know Solitary Victor
Paths (རང་རྒྱལ་གྱི་ལམ་ཤེས་པའི་ལམ་ཤེས་)

14th Topic

4. Great Vehicle Paths of Seeing, Greatly Benefi-
cial in This and Future Lives (འདི་ཕྱིར་ཕན་ཡོན་ཆེ་བའི་
ཐེག་ཆེན་མཐོང་ལམ་)

15th Topic

5. Functions of a [Great Vehicle] Path of Meditation (སྦོམ་ལམ་གྱི་བྱེད་པ་)

6. Paths of Meditation

16th Topic

Paths of Meditation of Belief (མོས་པ་སྦོམ་ལམ་)

17th Topic

7. Praise, Extolling, and Lauding of the Benefits of That [Path of Meditation of Belief] (དེའི་ཕན་ཡོན་བསྟོད་བཀའ་བཟང་གསུང་གསུམ་)

18th Topic

8. Paths of Meditation of Dedication (བསྐྱོད་པ་སྦོམ་ལམ་)

19th Topic

9. Paths of Meditation of Admiration (རྗེས་སུ་ཡི་རང་སྦོམ་ལམ་)

20th Topic

10. Paths of Meditation of Achieving (རྒྱུ་བ་པ་སྦོམ་ལམ་)

21st Topic

11. Paths of Meditation of Complete Purity (རྣམ་དག་སྦོམ་ལམ་)

Chapter III. The nine phenomena characterizing **Knowers of bases** (གཞི་ཤེས་)

22nd Topic

1. Knowers of Bases Not Abiding in the Extreme of Mundane Existence due to Knowledge (ཤེས་པས་སྲིད་ལ་མི་གནས་པའི་གཞི་ཤེས་)

23nd Topic

[2. Knowers of Paths Not Abiding in the Extreme of Peace due to Compassion (སློང་རྗེས་ཞི་ལ་མི་གནས་པའི་ལམ་ཤེས་)]

24rd Topic

3. Knowers of Bases Distant from the Fruit Mother (འབྲས་ཡུམ་ལ་རིང་བའི་གཞི་ཤེས་)

25th Topic

4. Knowers of Bases Close to the Fruit Mother (འབྲས་ཡུམ་ལ་ཉེ་བའི་གཞི་ཤེས་)

26th Topic

5. Knowers of Bases Classed as Discordant (མི་མཐུན་ཕྱོགས་ཀྱི་གཞི་ཤེས་)

27th Topic

6. Knowers of Bases Classed as Antidotes (གཞེན་པོ་ཕྱོགས་ཀྱི་གཞི་ཤེས་)

28th Topic

7. Trainings in Knowers of Bases (གཞི་ཤེས་སྦྱོར་བ་)

29th Topic

8. Equalities in the Modes of Apprehension of Trainings [in Knowers of Bases] (སྦྱོར་བ་དེའི་འཛིན་སྟངས་མཉམ་ཉིད་)

30th Topic

9. Paths of Seeing (མཐོང་ལམ་)

THE THIRTY-SIX PHENOMENA CHARACTERIZING
THE FOUR TRAININGS

Chapter IV. The eleven phenomena characterizing
Complete trainings in all aspects (རྣམ་ཚོགས་སྦྱོར་བ་)

31st Topic

1. Aspects (རྣམ་བ་)

32nd Topic

2. Trainings (སྦྱོར་བ་)

33rd Topic

3. Qualities of Trainings (སྦྱོར་བའི་ཡོན་ཏན་)

34th Topic

4. Defects of Trainings (སྦྱོར་བའི་སྦྱོན་)

35th Topic

5. Characteristics of Trainings (སྦྱོར་བའི་མཚན་ཉིད་)

36th Topic

6. Concordances with a Portion of Liberation (ཐར་
བ་ཆ་མཐུན་)

37th Topic

7. Concordances with a Portion of Definite Dis-
crimination (ངེས་འབྱེད་ཆ་མཐུན་)

38th Topic

8. Irreversible Community Members (ཕྱིར་མེ་ཚོགས་པའི་
དགེ་འདུན་)

39th Topic

9. Trainings in the Equality of Mundane Existence and Peace (སྲིད་ཞི་མཉམ་ཉིད་ཀྱི་སྦྱོར་བ་)

40th Topic

10. Trainings in a Pure Land (ཞིང་དག་སྦྱོར་བ་)

41th Topic

11. Trainings in Skill in Means (ཐབས་མཁས་སྦྱོར་བ་)

Chapter V. The eight phenomena characterizing Peak trainings (ཚེ་སྦྱོར་)

42nd Topic

1. Heat Peak Trainings (དྲོད་ཚེ་སྦྱོར་)

43rd Topic

2. Peak Peak Trainings (ཚེ་མའི་ཚེ་སྦྱོར་)

44th Topic

3. Forbearance Peak Trainings (བཟོད་པའི་ཚེ་སྦྱོར་)

45th Topic

4. Supreme Mundane Qualities Peak Trainings (ཚོས་མཚན་གྱི་ཚེ་སྦྱོར་)

46th Topic

5. Path-of-Seeing Peak Trainings (མཐོང་ལམ་ཚེ་སྦྱོར་)

47th Topic

6. Path-of-Meditation Peak Trainings (སྒོམ་ལམ་ཚེ་སྦྱོར་)

48th Topic

7. Uninterrupted Peak Trainings (བར་ཚད་མེད་པའི་ཚེ་སྦྱོར་)

49th Topic

8. Wrong Achievings to be Avoided (བསམ་བྱ་ལོག་སྐྱབ་)

Chapter VI. The thirteen phenomena characterizing **Serial trainings** (མཐར་གྱིས་སྦྱོར་བ་)

50th Topic

1. Perfection of Giving (སྤྱོད་པའི་ཕར་ཕྱིན་)

51st Topic

2. Perfection of Ethics (ཚུལ་ཁྲིམས་ཀྱི་ཕར་ཕྱིན་)

52nd Topic

3. Perfection of Patience (བརོད་པའི་ཕར་ཕྱིན་)

53rd Topic

4. Perfection of Effort (བརྩོན་འགྲུས་ཀྱི་ཕར་ཕྱིན་)

54th Topic

5. Perfection of Concentration (བསམ་གཏུན་གྱི་ཕར་ཕྱིན་)

55th Topic

6. Perfection of Wisdom (ཤེས་རབ་ཀྱི་ཕར་ཕྱིན་)

56th Topic

7. Recollection of the Buddha Jewel (སངས་རྒྱས་དཀོན་མཆོག་རྗེས་སུ་དྲན་བ་)

57th Topic

8. Recollection of the Doctrine Jewel (ཚོས་དཀོན་མཆོག་རྗེས་སུ་དྲན་བ་)

58th Topic

9. Recollection of the Spiritual Community Jewel (དགེ་བཅུན་དཀོན་མཆོག་རྗེས་སུ་དྲན་བ་)

59th Topic

10. Recollection of ethics (ཚུལ་ཁྲིམས་རྗེས་སུ་དྲན་པ་) [illustrating reversal from the unfavorable class]

60th Topic

11. Recollection of generosity (གཏོང་བ་རྗེས་སུ་དྲན་པ་) [illustrating engagement in virtue]

61st Topic

12. Recollection of deities [endowed with the eye of pristine wisdom] and gurus (རྣམ་ཐོང་མ་རྗེས་སུ་དྲན་པ་) [as judges of whether virtues or nonvirtues are performed]

62nd Topic

13. Realizing the naturelessness (ངོ་བོ་ཉིད་མེད་པ་རྟོགས་པ་) [of all those twelve]

Chapter VII. The four phenomena characterizing

Momentary trainings (སྐད་ཅིག་མའི་སྦྱར་བ་)63rd Topic

1. Nonfruitful Momentary Trainings (རྣམ་པར་སྐྱེན་པ་མ་ཡིན་པའི་སྐད་ཅིག་མའི་སྦྱར་བ་)

64th Topic

2. Fruitful Momentary Trainings (རྣམ་པར་སྐྱེན་པའི་སྐད་ཅིག་མའི་སྦྱར་བ་)

65th Topic

3. Characterless Momentary Trainings (མཚན་ཉིད་མེད་པའི་སྐད་ཅིག་མའི་སྦྱར་བ་)

66th Topic4. Nondual Momentary Trainings (གཞིས་སྲུ་མེད་པའི་
སྐད་ཅིག་མའི་སྦྱར་བ་)CHAPTER VIII. THE FOUR PHENOMENA
CHARACTERIZING BODIES OF ATTRIBUTES (ཚོས་སྐྱུ་)67th Topic

1. Nature Bodies (ངོ་བོ་ཉིད་སྐྱུ་)

68th Topic2. Pristine Wisdom Bodies of Attributes (ཡེ་ཤེས་ཚོས་
སྐྱུ་)69th Topic

3. Complete Enjoyment Bodies (ལོངས་སྐྱུ་)

70th Topic

4. Emanation Bodies (སྦྱུ་སྐྱུ་)

Buddha Activities (སངས་རྒྱལ་གྱི་འཕྲིན་ལས་)

《阿逸多上師口訣》作者

本論作者蔣揚協巴·昂望尊居^a，西元 1648 年誕生於西藏安多青海湖以東，叔父出家為僧，尊者經他教導七歲能識藏文字母，讀寫無礙，六年後受沙彌戒。二十一歲負笈前往拉薩，於哲蚌寺果芒佛學院進修經論，六年後受比丘戒，二十九歲入拉薩下密院，三十三歲

^a 此一略傳取自 Hopkins, *Maps of the Profound* [《深奧地圖》], 14-15, 詳傳請參閱 Derek F. Maher, “Knowledge and Authority in Tibetan Middle Way Schools of Buddhism: A Study of the Gelukba (*dge lugs pa*) Epistemology of Jamyang Shayba (*jam dbyangs bzhad pa*) In Its Historical Context” [中文暫譯《西藏佛教中觀派知識與權威：在歷史脈絡中蔣揚協巴的格魯知識論研究》] (Ph.D. diss., University of Virginia, 2003), 169-196。

在哲蚌寺近郊石窟中閉關修行兩年，而根據仰望雷登^a的說法，尊者或許於此期間親見文殊菩薩含笑聖顏，由此因緣得名「妙音笑」蔣揚協巴。

尊者五十三歲受命擔任果芒佛學院住持，1710年六十二歲返回安多建立拉卜楞寺^b，七年後，再增設密宗院，大師著作等身，舉凡藏傳佛法重大學科皆有相關著述，大師名聞遐邇，備受西藏官署、滿清皇帝禮敬推崇，1721/2年圓寂，享年七十三／四歲。

蔣揚協巴對格魯影響相當深遠，部分是因為當時裏海、西伯利亞一帶的蒙古人與果芒佛學院關係緊密，多數信從格魯教派。大師一生如同眾多典型的西藏祖師，夙慧早發、博學多聞、持教弘法、參與政務、教化顯貴、著作等身，是寺院堪布、瑜伽士、幻士，亦是受人擁戴的經教師。

蔣揚協巴對格魯影響相當深遠，部分是因為當時裏海、西伯利亞一帶的蒙古人多數信從格魯教派，而他們與果芒佛學院關係相當緊密。如同西藏其他眾多典型的祖師大德，大師一生夙慧早發、博學多聞、持教弘法、參與政務、教化顯貴、著作等身，是寺院堪布、瑜伽士、幻士，亦是受人擁戴的經教師。

本書編排方式

為方便通曉藏文讀者，中文譯文告一段落之後，都會附上蔣揚協巴藏文原文，以較大字體收錄。

本書除了收錄蔣揚協巴《七十義》內文翻譯，另以登馬洛確仁波切口頭註釋為研讀輔助，係為西元 1978 年春季，仁波切受邀在美國維吉尼亞大學所傳授，雖非逐句解釋，提供的背景知識與重點延伸卻相當寶貴。仁波切是哲蚌寺洛色林學院畢業的格西，曾任尊勝佛學院堪布，亦為「措千祖古」^c。如欲參考仁波切傳記，可以參考以下連結：<http://uma-tibet.org/haa/archive.php>。

本書補充解說的主要參考書籍包括：

貢唐·洛卓嘉措 (*gung thang blo gros rgya mtsho*, 1851-1928/1930)，《〈明義釋〉注疏：解脫除闇》。^d哲蚌寺果芒佛學院。

^a *mkhan zur ngag dbang legs ldan*, 1900-1971；拉薩下密院堪蘇、果芒佛學院格西，生於西藏中、西部交界雅德(*gyag sde*)，劃入衛藏(*gtsang*)，另有一位蒙古籍的仰望雷登。

^b *bkra shis 'khyil*.

^c *tshogs chen sprul sku*.

^d *mngon rtogs rgyan gyi 'grel chung don gsal ba'i mchan 'grel kun bzang zhing gi nyi ma thar 'dod mun sel*, TBRC W00EGS1017126, which is a PDF of: Lhasa (?): dge ldan legs bshad gsung rab 'grem spel khang, 2006.

賈曹達瑪仁欽 (*rgyal tshab dar ma rin chen*, 1364-1432) , 《心要莊嚴疏》。^a宗喀巴大師的弟子，是大師圓寂後首位甘丹法座繼位者。

貢卻亟美汪波 (*dkon mchog 'jigs med dbang po*, 1728-1791) , 《八事七十義建立攝義》。^b「蔣揚協巴」轉世再來，哲蚌寺果芒佛學院。

洛桑卻吉堅贊，第四世班禪喇嘛 (*blo bzang chos kyi rgyal mtshan*, 1567/1570-1662) , 《〈般若波羅蜜多要訣現觀莊嚴論〉心要之要善說海—第一品釋義》。^c透由師承，即可更了解班禪大師學修的脈絡，比方說，大師在扎什倫布寺的聞思洲佛學院 (*thos bsam gling grwa tshang*) 學習，師承班久嘉措 (*dpal 'byor rgya mtsho*) 。

隆多昂望洛桑 (*klong rdol ngag dbang blo bzang*, 1719-1794) , 《般若經名相》。^d色拉傑佛學院。

昂望班登 (*ngag dbang dpal ldan*, b. 1797) , 又名班登卻傑 (*dpal ldan chos rje*) , 《〈現觀莊嚴論〉詞意解：慈尊言教》。^e哲蚌寺果芒佛學院（亦稍可說為哲蚌寺洛色林佛學院）。

策秋林·耶喜傑千 (*tshe mchog gling ye shes rgyal mtshan*, 1713-1793) , 《〈般若八千頌〉與〈現觀莊嚴論〉對應〔宗喀巴之〕〈菩提道次第〉要義明示口訣：般若明燈》。^f哲蚌寺果芒佛學院。

^a *rnam bshad snying po rgyan/ shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi 'grel pa don gsal ba'i rnam bshad snying po'i rgyan*, (Sarnath: Gelugpa Student's Welfare Committee, 1980).

^b *dnagos brgyad don bdun cu'i rnam bzhag bsdu pa*, Collected Works, vol. 6 (New Delhi: Ngawang Gelek Demo, 1972).

^c *shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi snying po'i snying po gsal bar legs par bshad pa'i rgya mtsho las skabs dang po'i rnam par bshad pa*, Collected Works, vol. 4 (New Delhi: Gurudeva, 1973).

^d *phar phyin las byung ba'i ming gi rnam grangs*, Collected Works, Śata-Piṭaka Series, vol. 100 (New Delhi: International Academy of Indian Culture, 1973).

^e *bstan bcos mngon rtogs rgyan tshig don gyi sgo nas bshad pa byams mgon zhal lung*, (TBRC W5926-3829: 221-416).

^f *sher phyin stong phrag brgyad pa dang mngon rtogs rgyan sbyar te byang chub lam gyi rim pa'i gnad rnams gsal bar ston pa'i man ngag sher phyin gsal ba'i sgron me*, Collected Works, vol. 7 (New Delhi: Tibet House, 1975).

本書編輯的最後一年獲得果芒佛學院洛桑傑千格西〔2016年起升任院長，學院位於印度卡那達卡邦孟古 (Mundgod, Karnataka State)；亦曾擔任印度洪蘇爾(Hunsur)下密院糾察師〕鼎力相助、提供諮詢建議。

此一英譯本係為蔣揚協巴《善說八事七十義：阿逸多上師口訣》乃為第一本外文完整譯本。Eugène Obermiller 所著 *Analysis of the Abhisamayālaṃkāra*^a 一書中有前四品一部分的英文翻譯，該本著作相當卓越，其中結合梵文與藏文的注疏，以相當創新、豐富的方式呈現了彌勒《現觀莊嚴論》前四品的論述，可惜 Obermiller 壯志未酬，並未完整呈現整部論典。

英文譯本開頭的詳細目次，應可方便讀者查閱 Eugène Obermiller 上述著作以及以下著作當中相關的章節：

Theodore Stcherbatsky and Eugène Obermiller, *Abhisamayālaṅkāra-Prajñāpāramitā-Upadeśa-śāstra: The Work of Bodhisattva Maitreya*
Edward Conze, *The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary and The Large Sūtra on Perfect Wisdom, with the Divisions of the Abhisamayālaṅkāra*

Kōei Amano, *A study on the Abhisamaya-alaṃkāra-kārikā-śāstra-vṛtti*

Gareth Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena's] Vṛtti and [Haribhadra's] Ālokā and Detailed Explanation of the Ornament and Brief Called Golden Garland of Eloquence by Tsong kha pa*

Karl Brunnhölzl, *Gone Beyond: The Prajñāpāramitā Sūtras, The Ornament of Clear Realization, and its Commentaries in the Tibetan Kagyü tradition and Groundless Paths: The Prajñāpāramitā Sūtras, The Ornament of Clear Realization, and Its Commentaries in the Tibetan Nyingma Tradition.*

此外，蔣揚協巴並未引用彌勒《現觀莊嚴論》前兩首偈頌，因此，本書收錄第四世班禪喇嘛洛桑卻吉堅贊的註解做為簡要的引言。

彌勒《現觀莊嚴論》共有八品〔八事〕及頭尾的序攝二品，七十義的命名、編號係皆遵從蔣揚協巴原著，藏文本中前五品列出諸義為各事能表諸法，後三品諸義則為各事更進一步的分類。哲蚌寺果芒佛學院的策秋林·耶喜傑千與色拉傑佛學院的隆多·昂望洛桑兩人前述著作中，皆有明確的編號，從而確認了從第一到七十義的編號，諸義編號在目錄中以及蔣揚協巴與昂望班登二人著作的譯文中都會出現，本書也另外記錄了各品與偈頌的編號。

^a Eugène Obermiller, *Analysis of the Abhisamayālaṃkāra (Fasc. 1)*, Calcutta Oriental Series No. 27 (London: Luzac & Co., 1936; reprint: Fremont, CA: Asian Humanities Press, 2001).

版本參照

本書詳細比對蔣揚協巴藏文原著的兩部基本版本：

don bdun cu'i mtha' spyod mi pham bla ma'i zhal lung gsal ba'i legs bshad blo gsal mgul rgyan. 1a-20a. 果芒佛學院出版，日期不詳。檢索簡稱：“1987 Go-mang Lhasa”〔1987 拉薩果芒〕，該版本乃為 1987 年於西藏拉薩果芒佛學院取得，故而如此命名。

dnogs po brgyad don bdun cu'i rnam gzhag legs par bshad pa mi pham bla ma'i zhal lung. In *kun mkhyen 'jam dbyangs bzhad pa'i rdo rje mchog gi gsung 'bum*, vol. 14. TBRC W22186.14: 115-178，此為 *bla brang bkra shis 'khyil: bla brang brka shis 'khyil dgon* 之 PDF 檔，出版日期不詳。檢索簡稱：“2011 TBRC *bla brang*”，此為上述版本之修正版。

除了以上述 *bla brang brka shis 'khyil* 的版本為主要依據，另參考其他六個版本：

“1973 Ngawang Gelek *bla brang*” = *Collected Works of 'Jam-dbyaṅs-bzad-pa'i-rdo-rje*, vol. 15. New Delhi, India: Ngawang Gelek Demo, 1973.

“1995 Mundgod revision of Ngawang Gelek *bla brang*” = *Collected Works of 'Jam-dbyaṅs-bzad-pa'i-rdo-rje*, vol. 16. Mundgod, India: Gomang College, 1995.

“1999 Mundgod” = *'jam dbyangs bzhad pa* and *'jigs med dbang po. don bdun cu'i mtha' dpyod mi pham bla ma'i zhal lung dang sa lam gyi rnam gzhag theg gsum mdzes rgyan grub mtha' rnam gzhag rin po che'i phreng ba bcas*. Mundgod, India: Drepung Gomang Library, 1999.

1999 Tōyō Bunko CD-ROM: “Tibetan texts of *don bdun bcu* of *'jam dbyangs bzhad pa* and *rigs lam 'phrul gyi lde mig* of *dkon mchog bstan pa'i sgron me*.” In the Toyo Bunko Database CD Release II. Tokyo, Japan: Tōyō Bunko, 1999. CD-ROM. (This edition is based on the 1999 Mundgod edition.)

“2001 Kan su'u” = *dnogs po brgyad don bdun cu'i rnam gzhag legs par bshad pa mi pham bla ma'i zhal lung*. In *don bdun cu dang sa lam sogs nyer mkho'i skor phyogs bsgrigs*: 88-146. Kan su'u, China: kan su'u mi rigs dpe skrun khang, 2001.

“2005 Mundgod” = *dnogs po brgyad don bdun cu'i rnam gzhag legs par bshad pa mi pham bla ma'i zhal lung*. In *don bdun cu dang sa lam sogs nyer mkho'i skor phyogs bsgrigs*: 1-67. Mundgod, India: Drepung Gomang

Library, 2005.

兩個基本版本的關鍵對照，可參考以下連結：

http://uma-tibet.org/edu/gomang/phar_phyin/seventy.php.

第六品 說明能表漸次加行十三法

為開示〔能表〕漸次加行〔十三法〕，〔彌勒《現觀莊嚴論》，I.16a-16b〕略述：「漸次現觀中，有十三種法」，由支分門廣示〔VI.1〕，故云：

{VI.1}
布施至般若
隨念於佛等
法無性自性
許為漸次行

གསུམ་པ་མཐར་གྱིས་སྦྱོར་བ་[མཚན་པའི་ཚས་བཅུ་གསུམ་]སྟོན་པར།
མཐར་^[27b.6]གྱིས་པ། །རྣམ་གསུམ་རྣམ་བཅུ། ཞེས་མདོར་བསྟན་
ནས་དེ་ཡན་^aལག་གི་སྟོས་རྒྱས་པར་སྟོན་པར། སྦྱོན་པ་ཤེས་རབ་
བར་དག་དང་། །ནས། མཐར་གྱིས་པ་ཡི་བྱ་བར་བཞིན། །ཅེས་
གསུངས།

〔《現觀莊嚴論》，I.16a-16b, 2b.3-2b.4〕

{I.16}
མཐར་གྱིས་པ། །རྣམ་གསུམ་རྣམ་བཅུ་

〔《現觀莊嚴論》VI.1, 11a.3〕

{VI.1}
སྦྱོན་པ་ཤེས་རབ་བར་དག་དང་། །སངས་རྒྱས་ལ་སོགས་དྲན་དང་ཚོས། །
དངོས་མེད་ངོ་བོ་ཉིད་ཀྱིས་དེ། །མཐར་གྱིས་པ་ཡི་བྱ་བར་བཞིན། །

漸次加行說明分三：定義、分類、界限。

^[28a.1]མཐར་གྱིས་སྦྱོར་བ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་

གསུམ་ལས།

^a 根據 the 2011 TBRC *bla brang* (27b.5) 與 the 1987 Go-mang Lhasa (17b.4) , Ngawang Gelek *bla brang* (27b.5) 1995 Mundgod 修訂版與 the 2005 Mundgod (47.6) 兩版當中的 *lan* 修正為 *yan* 。

〔漸次加行〕定義

次第修習三智行相之智慧所攝持之菩薩瑜伽，乃漸次加行之定義。

དང་པོ་ནི། མཁུན་གསུམ་གྱི་རྣམ་པ་རིམ་ཅན་དུ་སྒྲིམ་པའི་ཤེས་
རབ་གྱིས་ཟིན་པའི་སེམས་དཔའི་^[28a.2]རྣལ་འབྱོར་དེ། མཐར་གྱིས་
སྦྱོར་བའི་མཚན་ཉིད།

〔漸次加行〕分類

若予區分，有以下十三故：

六波羅蜜：

第五十義

1. 布施波羅蜜 (ཕྱིན་པའི་པར་ཕྱིན་)

第五十一義

2. 持戒波羅蜜 (ཚུལ་ཁྲིམས་གྱི་པར་ཕྱིན་)

第五十二義

3. 忍辱波羅蜜 (བཟོད་པའི་པར་ཕྱིན་)

第五十三義

4. 精進波羅蜜 (བརྩོན་འགྲུས་གྱི་པར་ཕྱིན་)

第五十四義

5. 靜慮波羅蜜 (བསམ་གཏན་གྱི་པར་ཕྱིན་)

第五十五義

6. 般若波羅蜜 (ཤེས་རབ་ཀྱི་པར་ཕྱིན་)

與六隨念：

第五十六義

7. 佛寶隨念 (སངས་རྒྱལ་དཀོན་མཆོག་རྗེས་སུ་བྱན་པ་)

第五十七義

8. 法寶隨念 (ཚོས་དཀོན་མཆོག་རྗེས་སུ་བྱན་པ་)

第五十八義

9. 僧寶隨念 (དགེ་འདུན་དཀོན་མཆོག་རྗེས་སུ་བྱན་པ་)

第五十九義

10. 戒隨念 (ཚུལ་ཁྲིམས་རྗེས་སུ་བྱན་པ་) [說明遮止異品]^a

第六十義

11. 施隨念 (གཏོང་བ་རྗེས་སུ་བྱན་པ་) [說明趣入善行]

第六十一義

12. [具聖智] 天上師隨念 (ལྷ་སྐུ་མ་རྗེས་སུ་བྱན་པ་) [判斷所行善或不善]

並：

^a 此中括弧與隨後三義皆援引自色拉傑學者隴堆昂望洛桑 (*klong rdol ngag dbang blo bzang*, 1719-1794) 所著《般若波羅蜜中詞彙》(*phar phyin las byung ba'i ming gi rnam grangs*)，398.4/30b.4ff。

第六十二義

13. 證〔以上十二皆〕無體性 (ངོ་བོ་ཉིད་མེད་པ་རྟོགས་པ་)

གཉིས་པ་ནི། དབྱེ་བ། བརྒྱ་གསུམ་ཡོད་དེ། ལྷན་པ་ནས་ཤེས་རབ་
 གྱི་བར་དུག་དང་། སངས་རྒྱས་ཚོས་དགོ་བདུན་ཚུལ་བྲིམས་
 གཏོང་བ་ལྷ་ལྷ་མ་^[28a.3]རྗེས་སུ་དྲན་པ་དུག་དང་ངོ་བོ་ཉིད་མེད་
 རྟོགས་གྱི་བར་བརྒྱ་གསུམ་ཡོད་པའི་ཕྱིར།

登馬洛確：「以上這些加行真正的修持在修道才有，話雖如此，即使在目前這個階段，我們也務必把這些加行運用在自己的修行上，應該去思惟佛陀斷盡一切過失、圓滿所有功德，斷證二德究竟，佛陀具足大悲心，有如慈母看待獨一愛子，這樣的大悲心普及一切有情、一視同仁，諸佛會成辦所有眾生的安樂，不論對祂們有恩、無恩，有情教化時機一旦成熟，即得諸佛度化，諸佛皆具三十二莊嚴相、八十隨形好、六十種妙音支分，以一言音答一切問，因為佛可以自在化現於每一人面前。

而法寶所具備的功德是，滅諦遠離了煩惱障、礙障、下劣障，道諦則是本身的體性無染，能夠照見世俗、究竟二法一盡所有性與如所有性，能夠對治所治品。

僧寶有許多功德，包括安住、具智而住、誠而無欺、和睦無諍、威儀庠序堪受禮敬。僧寶是福德資糧田，若予禮敬，或歡顏悅色、或殷重懇切，世出世間善果必然結實纍纍，僧寶是希求解脫者的依怙，他們的行持安穩祥和、戒行清淨，以戒、定、慧增上三學為嚴飾。

持戒有何好處？究竟上，一切佛果、解脫果位都依於智慧，智慧則依於定學，而定學又依於戒學，是故戒學乃一切修學的基礎，特別是，如果想要獲得人天果報，就要好好持戒，有些人行布施卻不持戒，以為靠著布施就能夠投生善趣，實在是大錯特錯！如同月稱所說，「雖生惡趣中，布施得受用」，生於惡趣卻有豐富的受用，是因為過去生的布施，然而，為何不得投生善趣，則是因為未能持戒，持戒有如雙足，可以帶著我們往生善趣，比方說，有龍王神通高深莫測，也有餓鬼神通廣大，他們此生的現況乃是前世因所感，上輩子做了許多善事，因此積累了不少福德，但是卻沒有把戒守好。

佛陀說過『果如業行；如是因感如是果』，世間所有財富加起來都比不上一位龍王的財富，龍王的富貴乃由過去生

布施所得，同理，現今世界上也有人獲得人身，卻餐風露宿，這些人是因為過去世曾經好好守過戒，斷除一、兩項不善業，卻沒有好好布施，因為慳吝，因此投生在非常窮困的環境裡，然而因為持戒，可以生而為人，因此，果相如何觀待同類因，月稱說沒有任何其他的因比持戒更能獲得善趣所依身，因此在第十漸次加行—戒隨念的漸次加行，行者應該思惟持戒的功德以及不持的過患。

施隨念要思惟布施的功德、慳吝的過失，比方說，行布施如同把資財交付給能夠信賴的對象，到了來生就有好處可以享用，而慳吝是因為沒有布施的習氣、不了解布施的利益所致，同理，從來沒在銀行存過錢的人，就算發了財也不會存在銀行裡，但是錢放在銀行裡比較安全、又有很多好處，不了解這些好處的人，就不會把錢存在銀行裡。如果受用都沒用、從未布施，哪一天死期到了，錢也浪費掉了，因為錢也帶不走。然而，如果懂得布施，就像把錢存在銀行，將來會有好的果報。因此，布施非常珍貴，布施的利益非常深廣。

第十二項漸次加行是天隨念，我們的肉眼雖然不能見到天人，但是佛經中有所記載，欲界、色界、無色界諸天，無須劬勞，可以輕而易舉得到受用，我們相信這些天人有極大的安樂，而且也了解這些福德源自於善行，因此，對於天人福報如此的相信與理解就是相信善行。在第十二漸次加行中，我們也可以把自己的上師跟本尊觀想做無二無別。

最後一項漸次加行是『通達諸法體性無實』，以上是十三項漸次加行，雖然在此列作菩薩的修行，其實也是所有尚未成為菩薩的人可以練習的修行。

〔漸次修行〕界限

〔漸次修行〕存在於資糧道與剎那加行前。

གསུམ་པ་ནི། ས་མཚམས་ཚོགས་ལམ་ནས་སྐད་ཅིག་སྤྱོད་གྱི་ལྟ་
རོལ་བར་དུ་ཡོད། །།

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prajñāpāramitānayaśatapañcaśatikāsūtra

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One Hundred Thousand Stanza Perfection of Wisdom Sūtra

śatasāhasrikāprajñāpāramitā

shes rab kyi pha rol tu phyin pa stong phrag brgya pa

Peking 730, vols.12-18; Tohoku 8, vols. ka-a ('bum); TBRC W22084

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svalpākṣaraprajñāpāramitāsūtra

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pañcaviṃśatisāhasrikāprajñāpāramitā
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Peking 5202, vol. 92; sde dge 3805, vol. da

Ornament to the Subduer's Thought

muniṃmātālamkāra
thub pa'i dgongs rgyan
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Āryavimuktisena (*phags pa rnam grol sde*, ca. 6th century C.E.)

Commentary on (Maitreya's) "Treatise of Quintessential Instructions on the 'Superior Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra': Ornament for the Clear Realizations"

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'phags pa shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa'i man ngag gi bstan bcos
mngon par rtogs pa'i rgyan gyi 'grel pa; abbr. nyi 'khri snang ba
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shes rab kyi pha rol tu phyin pa'i don bsodus sgron ma
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[Sub]commentary on (*Maitreya's*) "*Treatise of Quintessential Instructions on the 'Superior Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra': Ornament for the Clear Realizations*"

āryapañcaviṃśatisāhasrikāprajñāpāramitopadeśaśāstrābhisamayālamkāraḥkārikāvārttika
nyi khrid nam 'grel / 'phags pa shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa'i
man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi tshig le'ur byas pa'i rnam par 'grel pa
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Buddhashrījñāna^a

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abhisamayālamkārabhagavatīprajñāpāramitopadeśaśāstravṛttiprajñāpradīpāvali
bcom ldan 'das ma shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs
pa'i rgyan gyi 'grel pa shes rab sgron ma'i phreng ba
Peking 5198, vol. 91; sde dge 3800, vol. ta

Commentary on the Difficult Points of the "Verse Summary"

sañcayagāthāpañjikā
bsdus pa tshig su bcaad pa'i dka' 'grel
Peking 5196, vol. 91; sde dge 3798, vol. nya

Chandrakīrti (*zla ba grags pa*, seventh century)

Autocommentary on the "Supplement to (Nāgārjuna's) 'Treatise on the Middle'"

madhyamakāvātārabhāṣya
dbu ma la 'jug pa'i bshad pa / dbu ma la 'jug pa'i rang 'grel
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^a Gareth Sparham 提出以下疑問：

這兩本著作並不確定為同一作者所作，第一本在出版說明中記載，作者是 *kha che'i rigs kyi pañḍita chen po buddha shrī jñāna*，而第二本在出版說明中所記載的作者則是 *dpon buddha śrī jñāna*。曇摩蜜多(Dharmamitra)明確地稱呼第二本的作者為 *Buddhajñānashrī*，布敦(*lung gi snye ma* p. 4)似乎認定兩本著作出自不同作者之手，*buddhajñānashrī*與佛智足 *sangs rgyas ye shes zhabs (Buddhajñānapāda)*。宗喀巴大師引用第一本著作時稱之為 *shes rab sgron me/ma and bud dha shrī*，而稱後者為 *sdud pa'i dka'i 'grel and sang ye*。

madhyamakāvātāra

dbu ma la 'jug pa

Peking 5261, Peking 5262, vol. 98; sde dge 3861, sde dge 3862, vol. 'a

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Chim Jam-pay-yang (*mchims 'jam pa 'i dbyangs* or *mchims nam mkha' grags*, died 1289 / 1290)

Commentary on [Vasubandhu's] "Treasury of Manifest Knowledge": Ornament of Manifest Knowledge

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prajñāpāramitopadeśaśāstrābhisamayālamkāravṛttidurbodhālokānāmaṭīkā

shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi 'grel pa rtogs par dka' ba'i snang ba zhes bya ba'i 'grel bshad

Peking 5192, vol. 91; sde dge 3794, vol. ja

Dharmamitra (*chos kyi bshes gnyen*)

Explanation of (Haribhadra's) Commentary on (Maitreya's) "Ornament for the Clear Realizations": Very Clear Words

abhisamayālamkārikāprajñāpāramitopadeśaśāstrāṭīkāprasphuṭapadā

shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi tshig le'ur byas pa'i 'grel bshad tshig rab tu gsal ba

Peking 5194, vol. 91; sde dge 3796, vol. nya

Dharmashrī

Explanation of the "One Hundred Thousand Stanza Perfection of Wisdom Sūtra"

śatasāhasrikāvīvaraṇa

stong phrag brgya pa'i rnam par bshad pa

Peking 5203, vol. 92; sde dge 3802, vol. da

- Key to the Treasury of the Verse Summary of the Perfection of Wisdom*
 prajñāpāramitāsamcayagāthakośatāla
 shes rab kyi pha rol tu phyin pa sdud pa'i tshig su bcaid pa'i mdzod kyi lde mig
 Peking 5204, vol. 92; sde dge 3806, vol. da
- Gen-dün-drub, First Dalai Lama (*dge 'dun grub*, 1391-1474)
Commentary on (Guṇaprabha's) "Aphorisms on Discipline" / Essence of the Entire Discipline, Eloquent Holy Doctrine
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 'dul ba'i mdo
 Peking 5619, vol. 123
- Gung-thang Kön-chog-tan-pay-drön-me (*gung thang dkon mchog bstan pa'i sgron me*, 1762-1823)
Presentation of the Four Truths, Port of Those Wishing Liberation: Festival for the Wise
 bden bzhi'i rnam gzhag thar 'dod 'jug ngogs mkhas pa'i dga' ston
 Collected Works of Gun-thaṅ dkon-mchog bstan-pa'i sgron-me, vol. 2. New Delhi: Ngawang Gelek Demo, 1972.
- Gung-thang Lo-drö-gya-tsho (*gung thang blo gros rgya mtsho*, 1851-1928/1930)
Annotations to (Haribhadra's) Small Clear Meaning Commentary on (Maitreya's) "Ornament for the Clear Realizations": Clearing Away the Darkness for Those Wanting Liberation
 mngon rtogs rgyan gyi 'grel chung don gsal ba'i mchan 'grel kun bzang zhing gi nyi ma thar 'dod mun sel
 Tibetan editions:
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 TBRC W00EGS1017126, which is a PDF of: Lhasa (?): dge ldan legs bshad gsung rab 'grem spel khang, 2006.
- Gyal-tshab-dar-ma-rin-chen (*rgyal tshab dar ma rin chen*, 1364-1432)
Explanation [of (Maitreya's) "Ornament for the Clear Realizations" and its Commentaries]: Ornament for the Essence/ Explanation Illuminating the Meaning of the Commentaries on (Maitreya's) "Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations": Ornament for the Essence
 rnam bshad snying po rgyan/ shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi 'grel pa don gsal ba'i rnam bshad snying po'i rgyan
 Tibetan editions:
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 shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi 'grel pa don gsal ba'i rnam bshad snying po'i rgyan. TBRC W23692.2: 5-762, which is a PDF

of: sku 'bum monastery, Tibet: sku 'bum byams pa gling par khang, [19?].

Explanation of (Shāntideva's) "Engaging in the Bodhisattva Deeds": Entrance for Victor Children
byang chub sems dpa'i spyod pa la 'jug pa'i nram bshad rgyal sras 'jug ngog
Sarnath: Pleasure of Elegant Sayings Printing Press, 1973

Illumination of the Path to Liberation / Explanation of (Dharmakīrti's) Commentary on (Dignāga's) "Compilation of Prime Cognition": Unerring Illumination of the Path to Liberation
thar lam gsal byed / tshad ma nram 'grel gyi tshig le'ur byas pa'i nram bshad thar lam phyin ci
ma log par gsal bar byed pa

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Haribhadra (*seng ge bzang po*, late eighth century)

Clear Meaning Commentary / Commentary on (Maitreya's) "Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations"

sputhārtha / abhisamayālamkāranāmaprajñāpāramitopadeśāstravṛtti

'grel pa don gsal / shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs
pa'i rgyan ces bya ba'i 'grel pa

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Commentary on the Difficult Points of the "Verse Summary of the Precious Qualities of the Supramundane Victorious [Mother]" / Commentary that Makes the Difficult Points of the "Verse Summary of the Precious Qualities of the Supramundane Victorious [Mother]" Easy to Understand

bhagavatīratnaguṇasamcayagāthāpañjikāsubodhinīnāma

bcom ldan 'das yon tan rin po che sdus pa'i tshig su bcad pa'i dka' 'grel

Peking 5190; sde dge 3792

[*Commentary on the*] "Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra"

pañcaviṃśatisāhasrikā-prajñāpāramitā

shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa

Peking 5188; sde dge 3790

Explanation of the "Eight Thousand Stanza Perfection of Wisdom Sūtra": Illumination of (Maitreya's) "Ornament for the Clear Realizations"

aṣṭasāhasrikāprajñāpāramitāvyākhyānābhisamayālamkāralokā

shes rab kyi pha rol tu phyin pa brgyad stong pa'i bshad pa mngon par rtogs pa'i rgyan gyi snang
ba

In *bstan 'gyur* (*sde dge*). TBRC W23703.85: 4-683, which is a PDF of: Delhi, India: Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985.

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Eloquent Presentation of the Eight Categories and Seventy Topics: Sacred Word of Guru Ajita
dngos po bryad don bdun cu'i rnam bzhag legs par bshad pa mi pham bla ma'i zhal lung
Tibetan editions:

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"2011 TBRC *bla brang*" = In *kun mkhyen 'jam dbyangs bzhad pa'i rdo rje mchog gi gsung 'bum*, vol. 14. TBRC W22186.14: 115-178, which is a PDF of: *bla brang bkra shis 'khyil*: *bla brang brka shis 'khyil dgon*, publishing date unknown. [Preferred edition since it has not been retouched.]

"1973 Ngawang Gelek *bla brang*" = *Collected Works of 'Jam-dbyaṅs-bzad-pa'i-rdo-rje*, vol. 15. New Delhi, India: Ngawang Gelek Demo, 1973. [Retouched edition.]

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"1999 Tōyō Bunko CD-ROM" = "Tibetan texts of *don bdun bcu* of *'jam dbyangs bzhad pa* and *rigs lam 'phrul gyi lde mig* of *dkon mchog bstan pa'i sgron me*." In the Toyo Bunko Database CD Release II. Tokyo, Japan: Tōyō Bunko, 1999. CD-ROM. [This edition is based on the 1999 Mundgod.]

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Great Exposition of Tenets / Explanation of "Tenets": Sun of the Land of Samantabhadra Brilliantly Illuminating All of Our Own and Others' Tenets and the Meaning of the Profound [Emp-tiness], Ocean of Scripture and Reasoning Fulfilling All Hopes of All Beings

grub mtha' chen mo / grub mtha'i rnam bshad rang gzhan grub mtha' kun dang zab don mchog tu gsal ba kun bzang zhing gi nyi ma lung rigs rgya mtsho skye dgu'i re ba kun skong

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dbu ma chen mo / dbu ma 'jug pa'i mtha' dpyod lung rigs gter mdzod zab don kun gsal skal
bzang 'jug ngogs
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Excellent Means Definitely Revealing the Eight Categories and Seventy Topics, the Topics of (Maitreya's) "Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations," the Stainless Oral Transmission of Jay-tsun-chō-kyi-gyal-tshan
bstan bcos mngon par rtogs pa'i rgyan gyi brjod bya dngos brgyad don bdun cu nges par 'byed
pa'i thabs dam pa rje btsun chos kyi rgyal mtshan gyi gsung rgyun dri ma med pa
Indian block-print, n.d.
- dngos po brgyad don bdun cu'i rnam gzhag*. In *don bdun cu dang sa lam sogs nyer mkho'i skor phyogs bsgrigs bzhugs so*: 1-44.
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Extensive Explanation of (Dharmakīrti's) "Commentary on (Dignāga's) 'Compilation of Prime Cognition'" : Ocean of Reasoning
tshad ma rnam 'grel gyi rgya cher bshad pa rigs pa'i rgya mtsho
TBRC WIKG10279, vol. 10 (*tha*), 623-1006: pdf of bla brang bkra shis 'khyil par khang edition, 199?
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Condensed Presentation of the Eight Categories and Seventy Topics
dngos brgyad don bdun cu'i rnam bzhag bsdud pa
Collected Works of dKon-mchog-'jigs-med-dbang-po, vol. 6. New Delhi: Ngawang Gelek Demo, 1972.
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grub pa'i mtha'i rnam par bzhag pa rin po che'i phreng ba
Tibetan: K. Mimaki. *Le Grub mtha' rnam bzhag rin chen phreñ ba de dkon mchog 'jigs med dbaṅ po (1728-1791)*, *Zinbun* [The Research Institute for Humanistic Studies, Kyoto University], 14 (1977):55-112. Also, *Collected Works of dkon-mchog-'jigs-med-dbaṅ-po*, vol. 6, 485-535. New Delhi: Ngawang Gelek Demo, 1972. Also: Xylograph in thirty-two folios from the Lessing collection of the rare book section of the University of Wisconsin Library, which is item 47 in Leonard Zwilling. *Tibetan Blockprints in the Department of Rare Books and Special Collections*. Madison, Wis.: University of Wisconsin-Madison Libraries, 1984. Also:

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Presentation of the Grounds and Paths: Beautiful Ornament of the Three Vehicles

sa lam gyi rnam bzhag theg gsum mdzes rgyan

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http://uma-tibet.org/edu/gomang/phar_phyin/salam.php.

Thorough Expression of the Natures of the One Hundred Seventy-Three Aspects of the Three Exalted Knowers: White Lotus Vine of Eloquence

mkhyen gsum gyi rnam pa brgya dang don gsum gyi rang bzhin yang dag par brjod pa legs bshad padma dkar po'i khri shing

Tibetan editions:

Collected Works of dKon-mchog-'jigs-med-dbang-po, vol. 6. New Delhi, India: Ngawang Gelek Demo, 1971.

In *gsung 'bum/ dkon mchog 'jigs med dbang po (bla brang par ma)*. TBRC W2122.6: 627-646, which is a PDF of: bla brang bkra shis 'khyil, Tibet: bla brang dgon pa, 1999.

Kumārashribhadra

Summary of (Maitreya's) "Perfection of Wisdom"

prajñāpāramitāpīṇḍārtha

shes rab kyi pha rol tu phyin pa'i don bsdu pa

Peking 5195, vol. 91; sde dge 3797, vol. nya

Long-döl Ngag-wang-lo-sang (*klong rdol ngag dbang blo bzang*, 1719-1794)

Vocabulary Occurring in the Perfection of Wisdom

phar phyin las byung ba'i ming gi rnam grangs

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TBRC W87: 343-412, which is a PDF of: khreng tu'u, China: [s.n.], [199-].

Lo-sang-chō-kyi-gyal-tshan (*blo bzang chos kyi rgyal mshan*, 1570-1662)

Explanation of the First Category in the Ocean of Good Explanation Illuminating the Essence of the Essence of (Maitreya's) "Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations"

shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi snying po'i snying po gsal bar legs par bshad pa'i rgya mtsho las skabs dang po'i rnam par bshad pa

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Maitreya (*byams pa*)

Ornament for the Clear Realizations/ Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations

abhisamayālaṅkāra/ abhisamayālaṅkāra-nāma-prajñāpāramitopadeśaśāstrakārikā

mngon par rtogs pa'i rgyan/ shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par
rtogs pa'i rgyan shes bya ba'i tshig le'ur byas pa

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co ne: TBRC WIGS66030.80: 5-30, which is a PDF of: Co ne dgon chen: co ne, 1926.

dpe bsdur ma: vol. 49: 3-32. Beijing, China: Krung go'i bod rig pa'i dpe skrun khang, 1994-2008.

Peking 5184, vol. 88 (*ser-phyin*, I): 1-15a.8. Tokyo; Kyoto, Japan: Tibetan Tripitaka Research Institute, 1955-1961.

snar thang: TBRC W22704.89: 5-30, which is a PDF of: Narthang: s. n., 1800?.

sde dge: TBRC W23703.80:3-28, which is a PDF of: Delhi: Karmapae Choedhey, Gyalwae sungrab partun khang, 1982-1985.

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Ornament for the Great Vehicle Sūtras

mahāyānasūtrālaṅkāra

theg pa chen po'i mdo sde rgyan gyi tshig le'ur byas pa

Peking 5521, vol. 108; Dharma vol. 77

Tibetan edition: *sde dge*: TBRC W23703.123: 3-80, which is a PDF of: Delhi: Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985.

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Nāgārjuna (*klu sgrub*, first to second century, C.E.)

Precious Garland of Advice for the King

rājaparīkathāratnāvalī

rgyal po la gdam bya ba rin po che'i phreng ba

Peking 5658, vol. 129; Dharma vol. 93

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Explanation of (Maitreya's) Treatise "Ornament for the Clear Realizations" from the Approach of the Meaning of the Words: Sacred Word of Maitreyanātha
 bstan bcos mngon par rtogs pa'i rgyan tshig don gyi sgo nas bshad pa byams mgon zhal lung TBRC W5926-3:221-416, which is a PDF of: Delhi: Mongolian Lama Gurudeva, 1983.
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General-Meaning Commentary on the Perfection of Wisdom/ Good Explanation of the Meaning of (Gyal-tshab's) "Explanation Illuminating the Meaning of the Commentaries on (Maitreya's) 'Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations': Ornament for the Essence": Lamp Illuminating the Meaning of the Mother phar phyin spyi don/ shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan 'grel pa dang bcas pa'i mam bshad snying po rgyan gyi don legs par bshad pa yum don gsal ba'i sgron me
 Buxaduor: Nang bstan shes rig 'dzin skyong slob gnyer khang, 1963.
- Prajñākaramati (*shes rab 'byung gnas blo gros*, 950-1030)
Summary of (Haribhadra's) "Commentary on (Maitreya's) 'Ornament for the Clear Realizations'"
 abhisamayālamkāravṛttipiṇḍārtha
 mngon par rtogs pa'i rgyan gyi 'grel pa'i bsdus don
 Peking 5193, vol. 91; sde dge 3795, vol. ja
- Ratnākaraśānti (*rin chen 'byung gnas zhi ba*)
Commentary on the Difficult Points of the "Eight Thousand Stanza Perfection of Wisdom Sūtra": The Supreme Essence
 ārya-aṣṭasāhasrikāprajñāpāramitāpañjikāsārottamā
 phags pa shes rab kyi pha rol tu phyin pa brgyad stong pa'i dka' 'grel snying po mchog
 Peking 5200, vol. 92; sde dge 3803, vol. tha
Pure Commentary on (Maitreya's) "Ornament for the Clear Realizations"
 abhisamayālamkārikāvṛttisūddhamatīnāma
 mngon par rtogs pa'i rgyan gyi 'grel pa'i tshig le'ur byas pa'i 'grel pa dag ldan
 Peking 5199, vol. 91; sde dge 3801, vol. ta
- Quintessential Instructions on the Perfection of Wisdom*
 prajñāpāramitopadeśa
 shes rab kyi pha rol tu phyin pa'i man ngag
 Peking 5579, vol. 114; sde dge 4079, vol. hi
- Ratnakīrti
Commentary on (Maitreya's) "Ornament for the Clear Realizations": A Portion of Glory

abhisamayālamkāravṛttikīrtikalānāma
mngon par rtogs pa'i rgyan gyi 'grel pa grags pa'i cha
Peking 5197, vol. 91; sde dge 3799, vol. *nya*

Shāntideva (*zhi ba lha*, eighth century)

Compendium of Instructions

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bslab pa kun las btus pa

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prajñāpāramitāmātrikāsatasāhasrikābrhacchāsana-

pañcaviṃśatisāhasrikāmadyaśāsanāṣṭādaśasāhasrikālaghuśāsanāṣṭasamānārthasāsa-

yum shes rab kyi pha rol tu phyin pa brgyas par bstan pa 'bum dang 'bring du bstan pa nyi khri lnga stong dang bsdus te bstan pa khri brgyad stong pa mams mthun par don brgyad kyois bstan pa

Peking 5187, vol. 88; sde dge 3789, vol. *kha*

Tsong-kha-pa Lo-sang-drag-pa (*tsong kha pa blo bzang grags pa*, 1357-1419)

Extensive Explanation of (Chandrakīrti's) "Supplement to (Nāgārjuna's) 'Treatise on the Middle'" : Illumination of the Thought

dbu ma la 'jug pa'i rgya cher bshad pa dgongs pa rab gsal

Peking 6143, vol. 154. Also: Dharmasala, India: Tibetan Cultural Printing Press, n.d. Also: Saranath, India: Pleasure of Elegant Sayings Press, 1973. Also: Delhi: Ngawang Gelek, 1975.

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http://uma-tibet.org/edu/gomang/dbu_ma/middle.php.

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Golden Garland of Eloquence / Extensive Explanation of (Maitreya's) "Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations" as Well as Its Commentaries: Golden Garland of Eloquence

legs bshad gser 'phreng / shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan 'grel pa dang bcas pa'i rgya cher bshad pa legs bshad gser gyi phreng ba
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Great Exposition of Secret Mantra / The Stages of the Path to a Conqueror and Pervasive Master, a Great Vajradhara: Revealing All Secret Topics

sngags rim chen mo / rgyal ba khyab bdag rdo rje 'chang chen po'i lam gyi rim pa gsang ba kun gyi gnad rnam par phyé ba

Peking 6210, vol. 161. Also: Delhi: Ngawang Gelek, 1975. Also: Delhi: Guru Deva, 1979.

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Great Exposition of the Stages of the Path / Stages of the Path to Enlightenment Thoroughly Teaching All the Stages of Practice of the Three Types of Beings

lam rim chen mo / skyes bu gsum gyi nyams su blang ba'i rim pa thams cad tshang bar ston pa'i byang chub lam gyi rim pa

Peking 6001, vol. 152. Also: Dharmasala, India: Tibetan Cultural Printing Press, 1964. Also: Delhi: Ngawang Gelek, 1975. Also: Delhi: Guru Deva, 1979.

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Medium-Length Exposition of the Stages of the Path to Enlightenment to be Practiced by Beings of the Three Capacities / Medium-Length Exposition of the Stages of the Path to Enlightenment to be Practiced by Beings of the Three Capacities together with an Outline / Short Exposition of the Stages of the Path to Enlightenment

skyes bu gsum gyis nyams su blang ba'i byang chub lam gyi rim pa / skyes bu gsum gyi nyams su blang ba'i byang chub lam gyi rim pa bring po sa bcad kha skong dang bcas pa / lam rim 'bring / lam rim chung ngu

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Bylakuppe, India: Sera Je Library, 1999 (includes outline of topics by Trijang Rinbochay).

Peking 6002, vol. 152-153.

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chos mngon pa'i mdzod

Peking 5590, vol. 115

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