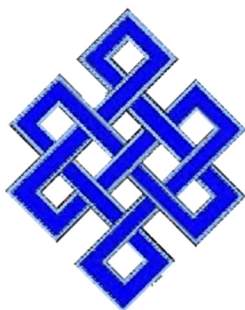


般若波羅蜜多經隱義教授

蔣揚協巴著七十義：
(第二章)

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 Two

Jeffrey Hopkins
Jongbok Yi

UMA INSTITUTE
FOR TIBETAN STUDIES

般若波羅蜜多經
隱義教授

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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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UMA Institute for Tibetan Studies
7330 Harris Mountain Lane
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USA

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Preface

Modes of doctrinal training in Ge-lug-pa

In general, doctrinal training in the Ge-lug-pa school, founded by Tsong-kha-pa Lo-sang-drag-pa^a in the early fifteenth century, can be divided into two types based on a division of fundamental teachings into sūtra and tantra—both attributed to be Shākyamuni Buddha’s speech that were committed to writing even many centuries after his passing away. The term “sūtra” can be used to refer to tantras, but here in the division of all of Buddha’s teachings into the mutually exclusive categories of sūtra and tantra, “sūtra” refers, roughly speaking, to those texts that are not based on the practice of deity yoga.^b “Tantra,” on the other hand, refers to texts and systems whose primary practitioners can employ deity yoga. In deity yoga, practitioners meditate on themselves as having the physical form not of an ordinary person but of a supramundane deity, an *embodiment* of the highest levels of wisdom and compassion.

Training in the systems that formed around sūtra-style teachings can be further divided into more practically oriented and more theoretically

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

^b Here we are following Tsong-kha-pa’s presentation of the difference between sūtra and tantra in his *Great Exposition of Secret Mantra* (*sngags rim chen mo*) as found in H.H. the Dalai Lama, Tsong-kha-pa, and Jeffrey Hopkins, *Tantra in Tibet* (London: George Allen and Unwin, 1977; reprint, with minor corrections, Ithaca, N.Y.: Snow Lion Publications, 1987). Tsong-kha-pa presents the difference between the Great Vehicle sūtra system (called the Perfection Vehicle) and the tantra system in terms of what the four classes of tantra (Action, Performance, Yoga, and Highest Yoga) present as the path for their *main* intended trainees. In this way, he is able to posit deity yoga as the central distinctive feature of tantra, even though a majority of the tantras included in the class of Action Tantra do not involve deity yoga, since, as he puts it, those Action Tantras that do not involve deity are not intended for the *main* intended trainees of that class of tantra. One would expect that the *majority* of Action Tantras would be for the *main* intended trainees of Action Tantra, but in Tsong-kha-pa’s presentation they are not. Therefore, the mere presence and absence of the practice of deity yoga cannot serve as the feature distinguishing a particular text as tantra or sūtra, for it serves only to distinguish those two in terms of the practices of their *main* intended trainees. This is why we have used the qualification “roughly speaking.”

oriented modes of study.^a Both modes are concerned with both theory and practice, but the style of the practically oriented directly addresses particular meditation practices and behavior modification, whereas the style of the theoretically oriented is primarily concerned with countering wrong ideas through scholastic arguments that, although they can be employed in meditation, are framed around critiques of issues often in the format of debate—refuting others’ mistakes, presenting one’s own view, and then dispelling objections to it. Both systems are based on focal Indian books and Tibetan texts, the latter being either explicit commentaries on the Indian texts or expositions of their main themes or of issues that arise when juxtaposed with other material.

The more practical system of study is aimed at making coherent and accessible the plethora of practices that were inherited from India and are the topics of critical study in more theoretical texts. In Ge-lug the more practical system of study centers on:

1. Tsong-kha-pa’s *Great Exposition of the Stages of the Path*,^b which calls itself a commentary on the *Lamp for the Path to Enlightenment*^c by the eleventh-century Indian scholar Atisha (who spent the last twelve years of his life in Tibet), and
2. a commentary by one of Tsong-kha-pa’s two chief disciples, Gyal-tshab Dar-ma-rin-chen,^d on the Indian text *Engaging in the Bodhisattva Deeds* by the eighth-century scholar-yogi Shāntideva.^e

The more theoretical system of study centers either on a comparative analysis of systems of tenets, both Buddhist and non-Buddhist, or on the Five Great Books of Buddhist India. The comparative analysis of philosophical (and psychological) schools is based on Tibetan presentations of several non-Buddhist Indian schools but primarily on what came to be classified as the four schools of Indian Buddhism.

^a This division was suggested by the Fourteenth Dalai Lama Tenzin Gyatsho.

^b *lam rim chen mo / skeyes 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.

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

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

^e *byang chub sems dpa’i spyod pa la ’jug pa, bodhicāryāvātāra*; Peking 5272, vol. 99. Gyal-tshab’s commentary is his *Explanation of (Shāntideva’s) “Engaging in the Bodhisattva Deeds”*: *Entrance of Victor Children (byang chub sems dpa’i spyod pa la ’jug pa’i rnam bshad rgyal sras ’jug ngogs)*.

Monastic curriculum

Ge-lug-pa colleges share a curriculum that is based on Five Great Books^a—a program of study that begins around age eighteen and lasts for about twenty-five years—but they use different textbooks that are commentaries on those Great Books.^b To prepare students for study of these texts, the curriculum begins with a class on introductory debate that serves to establish the procedure of outwardly combative but inwardly probing analysis used throughout the course of study. The debate format is at once individualistic, in the aim to win one-on-one debates, and group-stimulated, in the sense that information and positions are acquired from fellow debaters in an ongoing network of communication and shared appreciation of insight. As further preliminaries, the classes study Awareness and Knowledge, which is basic psychology, and Signs and Reasonings, which is basic reasoning. Then begins the first of the Five Great Books: the coming Buddha Maitreya’s *Ornament for the Clear Realizations*,^c a rendering of the hidden teaching on the path structure in the Perfection of Wisdom Sūtras. In the standard Ge-lug-pa educational curriculum, six years are spent studying Maitreya’s *Ornament for the Clear Realizations*—a highly elaborate compendium on the paths; the long period of study is used to enrich understanding of a complex structure of spiritual development that provides an all-encompassing worldview daunting in its intricacy. The structure of the path, as it is presented in this text, enhances the rubric of actual practice, much of its import being brought over to “stages of the path” literature, which supplies the practical implementation certified by

^a In his condensation of Tsong-kha-pa’s biography, Geshe Ngawang Dhargey (“A Short Biography,” 9, 11) speaks of the Five Great Books as a category that predates Tsong-kha-pa, and as I say in *Emptiness in the Mind-Only School* (6), “Chö-jay Don-drub-rin-chen advised him to study the Five Great Books of Indian Buddhism.” For a list of the seventeen texts that Tsong-kha-pa taught in a three-month teaching, see Geshe Ngawang Dhargey, “A Short Biography,” 13-14.

^b This section presents a general description of the Ge-lug-pa monastic curriculum; a detailed description of the specific curriculum in the Go-mang College in Mundgod, Karnataka State, India is available online at: <http://uma-tibet.org/edu/gomang/gomang.php>.

^c *mngon rtogs rgyan, abhisamayālaṅkāra*. A notable exception is the curriculum at the monastery of the Paṅ-chen Lama, Tra-shi-lhun-po Monastic University (*bkra shis lhun po*), where Dharmakīrti’s *Commentary on (Dignāga’s) “Compilation of Prime Cognition”* (*tshad ma rnam ’grel, pramāṇavarttika*) is the topic of this initial long period of study.

the great number of short texts in this latter genre aimed at daily meditation. The more complex system is highly elaborate, such that it provides a perimeter and horizon within which the more practical teachings are implemented.

Classes on Maitreya's text (and the other Great Books) usually meet with a teacher for about two hours daily and then for two sessions of debates, each about two hours. Throughout much of the twenty-five-year program, time is taken out for pursuit of the second of the Great Books, Dharmakīrti's *Commentary on (Dignāga's) "Compilation of Prime Cognition"*—largely epistemological and logical studies.

Having settled the path structure through the study of Maitreya's *Ornament for the Clear Realizations*, the class passes on to the third Great Book, Chandrakīrti's *Supplement to (Nāgārjuna's) "Treatise on the Middle,"*^a to explore for two years the emptiness of inherent existence, the

^a *dbu ma la 'jug pa, madhyamakāvatāra*. Since Chandrakīrti often refers to Nāgārjuna's *Treatise on the Middle* (*dbu ma'i bstan bcos, madhyamakāśāstra*) merely by the appellation *madhyamaka*, the *madhyamaka* of "*madhyamakāvatāra*" is held to refer to a text propounding the middle, specifically Nāgārjuna's *Treatise on the Middle*. My translation of *avatāra* (*'jug pa*) as "supplement" is controversial; others use "introduction" or "entrance," both of which are attested common translations in such a context. My translation is based on the explanation by Tsong-kha-pa that Chandrakīrti was filling in holes in Nāgārjuna's *Treatise on the Middle*; see Tsong-kha-pa, Kensur Lekden, and Jeffrey Hopkins, *Compassion in Tibetan Buddhism* (London: Rider, 1980; reprint, Ithaca, N.Y.: Snow Lion, 1980), 96-99. Among the many meanings of the Tibetan term for *avatāra*, *'jug pa* can mean "to affix" or "to add on." To summarize the oral teachings of the late Ngawang-leg-dan:

Avatāra means "addition" in the sense that Chandrakīrti's text is a supplement historically necessary so as to clarify the meaning of Nāgārjuna's *Treatise on the Middle*. He wanted to make clear that the *Treatise* should not be explained according to the Mind-Only system or according to the Middle Way Autonomy School (*dbu ma rang rgyud pa, svatantrikamādhymika*), the founding of which is attributed to Bhāvaviveka. During Nāgārjuna's lifetime, Bhāvaviveka had not written his commentary on the *Treatise*, nor had he founded his system; therefore, it was necessary later to supplement Nāgārjuna's text to show why it should not be explained in such a way. Moreover, it is said that Chandrakīrti sought to show that a follower of Nāgārjuna should ascend the ten grounds by practicing the vast paths necessary to do so. This is because some take the Middle Way perspective to be nihilistic. They see it as a means of

ten grounds, and so forth. Emptiness is the primary content of path consciousnesses of meditative equipoise and is the explicit teaching of the Perfection of Wisdom Sūtras.

The next Great Book is Vasubandhu's *Treasury of Manifest Knowledge*,^a a compendium of the types and natures of afflicted phenomena and their causes as well as the pure phenomena that act as antidotes to them and the states of cessation brought about by these antidotes; this takes two years. The last Great Book is Guṇaprabha's *Aphorisms on Discipline*,^b again studied for two years. At the end, there are several years for review and preliminary rounds of debate in preparation for the yearly debate competition.

Tsong-kha-pa wrote commentaries on Maitreya's *Ornament for the Clear Realizations* and Chandrakīrti's *Supplement to (Nāgārjuna's) "Treatise on the Middle,"* and his two main students, Gyal-tshab and Khay-drub, wrote commentaries on Dharmakīrti's *Commentary on (Dignāga's) "Compilation of Prime Cognition."* Gyal-tshab also wrote a commentary on Maitreya's text, which is said to reflect Tsong-kha-pa's more mature thinking on several points later in his life.

refuting the general existence of phenomena rather than just their inherent existence and conclude that it is not necessary to engage in practices such as the cultivation of compassion. Therefore, in order to show that it is important to engage in three central practices—compassion, non-dual understanding, and the altruistic mind of enlightenment—and to ascend the ten Bodhisattva grounds, Chandrakīrti in reliance on Nāgārjuna's *Precious Garland* wrote this supplementary text.

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

This Tibetanized reading of 'jug pa as "supplement" accords with the Tibetan term *rtags 'jug* (*liṅgāvaṃtāra* [Sarat Chandra Das, *A Tibetan-English Dictionary* (Calcutta: 1902; reprint, Delhi: Motilal Banarsidass, 1969, 1970; compact reprint, Kyoto, Japan: Rinsen Book Company, 1981), 535) "the affixing of gender," referring to the usage of letters—identified by gender in Tibetan grammar—in various positions in a syllable. It also perhaps accords with the fifth meaning given in Vaman Shivaram Apte, *Sanskrit-English Dictionary* (Poona, India: Prasad Prakashan, 1957), 163, "Any new appearance, growth, rise," though it seems that not much of a case can be made from the Sanskrit. Of course, such a supplement also serves as an introduction, or means of entry, to Nāgārjuna's *Treatise*.

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

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

These commentaries by Tsong-kha-pa and his two chief disciples are used by the colleges, along with Tibetan commentaries by Chim Jam-pay-yang^a and the First Dalai Lama, Gen-dün-drub,^b on Vasubandhu's *Treasury of Manifest Knowledge* and Tsho-na-wa's^c and the First Dalai Lama's commentaries on Guṇaprabha's *Aphorisms on Discipline*, but Tsong-kha-pa's works are not the chief textbooks in the monastic colleges. Given that the basic structure of the monastic university is to divide into camps that stimulate intellectual exchange, the main textbooks are sub-sub-commentaries written by prominent scholars of monastic colleges, which present the aforementioned commentaries in a clearer format and attempt to resolve issues in those texts. These commentaries, called the college's "textbook literature,"^d are the main focus of those colleges, elevated even to a status of primary concern and adherence.

Commentaries on Maitreya's *Ornament for the Clear Realizations*

Jam-yang-shay-pa Ngag-wang-tśön-drü,^e the final textbook author of the Go-mang College of Dre-pung Monastery, wrote commentaries on all Five Great Books in the manner of decisive analyses.^f As a preparatory text for the study of his *Decisive Analysis of the Treatise (Maitreya's) "Ornament for the Clear Realizations": Precious Lamp Illuminating All of the Meaning of the Perfection of Wisdom*,^g he also composed a helpful introductory text which is translated in the present book. Titled *Eloquent Presentation of the Eight Categories and Seventy Topics: Sacred Word of Guru Ajita*, it prepares students for study and analysis of Maitreya's *Ornament for the Clear Realizations* by providing definitions, divisions, and boundaries for the eight categories and seventy topics that are the focus of that text.

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

^b *dge 'dun grub*; 1391-1475, retrospectively called the First Dalai Lama when Sö-nam-gya-tso, the reincarnation of his reincarnation, received the title of Dalai.

^c *mtsho sna ba shes rab bzang po*, born 13th century.

^d *yig cha*.

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

^f *mtha' dpyod*.

^g *bstan gcos mngon par rtogs pa'i rgyan gyi mtha' dpyod shes rab kyi pha rol tu phyin pa'i don kun gsal ba'i rin chen sgron me*.

The poetry of Maitreya's text is often cryptic, and a textbook such as this one by Jam-yang-shay-pa establishes a lay of the land so that Maitreya's highly elaborate structure can be explored much more easily. Shākyamuni Buddha lived for eighty-one years, turning the wheel of doctrine for forty-five years, the Perfection of Wisdom Sūtras being considered in all Great Vehicle schools to be the supreme of all sūtras.^a The Perfection of Wisdom Sūtras teach the naturelessness, the emptiness, of all phenomena on their explicit level, but they also teach in a hidden way the modes of the paths to supreme enlightenment, called exalted-knowledge-of-all-aspects.^b The Perfection of Wisdom Sūtras are said to indicate the path structure neither explicitly nor implicitly but in a hidden way because the reasonings proving emptiness only establish an absence, a nonaffirming negative—not something positive and not even an affirming negative—such that a consciousness explicitly realizing emptiness knows a mere elimination of an object of negation. Thus, the Perfection of Wisdom Sūtras communicate the message of the path structure not explicitly, nor even implicitly, but in a hidden manner.

In many ways, the stanzas of Maitreya's *Ornament for the Clear Realizations* are an abbreviation like an index or even a code outlining the path structure, and thus it is no wonder that it itself spawned a renowned set of twenty-one commentaries in Sanskrit:^c

Chart 1: Twenty-one commentaries on Maitreya's Ornament for the Clear Realizations

- I. Correlating the *Ornament* with specific Perfection of Wisdom Sūtras
 - A. *Twenty-five Thousand Stanza Perfection of Wisdom Sūtra*

^a *mdo sde kun kyi mchog.*

^b *rnam mkhyen, sarvākārajñatā.*

^c See the Bibliography for more information on the titles. The chart follows the exposition in Tsong-kha-pa's *Golden Garland*; see 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. Tsong-kha-pa's challenges to the authorship of three of these are indicated in notes below. See the same but differently arranged list in 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. Āryavimuktisena (*'phags pa grol sde*, ca. 6th century C.E.). *Commentary on the "Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra,"* by taking it to have eight chapters correlated with the eight chapters of the *Ornament*
 2. Bhadanta Vimuktasena (*btsun pa grol sde*). [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*"
 3. Haribhadra (*seng ge bzang po*, ca. 8th century C.E.). [Commentary on the] "*Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra*" / *The Eight Chaptered*
 4. Ratnākarashānti (*rin chen 'byung gnas zhi ba*). *Pure Commentary on (Maitreya's) "Ornament for the Clear Realizations"*
- B. *One Hundred Thousand Stanza Perfection of Wisdom Sūtra*
5. Dharmashrī.^a *Explanation of the "One Hundred Thousand Stanza Perfection of Wisdom Sūtra"*
- C. *Eight Thousand Stanza Perfection of Wisdom Sūtra*
6. Haribhadra. *Explanation of the "Eight Thousand Stanza Perfection of Wisdom Sūtra": Illumination of (Maitreya's) "Ornament for the Clear Realizations"*
 7. Ratnākarashānti. *Commentary on the Difficult Points of the "Eight Thousand Stanza Perfection of Wisdom Sūtra": The Supreme Essence*
 8. Abhayākara Gupta (*jigs med 'byung gnas sbas pa*). *Commentary on the "Eight Thousand Stanza Perfection of Wisdom Sūtra": Moonlight of Essential Points*
- D. *Verse Summary of the Perfection of Wisdom*
9. Haribhadra. *Commentary on the Difficult Points of the "Verse Summary of the Precious Qualities of the Supramundane Victorious [Mother]"*
 10. Buddhashrījñāna. *Commentary on the Difficult Points of the "Verse Summary"*

^a Tsong-kha-pa presents evidence that this commentary is not actually by the Dharmashrī from Kashmir and is in fact not Indian since it draws from Tibetan materials. He concludes (Sparham, *op. cit.*, 13), "So although this and the *Key to the Treasury* [item 11] are widely attributed to Dharmasrī, I think they were written by the translator or by some other Tibetan."

11. Dharmashrī. *Key to the Treasury of the Verse Summary of the Perfection of Wisdom*

E. *One Hundred Thousand, Twenty-five Thousand, and Eight Thousand Perfection of Wisdom Sūtras*

12. Smṛtijñānakīrti.^a *Indicating Through Eight Concordant Meanings^b the Mother Perfection of Wisdom Taught Extensively in One Hundred Thousand [Stanzas], Taught in Medium Length in Twenty-five Thousand [Stanzas], and Taught in Brief in Eight Thousand [Stanzas]*

II. Not correlating the *Ornament* with specific Perfection of Wisdom Sūtras

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

A. Two commentaries on Haribhadra's *Clear Meaning Commentary*

14. Dharmamitra (*chos kyi bshes gnyen*). *Explanation of (Haribhadra's) "Commentary on (Maitreya's) 'Ornament for the Clear Realizations'": Very Clear Words*

15. Dharmakīrtishrī (*chos kyi grags pa dpal, or gser gling pa*). *Explanation of (Haribhadra's) "Commentary on (Maitreya's) 'Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations'": Illumination of the Difficult to Realize*

B. Three summaries

A summary of Haribhadra's *Clear Meaning Commentary*

16. Prajñākaramati (*shes rab 'byung gnas blo gros, 950-1030*). *Summary of (Haribhadra's) "Commentary on (Maitreya's) 'Ornament for the Clear Realizations'"*

Two summaries of Maitreya's *Ornament for the Clear Realizations*

^a Tsong-kha-pa wonders whether Smṛtijñānakīrti actually is the author (Sparham, *op. cit.*, 13), "The *Teaching that the Three Perfection of Wisdom Sūtras are the Same in Terms of the Eight Clear Realizations* is also weak and makes certain mistaken correlations with the *Sūtras*, [11] so whether or not it is by the great scholar Smṛtijñānakīrti requires further research."

^b The eight are the eight clear realizations, that is, the eight categories.

17. Atisha^a (*dīpaṃkaraśrījñāna*, *mar me mdzad ye shes*, 982-1054). *Lamp Summary of (Maitreya's) "Perfection of Wisdom"*
 18. Kumārashrībhadra (*bkra shis rgyal mtshan*). *Summary of (Maitreya's) "Perfection of Wisdom"*

C. Two other commentaries on Haribhadra's *Clear Meaning Commentary*

19. Ratnakīrti. *Commentary on (Maitreya's) "Ornament for the Clear Realizations": A Portion of Glory*
 20. Buddhashrījñāna. *Commentary on (Maitreya's) "Treatise of Quintessential Instructions on the Supramundane Victorious Mother Perfection of Wisdom: Ornament for the Clear Realizations": Wisdom Lamp Garland*

D. One treatise

21. Abhayākara Gupta. *Ornament to the Subduer's Thought*, a general explanation of Buddha's word, the final three chapters of which mainly teach the topics of Maitreya's *Ornament*.

Among these, Jam-yang-shay-pa, relying mainly on the commentaries by Āryavimuktisena and Haribhadra and, within Tibet, principally following Tsong-kha-pa Lo-sang-drag-pa's *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*^b and his student Gyal-tshab-dar-ma-rin-chen's^c *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*,^d formulated concise definitions for the eight categories and their subsections, the

^a Tsong-kha-pa also doubts that Atisha is the author of this commentary (Sparham, *op. cit.*, 13), "The *Lamp Summary* [attributed to Atiṣa] is also weak and with many statements originating with Tibetans, so I rather think it is by one of Atisha's disciples or by some other Tibetan."

^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.*

seventy topics. Those also often have internal divisions, and thus a textbook such as this methodically presents a structural map and guide to Maitreya's text.

As mentioned above, the structures found in Maitreya's *Ornament for the Clear Realizations* influence presentations in "stages of the path" literature, and they also strongly influence "grounds and paths" textbooks such as that by the Go-mang author Kōn-chog-jig-may-wang-po^a in his *Presentation of the Grounds and Paths: Beautiful Ornament of the Three Vehicles*^b as well as presentations of tenets such as those by Jam-yang-shay-pa and Kōn-chog-jig-may-wang-po. However, none of these three other modes of presenting the details of how to engage in practice—"stages of the path," "grounds and paths," and "tenets"—approach the elaborate intricacy of the eight categories and seventy topics and the many further branches, twigs, and leaves of Maitreya's *Ornament for the Clear Realizations* and thus the book translated here.

Eight categories and seventy topics

Jam-yang-shay-pa lists 49 of the 70 topics as characterizing their respective category among five of the eight categories and lists 21 of the 70 topics by way of laying out divisions within the remaining three categories:

Ten phenomena characterizing **exalted-knowers-of-all-aspects**:^c

^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). For an English translation, see Elizabeth Napper, *Kōn-chog-jig-may-wang-po's Presentation of the Grounds and Paths: Beautiful Ornament of the Three Vehicles, With Commentary by Dan-ma-lo-chō*, UMA Institute for Tibetan Studies, 2013; downloadable for free at:

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

^c The first category is an exalted-knower-of-all-aspects; it has ten phenomena that characterize it, define it, or make it known. In general, through a definition one can understand its definiendum, that which it defines. The definition causes understanding; it characterizes, illustrates, makes known. Similarly, a cause can characterize an effect; it can tell us something about its effect. Also, the object of a consciousness can cause us to understand something about the consciousness that knows it, and in this sense can characterize it, can bring about some understanding of it. As Ngag-wang-pal-dan (*Meaning of the Words*, 4b.7) says, the type of characterization here is both characterization of an effect by a cause and characterization of an object-possessor [that is, a consciousness] by an object; it is thus

1. Great Vehicle mind-generations (*theḡ chen sems bskyed, bodhi-cittotpādaḡ*)^a
2. guidance (*gdams ngag, avavādaḡ*)
3. limbs of definite discrimination (*nges 'byed yan lag, nirvedhā-ṅgaḡ*)
4. naturally abiding lineage, the support of Great Vehicle achievings (*theḡ chen sgrub pa'i rten rang bzhin gnas rigs, pratipatter-ādhāraḡ prakṛtisthaḡ gotram*)
5. objects of observation of Great Vehicle achievings (*theḡ chen sgrub pa'i dmigs pa, pratipatterāmbanam*)
6. objects of intent of Great Vehicle achievings (*theḡ chen sgrub pa'i ched du bya ba, pratipatterūddeśaḡ*)
7. achievings through armor (*go sgrub, saḡṇāhapratipattiḡ*)
8. achievings through engagement (*'jug sgrub, prasthānapratipattiḡ*)
9. achievings through the collections (*tshogs sgrub, saḡbhārapratipattiḡ*)
10. definitely issuative achievings (*nges 'byung sgrub pa, niryāṇa-pratipattiḡ*)

Eleven phenomena characterizing **knowers of paths**:

11. limbs of knowers of paths (*lam shes kyi yan lag, mārgajñatāṅgāni*)
12. knowers of paths that know learner Hearer paths (*slob ma nyan thos kyi lam shes pa'i lam shes, śrāvakaḡmārgajñānamayī mārga-jñatā*)

not the type of characterization that occurs by way of a more usual definition as when “that which is wet and moistening” (the definition of water) defines, or characterizes, water.

Rather, these ten phenomena cause us to understand an exalted-knower-of-all-aspects in that it is attained through the power of having practiced these ten phenomena; also, an exalted-knower-of-all-aspects is the final wisdom directly realizing all Great Vehicle causes and effects included within the ten phenomena, and these ten objects tell us something about the subject that supremely realizes them. In these ways, an exalted-knower-of-all-aspects can be considered to be their definiendum, their object characterized, though not in the technical way that the relationship of definition and definiendum is usually held, and thus the ten phenomena can be considered to be their definition, their means of characterization.

^a In the citations of the Tibetan and Sanskrit that follow, the Tibetan accords with Jam-yang-shay-pa's text, whereas the Sanskrit follows Obermiller, *Analysis of the Abhisamayālamkāra*; hence, the discrepancies.

13. knowers of paths that know Rhinoceros Solitary Victor paths (*bse ru rang rgyal gyi lam shes pa'i lam shes, pratyekajīnamārga-jñānamayī mārgajñātā*)
14. Great Vehicle paths of seeing, greatly beneficial in this and future lives (*'di phyir phan yon che ba'i theg chen mthong lam, mahānuśaṃso mahāyānadarśanamārgaḥ*)
15. functions of a [Great Vehicle] path of meditation (*sgom lam gyi byed pa, bhāvanāmārgasya kāritram*)
16. [Great Vehicle] paths of meditation of belief (*mos pa'i sgom lam, adhimuktalakṣaṇo bhāvanāmārgaḥ*)
17. praise, extolling, and lauding of the benefits of that [Great Vehicle path of meditation of belief] (*de'i phan yon bstod bkur bsngags gsum, stutistomaprasāmsāḥ*)
18. [Great Vehicle] paths of meditation of dedication (*bsngo ba sgom lam, pariṇāmanālakṣaṇo bhāvanāmārgaḥ*)
19. [Great Vehicle] paths of meditation of admiration (*rjes su yi rang sgom lam, anumodalakṣaṇo bhāvanāmārgaḥ*)
20. [Great Vehicle] paths of meditation of achieving (*sgrub pa sgom lam, abhinirhārasvabhāvo bhāvanāmārgaḥ*)
21. [Great Vehicle] paths of meditation of complete purity (*rnam dag sgom lam, atyantaviśuddhisvabhāvo bhāvanāmārgaḥ*).

Nine phenomena characterizing **knowers of bases**:

22. knowers of bases that do not abide in [the extreme of] mundane existence due to knowledge (*shes pas srid la mi gnas pa'i gzhi shes, prajñayā bhavāpratiṣṭhitam vastujñānam*)
23. knowers of paths that do not abide in [the extreme of] peace due to compassion (*snying rjes zhi la mi gnas pa'i lam shes, kṛpayā śamāpratiṣṭhā mārgajñātā*)
24. knowers of bases that are distant from the fruit Mother (*'bras yum la ring ba'i gzhi shes, phalamūtamāturdūrībhūtam vastujñānam*)
25. knowers of bases that are close to the fruit Mother (*'bras yum la nye ba'i gzhi shes, phalamūtamāturāsannībhūtam vastujñānam*)
26. knowers of bases bound by the apprehension of signs that are classed as discordant (*mtshan 'dzin gyis bcings pa'i mi mthun phyogs kyi gzhi shes, nimittagrahaṇabaddham vipakṣamūtam vastujñānam*)
27. knowers of bases conjoined with the antidote to apprehension of signs that are classed as an antidote (*mtshan 'dzin gyi gnyen pos zin pa'i gnyen po phyogs kyi gzhi shes, nimittagrahanapratipakṣaparigrhītam pratipakṣabhūtam vastujñānam*)

28. trainings in knowers of bases (*gzhi shes sbyor ba, vastujñānaprayogaḥ*)
29. equalities in the mode of apprehension of trainings [in a knower of bases] (*sbyor ba 'i 'dzin stangs mnyam pa nyid, prayogasya samatā*)
30. paths of seeing (*mthong lam, darśanamārgaḥ*).

Eleven phenomena characterizing **complete trainings in all aspects**:

31. aspects (*rnam pa, ākārāḥ*)
32. trainings (*sbyor ba, prayoga*)
33. qualities [of trainings] (*yon tan, guṇaḥ*)
34. defects of trainings (*sbyor ba 'i skyon, prayogadoṣāḥ*)
35. characteristics [of trainings] (*mtshan nyid, lakṣāṇi*)
36. concordance with a portion of liberation (*thar pa cha dang mthun pa, mokṣabhāgīyaṃ*)
37. concordance with a portion of definite discrimination (*nges 'byed cha mthun pa, nirvedhabhāgīyaṃ*)
38. learner irreversible community members^a (*slob pa phyir mi ldog pa 'i dge 'dun, śaikṣo 'vaivartiko bodhisattvagaṇaḥ*)
39. trainings in the equality of mundane existence and peace (*srid zhi mnyam nyid kyi sbyor ba, bhavaśāntisamatābhāvanāprayogaḥ*)
40. training of a pure land (*zhing dag sbyor ba, buddhakṣetrapariśuddhiprayogaḥ*)
41. training in skill in means (*thabs mkhas sbyor ba, upāyakaūsala-prayogaḥ*)

Eight phenomena characterizing **peak trainings**:

42. heat peak trainings (*drod rtse sbyor, uṣmamūrdhaprayogaḥ*)
43. peak peak trainings (*rtse mo 'i rtse sbyor, mūrdhamūrdhaprayogaḥ*)
44. forbearance peak trainings (*bzod pa 'i rtse sbyor, kṣāntimūrdhaprayogaḥ*)
45. supreme mundane qualities peak trainings (*chos mchog gi rtse sbyor, agradharmatāmūrdhaprayogaḥ*)
46. path-of-seeing peak trainings (*mthong lam rtse sbyor, darśanamārgamūrdhaprayogaḥ*)
47. path-of-meditation peak trainings (*sgom lam rtse sbyor, bhāvanāmārgamūrdhaprayogaḥ*)

^a *dge 'dun*, literally, aspirants to virtue.

48. uninterrupted peak trainings (*bar cad med ba'i rtse sbyor, anantaramūrdhaprayogah*)
49. wrong achievings to be avoided (*bsal bya log sgrub, apaneyavi-pratipattih*).

When **serial trainings** divided, there are thirteen:

50. perfection of giving
51. perfection of ethics
52. perfection of patience
53. perfection of effort
54. perfection of concentration
55. perfection of wisdom
56. recollection of the buddha jewel
57. recollection of the doctrine jewel
58. recollection of the spiritual community jewel
59. recollection of ethics
60. recollection of generosity
61. recollection of deities and gurus
62. realizing naturelessness

When **momentary trainings** are divided, there are four that are the same entity but are different isolates:

63. nonfruitational momentary trainings
64. fruitational momentary trainings
65. characterless momentary trainings
66. nondual momentary trainings.

When **bodies of attributes** are divided, there are four:

67. nature bodies (*ngo bo nyid sku, svabhāvikakāya*)
68. pristine wisdom bodies of attributes (*ye shes chos sku, jñānadhar-makāya*)
69. complete enjoyment bodies (*longs sku, sām̄bhogakāya*)
70. emanation bodies (*sprul sku, nirmāṇakāya*).

This results in a more formal list of:

Eight Categories and Seventy Topics

THE THIRTY PHENOMENA CHARACTERIZING THE
THREE EXALTED KNOWERS

Chapter I. The ten phenomena characterizing **Ex-
alted-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་རྒྱལ་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་
ཚོས་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 Medita-
tion (སྒོམ་ལམ་གྱི་བྱེད་པ་)

6. Paths of Meditation

16th Topic

Paths of Meditation of Belief (མཐོ་བ་སྐྱོམ་ལམ་)

17th Topic

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

18th Topic

8. Paths of Meditation of Dedication (བསྐྱོ་བ་སྐྱོམ་ལམ་)

19th Topic

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

20th Topic

10. Paths of Meditation of Achieving (སྐྱུབ་བ་སྐྱོམ་ལམ་)

21st Topic

11. Paths of Meditation of Complete Purity (རྣམ་དག་སྐྱོམ་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 (གཉེན་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་མི་ཚོགས་པའི་
དགོ་འདུན་)

39th Topic

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

40th Topic

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

41th Topic

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

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

42nd Topic

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

43rd Topic

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

44th Topic

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

45th Topic

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

46th Topic

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

47th Topic

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

48th Topic

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

49th Topic

8. Wrong Achievings to be Avoided (བསལ་བྱ་ལོག་སྦྱབ་)

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་སྤྲིམས་ཀྱི་ཕར་ཕྱིན་)

52nd Topic

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

53rd Topic

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

54th Topic

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

55th Topic

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

56th Topic

7. Recollection of the Buddha Jewel (སངས་རྒྱས་དགོན་མཚོག་རྗེས་སུ་བྱ་བ་)

57th Topic

8. Recollection of the Doctrine Jewel (ཚོས་དགོན་མཚོག་རྗེས་སུ་བྱ་བ་)

58th Topic

9. Recollection of the Spiritual Community Jewel (དགོ་བདུན་དགོན་མཚོག་རྗེས་སུ་བྱ་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་ལྔ་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་སྤོན་པ་མ་ཡིན་པའི་སྐད་ཅིག་མའི་སྦྱར་བ་)

64th Topic

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

65th Topic

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

66th Topic

4. Nondual Momentary Trainings (གཉིས་སུ་མེད་པའི་ སྐད་ཅིག་མའི་སྦྱར་བ་)

CHAPTER VIII. THE FOUR PHENOMENA CHARACTERIZING BODIES OF ATTRIBUTES (ཚོས་སྐྱུ་)

67th Topic

1. Nature Bodies (རོ་བོ་ཉིད་སྐྱུ་)

68th Topic

2. Pristine Wisdom Bodies of Attributes (ཡེ་ཤེས་ཚོས་ སྐྱུ་)

69th Topic

3. Complete Enjoyment Bodies (ཚངས་སྐྱུ་)

70th Topic

4. Emanation Bodies (སྐྱུ་ལ་སྐྱུ་)

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

The author of *The Sacred Word of Guru Ajita*

Jam-yang-shay-pa Ngag-wang-tsön-drü^a was born in the Am-do Province of Tibet in 1648 east of the Blue Lake. Having studied the alphabet at age seven with his uncle, who was a monk, he mastered reading and writing and six years later became a novice monk. He went to Lhasa at age twenty-one to further his studies at the Go-mang College of Dre-pung Monastery; six years later he received full ordination and at twenty-nine entered the Tantric College of Lower Lhasa. From age thirty-three he spent two years

^a This short biography is taken from Hopkins, *Maps of the Profound*, 14-15. For an extensive biography see 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” (Ph.D. diss., University of Virginia, 2003), 169-196.

in meditative retreat in a cave near Dre-pung Monastery. Perhaps it was at this time that Mañjuśrī, also called Mañjughoṣha, appeared to him and smiled, due to which, according to Ngag-wang-leg-dan,^a he came to be called “One On Whom Mañjuśrī Smiled,” Jam-yang-shay-pa.

At age fifty-three he became abbot of Go-mang and at sixty-two in 1710 returned to Am-do Province where he founded a highly influential monastery at Tra-shi-khyil.^b Seven years later he founded a tantric college at the same place. He wrote prolifically on the full range of topics of a typical Tibetan polymath and, having received honors from the central Tibetan government and from the Chinese Emperor, died at the age of seventy-three or seventy-four in 1721/2.

Partly because of the close connection between Go-mang College and the Mongolian peoples stretching from the Caspian Sea through Siberia, who were predominantly Ge-lug-pa by this time, Jam-yang-shay-pa’s influence on the Ge-lug-pa order has been considerable. His life manifests a pattern typical of many influential Tibetan religious figures—child prodigy, learned scholar, disseminator of the religion, politician, priest to political personages, monastery leader, yogi, magician, popular teacher, and prolific writer.

Format of the presentation in this book

To facilitate access by those who read Tibetan the Tibetan of Jam-yang-shay-pa’s text is provided in large font after short blocks of the translation.

The translation of Jam-yang-shay-pa’s text is expanded through comments by Dan-ma-lo-chö who taught at the University of Virginia in the Spring semester of 1978. While not a line-by-line commentary, his occasional explanations provide helpful background and expansion of points. Dan-ma-lo-chö is a Ge-she of the Lo-sel-ling College, Abbot Emeritus of Nam-gyal College, and a Great Assembly Hall Tulku.^c His autobiography is available online at: <http://uma-tibet.org/haa/archive.php>.

^a *mkhan zur ngag dbang legs ldan*, 1900-1971; abbot emeritus of the Tantric College of Lower Lhasa and ge-she of Go-mang College; a Tibetan born in Yak-day (*g.yag sde*) on the border between the central and western provinces of Tibet but included in Tsang (*gtsang*), he is not to be confused with the Mongolian *ngag dbang legs ldan*.

^b *bkra shis 'khyil*.

^c *tshogs chen sprul sku*.

Throughout the book additional explanations are drawn from mainly from:

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*.^a Go-mang College of Dre-pung Monastery.

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*.^b Tsong-kha-pa's student; he became the first abbot of Gan-dan Monastery after Tsong-kha-pa's death.

Kön-chog-jig-may-wang-po (*dkon mchog 'jigs med dbang po*, 1728-1791), *Condensed Presentation of the Eight Categories and Seventy Topics*.^c Identified as Jam-yang-shay-pa's reincarnation, Go-mang College of Dre-pung Monastery.

Lo-sang-chö-kyi-gyal-tshan, First Pan-chen Lama (*blo bzang chos kyi rgyal mtshan*, 1567/1570-1662), *Explanation of the First Category in the Ocean of Eloquence Illuminating the Essence of the Essence of (Maitreya's) "Ornament for the Clear Realizations, Treatise of Quintessential Instructions on the Perfection of Wisdom"*.^d His affiliation could be determined through his teachers; for instance, he entered the To-sam-ling College (*thos bsam gling grwa tshang*) at Ta-shi-lhun-po Monastery, studying with Pal-jor-gya-tsho (*dpal 'byor rgya mtsho*).

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

^a *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.

^b *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).

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

^d *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).

1794), *Vocabulary Occurring in the Perfection of Wisdom*.^a Jay College of Se-ra Monastery.

Ngag-wang-pal-dan (*ngag dbang dpal ldan*, b. 1797), also known as Pal-dan-chö-jay (*dpal ldan chos rje*), *Meaning of the Words/ Explanation of the Treatise “Ornament for the Clear Realizations” From the Approach of the Meaning of the Words: The Sacred Word of Maitreya-nātha*.^b Go-mang College of Dre-pung Monastery (and in a lesser way Lo-sel-ling College of Dre-pung Monastery).

Tshe-chog-ling Ye-shay-gyal-tshan (*tshe mchog gling ye shes rgyal mtshan*, 1713-1793), *Quintessential Instructions Clearly Teaching the Essentials of (Tsong-kha-pa’s) “Stages of the Path to Enlightenment,” Correlating the “Eight Thousand Stanza Perfection of Wisdom Sūtra” with (Maitreya’s) “Ornament for Clear Realization”*: *Lamp Illuminating the Perfection of Wisdom*.^c Go-mang College of Dre-pung Monastery.

The final year of the production of this book benefitted greatly from consultations with Lo-sang-gyal-tshan, Ge-she at Go-mang College in Mundgod, Karnataka State, India, who also served as Disciplinary at the Tantric College of Lower Lhasa in Hunsur, India.

The present translation of Jam-yang-shay-pa’s *Eloquent Presentation of the Eight Categories and Seventy Topics: Sacred Word of Guru Ajita* into English is the first full translation into any language. Parts of the first four chapters were translated into English in Eugène Obermiller’s *Analysis of the Abhisamayālamkāra*.^d In that magnificent work Obermiller presented an amalgam of Sanskrit and Tibetan commentaries to create an innovatively rich exposition of the first four chapters of Maitreya’s *Ornament for the Clear Realizations*, but his ambitious intent unfortunately remained incomplete.

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

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

^c *sher phyin stong phrag brygad 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).

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

The extensive table of Contents provided at the beginning of the English edition should facilitate access to the relevant sections of the above-mentioned work by Eugène Obermiller as well as:

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-alaṅkāra-kārikā-śāstra-vṛtti*

Gareth Sparham, *Abhisamayālaṅkāra 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.*

Also, since Jam-yang-shay-pa does not cite the initial two stanzas of Maitreya's *Ornament for the Clear Realizations*, we have provided a short Introduction drawn from a commentary by the First Paṅchen Lama Lo-sang-chō-kyi-gyal-tshan.

Maitreya's *Ornament for the Clear Realizations* has eight Chapters plus two Condensations at the end. Identifications of the seventy topics are added to the translation by name and number from Jam-yang-shay-pa's text, where in the first five chapters they are listed as phenomena characterizing the respective category and the last three chapters they listed as divisions of those categories. The continuous numbering from one to seventy is confirmed by the explicit numbering in the abovementioned works by Tshe-chog-ling Ye-shay-gyal-tshan of the Go-mang College of Drepung Monastery and by Long-döl Ngag-wang-lo-sang of the Jay College of Se-ra Monastery. These appear in the Contents and in the translation of Jam-yang-shay-pa's and Ngag-wang-pal-dan's texts. Chapter and verse numbers also have been added throughout the book.

Editions consulted

Two basic editions of Jam-yang-shay-pa's text were exhaustively compared:

don bdun cu'i mtha' spyod mi pham bla ma'i zhal lung gsal ba'i legs bshad

blo gsal mgul rgyan. 1a-20a. Published at Go-mang College, date unknown. Abbreviated reference: “1987 Go-mang Lhasa,” so named because of being acquired in Lha-sa, Tibet, at Go-mang College in 1987.

dngos 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, which is a PDF of: *bla brang bkra shis 'khyil: bla brang brka shis 'khyil dgon*, publishing date unknown. Abbreviated reference: “2011 TBRC *bla brang*.” It is a revised edition of the above edition.

In addition, six editions, based mainly on the *bla brang brka shis 'khyil* edition above, were consulted:

“1973 Ngawang Gelek *bla brang*” = *Collected Works of 'Jam-dbyaṅs-bḥad-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-bḥad-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” = *dngos 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” = *dngos 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.

The critical comparison of the two basic editions will be published online freely available at:

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

第二章 說明能表道智十一法

為開示能表道智^a十一法故，〔彌勒《現觀莊嚴論》，I.7-9〕云：

{I.7}

令其隱闇等
弟子麟喻道
此及他功德
大勝利見道

{I.8}

作用及勝解
讚事並稱揚
迴向與隨喜
無上作意等

{I.9}

引發最清淨
是名為修道
諸聰智菩薩
如是說道智

གཉིས་པ་ལམ་ཤེས་མཚན་བྱེད་གྱི་ཚོས་བརྩུ་གཅིག་སྟོན་པར།
མོག་མོག་པོར་བྱེད་ལ་སོགས་དང་། །ནས་^[9a.2]ལམ་ཤེས་ཉིད་ནི་དེ་
འདྲར་བཤད། །ཅེས་གསུངས།

〔《現觀莊嚴論》I.7-9, 2a.3-2a.5〕

{I.7}

མོག་མོག་པོར་བྱེད་ལ་སོགས་དང་། །སྟོབ་མ་བསེ་རུའི་ལམ་གང་དང་། །
འདི་དང་གཞན་པའི་ཡོན་ཏན་གྱིས། །པན་ཡོན་ཆེ་བ་མཐོང་བའི་ལམ།

{I.8}

བྱེད་པ་དང་ནི་མོས་པ་དང་། །བསྟོད་དང་བཀུར་དང་བཟླས་པ་དང་། །
བསྐྱོད་དང་རྗེས་སུ་ཡི་རང་བ། །ཡིད་ལ་བྱེད་པ་སྐྱེད་དག།

{I.9}

^a由於菩薩必須救怙三乘一切有情—聲聞、獨覺、菩薩，一定需要了解他們的道，為之故，必須有了解三乘道的認知，而此認知即名「道智」。

སྐྱེལ་དང་ཤིན་ཏུ་དག་པ་ཞེས། ལྷ་བ་འདི་ནི་སྐྱོམ་པའི་ལམ། །
 ལྷ་བ་སེམས་དཔའ་མཁས་རྣམས་ཀྱི། །ལམ་ཤེས་ཉིད་ནི་དེ་འདྲར་བཤད། །

有此十一故，有能表道智十一法：^a

1. 道智支分 (*lam shes kyi yan lag, mārḡajñātāṅgāni*)
2. 了知聲聞弟子道之道智 (*slob ma nyan thos kyi lam shes pa'i lam shes, śrāvakamārḡajñānamayī mārḡajñātā*)
3. 了知麟喻獨覺道之道智 (*bse ru rang rgyal gyi lam shes pa'i lam shes, prateyajinamārḡajñānamayī mārḡajñātā*)
4. 今生後世廣大勝利之大乘見道 (*'di phyir phan yon che ba'i theg chen mthong lam, mahānuśaṃso mahāyānadarśanamārḡaḥ*)
5. 〔大乘〕修道之作用 (*sgom lam gyi byed pa, bhāvanāmārḡasya kāritram*)
6. 〔大乘〕勝解修道 (*mos pa'i sgom lam, adhimuktalakṣaṇo bhāvanāmārḡaḥ*)
7. 其〔亦即『大乘勝解修道』〕勝利：讚美、承事、稱揚等三 (*de'i phan yon bstod bkur bsngags gsum, stutistomaprasāṃsāḥ*)
8. 〔大乘〕迴向修道 (*bsngo ba sgom lam, pariṇāmanālakṣaṇo bhāvanāmārḡaḥ*)
9. 〔大乘〕隨喜修道 (*rjes su yi rang sgom lam, anumodalakṣaṇo bhāvanāmārḡaḥ*)
10. 〔大乘〕引發修道 (*sgrub pa sgom lam, abhinirhārasvabhāvo bhāvanāmārḡaḥ*)
11. 〔大乘〕清淨修道 (*rnam dag sgom lam, atyantaviśuddhisvabhāvo bhāvanāmārḡaḥ*).

ལམ་ཤེས་མཚོན་བྱེད་ཀྱི་ཚུལ་བཅུ་གཅིག་ཡོད་དེ།

1. ལམ་ཤེས་ཀྱི་ཡན་ལག་དང་།
2. སྐྱོབ་མ་ཉན་ཐོས་ཀྱི་ལམ་ཤེས་པའི་ལམ་ཤེས་དང་།
3. བསེ་རུ་རང་^[9a.3] ལྷུལ་གྱི་ལམ་ཤེས་པའི་ལམ་ཤེས་དང་།
4. འདི་ཕྱིར་པན་ཡོན་ཆེ་བའི་ཐེག་ཆོན་མཐོང་ལམ་དང་།

^a 隨後引用的藏文與梵文，各依蔣揚協巴論注與歐伯米勒 (Obermiller) 所著之《現觀莊嚴論剖析》(*Analysis of the Abhisamayālamkāra*)，因此兩者有所出入。

5. སྒོམ་ལམ་གྱི་བྱེད་པ་དང་།
6. མོས་པ་སྒོམ་ལམ་དང་།
7. དེའི་ཕན་ཡོན་བསྟོན་བཀུར་བསྐྱགས་གསུམ་དང་།
8. བསྟོ་བ་^[9a.4]སྒོམ་ལམ་དང་།
9. རྗེས་སྤྱི་ཡི་རང་སྒོམ་ལམ་དང་།
10. རྒྱབ་པ་སྒོམ་ལམ་དང་།
11. རྣམ་དག་སྒོམ་ལམ་

ཉེ་བརྒྱུ་གཅིག་ཡོད་པའི་བྱིར།

第十一義

1. 道智支分 (ལམ་ཤེས་ཀྱི་ཡན་ལག་)

為開示道智支分，〔彌勒《現觀莊嚴論》，II.1〕云：

{II.1}

調伏諸天故
放光令隱闇
境決定普遍
本性及事業

དང་པོ་[ལམ་ཤེས་ཀྱི་ཡན་ལག་]སྟོན་པར།

སྣ་རྣམས་རུང་བར་བྱ་བའི་ཕྱིར། །ནས། རང་བཞིན་དང་ནི་དེ་ཡི་

[9a.5]ལས། །ཞེས་གསུངས།

〔《現觀莊嚴論》II.1, 5a.1〕

{II.1}

སྣ་རྣམས་རུང་བར་བྱ་བའི་ཕྱིར། །འོད་ཀྱིས་མོག་མོག་པོར་མཛད་དང་། །

ཡུལ་ངེས་པ་དང་ཁྱབ་པ་དང་། །རང་བཞིན་དང་ནི་དེ་ཡི་ལས། །

道智支分〔說明〕分三：定義、分類、界限。

ལམ་ཤེས་ཀྱི་ཡན་ལག་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་གསུམ།

〔道智支分〕定義

圓滿道智的一分功德，乃道智支分的定義。

དང་པོ་ནི། ལམ་ཤེས་རྫོགས་བྱེད་ཀྱི་ཆ་ཤས་སུ་གྱུར་བའི་^aཡོན་

ཏན་དེ། ལམ་ཤེས་ཀྱི་ཡན་ལག་གི་མཚན་^[9a.6]ཉིད།

登馬洛確：「這些支分攝入道智的因、體性、果。入道之前也有道智支分，但大悲心生起之前並不存在。」

^a The 2005 Mundgod 版 (17.10) 誤植為 *ba* 。

菩薩心續中圓滿道智的一分功德，於此〔彌勒《現觀莊嚴論》〕明示者係道智支分之定義。

ལམ་ཤེས་རྫོགས་བྱེད་གྱི་ཆ་ཤས་སུ་གྱུར་པའི་སེམས་དཔའི་རྒྱུད་
 གྱི་ཡོན་ཏན་དེ། སྐབས་འདིར་དངོས་སུ་བཟུང་བའི་ལམ་ཤེས་གྱི་
 ཡན་ལག་གི་མཚན་ཉིད།

登馬洛確：「道智支分可作為未生道智能生之因、已生道智不衰之因、生已漸次增長之因。此處定義與前文有別，增添『菩薩心續中』一詞，也因而如同彌勒菩薩論在論中明示一般，明確指出此乃道智定義。」

〔道智支分〕分類

道智支分^a有五，有此五項故：

1. 所依遠離慢心現形障礙

登馬洛確：「『所依』指能生道智之人，此處主要指欲界與色界天人。『障礙』指『阻礙』，特指道智生起的阻礙，而此阻礙乃慢心現形。前文中引彌勒《現觀莊嚴論》所云一『調伏諸天故，放光令隱闇』，此處係援引《聖般若波羅蜜多八千頌》當中與道智相關的一段經文，經文起始所云『是諸天眾，淨業所感異熟身光，雖能照曜，而以如來身光威力之所暎奪，皆悉不現。』

佛光乃因福德、智慧二資糧圓滿所自然生成，而天人之光則是宿業所感。天人通常光芒綻放，因而變得非常傲慢，然而，天人一旦謁見如來，在無與倫比的佛光輝映下，他們本身的光就完全看不見了。這就如同在夜晚，螢火蟲的光可以看得見，而在白晝卻無處可見。這就是『隱闇』的意思，天人的光不再清晰可見，而天人的慢心也因而調伏。

這與道智支分關係何在？此段經文出現在《般若經》開

^a 彌勒菩薩闡釋道智時，提出的第一項重點是道智支分。此等支分未必是道智，但與道智相關。思惟與道智相關的重點，就能了解道智內涵。這些支分當中有二個半與成就道智的因相關，第三個支分的另外一半—自性種姓與體性有關，而最後兩個支分則與道智之果有關。思惟道智的因、體性、果，便能了解道智。這些因、體性與果稱之為支分，因此，並非凡是道智支分，皆是道智，洛確仁波切稱這類支分為圓滿道智的因緣。

修成道智的眾多因緣中，有一項是第一個支分—消除慢心，慢心乃是發心的障礙。第二個支分—為利有情發心成就菩提，乃是俱有緣。

始討論道智之時，如果有慢心現形，就不可能在心續中生起道智，假使某人相當自以為是、自命不凡，即使傳授道智給他，他也會受到慢心障礙而無從受益。因此，佛陀利益天人之時，先調伏他們的慢心，待成修學道智法器，而後能生道智。

因此，此一支分在因、體性、果三者之中，由因的角度而安立。由此可見，並非所有道智支分皆為道智。」

2. 俱有緣—〔菩提〕發心

登馬洛確：「比方說，製作金盆時，金乃近取因(*nyer len, upādana*)，金匠的雙手、鐵鎚則為俱有緣(*lhan cig byed rkyen, sahakāripratraya*)，而在心續中生起道智，則以菩提發心為俱有緣。」

3. 因—〔佛〕種姓遍及〔一切有情〕

登馬洛確：「佛種姓乃自性住種姓與隨增性種姓。^a此處成立一切有情都能成佛，因為他們心續當中都有佛種姓，所以一切有情都堪能成佛。何以說一切有情心續當中都有佛種姓，就能成立他們一定能夠成佛？一切有情都有這個種姓意指，一切有情的心都是諦實空，因此，任何認知若執自心或任何其他一法為諦實存在者，則成顛倒知(*log shes*)，不諳實相錯誤執持。因此，實執本身與實執所引發的煩惱，並不住於心本身的體性或自性。因為這些錯亂心是有違實相的邪分別所致，示以諸法實相自能漸次導正。

因此，基於一切有情心中都有佛種姓，即可證明一切有情皆堪能成佛，一切有情皆有『自性住種姓』，亦即心的諦實空性；一切有情皆有『隨增性種姓』，亦即心的淨光性。

第一，佛種姓遍及一切有情；第二，有情心續當中的遮障—實執與其所引發的一切煩惱，都可由心中淨除。以上兩者足以證明一切有情都堪以成佛。

聲聞宗義師主張究竟三乘，而中觀宗則主張一乘究竟。聲聞宗義師主張究竟三乘，乃因其認為某些有情得阿羅漢果位，命終入無餘涅槃，無所造業、無有進程。中觀宗則不如如此主張，因為他們認為，阿羅漢雖安住無餘涅槃，然而佛會彈指喚醒祂們，並云『出定吧！你只斷除了一部分的過失，而非全部，尚未證得一切功德，因此，菩提心當生、大乘當入、亦當精勤成辦佛果。』阿羅漢受到策勉，便入大乘，因此沒有任何一位有情最終不會成佛，因此，事實上只有一乘

^a 自性住種姓是染污所覆心之空性，此一空性在成佛之時會變成佛的體性身，亦即，在心去除染污之際。心的空性一切有情都有，從這個觀點看來，第三支分指的是道智的究竟體性。染污逐漸去除的心是隨增性種姓，由此轉為有為的佛身，因此，堪能轉為色身。

究竟。

4. 不捨輪迴自性

登馬洛確：「道智引生有情義利，不捨輪迴依於道智而生，菩薩為利有情，藉由悲心與願力在輪迴中降生，此一能力攝入道智之果，因為唯有晉身菩薩聖位，方得藉由大悲心之力而降生輪迴。從菩薩自方來看，無須受生輪迴，此外，世間輪迴在菩薩眼中一無是處，受生流轉並無可喜之處。然而，大悲力故，菩薩不忍有情在輪迴中受苦，因而祈願『願我投生輪迴中與眾生為伴』，由此願力降生輪迴，以上即為『不捨輪迴自性』。」

5. 攝他為眷屬眾等之作用

登馬洛確：「比方說，菩薩降生轉輪聖王，后妃成群、子嗣繁盛，能令諸多皇子顯弘佛陀法教，此中菩薩為求子嗣刻意染塵〔行慾交歡〕，攝入欲界之行，然而，菩薩將此業行轉為利眾正行事業，此等事業依於道智而生，故為道智之果所攝之道智支分。」

གཉིས་པ་ནི། ལམ་ཤེས་ཀྱི་ཡན་ལག་ལ་ལྷ་^[9b.1]ཡོད་དེ།

1. ཏེན་གོགས་ང་རྒྱལ་མངོན་གྱུར་དང་བལ་བ་དང་།
2. ལྷན་ཅིག་བྱེད་རྒྱུན་སེམས་བསྐྱེད་པ་དང་།
3. རྒྱ་རིགས་ཀྱིས་ཁྱབ་པ་དང་།
4. འཁོར་བ་མི་འདོར་བའི་རང་བཞིན་དང་།
5. གཞན་འཁོར་དུ་སྐྱུད་པ་སོགས་ཀྱི་བྱེད་ལས་

དང་^[9b.2]ལྷ་ཡོད་པའི་ཕྱིར།

〔道智支分〕界限

〔道智支分〕存在於未入道前直至佛地。

གསུམ་པ་ནི། ལམ་ཤེས་ཀྱི་ཡན་ལག་ནི་ལམ་མ་ཞུགས་ནས་སངས་རྒྱས་ཀྱི་སའི་བར་དུ་ཡོད།

登馬洛確：「如前所說，『入道之前』的最低基準是生起大悲心。」

彌勒菩薩所著《現觀莊嚴論》中所明示之道智支分存在於資糧道，

直至相續後際〔成佛前一剎那，仍為有情〕。

དངོས་བསྟན་གྱི་ཡན་ལག་ཚོགས་ལམ་ནས་རྒྱན་མཐའི་བར་དུ་
ཡོད།

第十二義

2. 了知聲聞道之道智 (ཉན་ཐོས་ཀྱི་ལམ་ཤེས་པའི་ལམ་ཤེས་)

為開示了知聲聞道之道智^a之故，〔彌勒《現觀莊嚴論》，II.2〕云：

{II.2}
道相智理中
由諸四聖諦
行相不可得
當知聲聞道

གཉིས་པ་ཉན་ཐོས་ཀྱི་ལམ་ཤེས་^[9b.3]པའི་ལམ་ཤེས་སྟོན་པར།
ལམ་ཤེས་ཉིད་ཀྱི་ཚུལ་ལ་ནི། །ནས། ཉན་ཐོས་ལམ་འདི་ཤེས་པར་
བྱ། །ཞེས་གསུངས།

〔《現觀莊嚴論》II.2, 5a.1-5a.2〕

{II.2}
ལམ་ཤེས་ཉིད་ཀྱི་ཚུལ་ལ་ནི། །འཕགས་པའི་བདེན་པ་བཞི་དག་གི།
རྣམ་པ་མི་དམིགས་སྟོན་ནས་ནི། །ཉན་ཐོས་ལམ་འདི་ཤེས་པར་བྱ། །

「了知聲聞道之道智」說明分三：定義、分類、界限。

སྟོབ་མ་ཉན་ཐོས་ཀྱི་ལམ་ཤེས་པའི་ལམ་ཤེས་ལ། མཚན་ཉིད།

^a 道智所了知為何？菩薩本身現證能所二取諦實空、四諦等，但菩薩為利有情，須於自身心相續中通達四諦十六行相，是故必須熟知聲聞道一了知聲聞道之道智〔能表道智之第二法〕。菩薩心續生起之智有別於聲聞，菩薩之智以四諦及其行相為所緣；由此，即使部分有情聲聞種姓使然，內心無法契合大乘道，仍可得菩薩度化。

道智須為大乘聖者現觀，故唯大乘見道以上方有，小乘行者相續中不可得，因此，見道、修道、乃至佛相續中之無學道，皆有了知聲聞道之智。亦有（如第十三義）了知獨覺道之智，比方說，獨覺行者意欲證得能所異體空，菩薩因而特為彼等而親證。是故，菩薩本身須先證得，而非僅僅視其為浩瀚所知其中一義。如同前理，菩薩所生係屬大乘之智，異於獨覺之智。菩薩確知大乘道，當然亦能傳授有情，然而此處指出了知聲聞獨覺二道之智，係因此二道雖非菩薩所行，仍須特意修學。關於菩薩本身的見道與修道，本章四至十一義有所說明。

དབྱེ་བ། ས་མཚམས་^[9b.4]གསུམ།

〔了知聲聞道之道智〕定義

為攝持具聲聞種姓之所化機故，以四諦任一為所緣而現觀無常等〔十六〕任一行相，由此之故而安立，住於聲聞證悟種類之大乘聖者現觀，此為了知聲聞道之道智定義。

དང་པོ་ནི། གདུལ་བྱ་ཉན་ཐོས་ཀྱི་རིགས་ཅན་རྗེས་སུ་བཟུང་བའི་
 ཚེད་དུ་དམིགས་པ་བདེན་བཞི་གང་རུང་ལ་དམིགས་ནས་རྣམ་པ་
 མི་རྟག་སོགས་གང་རུང་མངོན་སུམ་དུ་རྟོགས་པའི་ཚ་ནས་བཞག་
 པའི་ཉན་ཐོས་ཀྱི་^[9b.5]རྟོགས་རིགས་སུ་གནས་པའི་ཐེག་ཚེན་
 འཕགས་པའི་མངོན་རྟོགས་དེ། ཉན་ཐོས་ཀྱི་ལམ་ཤེས་པའི་ལམ་
 ཤེས་ཀྱི་མཚན་ཉིད།

登馬洛確：「菩薩須導引聲聞、獨覺、大乘等三類行者，因此，有情若欲入聲聞道而求教菩薩，菩薩當予傳授。」

此處，『所緣境』是以四聖諦為基，而『行相』乃基的行相、四諦的行相，四諦一一皆有四種行相。

- 第一為苦諦，行相為『無常、苦、空、無我』。
- 第二為集諦，行相為『因、集、生、緣』。
- 第三為滅諦，行相為『滅、靜、妙、離』。
- 第四為道諦，行相為『道、如、行、出』。^a

現觀以上行相意指現前了知，不由義共相一亦即『概念形相』了知，此一現觀存在於菩薩相續之中。菩薩了知聲聞道的方式，並非在自身相續中生起聲聞道，而是在菩薩相續中了知四聖諦十六行相。

菩薩聖智能夠現觀四聖諦十六行相，然而生起的形式卻有別於聲聞相續中的證悟，因為聲聞相續中的聖智並非菩薩相續中所要生起的認知，既然如此，此種現觀何以稱為了知聲聞道之道智呢？因為此一現觀乃是了知聲聞主要所修四諦

^a 「十六行相」相關探討請見附錄一，引自 Hopkins, *Meditation on Emptiness*, 292-296。

等之聖智。」

〔了知聲聞道之道智〕分類

若由行相區分，分為十六；若由道區分，分三一見道、修道、無學道等自身〔亦即了知聲聞道之智等三〕。

གཉིས་པ་ནི། དབྱེ་ན་རྣམ་པའི་སྒོས་བཅུ་དྲུག་དང་། ལམ་གྱི་སྒོས་
རང་ཡིན་གྱི་^[9b.6]མཐོང་སྒོམ་མི་སྒོམ་ལམ་གསུམ་ཡོད།

〔了知聲聞道之道智〕界限

〔了知聲聞道之道智〕存在於大乘見道以上，直至佛地。根據宗喀巴大師《金鬘疏》^a與某些印度論典，應可推論此等道智存在於大乘資糧道以上直至佛地。

གསུམ་པ་ནི། ཐེག་ཆེན་མཐོང་ལམ་ནས་སངས་རྒྱས་ཀྱི་སའི་བར་
དུ་ཡོད། གསེར་འཕྲེང་ཚོག་ཟིན་དང་རྒྱ་གཞུང་ལ་ལ་ལྟར་ན་ཐེག་
ཆེན་ཚོགས་ལམ་ནས་སངས་རྒྱས་ཀྱི་སའི་^[10a.1]བར་བྱེད་དགོས་
སོ།།

^a legs bshad gser gyi 'phreng ba.

第十三義

3. 了知獨覺道之道智 (རང་རྒྱལ་གྱི་ལམ་ཤེས་པའི་ལམ་ཤེས་)

為開示了知獨覺道之道智，〔彌勒《現觀莊嚴論》，II.6-8〕云：

{II.6}
自覺自證故
亦不依他教
是故當宣說
麟喻智甚深

{II.7}
若誰於何義
欲聞如何說
於彼彼義
無聲如是現

{II.8}
遠所取分別
未離能取故
當知由所依
攝為麟喻道

གསུམ་པ་རང་རྒྱལ་གྱི་ལམ་ཤེས་པའི་ལམ་ཤེས་སྟོན་པར།
རང་བྱུང་བདག་ཉིད་རྟོགས་པའི་ཕྱིར། །ནས། །ཡང་དག་བསྐྱུས་
པར་^aཤེས་པར་བྱ། །ཞེས་གསུངས།

〔《現觀莊嚴論》，II.6-8, 5a.3-5a.5〕

{II.6}
རང་བྱུང་བདག་ཉིད་རྟོགས་པའི་ཕྱིར། །གཞན་གྱིས་བསྟན་ཡང་མི་དགོས་ལ། །
བསེ་རུ་ལྟ་བུའི་ཡེ་ཤེས་ནི། །ཟབ་པ་ཉིད་དུ་མངོན་པར་བརྗོད། །

{II.7}
གང་གང་དོན་ནི་གང་གང་ལ། །རི་ལྷ་རི་ལྷར་ཉན་འདོད་པ། །
དེ་དེ་ལ་དོན་དེ་དང་དེ། །སྐྱ་མེད་ཀྱང་དེ་དེ་ལྟར་སྒྲུང་། །

{II.8}

^a 2005 Mundgod (19.1) 誤植為 *bar*.

གཟུང་དོན་རྟོག་པ་སྤོང་ཕྱིར་དང་། །འཛིན་པ་མི་སྤོང་ཕྱིར་དང་ནི། །
 རྟོན་གྱིས་བསེ་རུ་ལྷ་བྱའི་ལམ། །ཡང་དག་བསྐྱས་པར་ཤེས་པར་བྱ། །

了知獨覺道之智，說明分三：定義、分類、界限。

[10a.2]བསེ་རུ་རང་རྒྱལ་གྱི་ལམ་ཤེས་པའི་ལམ་ཤེས་ལ་མཚན་ཉིད།
 དབྱེ་བ། ས་མཚམས་གསུམ།

〔了知獨覺道之智〕定義

為獨覺所化機之故，以十二處^a為所緣，現證所取行相無有外境，由此分安立住於獨覺證悟種類之大乘聖者之道，此為「了知獨覺道之道智」定義。

དང་པོ་ནི། གདུལ་བྱ་རང་རྒྱལ་གྱི་ཆེད་དུ་དམིགས་པ་སྐྱེ་མཆེད་
 བརྒྱ་གཉིས་ལ་དམིགས་ནས་རྣམ་པ་གཟུང་བྱ་བྱི་^[10a.3]དོན་གྱིས་
 དབེན་པར་^bམངོན་སུམ་དུ་རྟོགས་པའི་ཆ་ནས་བཞག་པའི་རང་
 རྒྱལ་གྱི་རྟོགས་རིགས་སུ་གནས་པའི་ཐེག་ཆེན་འཕགས་ལམ་དེ།
 རང་རྒྱལ་གྱི་ལམ་ཤེས་པའི་ལམ་ཤེས་ཀྱི་མཚན་ཉིད།

登馬洛確：「菩薩必須攝受獨覺，故而以十二處為所緣境，分外六處與內六處，亦即六塵與六根。

^a 請參閱 Hopkins, *Meditation on Emptiness*, 428 ff., 「處」（藏文：skye mched；梵文：ayatana）若按字面或可解為「源」，因為從字源學看來，這十二處為六識起源。

^b 2005 Mundgod (19.5) 誤植為 bar。

六塵	六根
色	眼根
聲	耳根
香	鼻根
味	舌根
觸	身根
法	意根 ^a

十二處為差別事，了知十二處異體空為其行相。瑜伽行中觀自續派認為，境必須透由內在習氣的醒覺而在有境中顯現，若非如此，境則無從顯現，因此，境與有境的存在乃藉由習氣醒覺之力而安立，故說一切境為認知 (consciousness) 的體性，沒有任何事物的存在體性 (mode of existence) 與認知的體性相異，於此菩薩證悟『所取對境與能取有境異體空』，此智乃大乘聖者心相續中之道，攝入獨覺證悟種類之中。

之所以說『由此分安立』是考量到，雖然佛的一切相智了知一切法，然而，比方說，由其了知『補特伽羅無我』，進而安立『了知補特伽羅無我的一切相智』；同理，由其了知『能所無二』，而安立『了知能取所取異體空的一切相智』；再同理，由其了知『法無我』，而安立『了知法無我的一切相智』。以上三者的的確確彼此相互為『是等遍』，是此則是彼，然而，他們的所詮與在分別心當中所顯現的則有所不同。」

〔了知獨覺道之道智〕分類

若予區別，分三一〔了知獨覺道之道智的〕見道、修道、無學道。

གཉིས་པ་ནི། དབྱེ་^[10a.4]ན་མཐོང་སྐྱེམ་མི་སྐྱོབ་ལམ་གསུམ་ཡིད།

〔了知獨覺道之道智〕界限

〔了知獨覺道之道智〕存在於大乘見道直至佛地。

^a 意根是六識之中任一識的前一剎那，乃意識所依，有如前五根為五根識之所依，因此，六識攝入意根。

གསུམ་པ་ནི། ས་མཚམས་ཐེག་ཆེན་མཐོང་ལམ་ནས་སངས་རྒྱས་
ཀྱི་སའི་བར་དུ་ཡོད།

第十四義

4. 能利今生後世大乘見道 (འདི་ཕྱིར་ཕན་ཡོན་ཆེ་བའི་ཐེག་ཆེན་མཐོང་ལམ་)

為開示大乘見道及其利益，〔彌勒《現觀莊嚴論》，II.11-16〕云：

{II.11}

由諦與諦上
忍智四剎那
說此道相智
見道具功德

{II.12}

真如與諸智
無互能所依
故不許差別
廣大無能量

{II.13}

無量無二邊
住彼於色等
執為佛自性
無取無捨等

{II.14}

慈等及空性
證得佛陀性
遍攝諸淨法
除遺諸苦病

{II.15}

滅除涅槃執
諸佛守護等
不殺害生等
一切相智理

{II.16}

自住立有情
所修布施等
迴向大菩提
是道智剎那

བཞི་པ་ཐེག་ཆེན་མཐོང་ལམ་པན་ཡོན་དང་བཅས་པ་སྟོན་པར།
བདེན་དང་བདེན་^[10a.5]ལ་བཟོད་པ་དང་། །ནས། ལམ་ཤེས་ཉིད་
གྱི་སྐད་ཅིག་མ། །ཞེས་གསུངས།

[彌勒《現觀莊嚴論》, II.11-16, 5a.6-5b.2]

{II.11}

བདེན་དང་བདེན་ལ་བཟོད་པ་དང་། །ཤེས་པའི་སྐད་ཅིག་རྣམ་བཞི་ཡིས། །
ལམ་ཤེས་ཉིད་ལ་མཐོང་བའི་ལམ། །པན་ཡོན་བཅས་པ་འདི་བཤད་དོ། །

{II.12}

དེ་བཞིན་ཉིད་དང་སངས་རྒྱས་དང་། །པན་ཚུན་རྟེན་ལ་བརྟེན་མེད་ཕྱིར། །
རྣམ་གངས་ལས་མི་ལེན་པ་དང་། །ཆེན་པོ་ཚད་མ་མེད་བཅས་དང་། །

{II.13}

ཚད་མེད་པ་དང་མཐའ་མེད་དང་། །དེར་གནས་གཟུགས་ལ་སོགས་པ་ལ། །
སངས་རྒྱས་ཉིད་ཏུ་ངེས་འཛིན་དང་། །ལྷང་མེད་དོར་བ་མེད་སོགས་དང་། །

{II.14}

བྱམས་ལ་སོགས་པ་སྟོང་ཉིད་དང་། །སངས་རྒྱས་ཉིད་ནི་འཐོབ་པ་དང་། །
རྣམ་པར་བྱང་ཀུན་ཡོངས་བསྐྱེས་དང་། །ཉམ་ང་བ་དང་ནད་ཀུན་སེལ། །

{II.15}

ལྷ་ངན་འདས་འཛིན་ཞི་ཉིད་དང་། །སངས་རྒྱས་རྣམས་ཀྱིས་བསྐྱང་ལ་སོགས། །
སོག་མི་གཙོད་པ་ལ་སོགས་པ། །རྣམ་པ་ཀུན་མཁྱེན་ཚུལ་ལ་ནི། །

{II.16}

བདག་ཉིད་གནས་ཏེ་སེམས་ཅན་དག །འགོད་དང་སྦྱིན་པ་ལ་སོགས་པ། །
རྫོགས་པའི་བྱང་ཚུབ་ཏུ་བསྐྱོ་བ། །ལམ་ཤེས་ཉིད་གྱི་སྐད་ཅིག་མ། །

大乘見道說明分三：定義、分類、界限。

ཐེག་ཆེན་གྱི་མཐོང་ལམ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚམས་

^a *sde dge* (5a.6), *co ne* (5b.1), *dpe bsdur ma* (11.15) 與獅子賢的論釋 (97b.5) 皆讀作 *rten* , 而 *snar thang* (6b.3), *Peking* (6a.5) 與聖解脫軍的論釋 (100a.6) 則讀作 *brten* , 其所對應的梵文偈頌為 :

ādhārādhyeyatābhāvātthatābuddhayormithah |
paryāyeṇānanujñānaṃ mahattā sāpramānatā || II.12 ||

請參閱 Stcherbatsky and Obermiller, *Abhisamayālamkāra*, 12 , 考量梵文中相對應的詞彙 *ādhāra* (能依) 的詞意 , *brten* 是比較正確的藏文對譯。

གསུམ།

〔大乘見道〕定義

能破有寂二邊之諦現觀，為大乘見道定義。

དང་པོ་ནི། མྱོང་ཞིའི་མཐའ་གཉིས་འགོག་པའི་བདེན་^[10a.6]པ་
མངོན་རྟོགས་དེ། ཐེག་ཆེན་མཐོང་ལམ་གྱི་མཚན་ཉིད།

登馬洛確：「大乘見道破除、遮止三有輪迴與涅槃寂滅二邊，三有輪迴邊乃指，遭受漏業與煩惱二者繫縛而無奈深陷輪迴；涅槃寂滅邊則指，斷捨利他所為，但求利己而入涅槃。大乘見道乃諦現觀，可破除、遮止以上兩者，故為二邊能破與諦現觀的同位〔交集〕。」

〔大乘見道〕分類

若予區分，有二—根本智與後得智

གཉིས་པ་ནི། དབྱེ་ན།

1. མཉམ་བཞག་ཡེ་ཤེས་དང་།
2. རྗེས་ཐོབ་ཡེ་ཤེས་

གཉིས།

登馬洛確：「部分宗派主張，在根本智與後得智之外，尚有第三種，而在兩種分類的主張當中，悲心與慈心攝入後得智。」

由證悟種類作為區分，大乘見道可分為三一了知聲聞道之見道、了知獨覺道之見道與了知大乘道之見道。

རྟོགས་རིགས་གྱིས་སྟེན་

1. ཉན་ཐོས་གྱི་ལམ་ཤེས་^[10b.1]པའི་^aམཐོང་ལམ།
2. རང་རྒྱལ་གྱི་ལམ་ཤེས་པའི་མཐོང་ལམ།

^a The 2005 Mundgod (20.1) 誤植為 *ba'i*。

3. ཐེག་ཆེན་གྱི་ལམ་ཤེས་པའི་མཐོང་ལམ་

登馬洛確：「以上三者的第一種『了知聲聞道之道智』，乃是菩薩入於細分補特伽羅無我之根本定中，此類證悟攝入聲聞證悟種類；第二種見道，現證能取所取異體空；了知大乘道之見道，則是入於根本定中現證法無我之見道。」

〔大乘見道〕若由所緣境與反體〔亦即概念分別〕予以區分，計有十六—八忍與八智。

གསུམ་དང་། དམིགས་པ་དང་ཕྱོག་པས་ཕྱེ་ན་བཟོད་པ་བརྒྱད་
དང་། ཤེས་པ་བརྒྱད་དེ་བཅུ་དྲུག་ཡོད་དོ། ^[10b.2]

（請參閱以上引自彌勒《現觀莊嚴論》之偈頌及其隨附後注與附錄二。）

登馬洛確：「有八忍與八智（請參閱下頁表格）。」

類智
(*rjes shes*)

有境
(*yul can*)

類忍
(*rjes bzod*)

1. 苦諦 (*sdug bsngal bden pa*)

法智
(*chos shes*)

境
(*yul*)

法忍
(*chos bzod*)

最左邊是第一聖諦—苦諦，（集、滅、道等三諦比照苦諦示意圖），所緣境是四聖諦，然而禪修者了知四諦諦實空。『有境』則指法忍本身—了知四諦諦實空的認知。如是此諸法忍亦能了知法忍本身諦實空，然了知法忍諦實空者則稱為類忍，雖然兩者同時產生。此一見道法忍或無間道即為所有四個法忍與所有四個類忍，是故蔣揚協巴云：『由所緣境與反體予以區分』〔分別心遮遣而安立者〕。

『法忍』一詞當中的『法』(*chos*)字乃是四諦，『法智』則與無間道隨後的解脫道相同，『類智』乃是證悟法忍本身諦實空的無間道隨後的解脫道別名。以上忍、智四者搭配四聖諦，便會產生八忍與八智，所有八忍皆為大乘見道的一個無間道，而八智皆為大乘見道的一個解脫道。^a」

〔大乘見道〕界限

〔大乘見道〕只存在於見道。

^a 其中的複雜係因下部宗義主張「見道是一段漸進的程序，共有十六個步驟」；請參閱附錄二。

གསུམ་པ་ས་མཚམས་མཐོང་ལམ་ཁོ་ནར་ཡོད།

第十五義

5. [大乘] 修道之作用(སྒོམ་ལམ་གྱི་བྱེད་པ་)

為開示 [大乘修道] 之作用，[彌勒《現觀莊嚴論》，II.17] 故云：

{II.17}
遍息敬一切
能勝諸煩惱
怨敵不能害
菩提供養依

ལྷ་པ་སྒོམ་ལམ་གྱི་བྱེད་པ་སྟོན་པར།

ཀུན་ནས་ཞི་དང་ཐམས་ཅད་ལ། །ནས། བྱང་ཆུབ་དང་ནི་རྟེན་
མཚོན་ཉིད། །ཅིས་གསུངས།

[《現觀莊嚴論》，II.17, 5b.2-5b.3]

{II.17}

ཀུན་ནས་ཞི་དང་ཐམས་ཅད་ལ། །འདུང་^aདང་ཉོན་མོངས་ལས་རྒྱལ་དང་། །
གཞོན་པས་བརྗིད་མེད་ཉིད་དང་། །བྱང་ཆུབ་དང་ནི་རྟེན་མཚོན་ཉིད། །

大乘修道作用說明分三：定義、分類、界限。

ཐེག་ཆེན་སྒོམ་ལམ་^[10b.3]གྱི་བྱེད་པ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་
མཚམས་གསུམ།

^a *co ne* (5b.3)、*dpe bsdur ma* (12.3)、*Peking* (6a.8)與 *sde dge* (5b.2) 等版本中，皆作 *bdud dang nyon mongs las rgyal dang*，但獅子賢(98b.4) 所引則作 *'dud dang nyon mongs las rgyal dang*，而昂望班登採 *'dud*；後者是正確的，因為詞意是「禮敬」，而非「魔」，梵文偈頌如下：

sarvato damanaṃ nāmaḥ sarvataḥ kleśanirjayaḥ |
upakramāviśaklatvaṃ bodhirādhārapūjyatā || II.17 ||

相對應的藏文詞彙為“*nāmaḥu*”，意指「禮敬」。

〔大乘修道作用〕定義

大乘修道修習力故所獲得之利益功德，此乃大乘修道之定義。

དང་པོ་ནི། ཐེག་ཆེན་སློམ་ལམ་བསློམས་པའི་སྟོབས་ཀྱིས་ཐོབ་པའི་ཕན་ཡོན་དེ། ཐེན་ཆེན་སློམ་ལམ་གྱི་བྱེད་པའི་མཚན་ཉིད།

登馬洛確：「此處定義稍有語病，辯經之中會有破綻，因為在成就修道位之前，修習大乘修道是有可能的，因此，此處文意應該理解成『成就修道位之後，行者修習大乘修道，而這些利益功德會由此產生』。」

〔大乘修道作用〕分類

若予區分，〔大乘〕修道作用有六：

1. 止息憍慢等心的作用
登馬洛確：「此乃止息的作用，亦即斷除行者心續中的憍慢、貢高、自大等。」
2. 一切行止謙遜的作用
登馬洛確：「此指行者對示己聖道的善知識任何時處心存恭敬表露無遺。」
3. 堅決戰勝煩惱的作用
登馬洛確：「此指行者不受貪、瞋等煩惱動搖，但並非煩惱全然斷盡，而是在此道開始根除心續當中某些煩惱。」
4. 危害不能傷的作用
登馬洛確：「比方說，不受毒器、惡魔等所傷害。同樣地，並非百毒不侵、金剛不壞，而是開始成辦遮除某些危害的能力。」
5. 成就正等圓滿正覺的作用
6. 般若波羅蜜多行處轉為〔人、天等眾〕禮供對境的作用

གཉིས་པ་^[10b.4]དབྱེ་ན་རྒྱལ་ཡོད་དེ།

1. གྲུན་ནས་ང་རྒྱལ་སོགས་ནི་བའི་བྱེད་པ་དང་།
2. རྣམ་པ་ཐམས་ཅད་དུ་འདུད་པའི་བྱེད་པ་དང་།
3. ཉོན་མོངས་ལས་ངེས་པར་རྒྱལ་བའི་བྱེད་པ་དང་།

4. གཞོན་པས་^aམི་བརྗེ་བའི་བྱེད་པ་དང་།
5. ཡང་^[10b.5]དག་ཚོ་གས་པའི་བྱང་ཚུབ་ཀྱི་བྱེད་པ་དང་།
6. ཤེར་ཕྱིན་རྟེན་པའི་ཡུལ་མཚོན་པར་བྱ་བ་ཉིད་དུ་བྱེད་པའི་

སྒོམ་ལམ་བྱེད་པ་སྟེ་དུག་ཡོད།

〔大乘修道作用〕界限

〔大乘修道作用〕存在於〔菩薩〕初地直至十地。

གསུམ་པ་ནི། ས་མཚམས་ས་དང་པོ་ནས་བཅུ་པའི་བར་ཡོད།

登馬洛確：「『見道』與『初地』二者有三句 (*mu gsum*) 的關係〔亦即三種可能性〕：凡見道位，必為初地，但初地未必是見道位，因為有修道位的初地。」

入見道與登初地是同時發生的，從見道無間道開始，而後是見道解脫道，再之後是初地入定、進入修道。這是在初地產生的大乘修道的作用。

見道轉入修道時，從後得位入根本定，而從下一地晉升到上一地，則是從根本定到根本定。因此，見道後得智之後，行者於修道所攝初地再入根本定，於此定中從修道初地轉移 to 二地，時間不長，僅一剎那，隨後開始二地修道無間道。

表 3：見道至修道進程

^a 根據 1973 Nawang Gelek *bla brang* (10b.4)，修正 2011 TBRC *bla brang* (10b.4) 與 1995 Mundgod revision of Ngawang Gelek *bla brang* (10b.4) 的 *bas*，以及 1987 Go-mang Lhasa (6b.7) 的 *pa'i* 為 *pas*。此外，A-kya-yong-dzin Yang-jan-ga-way-lo-drö's *Luminous Mirror* (151.1) 指出後加字 *da*，如同其他後加字 *ga, ba, na, ma, and sa*，應搭配 *pa*，因此，*gnod pas* 是正確的。大乘修道六作用的第四個作用，根據論疏解釋，乃是不受危害所傷，因此 *gnod pa* 應該加上表具格的 *sa*。

(時間先後順序請由底部讀到頂部)

修道	3. 解脫道 2. 無間道 1. 緣空無分別唯根本定
見道	2. 解脫道 1. 無間道

6. 修道

〔大乘〕修道說明分三：定義、分類、界限。

བྱུག་པ་སྒོམ་^[10b.6]ལམ་ལ་མཚན་ཉིད། དབྱེ་བ། ས་མཚན་ས་གསུམ།

〔大乘修道〕定義

大乘的隨現觀，乃是大乘修道的定義。

དང་པོ་ནི། ཐེག་ཆེན་གྱི་རྗེས་ལ་མངོན་རྟོགས་དེ། ཐེག་ཆེན་སྒོམ་ལམ་གྱི་མཚན་ཉིད།

登馬洛確：「〔修道〕何以稱為『隨現觀』？因為這是在大乘見道後才生起的，而這當然是在聖者心續當中。」

隨現觀與修道同義。

རྗེས་ལ་མངོན་རྟོགས་དང་སྒོམ་ལམ་དོན་གཅིག།

〔大乘修道〕分類

若予區分，有二：有漏修道(zag bcas, sāsrava)與無漏修道(zag med, anāsrava)。

གཉིས་པ་ནི་^[11a.1]དབྱེ་ན་ཟག་བཅས་སྒོམ་ལམ་དང་ཟག་མེད་སྒོམ་ལམ་གཉིས།

第一〔亦即有漏修道〕與分別修道同義，第二〔亦即無漏修道〕與離分別修道同義。

དང་པོ་དང་རྟོག་པར་གྱུར་པའི་སྒོམ་ལམ་དོན་གཅིག། གཉིས་པ་དང་རྟོག་བྲལ་གྱི་སྒོམ་ལམ་དོན་གཅིག།

登馬洛確：「分別修道者，行者不在根本定中現觀無我，因此，所有分別修道皆為出根本定的修道，分別與無分別大乘修道很容易定義，只要加上分別與無分別的定義即可。分別大乘修道的定義是涉及容許混合執取聲總與義總的耽著知的大乘隨現觀，而無分別大乘修道的定義則是不涉及容許混合

執取聲總與義總的耽著知的大乘隨現觀。」

初者〔亦即有漏或分別修道〕，有三：勝解修道、迴向修道與隨喜修道。

དང་པོ་ལ་མོས་^[11a.2]བསྐྱོད་རྗེས་སུ་ཡི་རང་བའི་སྒྲོམ་ལམ་གསུམ་ཡོད།

第十六義

勝解修道 (མོས་པ་སྒྲོམ་ལམ་)

為開示〔大乘〕勝解修道，〔彌勒《現觀莊嚴論》，II.18-19〕故云：

{II.18}
勝解謂自利
俱利及利他
當知此三種
各有下中上

{II.19}
別別為三品
又以下下等
復各分為三
共二十七種

དང་པོ་མོས་པ་སྒྲོམ་ལམ་སྒྲོན་པར།
མོས་པ་རང་གི་དོན་དང་ནི། །ནས། རྣམ་པ་ཉི་ཤུ་བདུན་དུ་
འདོད། །ཅེས་གསུངས།

〔《現觀莊嚴論》II.18-19, 5b.3-5b.4〕

{II.18}
མོས་པ་རང་གི་དོན་དང་ནི། །རང་གཞན་དོན་དང་གཞན་དོན་དང་། །
རྣམ་གསུམ་ཤེས་བྱ་དེ་ཡང་ནི། །ཚུང་དང་འབྲིང་དང་ཆེན་པོ་སྟེ། །

{II.19}
སོ་སོར་རྣམ་པ་གསུམ་དུ་འདོད། །ཚུང་དུའི་ཚུང་སོགས་དབྱེ་བ་ཡིས། །

དེ་ཡང་ནམ་གསུམ་དེ་ལྟར་ན། །ནམ་པ་ཉི་ཤུ་བདུན་ཏུ་འདོད། །

〔大乘勝解修道〕定義

由信解佛母^a乃為〔自利、他利、俱利〕三利來源之分而安立之大乘隨現觀，乃大乘勝解修道之定義。

ཡུམ་དོན་གསུམ་གྱི་འབྱུང་གནས་སུ་ཡིད་^[11a.3]ཆེས་པའི་དད་པའི་
ཆ་ནས་བཞག་པའི་ཐེག་ཆེན་གྱི་རྗེས་ལ་མངོན་རྟོགས་དེ། ཐེག་
ཆེན་གྱི་མོས་པ་སྣོམ་ལམ་གྱི་མཚན་ཉིད།

登馬洛確：「行者相信依靠著三佛母—經般若波羅蜜多、道般若波羅蜜多、與果般若波羅蜜多，在未來能夠實現自己的目標，成辦自利、他利與俱利。個人最究竟的目標是獲得圓滿的斷證功德，成就佛的法身與色身，而他利在此指安立眾生於無所住涅槃，『俱利』不應解為另一項利益，而是自利與他利的結合，這些目的當中比較重大的是成佛以便安立眾生於佛地，然而即使延壽以便長時修行等相較微小的目標，也都能受到三佛母的加持，對般若波羅蜜多產生興趣、乃至信心，就能達成這目標。同理，如果在來生獲得良善的所依身，就能夠好好地修菩提道，我們可以把這個當做自己的目標，帶著這樣的動機好好地閱讀般若波羅蜜多經等。如此看來，利己目標有大有小，而利他也是一樣。

以上只是自利與他利一般性的講說，修道位的菩薩可能不需要把以上所說的當成目標了。」

〔大乘勝解修道〕分類

若予區分，有三：

1. 希求自利〔大乘勝解修道〕
2. 希求俱利〔大乘勝解修道〕
3. 希求他利〔大乘勝解修道〕

དབྱེ་ན་

1. རང་དོན་མོས་པའི་[ཐེག་ཆེན་གྱི་མོས་པ་སྣོམ་ལམ་]དེ།

^a 經般若波羅蜜多、道般若波羅蜜多與果般若波羅蜜多。

2. གཉིས་དོན་མོས་པའི་[ཐེག་ཆེན་གྱི་མོས་པ་སྒོམ་ལམ་]དེ།
3. གཞན་དོན་མོས་པའི་[ཐེག་ཆེན་གྱི་མོས་པ་སྒོམ་ལམ་]དེ་

གསུམ། ^[11a.4]

登馬洛確：「對於修道位的聖者菩薩，以上三者是同義的，以上區分僅由概念分別之分而說，於此無從提供個別事例，因為是其一即為其餘。任何一種大乘勝解修道都會達成所有三項目標：自利、自他俱利與他利。」

此外，三者又可一一區分為上、中、下三品，共九種：而此九種又可一一分為上、中、下三品，共計二十七種。

དེ་རེ་རེ་ལའང་རྒྱུད་རྒྱུ་འབྲིང་ཆེན་པོ་གསུམ་སྟེ་དགུ་དང་། དེ་རེ་
 རེ་ལའང་རྒྱུད་རྒྱུ་འབྲིང་རྒྱུ་འབྲིང་སོགས་གསུམ་གསུམ་ཕྱེ་བས་ཉེར་
 བདུན་ཡོད།

〔大乘修道〕界限

〔大乘修道〕存在於初地直至十地。

ས་མཚམས་ས་དང་པོ་ནས་ས་བརྒྱུ་པའི་^aབར་དུ་ཡོད།

登馬洛確：「唯一是修道又是初地的，是〔非彼二（亦即既非無間道又非解脫道）〕無分別根本定。」

^a The 2005 Mundgod (21.13) 誤作 *ba'i*。

第十七義

7. 〔大乘信解修道〕之讚美、承事、稱揚等利益功德(དེའི་ཕན་ཡོན་བསྐྱོད་བཀུར་བཟུགས་གསུམ་)

為開示彼〔大乘信解修道〕之讚美、承事、稱揚等利益功德，〔彌勒《現觀莊嚴論》，II.20〕故云：

{II.20}

般若波羅蜜
於諸勝解位
由三種九聚
讚事及稱揚

བདུན་པ་དེའི་ཕན་ཡོན་^[11a.5]བསྐྱོད་བཀུར་བཟུགས་གསུམ་སྟོན་
པར།

ཤེས་རབ་པ་རོལ་བྱིན་པ་ལ། །ནས། །བཀུར་བ་དང་ནི་བཟུགས་
པར་འདོད། །ཅིས་གསུངས།

〔《現觀莊嚴論》II.20, 5b.4〕

{II.20}

ཤེས་རབ་པ་རོལ་བྱིན་པ་ལ། །མོས་པའི་གནས་སྐབས་རྣམས་ལ་ནི། །

དགུ་ཚན་གསུམ་གྱིས་བསྐྱོད་བ་དང་། །བཀུར་བ་དང་ནི་བཟུགས་པར་འདོད། །

登馬洛確：「讚美、承事、稱揚等三者都是由語業而得名。」

〔攝入讚美、承事、稱揚等三勝解修道之利益功德〕定義

修習三種勝解修道的菩薩，彼為佛與高位菩薩所喜之分，或宣說住於其位功德之分，任一所攝之功德，由此安立為勝解修道利益功德—讚美、承事、稱揚等三所攝利益功德之定義。

མོས་པ་སྐྱོམ་ལམ་གསུམ་སྐྱོམ་པའི་བྱང་སེམས་ལ་སངས་རྒྱལ་བྱང་
^[11a.6]སེམས་གོང་མ་རྣམས་དགུས་པའི་ཆ་དང་དེའི་དོན་གནས་གྱི་

ཡོན་ཏན་བརྗོད་པའི་ཆ་གང་རུང་གིས་བསྐྱུས་པའི་ཡོན་ཏན་དེ།
 མོས་པ་སྒོམ་ལམ་གྱི་པན་ཡོན་བསྟོད་བཀུར་བསྐྱུགས་གསུམ་གྱིས་
 བསྐྱུས་པའི་པན་ཡོན་གྱི་^[11b.1]མཚན་ཉིད་དུ་འཛོགས།

登馬洛確：「菩薩在相續中生起勝解修道二十七品時，諸佛與高位菩薩都會非常歡喜讚嘆。此等讚嘆稱為『功德的讚美、承事、稱揚』，其所讚嘆之功德亦由此得名，因此，勝解修道的功德不一定是言語。」

〔攝入勝解修道讚美、承事、稱揚等三之功德〕
 分類

若予區分，有二十七。

དབྱེ་ན་ཉེར་བདུན་ཡིད།

〔攝入勝解修道讚美、承事、稱揚等三之功德〕
 界限

界限同於勝解修道。^b

ས་མཚནས་མོས་པ་དང་འབྲ།

^a The 2005 Mundgod (22.1) 誤作 *ba'i*。

^b See backnote **Error! Bookmark not defined.**

第十八義

8. 迴向修道 (བསྐྱོབ་བསྐྱོམ་ལམ་)

為開示迴向修道，〔彌勒《現觀莊嚴論》，II.21-23〕有三偈頌：

{II.21}
殊勝遍迴向
其作用最勝
無所得行相
不顛倒體性

{II.22}
遠離佛福品
自性念行境
有方便無相
諸佛所隨喜

{II.23}
不繫於三界
下中及上品
是餘三迴向
生大福為性

བརྒྱད་པ་བསྐྱོབ་བསྐྱོམ་ལམ་སྟོན་པར།
ཡོངས་སུ་བསྐྱོབ་བསྐྱོམ་པར་ཅན། །ནས། བསོད་ནམས་ཆེ་ལྷུང་
བདག་ཉིད་དོ། །ཞེས་^[11b.2]ཚོགས་བཅད་གསུམ་བྱུང་།

〔《現觀莊嚴論》，II.21-23, 5b.4-5b.6〕

{II.21}
ཡོངས་སུ་བསྐྱོབ་བསྐྱོམ་པར་ཅན། །དེ་ཡི་བྱེད་པ་མཚོག་ཡིན་ནོ། །
དེ་ནི་དམིགས་མེད་རྣམས་པ་ཅན། །ཕྱིན་ཅི་མ་ལོག་མཚན་ཉིད་དོ། །

{II.22}
དབེན་དང་སངས་རྒྱས་བསོད་ནམས་ཚོགས། །རང་བཞིན་དྲན་པའི་སྦྱོང་ལྷུལ་ཅན། །
ཐབས་བཅས་མཚན་མ་མེད་པ་དང་། །སངས་རྒྱས་རྗེས་སུ་ཡི་རང་དང་། །

{II.23}

ཁམས་གསུམ་གཉིད་མ་པ་ཡིན་དང་། རྒྱུ་དང་འབྲིང་དང་ཆེན་པོ་ཡི།
བསྐྱོ་བ་གཞན་ནི་རྣམ་གསུམ་པོ། བསོད་ནམས་ཆེ་འབྲུང་བདག་ཉིད་དོ།

〔大乘迴向修道〕定義

轉自他善根為圓滿菩提支分之大乘隨現觀分別，乃為大乘迴向修道之定義。

རང་གཞན་གྱི་དག་ཅུ་རྗེས་སུ་གི་ཡན་ལག་དུ་སྐྱུར་བར་བྱེད་
པའི་ཐེག་ཆེན་གྱི་རྗེས་ལ་མངོན་ཉིད་ཉིད་ལ་བཅས་དེ། ཐེག་ཆེན་
གྱི་བསྐྱོ་བ་སྐྱོམ་ལམ་གྱི་མཚན་ཉིད།

登馬洛確：「『自』指菩薩本身，『他』指異於自己心相續的所有有情。『善根』指善業本身一道以及身語意等其他所有善業以及這些善業所遺留的習氣。這一切善根，不論自作或他作，迴向作為菩提因時，會增長廣大成為菩提，如此迴向才能轉為菩提的因，而不致於浪費。」

〔大乘迴向修道〕分類

〔大乘迴向修道〕若予區分，有十二，因有十二故：

1. 殊勝圓滿迴向之修道
2. 具有無所緣行相之迴向修道
3. 具有不顛倒性相之迴向修道
4. 遠離〔勝義有〕之迴向修道
5. 憶念佛福德本質之迴向修道
6. 方便善巧之迴向修道

^a The *sde dge* (5b.6) 與 *co ne* (5b.6) 作 *rtogs*；然而，*snar thang* (7a.2), Peking (6b.5), *dpe bsdur ma* (12.14), 聖解脫軍《現觀莊嚴論釋》(106a.3)與獅子賢《明義釋》(99b.1) 正確收作 *gtogs*，因為相對應的梵文偈頌是：

traidhātukāprapannaśca pariṇāmo 'parastridhā |
mṛdumadhyādhimātraśca mahāpunyodayātmakaḥ ||II.23||

因為 *traidhātukāprapannaḥ* 指「不包含/屬於三界〔之內〕」，相對應的藏文應該是 *gtogs pa* (含、屬)，而非 *rtogs pa* (證知)。

7. 無相之迴向修道
8. 諸佛隨喜^a之迴向修道
9. 不繫於三界之迴向修道
10. 引生大福德之小迴向之修道
11. 〔引生〕大福德之中迴向之修道
12. 〔引生〕大福德之大迴向之修道

དབྱེ་ན་བརྩུ་གཉིས་^[11b.3]ཡོང་དེ།

1. ཡོངས་སུ་བསྡོ་བ་བྱུང་པར་ཅན་གྱི་སྒྲོམ་ལམ་དང་།
2. དམིགས་མེད་རྣམ་པ་ཅན་གྱི་བསྡོ་བ་སྒྲོམ་ལམ་དང་གཉིས།
3. ཕྱིན་ཅི་མ་ལོག་པའི་མཚན་ཉིད་ཅན་གྱི་བསྡོ་བ་སྒྲོམ་ལམ་དང་གསུམ།
4. དབེན་པའི་བསྡོ་བ་^[11b.4]སྒྲོམ་ལམ་དང་བཞི།
5. སངས་རྒྱལ་བསོད་ནམས་རང་བཞིན་དྲན་པའི་བསྡོ་བ་སྒྲོམ་ལམ་དང་།
6. ཐབས་ལ་མཁས་པའི་བསྡོ་བ་སྒྲོམ་ལམ་དང་།
7. མཚན་མ་མེད་པའི་བསྡོ་བ་སྒྲོམ་ལམ་དང་།
8. སངས་རྒྱལ་གྱིས་^bརྗེས་^[11b.5]སུ་གནང་^cཔའི་བསྡོ་བ་སྒྲོམ་

^a 請參閱以下兩則註腳。

^b The 2005 Mundgod (22.16) 作 *kyi*。

^c 蔣揚協巴所著《七十義》所有比對版本中，包含 2011 TBRC *bla brang* 與 the 1995 Mundgod revision of Ngawang Gelek *bla brang* (11b.4)、1987 Gomang Lhasa (7b.2)、2011 Kan su'u (107.5)、1999 Gomang (18.14) 與 2005 Gomang (22.16) 都作 *rjes su gnang*；然而，德格版《現觀莊嚴論》所有參考版本都作 *rjes su yirang*：snar thang (7a.2), co ne (5b.6), Peking (6b.5), dpe bsdur ma (12.4) 以及聖解脫軍的論釋 (106a.3)、獅子賢的《明義釋》(99a.7) 以及昂望班登所作《詞意》，36b.3。相對應的藏文偈頌如下：

ལམ་དང་།

9. བཅས་གསུམ་དུ་གཏོགས་པ་མ་ཡིན་པའི་བསྡོམ་བ་སྐྱོམ་ལམ་དང་།

10. བསོད་ནམས་ཆེན་པོ་འབྱུང་བའི་བསྡོམ་བ་ཚུང་ཅུའི་སྐྱོམ་ལམ་དང་།

11. བསོད་ནམས་ཆེན་པོའི་འབྲིང་གི་བསྡོམ་བ་^[11b.6]སྐྱོམ་ལམ་དང་།

12. བསོད་ནམས་ཆེན་པོའི་བསྡོམ་བ་ཆེན་པོའི་སྐྱོམ་ལམ་དང་བཅུ་གཉིས་ཡོད་དོ། །

〔大乘迴向修道〕界限

〔迴向修道〕存在於初地直至十地。

ས་མཚམས་ས་དང་པོ་ནས་བཅུ་པའི་བར་རོ། །

登馬洛確：「蔣揚協巴如此界定界限，可能有其原因，但為了與我所熟悉的論述保持一致，我認為界限應該從二地開始，直至十地，如同前面所說的，修道當中唯一落在初地的，只有無分別的唯根本定。」

vivikto buddhapuṇyaghasvabhāvasmṛtigocarāḥ |
sopāyaścānimitraśca buddhairabhyānumodhitāḥ || II.22 ||

根據 Monier-Williams，梵文 “*anumodhitāḥ*” 一詞詞意是「歡喜、受人讚賞、可獲認同的、可接受的」；因此，*rjes su yi rang* 似乎是比較合適的藏文翻譯，然而，*rjes su gngang* 意指「授意、允許」，又有些符合梵文後三條詞意（受人讚賞、獲認可的、可接受的），因此，*sangs rgyas kyis rjes su gngang ba* 作為 *buddhairabhyānumodhitāḥ* 一句的翻譯，意指「諸佛開許」也是有可能的，也可能是熟諳梵文的蔣揚協巴刻意選擇的。又也可能只是誤植。然而，本書英譯本以及中譯本皆從 *rjes su yi rang*，故而譯為「諸佛隨喜」。

第十九義

9. 隨喜修道 (རྗེས་སྤྱི་རང་སྦྱོམ་ལམ་)

為開示隨喜修道，〔彌勒《現觀莊嚴論》，II.24〕有一偈頌：

{II.24}

由方便無得
隨喜諸善根
是此中所說
修隨喜作意

དགུ་པ་རྗེས་སྤྱི་ཡི་རང་སྦྱོམ་ལམ་སྦྱོན་པར།
ཐབས་དང་མི་དམིགས་པ་^[12a.1]དག་གིས། །ནས། །སྦྱོམ་པ་ཡིན་
པར་འདྲིར་བརྗོད་དོ། །ཞེས་པའི་ཚིགས་བཅད་གཅིག་གྱུང་།

〔《現觀莊嚴論》，II.24, 5b.6〕

{II.24}

ཐབས་དང་མི་དམིགས་པ་དག་གིས། །དགོ་བའི་རྩ་ལ་ཡི་རང་བ། །
རྗེས་སྤྱི་ཡི་རང་ཡིད་བྱེད་པ། །བསྦྱོམ་པ་ཡིན་པར་འདྲིར་བརྗོད་དོ། །

〔大乘隨喜修道〕定義

對自他善法非常歡喜之大乘隨現觀分別，乃是大乘隨喜修道的定義。

རང་གཞན་གྱི་དགོ་བ་ལ་མངོན་པར་དགའ་བའི་ཐེག་ཆེན་གྱི་
རྗེས་ལ་མངོན་རྟོགས་རྟོག་^[12a.2]བཅས་དེ། ཐེག་ཆེན་གྱི་རྗེས་སྤྱི་
རང་སྦྱོམ་ལམ་གྱི་མཚན་ཉིད།

〔大乘隨喜修道〕分類

若予區分，有「隨喜自他善法」與「隨喜世俗與勝義有境」等二。

དབྱེ་ན་རང་གཞན་གྱི་དགོ་བ་ལ་ཡི་རང་གཉིས་སམ་ཀུན་རྗོབ་
དང་དོན་དམ་པའི་ཡུལ་ཅན་གྱི་ཡི་རང་གཉིས་ཡོད།

登馬洛確：「第二類是指隨喜具有世俗與究竟對境的認知，隨喜究竟有境的例子像心裡想著『噢！安住於現觀空性根本定真是殊勝。』」

即使隨喜修道唯聖者才有，但隨喜善法對我們也很好。完成一項善行以後，如果因此而驕傲、自大，認為「我真是了不起！」，這種想法雖然很不恰當，但隨喜自己是可以的，業力會因此而增長廣大，而他人做了某項善行的時候，我們也不該嫉妒或比較，相反地，我們如果能夠隨喜他們的善行，日後自己如果想要長養跟他們相同的功德，就會變得很容易。

自己所做的一切善行，如果能夠迴向做為眾生安樂以及自身成佛的善因，善行的果報不但不會喪失，還會增長廣大。佛陀曾說過『一盆水如果倒進海洋裡，就會永遠留在海裡。』^a同樣地，為了成佛所迴向的善根，直到成就佛果之前，都不會有任何虧損，除非生起重大瞋心。換句話說，這些善根會在將來開花結果。

寂天菩薩在《入行論》中說到，『為利眾生願成佛的菩提心所攝的善行，或者迴向無上菩提的善行，就如同一片良田，收成無窮無盡。』修行者不論從事任何善行，包括背誦經典、禪修等，都應該迴向功德求證無上菩提。」

〔大乘隨喜修道〕界限

信解修道、迴向修道與隨喜修道界限相似。

མིས་བསྐྱོ་ཡི་རང་གི་སྒོམ་^[12a.3]ལམ་གསུམ་གྱི་ས་མཚམས་འདྲ།

登馬洛確：「雖然勝解修道、迴向修道、隨喜修道都是〔大乘〕道上相當高階的修行，像我們這樣的凡夫，依然可以從現在起，學習勝解、迴向與隨喜，這麼做對我們有非常大的好處。」

^a 此處所依據的是古老的想法，認為水在大海中不會蒸發。

第二十義

10. 引發修道 (སྐྱབ་པ་སློམ་ལམ་)

為開示引發修道，〔彌勒《現觀莊嚴論》，II.25〕有一偈頌：

{II.25}

此自性殊勝
一切無作行
立法不可得
是大義利性

བརྩ་བ་སྐྱབ་པ་སློམ་ལམ་སློན་པར།
དེ་ཡི་ངོ་བོ་ཉིད་མཚན་ཉིད། །ནས། གཏོད་པར་བྱེད་པ་དོན་ཚེན་
ཉིད། །ཅེས་ཤོ་ལོ་ཀ་གཅིག་བྱུང་།

〔《現觀莊嚴論》II.25, 5b.6-5b.7〕

{II.25}

དེ་ཡི་ངོ་བོ་ཉིད་མཚན་ཉིད། །ཀུན་ལ་མངོན་པར་འདུ་མི་བྱེད། །
ཚོས་རྣམས་དམིགས་སུ་མེད་པར་བེ། །གཏོད་པར་བྱེད་པ་དོན་ཚེན་ཉིད། །

登馬洛確：「一般而言，引發就是生起前所未證、較高的功德。佛陀心續當中的究竟證德，可以稱之為『如所有智』與『盡所有智』，但介紹第八事的時候，還有其他分類要考量。總之，引發就是為了成就這個最究竟的境界所作的修行。」

^a 蔣揚協巴《七十義》的所有比對版本以及彌勒《現觀莊嚴論》藏譯的所有比對版本，包括 *sde dge* (5b.6), *snar thang* (7a.3), *Peking* (6b.7), *cone* (6a.1), and *dpe bsdur ma* (12.19) 以及聖解脫軍(Āryavimuktisena)《現觀莊嚴論釋》(108a.1) 與獅子賢《明義釋》(100a.3)收錄的都是 *gtod par*，唯昂望班登《字義》引用偈頌與註解時作 *gtong bar*。此處所對應的梵文偈頌如下：

svabhāvaḥ śreṣṭhatā tasya sarvasyānabhisamskṛtiḥ |
nopalambhena dharmānām arpaṇā ca mahārthatā || II.25 ||

請參閱 Stcherbatsy and Obermiller, *Abhisamayālamkāra*, 14。對照梵文 *arpaṇā* 一詞，原意解作「交付」、「授與」等，兩種藏譯詮釋都恰當。

^b 請參閱前一註腳。

〔大乘引發修道〕定義

能夠建立究竟證德印記之無漏大乘隨現觀，乃大乘引發修道之定義。

ཟག་མེད་ཐེག་ཆེན་གྱི་རྗེས་^[12a.4]ལ་མངོན་རྟོགས་གང་རྟོགས་པ་
མཐར་ཐུག་གི་ལག་རྗེས་འཛོག་བྱེད་དེ། ཐེག་ཆེན་གྱི་སྐྱབ་པ་སྐྱོམ་
ལམ་གྱི་མཚན་ཉིད།

登馬洛確：「『無漏』一詞意指遠離容許混合執取聲總與義總的耽著知，『大乘』表示這並不存在於聲聞或獨覺相續中，唯有大乘行者相續中才有。即使在大乘本身，凡夫相續中也沒有，唯有聖者相續中才有，亦即，資糧道、加行道當中都沒有。此外，在大乘聖者當中，大乘見道位菩薩相續中也沒有，只有在見道位後的隨現觀，也就是修道之後才有。」

現在就『究竟證德』做解釋：諸佛證知真實性，而且是圓滿通達，此外，他們也如如實實、毫不吝惜地教導其他眾生，一切相智是如實了知真實性的究竟智—亦即，佛智有這三種特質。

大乘修道會建立究竟證德的印記，因為大乘修道是究竟證德之因，就如同我們的手按壓過某個物品以後，就會留下印記，因為此一究竟聖智依於三淨地〔菩薩八、九、十地〕所修的根本智而生起，一切相智與無漏修道之間便成為因果關係。是故，此諸無漏修道乃一切相智之因，而一切相智為彼等之果。

無漏修道不僅是一切相智之因，甚至是主因或近取因，比方說，苗牙的生長由許多因緣促成，其中最主要的，或說苗牙的近取因是種子，一切相智這個印記是無漏修道所印刻的，一切相智的聖智是修習無漏修道的主要成果，我們會用藏文問『這麼做會留下什麼印記？』，就是在問『主要的成果是什麼？』。」

〔大乘引發修道〕分類

若予區分有五，因有五項：

1. 「證知諸法無諦實之引發修道」體性

登馬洛確：「此處『諸法』所指包括色法乃至於一切遍智，〔菩薩認知〕這一切法都不是諦實存在，因為必須證知諸法並非諦實存在，才能成辦一切相智的果位或境界，因此才稱之為證知諸法無諦實之引發修道。」

2. 般若波羅蜜多引發修道之殊勝性

登馬洛確：「修道以其引發般若波羅蜜多之故而殊勝，此等修道不分別諸法為諦實存在，因此，下一項區分為：」

3. 由彼修道，諸法不行於諦實

登馬洛確：「諸法在此等修道之中的顯現並非諦實存在，遑論這些聖者會認為諸法諦實存在。此等修道不僅不會認為諸法諦實存在，而且認為諸法無諦實，因此，下一項區分為：」

4. 由彼修道，諸法諦實不可得

5. 由彼修道，得佛果位之大義利性

登馬洛確：「修道有能力引發行者證得佛果，亦即斷除一切過失、證得一切功德，證得佛果依於修道的行持，因此，修道可謂證得佛果大義利性。」

དབྱེ་ན་ལྔ་ཡོད་དེ།

1. ཚོས་ཐམས་ཅད་བདེན་མེད་དུ་རྟོགས་པའི་སྐྱབ་པ་སྒོམ་ལམ་དེའི་ངོ་བོ་^[12a.5]ཉིད་དང་།
2. ཤེར་ཕྱིན་གྱི་སྐྱབ་པ་སྒོམ་ལམ་གྱི་མཚོག་ཉིད་དང་།
3. སྒོམ་ལམ་དེས་ཚོས་ཐམས་ཅད་བདེན་གྲུབ་ཏུ་འདུ་མི་བྱེད་པ་དང་།
4. སྒོམ་ལམ་དེས་ཚོས་ཐམས་ཅད་བདེན་གྲུབ་གྱི་དམིགས་པ་མེད་པར་^[12a.6]གཏོད་པ་དང་།
5. སྒོམ་ལམ་དེས་འབྲས་བུ་སངས་རྒྱས་ཐོབ་པའི་དོན་ཆེན་པོ་ཉིད་

དང་ལྔ་ཡོད་པའི་བྱིར།

〔大乘引發修道〕界限

〔引發修道〕存在於初地直至十地。

ས་མཚོམས་ས་དང་པོ་ནས་བཅུ་པའི་བར་རོ། །

第二十一義

11. 清淨修道 (ཚམ་དག་སྒོམ་ལམ་)

為開示清淨修道定義、分類，〔彌勒《現觀莊嚴論》，II.28-30〕有三偈頌：

{II.28}
果法清淨性
即色等清淨
以彼二無異
不可分故淨

{II.29}
惑所知三道
斷故為弟子
麟喻佛子淨
佛一切最淨

{II.30}
對治九地中
上上等諸垢
調由下下等
諸道能清淨

བརྩ་གཅིག་པ་རྣམ་དག་སྒོམ་ལམ་ལ་མཚན་ཉིད་དབྱེ་^[12b.1]བ་

དང་བཅས་སྒྲོན་པར།

འབྲས་བུ་དག་པ་གཟུགས་ལ་སོགས། །ནས། སོགས་པའི་ལམ་ནི་

དག་པ་ཡིན། །ཞེས་ཤོ་ལོ་ཀ་གསུམ་བྱུང་།

〔《現觀莊嚴論》，II.28-30, 6a.1-6a.3〕

{II.28}

འབྲས་བུ་དག་པ་གཟུགས་ལ་སོགས། །དག་པ་ཉིད་དེ་གང་གི་ཕྱིར། །

དེ་གཉིས་ཐ་དང་མ་ཡིན་ཞིང་། །བཅད་དུ་མེད་པས་དག་པར་བརྗོད། །

{II.29}

ཉོན་མོངས་ཤེས་བྱ་ལམ་གསུམ་གྱི། །ཉམས་ཕྱིར་སྒོམ་མ་བསེ་བྱ་དང་། །

རྒྱལ་ཤས་རྣམས་གྱི་དག་པ་སྟེ། །སངས་རྒྱལ་རྣམ་ཀུན་ཤིན་ཏུ་བ། །

{II.30}

ས་དགུ་ལ་ནི་ཆེན་པོ་ཡི། ཆེན་པོ་ལ་སོགས་ཀྱི་མ་ཡི། །
གཉེན་པོ་རྒྱང་ཅུའི་རྒྱང་ཅུ་ལ། སོགས་པའི་ལམ་ནི་དག་པ་ཡིན། །

〔大乘清淨修道〕定義

能夠建立究竟斷德印記之無漏大乘隨現觀，乃為大乘清淨修道之定義。

ཟག་མེད་ཐེག་ཆེན་གྱི་རྗེས་ལ་མངོན་རྟོགས་གང་སྤངས་པ་མཐར་
ཐུག་གི་^[12b.2]ལག་རྗེས་འཛོག་བྱེད་དེ། ཐེག་ཆེན་གྱི་རྣམ་དག་སྐོམ་
ལམ་གྱི་མཚན་ཉིད།

登馬洛確：「如前所說，此道並無諦實顯現，亦不涉及分別知，故為無漏。心續當中有此修道的行者，早已生起為利一切有情希求無上菩提的願心，而且並未退失，故名大乘隨現觀，因此該名行者乃為大乘行者，又因為是在見道現證真實義後才生起的證量，故稱隨現觀。

諸佛心續中的斷德乃是斷除一切蓋障，包括煩惱障、所知障、等至障等。諸佛當初也是漸次斷除這些遮障的，就如同我們感染風寒漸漸療癒一樣，諸佛甚至於斷除了各式各樣的過失，不僅僅只是一部分，而是全面性地斬草除根、永絕後患。因此，我們說佛是善逝(*bde bar gshegs pa, sugata*)，擁有這三項功德。」

〔大乘清淨修道〕分類

若予區分，有九重修道所斷之九重對治。始自修道所斷上上品之對治〔亦即清淨修道下下品〕，直至清淨修道上上品，亦即〔修道所斷〕下下品之對治。

དབྱེ་ན། སྐོམ་སྤང་སྐོར་དགུའི་གཉེན་པོ་སྐོར་དགུ་ཡོད། སྐོམ་སྤང་
ཆེན་པོའི་ཆེན་པོའི་གཉེན་པོ། རས། རྒྱང་ཅུའི་རྒྱང་ཅུའི་གཉེན་
^[12b.3]པོ་རྣམ་དག་སྐོམ་ལམ་ཆེན་པོའི་ཆེན་པོའི་བར་དགུ་ཡོད།

登馬洛確：「這九種所斷與輪迴的九個層級有關（請參照下頁的對照表），我們有這九個層級的煩惱，因此而有相對應的所應斷。九個層級每個的所應斷品再區分為九，共計八十

一。因此，有八十一個所斷或八十一個所斷斷除後的解脫道，此外，還可加上見道八個所斷一四法智與四類智，共計八十九個解脫道或八十九個滅諦。這九重修道所斷品，有九重修道或無間道能對治。

表 4：輪迴三界九地^a

(最上界至最下界)

III. 無色界 (*gzugs med khams, ārūpyadhātu*)

9. 三有之頂 (*srid rīse, bhavāgra*)
8. 無所有處 (*ci yang med, ākimcaya*)
7. 識無邊處 (*rnam shes mtha' yas, vijñānānantya*)
6. 空無邊處 (*nam mkha' mtha' yas, ākāśānantya*)

II. 色界 (*gzugs khams, rūpadhātu*)

5. 四禪 (*bsam gtan bzhi pa, caturthadyāna*)
4. 三禪 (*bsam gtan gsum pa, tritīyadyāna*)
3. 二禪 (*bsam gtan gnyis pa, dviīyadyāna*)
2. 初禪 (*bsam gtan dang po, prathamadyāna*)

I. and 1. 欲界 (*'dod khams, kāmadhātu*)

欲界天 (*'dod khams kyi lha, kāmadhātudeva*)

他化自在天 (*gzhan 'phrul dbang byed, paranirmitavaśavartin*)

化樂天 (*'phrul dga', nirmāṇarati*)

兜率天 (*dga' ldan, tuṣita*)

夜摩天 (*'thab bral, yāma*)

三十三天 (*sum cu rtsa gsum, trayastrimśa*)

四王天 (*rgyal chen rigs bzhi, cāturmahārājakāyika*)

非天 (*lha ma yin, asura*)

人 (*mi, manuṣya*)

旁生 (*dud 'gro, tiryāṅc*)

餓鬼 (*yi dvags, preta*)

地獄 (*dmyal ba, nāraka*)

^a 此表引用 Leah Zahler, *Study and Practice of Meditation: Tibetan Interpretations of the Concentrations and Formless Absorptions* [中文書名暫譯：《禪修理論與實踐：藏傳詮釋的禪定與無色界定》] 略以調整 (Ithaca, N.Y.: Snow Lion Publications, 2009), 192.

表 5：三界九地所應斷除煩惱

(閱讀方向由下而上)

無色界煩惱	三有之頂 (第九重)		73-81
	無所有處 (第八重)		64-72
	識無邊處 (第七重)		55-63
	空無邊處 (第六重)		46-54
色界煩惱	四禪 (第五重)		37-45
	三禪 (第四重)		28-36
	二禪 (第三重)		19-27
	初禪 (第二重)		10-18
欲界煩惱 (第一重)	細品	細細品	9
		細中品	8
		細粗品	7
	中品	中細品	6
		中中品	5
		中粗品	4
	粗品	粗細品	3
		粗中品	2
		粗粗品	1

所斷品由上至下開始斷起，^a首先是粗粗品，而後依序

^a 表格引用 Zahler, *ibid.*, 193. 如 Zahler 所說：

〔三界〕九地每一層都有其煩惱〔對治斷除〕的過程，每一地都有三品一粗 (*chen po, adhimātra*)、中 (*'bring, madhya*)、細 (*chung ngu, mrdu*)—每一品都可再依強弱程度區分為三。因此，每一地都有九重煩惱—(1) 粗粗品 (*chen po'i chen po, adhimātrādhi-matra*)、(2) 粗中品 (*chen po'i 'bring, adhimātramadhya*)、(3) 粗細品 (*chen po'i chung ngu, adhimātramrdu*)、(4) 中粗品 (*'bring gi chen po,*

是粗中品、粗細品，隨後的中粗品、中中品、中細品，最後的細粗品、細中品與細細品。然而能對治品則由下至上，從下下品開始，而後依序是下中品、下上品，而後中下品、中中品、中上品，直至上上品。

有人會質疑，所斷品由粗品斷至細品，能斷之道由下品至上品，應該是不合理的，因為較下品的修道無法對治較粗品的所斷，而且斷除較細品的所斷也不需要修習較上品的修道，質疑者認為，小的武士無法對抗大的對手，而對付小的武士，也不用大的對手。在我們所學的教法中，並不是這麼說的；淨除心的染污時，一定要從最粗分的開始淨化起。比方說，洗一件髒衣服的時候，一定是從最粗分的污垢開始清除，之後就剩下比較小或比較細微的污垢，而這些也比較難清除。（請參閱下頁表格）

證入某一個修道解脫道，就表示已經斷除了某一部分的修所斷品，處於斷離的狀態，修道有九重斷除修所斷品的對治，較下品的修道斷除較粗品的所斷。此中，每一地都有一個無間道斷除其相屬的所斷，每證得一項解脫道，就斷除了其相屬層次的障礙。

madhyādhimātra)、(5) 中中品 (*'bring gi 'bring, madhyamadhya*)、(6) the 中細品 (*'bring gi chung ngu, madyamṛdu*)、(7) 細粗品 (*chung ngu'i chen po, mṛdvadhimātra*)、(8) 細中品 (*chung ngu'i 'bring, mṛdumadhya*)、(9) 細細品 (*chung ngu'i chung ngu, mṛdumṛdu*)—共計八十一。

表 6：修道所斷品

(由下而上為時間先後順序)

修道			所斷			
上	9	上	解脫道 無間道	細	9	細
	8	中	解脫道 無間道	中	8	
	7	下	解脫道 無間道	粗	7	
中	6	上	解脫道 無間道	細	6	中
	5	中	解脫道 無間道	中	5	
	4	下	解脫道 無間道	粗	4	
下	3	上	解脫道 無間道	細	3	粗
	2	中	解脫道 無間道	中	2	
	1	下	解脫道 無間道	粗	1	

所有的解脫道，除了最後一項以外，都不是究竟的，最後一項解脫道就是成佛，不再是修道，因此修道的斷滅都不是究竟的斷滅，因為還有所斷須斷。然而，有情相續後際所生起的無間道，可以淨除掉阻礙一切遍智最細微的遮障，而後行者便能修成所有障礙斷除無餘的解脫道，如此即是上述定義中的『究竟斷德』。」

〔大乘清淨修道〕界限

〔清淨修道〕存在於初地直至十地。

ས་མཚམས་ས་དང་པོ་ནས་ས་བཅུ་པའི་བར་དུ་ཡོད།

登馬洛確：「引發修道與清淨修道其實是一樣的，這兩者的區別僅僅是分別知當中反體的安立。

如果我們對佛陀有信心，而且希求成佛，而後為了成佛，進而聽聞佛法、研讀經論、生起定解等等，這些法行都會成為成佛的方便或因緣。即使只是多學會了一項法類，都可以是成佛的因緣，因為多了知了一項所知境就能夠淨除 (*sangs*) 〔藏文「佛」名 *sangs rgyas*〕一分無明，而了知以後，這一分了解的認知—智慧—就會在相續中產生，一般而言，所知無量無邊，但是多了知一分還是會有助於我們獲得一切遍智 (*thams cad mkhyen*)。

同理，斷除一過就是向斷除一切過失邁出一步，可以暫時遮止某個過患的現行。比方說，如果了知某件事物的定義，就能夠滅除 (*bsal*) 那一分的無明，而了知彼境的智慧也會在心續中生起，因為已經暫時滅除了彼分無明的生起，也就成為未來徹底斷除無明可能再度生起的因，因此，斷除一過可以作為斷除所有無明—究竟斷德的因。

所有做過的法行都是一切相智的因緣；修道所有的修行都可做為一切相智的因緣。

菩薩只有在登地以後，才能生起清淨修道，亦即，見道位以上的菩薩才可以，但這是大家現在就可以修習的，因為如果我們有清淨的見地、行持，這些法行都可以成為往後成辦修道位的因緣，這些都是成佛的因緣，是大家現在就能做的。在此若先以較難成辦的修行為例，『中觀』不落常、斷二邊，我們一旦能夠了知，便已生起正見；而以相對容易者為例，首先遮止『沒有前後世』的觀點，轉而相信確實有前後世，而且在相信前後世的基礎上，從事斷惡修善的各種善行，在心續中產生業果存在的見解，這也算是生起正見。

清淨的行持意謂著遮止身、語、意的不善行，讓自己轉向身語意的善行，如果辦不到，至少讓身語意安住於無記的

狀態，而修如果要修得清淨，心必須能夠安住在所緣境上，不陷入沉沒(*bying ba*)、掉舉(*rgod pa*)、昏昧(*rmugs pa*)當中，如果遮止了這些狀態，能夠清明地在心中緣取對境，即可稱之為清淨修行。像我們這樣的凡夫，此時此刻也可以立即趣入正見、清淨修行，一定要這麼去做。」

能表道智十一法說明完結。

ལམ་ཤེས་མཚོན་བྱེད་ཀྱི་ཚུལ་བརྟུ་གཅིག་བཤད་ཟིན་ཏོ།། །།

簡稱說明 (Abbreviations)

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

“1987 Go-mang Lhasa (first printing)” = *don bdun cu'i mtha' spyod mi pham bla ma'i zhal lung gsal ba'i legs bshad blo gsal mgul rgyan*. 1a-20a. Named “1987” because of being acquired in Lha-sa, Tibet, at Go-mang College in 1987; published at Go-mang College, date unknown. (Complete edition, available at UMA Institute for Tibetan Studies, uma-ti-bet.org.)

“1987 Go-mang Lhasa (second printing)” = *don bdun cu'i mtha' spyod mi pham bla ma'i zhal lung gsal ba'i legs bshad blo gsal mgul rgyan*. 3a-20a. Named “1987” because of being acquired in Lha-sa, Tibet, at Go-mang College in 1987; published at Go-mang College, date unknown. (Incomplete edition, available at UMA Institute for Tibetan Studies, uma-ti-bet.org.)

“1995 Mundgod revision of Ngawang Gelek *bla brang*” = *Collected Works of 'Jam-dbyaṅs-bḥad-pa'i-rdo-rje*, vol. 16. Mundgod, India: Gomang College, 1995. Also available at: TBRC W21503-0413.

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aṣṭasāhasrikāprajñāpāramitā

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One Hundred Thousand Stanza Perfection of Wisdom Sūtra

śatasāhasrikāprajñāpāramitā

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ekākṣarīmātānāmasarvatathāgataprajñāpāramitāsūtra

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Peking 741, vol. 21; sde dge 23, Dharma vol. 12

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svalpākṣaraprajñāpāramitāsūtra

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

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shes rab kyi pha rol tu phyin pa brgyad stong pa'i 'grel pa gnad kyi zla 'od

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"

pañcaviṃśatisāhasrikāprajñāpāramitopadeśaśāstrābhīsamayālamkāravṛtti

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

prajñāpāramitāpīṇḍārthapradīpa

shes rab kyi pha rol tu phyin pa'i don bsodus sgron ma

Peking 5201, vol. 92; sde dge 3804, vol. tha

Lamp for the Path to Enlightenment

bodhipathapradīpa

byang chub lam gyi 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*"

āryapañcaviṃśatisāhasrikāprajñāpāramitopadeśaśāstrābhisamayālamkārikākārikāvārttika

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

Peking 5186, vol. 88

Buddhashrījñāna^a

Commentary on (Maitreya's) "Treatise of Quintessential Instructions on the Supramundane Victorious Mother Perfection of Wisdom: Ornament for the Clear Realizations": Wisdom Lamp Garland

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

Peking 5263, vol. 98; sde dge 3862, vol. 'a. Also: Dharmasala, India: Council of Religious and

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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
 Tibetan: Louis de La Vallée Poussin. *Madhyamakāvātāra par Candrakīrti*. Bibliotheca Buddhica 9. Osnabrück, Germany: Biblio Verlag, 1970.
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 See also references under Chandrakīrti's *Autocommentary on the "Supplement."*
- 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
 chos mngon mdzod kyi tshig le'ur byas pa'i 'grel pa mngon pa'i rgyan
 Buxaduo, India: Nang bstan shes rig 'dzin skyong slob gnyer khang, n.d.
- Dharmakīrti (*chos kyi grags pa*, seventh century)
Commentary on (Dignāga's) "Compilation of Prime Cognition"
 pramāṇavārttikakārikā
 tshad ma nram 'grel gyi tshig le'ur byas pa
 Peking 5709, vol. 130; sde dge 4210, vol. cc. Also: Sarnath, India: Pleasure of Elegant Sayings Press, 1974.
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- Dharmakīrtishrī (*chos kyi grags pa dpal / gser gling pa*)
Explanation of (Haribhadra's) "Commentary on (Maitreya's) 'Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations': Illumination of the Difficult to Realize
 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 nman 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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- Explanation of [Vasubandhu's] "Treasury of Manifest Knowledge": Illuminating the Path to Liberation*
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Aphorisms on Discipline
 vinayasūtra
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 Peking 5619, vol. 123
- Gung-thang Kön-chog-tan-pay-drön-me (*gung thang dkon mchog bstan pa'i sgron me*, 1762-1823)
Explanation of the Four Truths, Port of Those Wishing Liberation: Festival for the Wise
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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
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 mnam 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 mnam bshad snying po'i rgyan
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thar lam gsal byed / tshad ma nram 'grel gyi tshig le'ur byas pa'i nram bshad thar lam phyin ci
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bhagavatīratnaguṇasamcayagāthāpañjikāsubodhinīnāma

bcos mngon '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
ngos po brgyad don bdun cu'i rnam bzhag legs par bshad pa mi pham bla ma'i zhal lung
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"1987 Go-mang Lhasa (first printing)" = *don bdun cu'i mtha' spyod mi pham bla ma'i zhal lung gsal ba'i legs bshad blo gsal mgul rgyan*. 1a-20a. Go-mang College: Lha-sa, Tibet: n.d. (PDF of complete printing available at UMA Institute for Tibetan Studies, <http://www.uma-tibet.org>.) Named "1987" because of being acquired in Lha-sa, Tibet, at Go-mang College in 1987.

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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-chö-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.
 kan su'u, China: mi rigs dpe skrun khang, 2005.
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 Edited with Introduction by Shunzō Onoda
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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?
- Kön-chog-jig-may-wang-po (*dkon mchog 'jigs med dbang po*, 1728-1791)
Condensed Presentation of the Eight Categories and Seventy Topics
 dngos brgyad don bdun cu'i rnam bzhag bsdus pa
 Collected Works of dKon-mchog-'jigs-med-dbang-po, vol. 6. New Delhi: Ngawang Gelek Demo, 1972.
- Precious Garland of Tenets / Presentation of Tenets: A Precious Garland*
 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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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

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

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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-].

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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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Peking 5184, vol. 88 (*śer-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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mahāyānasūtrālaṅkāra

theḡ 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

rājaparikathāratnāvalī

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

śikṣāsamuccaya

bslab pa kun las btus pa

Peking 5272, vol. 102; sde dge 3940, vol. khi

English Translation: C. Bendall and W.H.D. Rouse. *Śikṣā Samuccaya*. Delhi: Motilal, 1971.

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Engaging in the Bodhisattva Deeds

bodhi[sattva]caryāvatāra

byang chub sems dpa'i spyod pa la 'jug pa

sde dge 3871, dbu ma, vol. *la*

Sanskrit: P. L. Vaidya. *Bodhicaryāvatāra*. Buddhist Sanskrit Texts 12. Darbhanga, India: Mithila Institute, 1988.

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Smṛtījñānakīrti

Indicating Through Eight Concordant Meanings the Mother Perfection of Wisdom Taught Extensively in One Hundred Thousand, Taught in Medium Length in Twenty-five Thousand, and Taught in Brief in Eight Thousand [Stanzas]

prajñāpāramitāmātrikāsatasāhasrikābṛhacchāsana-

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.

Also: Delhi: Guru Deva, 1979.

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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

Tibetan editions:

In *gsung 'bum/ tsong kha pa (bkra shis lhun po par rnying)*. New Delhi, India: Ngawang Gelek Demo, 1977.

TBRC W22109.3219, which is a PDF of: gedan sungrab minyam gyunphel series (Ngawang Gelek Demo), 1977.

English translation: Sparham, Gareth. *Golden Garland of Eloquence: legs bshad gser phreng*, 4 vols. Fremont, CA: Jain Publishing Company, 2008-2010.

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
- Tibetan editions:
 Mundgod, India: dga' ldan shar rtse, n.d. (includes outline of topics by Trijang Rinbochay).
 Bylakuppe, India: Sera Je Library, 1999 (includes outline of topics by Trijang Rinbochay).
 Peking 6002, vol. 152-153.
 Dharmasala, India: Tibetan Cultural Printing Press, 1968.
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Treasury of Manifest Knowledge
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Quintessential Instructions Clearly Teaching the Essentials of (Tsong-kha-pa's) "Stages of the Path to Enlightenment," Correlating the "Eight Thousand Stanza Perfection of Wisdom Sūtra" with (Maitreya's) "Ornament for Clear Realization": Lamp Illuminating the Perfection of Wisdom
 sher phyin stong phrag brgyad pa dang mngon rtogs rgyan sbyar te byang chub lam gyi rim pa'i gnad rnam gsal bar ston pa'i man ngag sher phyin gsal ba'i sgron me
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