

《入菩萨行论》（第9-10品）（2019喜旋共修 第三册）

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第九品 智 慧



第176天

第九品 智 慧（续2）

2

世俗与胜义，

许之为二谛。

胜义非心境，

说心是世俗。

Relative and ultimate,

These the two truths are declared to be.

The ultimate is not within the reach of intellect,

For intellect is said to be the relative.

释：轮涅所摄的一切法分世俗谛与胜义谛，这是佛法中所认许两种层面的真实。胜义谛不是二取执着分别心的境界，心及心所之境，被称为世俗谛。

3

世间见二种：

瑜伽及平凡。

瑜伽世间破，

平凡世间者。

In light of this, within the world, two kinds of people are observed:

Those with yogic insight and the common run of people.

In this regard, the views of ordinary folk

Are undermined by yogis who themselves are in the world.

释：抉择二谛的世间有两种，已得寂止胜观的瑜伽士和未得之平凡世人。其中瑜伽士，能破遮一般凡夫的观点。

4

复因慧差别，

层层更超胜。

以二同许喻，

为果不观察。

(Within whose ranks

The lower, in degrees of insight, are confuted by the higher)

By means of the examples that the yogis and the worldly both accept.

And for the sake of the result, analysis is left aside.

释：而瑜伽士中，又因通达空性智慧差别，上上者能超胜诸下下者。或有人反驳说：许一切法无实的瑜伽世间怎能破斥平凡世间的见解呢？答曰：以二者共同承认的比喻即可成立。又问：若诸法无实如幻，则布施学道又有什么用呢？答曰：这是为得果之必要，不观察而说也。

5

世人见世俗，

分别为真实，

而非如幻化，

故诤瑜伽师。

When ordinary folk perceive phenomena,

They look on them as real, and not illusory.

This, then, is the subject of debate

Where ordinary and yogis differ.

释：世人现见世俗诸法，便分别计执为真实存在，而不认为是如幻化一般的虚假现象，所以与瑜伽师发生诤议。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

English："The Way of the Bodhisattva" , Shambhala Publication. 2006.  Translated by the Padmakara Translation Group.

释义：选自《入行论广释》，索达吉堪布讲著。）

2019年10月15日

整理：喜旋闻思修



第177天

第九品 智 慧（续3）

6

色等现量境，

共称非智量；

彼等诚虚伪，

如垢谓净等。

Forms and so forth, which we all perceive,

Exist by general acclaim but not by valid reasoning.

They’re false just like, for instance, unclean things

Regarded in the common view as pure.

释：以根识现量成立的色声等境，是世人共同以名言分别施设而非理智量。这些现见境都是虚假计执，就像不净身体而被世人称之为洁净可爱一样。

7

为导世间人，

佛说无常法；

真实非刹那。

岂不违世俗？

But that he might instruct the worldly,

Our Protector spoke of “things.”

But these in truth lack even momentariness.

Now if you say it’s wrong to claim the momentary as relative,

释：问：若色等诸法无有自性，则佛陀在经中所说的诸行无常，岂不是成无理吗？答：为了引导世间人打破常有执着，佛才在经典中宣说了无常教法，然而在实相中，诸法

既非刹那，也非常恒。问难：如上所述，无常不是胜义，另一方面无常难道不也是与世俗相违吗？这样一来，无常既非胜义，也非世俗，你们的观点有大过失。

8

瑜伽量无过。

待世谓见真，

否则观不净，

将违世间见。

There is no fault. For momentariness

Is relative for yogis, but for worldly beings, ultimate.

Were it otherwise, the common view

Could fault the yogic insight into corporal impurity.

释：中观师之瑜伽量无有此过。若观待世间名言谛则可说，见到无常就是见到了真实，但这并不能说无常即是胜义，否则就像修不净观的瑜伽师，观见女身不净时，难道不是遮破了世间人的女身洁净之宗吗？

9

供幻佛生德，

如供实有佛。

有情若如幻，

死已云何生？

Through a Buddha, who is but illusion, how does merit spring?”

As if the Buddha were existing truly.

“But,” you ask, “if beings are like illusions,

How, when dying, can they take rebirth?”t

释：问：既然一切皆如幻无自性，供养如幻之佛如何能生功德呢？答：供养如幻佛陀可以生出如幻功德，就像你们主张供养实有佛能生实有功德一样。问：如果有情如幻不实，如同幻化人，那死后怎么会再投生呢？

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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释义：选自《入行论广释》，索达吉堪布讲著。）

2019年10月16日

整理：喜旋闻思修



第178天

第九品 智 慧（续4）

10

众缘聚合已，

虽幻亦当生。

云何因久住，

有情成实有？

As long as the conditions are assembled,

Illusions, likewise, will persist and manifest.

Why, through simply being more protracted,

Should sentient beings be regarded as more real?

释：答：只要众缘聚合，纵然虚幻，有情仍会不断转生。问难：虽然如此，但幻化者总是在短时间出现，而有情自无始以来一直流转轮回，因此二者不可能相同。答：怎么会因为生命假相存在时间长久，而使有情成为实有呢？

11

幻人行杀施，

无心无罪福。

于有幻心者，

则生幻罪福。

If one kills or harms the magical illusion of a man,

There is no mind in such a thing and therefore there’s no sin.

But beings do indeed have mirage-like minds;

Sin and merit will, in consequence, arise.

释：幻化的人杀幻人或行幻施等，因无有发心，所以没有罪福。但是，有如幻之心者行杀施，则会生出如幻罪业或福德。

12

咒等无功能，

不生如梦心。

种种因缘生，

种种如幻物，

一缘生一切，

毕竟此非有。

There is no power in things like spells,

So mirage-like minds do not occur through them.

Illusions spring from various causes;

Thus illusions are of different kinds.

A single cause for everything

There never was!

释：此等幻咒等物无有缘生如梦心识的功能，故幻人无心。要依种种不同因缘，种种如幻事物才能生起，而单一因缘产生一切现象，这种情形绝对不可能存在。

13

胜义若涅槃，

世俗悉轮回，

则佛亦轮回，

菩提行何用？

“If ultimately, beings are in nirvāṇa,” you will say,

“But relatively circle in saṃsāra,

Even Buddhahood reverts to the saṃsāric state.

So why,” you ask, “pursue the Bodhisattva path?”

释：声闻：如果说世俗诸法于胜义中为清净涅槃，而世俗一切法皆属轮回，如此则轮涅同体，而佛陀亦应转于轮回，那样为得佛果而修持菩提行又有何用呢？

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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释义：选自《入行论广释》，索达吉堪布讲著。）

2019年10月17日

整理：喜旋闻思修



第179天

第九品 智 慧（续5）

14

诸缘若未绝，

纵幻亦不灭；

诸缘若断绝，

俗中亦不生。

As long as there’s no cutting of the causal stream,

There is no halting even of illusory displays.

But when the causal stream is severed,

Even relative phenomena do not appear.

释：中观：并非如是，如果各种因缘尚未断绝，那么幻象等纵然虚幻，也不会消灭；如果各种业惑因缘断绝而入了离垢涅槃，那么在世俗中也不会产生轮回幻象。

15

乱识若亦无，

以何缘幻境？

若许无幻境，

心识何所缘？

“If even that which is deceived does not exist,

What is it,” you will ask, “that sees illusion?”

But if, for you, these same illusions have no being,

What, indeed, is there to be perceived?

释：唯识：如果一切法无自性，连迷乱识也不存在，那么以何法去缘取幻境呢？中观：如果你们唯识宗不许虚幻外境，那心识又以何为所缘境呢？

16

所缘异实境，

境相即心体。

幻境若即心，

何者见何者？

“But objects have another mode of being,” you will say,

“That very mode is but the mind itself.”

But if the mirage is the mind itself,

What is then perceived by what?

释：唯识：心识所缘非实在的外境，一切境相即是心识本身。中观：如果幻境即是心识本身，那么是谁看见谁呢？

17

世间主亦言：

心不自见心，

犹如刀剑锋，

不能自割自。

The Guardian of the World himself has said

That mind cannot be seen by mind.

In just the same way, he has said,

The sword’s edge cannot cut the sword.

释：（中观：）世间唯一怙主——佛陀在《宝髻经》中说过：自心不能见自心，就像刀剑锋刃不能自己割自己一样。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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释义：选自《入行论广释》，索达吉堪布讲著。）

2019年10月18日

整理：喜旋闻思修



第180天

第九品 智 慧（续6）

18

若谓如灯火，

如实明自身。

灯火非自明，

其无暗蔽故。

But,” you say, “it’s like the flame

That perfectly illuminates itself.”

The flame, in fact, can never light itself.

And why? Because the darkness never dims it!

释：唯识：就像灯火能同时照明自身和外境一样，心识同样也能明了自身及所现境相。中观：比喻不成。灯火本身并非自己照明的对象，因为它本来就没有暗蔽。

19

如晶青依他，

物青不依他；

如是亦得见，

识依不依他。

“The blueness of a thing by nature blue,” you say,

“Depends, unlike a crystal, upon nothing else.

Likewise some perceptions

Come from other things, while some do not.”

释：唯识宗：如水晶的青色必须依其他缘才能映现，但青琉璃的青色却是本具，并不需要依靠它缘；同样，我们也能看出：某些心识需要依靠他缘成立，而自证分则不需要。

20

非於非青性，

而自成青性。

若谓识了知，

故说灯能明。

自心本自明，

由何识知耶？

“But something that’s by nature blue has never of itself imposed

A blueness on its non-blue self.

The phrase “The lamp illuminates itself”

The mind can know and formulate.

But what is there to know and say

That “mind is self-illuminating?”

释：中观：此喻亦不成，因为青琉璃并非从非青色的琉璃，不依任何他缘而自成青色。如果说由异于灯的心识能了知“灯火自明”，所以说“灯火能明自体”,那么你们所说的“自心本自明”，又是由哪个不同心识了知而作如是之言呢？

21

若识皆不见，

则明或不明，

犹如石女媚，

说彼亦无义。

The mind, indeed, is never seen by anything.

And therefore, whether it can know, or cannot know, itself,

Is like the beauty of a barren woman’s daughter:

Something that it’s pointless to discuss.

释：如果自他诸识都不能见到你们所承认的唯一实有心体（即依他起识），则观察它能否自明或不明，就像说石女儿身姿娇媚一样，没有任何意义。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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释义：选自《入行论广释》，索达吉堪布讲著。）

2019年10月21日

整理：喜旋闻思修



第181天

第九品 智 慧（续7）

22

若无自证分，

心识怎忆念？

心境相连故，

能知如鼠毒。

“But if,” you ask, “the mind is not self-knowing,

How does it remember what it knew?”

We say that, like the poison of the water rat,

It’s through the link with things experienced that memory occurs.

释：唯识：如果没有自知自明的自证分，那么心识怎能忆念过去的认知呢？中观：因为心境相连，所以一旦回忆所经验的外境，就能忆念起取境之识，就像冬季被毒鼠咬伤，而不知中毒，到春雷响时毒发，就能知道被咬同时所中的毒。

23

心通远见他，

近故心自明。

然涂炼就药，

见瓶不见药。

“In certain cases,” you will say, “the mind

Can see the minds of others, how then not itself?”

But through the application of a magic balm,

The eye may see the treasure, but the salve it does not see.

释：唯识：有他心通之人能了知远处他人的心思，而自心最近所以更能自明自知。中观：不能成立，就像涂上炼成的眼药，可以远见地下的宝瓶，却不能看见近在眼睛上的

药。

24

见闻与觉知，

于此不遮除。

此处所遮者，

苦因执谛实。

It’s not indeed our purpose to disprove

Experiences of sight or sound or knowing.

Our aim is here to undermine the cause of sorrow:

The thought that such phenomena have true existence.

释：中观：世俗名言中的见闻觉知等，在此并非我们所遮破否认对象。此处所要遮除的是，一切痛苦的根本原因──诸法实有执着。

25

幻境非心外，

亦非全无异。

若实怎非异？

非异则非实。

“Illusions are not other than the mind,” you say,

And yet you don’t consider them the same.

How could they not be different if the mind is real?

And how can mind be real if you deny a difference?

释：唯识：幻境不是心外另一相异的事物，但也非与心完全相同。中观：如果许心识实有，则外境为何不许非异，若许心境非异，则心亦应成无实也。

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释义：选自《入行论广释》，索达吉堪布讲著。）

2019年10月22日

整理：喜旋闻思修



第182天

第九品 智 慧（续8）

26

幻境非实有，

能见心亦然。

轮回依实法，

否则如虚空。

Although it is unreal, a mirage can be seen;

And that which sees is just the same.

“But saṃsāra must be based on something real,” you say,

“Or else it is like empty space.”

释：中观：就像所见幻境并非实有，却能作为所见；同样，如幻之心也无实有，而可作能见。唯识：轮回诸幻法必须依实有的依他起识，否则就会成虚空一样，不会有任何法。

27

无实若依实，

云何有作用？

汝心无助伴，

应成独一体。

But how could the unreal be causally effective,

Even if it rests on something real?

This mind of yours is isolated and alone,

Alone, in solitude, and unaccompanied.

释：中观：如汝宗所许，无实之轮回法如果依于实有的依他起识，那怎么会有作用呢？汝宗许境相心体始终不异，则汝心无有所取之助缘，应成自证自明的独立体。

28

若心离所取，

众皆成如来。

施设唯识义，

究竟有何德？

If the mind indeed is free of objects,

All beings must be Buddhas, Thus-Gone and enlightened.

And so, what purpose can there be

In saying thus, that there is “Only Mind”?

释：若心离所取，则能取也不可能存在，自心离一切二取染污，那一切众生岂不是都成了如来！你们所建立的诸法唯识之宗，究竟有什么意义和利益呢？

29

虽知法如幻，

岂能除烦恼？

如彼幻变师，

亦贪所变女。

Even if we know that all is like illusion,

“How,” you ask, “will this dispel afflictive passion?

Magicians may indeed themselves desire

The mirage-women they themselves create.”

释：（有事宗：）虽了知诸法如幻化，但是怎可能依这样的空慧断除烦恼呢？就像幻变师，明知那些幻女是依幻术变出来的，也会生贪爱之心。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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释义：选自《入行论广释》，索达吉堪布讲著。）

2019年10月23日

整理：喜旋闻思修



第183天

第九品 智 慧（续9）

30

幻师于所知，

未断烦恼习，

空性习气弱，

故见犹生贪。

The reason is they have not rid themselves

Of habits of desiring objects of perception;

And when they gaze upon such things,

Their aptitude for emptiness is weak indeed.

释：幻术师对于所知，尚未断除执实烦恼习气，而且证空性之习气极为微弱，因此虽知是幻，见后仍会生起贪心。

31

若久修空性，

必断实有习；

由修无所有，

后亦断空执。

By training in this aptitude for emptiness,

The habit to perceive real things will be relinquished.

By training in the thought “There isn’t anything,”

This view itself will also be abandoned.

释：若恒久修观诸法空性，必定会断除执诸法实有的无明习气，再进一步由观修一切有事无事皆无成实所有，其后亦能断除空性之执。

32

观法无谛实，

不得谛实法。

无实离所依，

彼岂依心前？

“There is nothing”—when this is asserted,

No thing is there to be examined.

How can a “nothing,” wholly unsupported,

Rest before the mind as something present?

释：由观修诸法为无实有，最终也就得不到任何谛实法，既然无有谛实法，无实也就失去了所依，那时无实法又怎最寂灭境界。

33

若实无实法，

悉不住心前，

彼时无余相，

无缘最寂灭。

When something and its nonexistence

Both are absent from before the mind,

No other option does the latter have:

It comes to perfect rest, from concepts free.

释：如果一切有实与无实之法，皆不住于心前，那时也不会有其他成实之相，心无有任何成实之所缘，即是离戏之最寂灭境界。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

English："The Way of the Bodhisattva" , Shambhala Publication. 2006.  Translated by the Padmakara Translation Group.

释义：选自《入行论广释》，索达吉堪布讲著。）

2019年10月24日

整理：喜旋闻思修



第184天

第九品 智 慧（续10）

34

摩尼如意树，

无心能满愿；

因福与宿愿，

诸佛亦现身。

As the wishing jewel and tree of miracles

Fulfill and satisfy all hopes and wishes,

Likewise, through their prayers for those who might be trained,

The physical appearance of the Conquerors occurs.

释：就像摩尼宝珠与如意树，虽无分别心却能圆满祈求者的愿望；同样，由于众生的福德与佛的宿愿力，无分别心的诸佛也能现身利益众生。

35

如人修鹏塔，

塔成彼人逝。

虽逝经久远，

灭毒用犹存。

The healing shrine of the garuḍa,

Even when its builder was long dead,

Continued even ages thence

To remedy and soothe all plagues and venom.

释：就像有人为了消除龙病而修建鹏塔，并以咒愿力加持，塔成之后，那人即逝世了。虽然他已经逝世了很久，但是他所加持的塔，仍有息灭龙毒的作用。

36

随修菩提行，

圆成正觉塔。

菩萨虽入灭，

能成众利益。

Likewise having gained the “shrine of victory”

In accordance with their deeds for sake of Buddhahood,

Though Bodhisattvas pass beyond all grief,

They yet can satisfy all ends.

释：同样，诸菩萨随顺菩提大愿修证菩提，而圆满成就了利益有情的无上正觉宝塔，菩萨虽入寂灭涅槃，然而能成办众生的一切利乐。

37

供养无心物，

云何能得果？

供奉今昔物，

经说福等故。

“But how,” you ask, “can offerings made

To beings freed from all discursiveness give fruit?”

It’s said that whether Buddhas live or pass beyond,

The offerings made to them are equal in their merit.

释：有事宗：供养无分别心的诸佛，怎能获得福德果报呢？中观：供奉现住或已涅槃的佛陀，佛经中说过其功德相等。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

English："The Way of the Bodhisattva" , Shambhala Publication. 2006.  Translated by the Padmakara Translation Group.

释义：选自《入行论广释》，索达吉堪布讲著。）

2019年10月25日

整理：喜旋闻思修



第185天

第九品 智 慧（续11）

38

供以真俗心，

经说皆获福。

如供实有佛，

能得果报然。

Whether you assert them in the ultimate or relative,

Merit, so the scriptures say, arises,

Just as there will be results

When Buddhas are considered truly real.

释：无论以执实或证空性之心行持供养，经中说都能获得相应的福报。因此就像你们许以执实之心供佛能得实有果报一样，以如幻之心供佛，也能获得如幻福德果报。

39

见谛则解脱，

何需见空性？

般若经中说：

无慧无菩提。

“We’re free,” you say, “through seeing the (Four) Truths—

What use is it to us, this view of emptiness?”

But as the scriptures have themselves proclaimed,

Without this path there can be no enlightenment.

释：声闻：由现见四谛十六行相即得解脱，因而何必现见诸法无自性的空性呢？中观：佛在《般若经》中说过：没有般若空慧就不能证得三乘菩提。所以你们的观点不能成立。

40

大乘若不成，

汝教云何成？

二皆許此故。

汝初亦不許。

You say the Mahāyāna has no certainty.

But how do you substantiate your own tradition?

“Because it is accepted by both parties,” you will say.

But at the outset, you yourself lacked proof!

释：中观：如果大乘经典非佛说，不能成立，那么你们小乘教典又怎能成立呢？声闻：因你我两宗共许四部阿含等是佛亲宣，故可成立。中观：依据不成立，因为在你等初生之时，你不是也没有承认小乘经典为佛亲宣吗？

41

何缘信彼典，

大乘亦复然，

二许若成真，

吠陀亦成真。

The reasons why you trust in your tradition

May likewise be applied to Mahāyāna.

Moreover, if accord between two parties shows the truth,

The Vedas and the rest are also true.

释：你凭什么理由相信小乘经典为佛语，我也可以用同样的理由成立大乘经典。如果说，两个人认同了就算真实，那么许多外道承认的四吠陀，岂不也成了真理？

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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释义：选自《入行论广释》，索达吉堪布讲著。）

2019年10月28日

整理：喜旋闻思修



第186天

第九品 智 慧（续12）

42

小诤大乘故。

外道于阿含，

自他于他教，

二诤悉应舍。

“Mahāyāna is at fault,” you say, “because it is contested.”

But Buddhist texts are questioned by extremists,

While Buddhists also vie among themselves;

And so your own tradition you must now abandon.

释：声闻：小乘无有是否佛说之诤，而大乘却有如是诤论，故大乘不是佛说。中观：不然。因外道对内道的阿含经有诤论，而内道中自他各宗派亦相互执为他教而诤议，按你们的观点有诤皆应舍弃，都不能成立为佛说。

43

比丘为教本，

彼亦难安立；

心有所缘者，

亦难住涅槃。

The true monk is the root of Dharma,

And to be a monk is difficult indeed.

It’s hard for minds enmeshed in thoughts

To pass beyond the bonds of suffering.

释：本來比丘是佛教的根本，然而没有般若空慧就很难以安立真正的比丘；因为心有所缘执实者，难以住于或得到涅槃。

44

断惑若即脱，

彼无间应尔，

彼等虽无惑，

犹见业功能。

You say there’s liberation in the instant

That defilements are entirely forsaken.

Yet those who from defilements are set free

Continue to display the influence of karma.

释：如果比丘仅断烦恼即能得到涅槃解脱，那么在断惑的无间就应得到如是之果。然而那些阿罗汉虽然无有我执烦恼，但仍然可见他们要受宿业的功能，由此可见他们所证并非究竟涅槃。

45

若谓无爱取，

故定无后有；

此非染污爱，

如痴云何无？

“Only for a while,” you say. “For it is certain

That the causes of rebirth, their cravings, are no more.”

They have no craving, granted, through defilement,

But like their ignorance, why should they not have craving undefiled?

释：如果说他们无有无明我执爱取，决定不会有后有，不会再转生世间，所以应许得究竟寂灭解脱。然而那些非由我执所染污之爱，如对时、境之事不能知晓之无明痴心，又怎么会没有呢？

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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释义：选自《入行论广释》，索达吉堪布讲著。）

2019年10月29日

整理：喜旋闻思修



第187天

第九品 智 慧（续13）

46

因受缘生爱；

彼等仍有受，

心识有所缘，

彼仍住其中。

This craving is produced by virtue of sensation,

And sensation, this they surely have.

Concepts linger still within their minds;

And it is to these concepts that they cling.

释：因为有受缘，即可生起爱着；而阿罗汉有感受，其心识仍有所缘执着，所以他们仍然住在爱执之中未得究竟寂灭。

47

若无空性心，

灭已复当生，

犹如无想定，

故应修空性。

The mind that has not realized voidness,

May be halted, but will once again arise,

Just as from a non-perceptual absorption.

Therefore one must train in emptiness.

释：如果只修习四谛而无彻证空性的智慧，那么染污心识虽然会暂时被伏灭，但还会再度复生，就像入无想定一样，所以应修习根除一切边执的空性。

48

若语入经藏，

即许为佛语，

三藏大乘教，

云何汝不许？

If all the words recorded in the sūtras

You admit to be the Buddha’s perfect speech,

Why don’t you now accept the greater part of Mahāyāna,

With which your sūtras are in perfect harmony?

释：声闻：如果教言编入或符合经藏，就可以承认为佛语。中观：那么多数大乘教典与小乘三藏相合，为何你们不承认为佛语呢？

49

若因一不摄，

一切皆有过；

则当以一同，

一切成佛语。

If due to just a single jarring element,

The whole is held to be at fault,

Why should a single sūtra in agreement with your texts

Not vindicate the rest as Buddha’s teaching

释：如果因一部不摄于小乘经藏的大乘不共经典，便认为一切大乘教皆有过或非佛语；那么同理推测，应当以一部与小乘经义相同的大乘教典，成立一切大乘教典为佛语。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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释义：选自《入行论广释》，索达吉堪布讲著。）

2019年10月30日

整理：喜旋闻思修



第188天

第九品 智 慧（续14）

50

诸圣大迦叶，

佛语未尽测，

谁因汝不解，

废持大乘教？

Mahākāshyapa himself and others

Could not sound the depths of such a teaching.

Who will therefore say that they’re to be rejected

Just because they are not grasped by you?

释：大迦叶等诸大阿罗汉，尚且没有透彻了解所有的佛语，谁让你们因不理解大乘经典，就认为大乘教不应该接受奉行呢？

51

为度愚苦众，

菩萨离贪惧，

悲智住轮回，

此即悟空果。

To linger and abide within saṃsāra,

Freed from every craving and from every fear,

In order to achieve the good of those who ignorantly suffer:

Such is the fruit that emptiness will bear.

释：为了救度愚痴苦恼的众生，已远离贪惧的菩萨，以大悲大智留在轮回中，而不堕有寂二边，这就是证悟空性的作用。

52

不应妄破除，

如上空性理。

切莫心生疑，

如理修空性。

Therefore it is incorrect

To find fault with this view of emptiness.

And so, with every doubt abandoned,

We should meditate on it!

释：不应轻妄地破斥如上所述的空性教理，应该心不生任何怀疑，如理如法地修习空性。

53

空性能对治，

烦恼所知障，

欲速成佛者，

何不修空性？

Afflictive passion and the veil upon cognition—

The cure for their obscurity is emptiness.

How then shall they not meditate on this

Who wish for swift attainment of omniscience?

释：空性能对治障碍成佛的烦恼障与所知障，因此想要迅速成就佛果者，为什么不努力修习空性呢？

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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释义：选自《入行论广释》，索达吉堪布讲著。）

2019年10月31日

整理：喜旋闻思修



第189天

第九品 智 慧（续15）

54

执实能生苦，

于彼应生惧；

悟空能息苦，

云何畏空性？

Whatever is the source of suffering,

Let that be the object of our fear.

But voidness will allay our every grief,

How could it be for us a thing of dread?

释：执着诸法实有会产生轮回痛苦，所以应对它生起畏惧，而证悟空性能止息一切轮回痛苦，那为什么要害怕修习空性呢？

55

实我若稍存，

于物则有惧；

既无少分我，

谁复生畏惧？

If such a thing as “I” exists indeed,

Then terrors, granted, will torment it.

But since no self or “I” exists at all,

What is there left for fears to terrify?

释：实有自性的我如果存在少分，则会对外物自然生起畏惧，然而实相中无有任何真实存在的我，那么又有何种法会生畏惧呢？

56

齿发甲非我，

我非骨及血，

非涎非鼻涕，

非脓非胆汁；

The teeth, the hair, the nails are not the “I,”

And “I” is not the bones or blood,

The mucus from the nose and phlegm are not the “I,”

And neither is it made of lymph or pus.

释：牙齿、头发和指甲不是我，我也不是骨骼、血液、唾液、鼻涕，不是脓液，也非胆汁；

57

非脂亦非汗，

非肺亦非肝，

我非余内脏，

亦非屎与尿；

The “I” is not the body’s grease or sweat,

The lungs and liver likewise do not constitute it.

Neither are the inner organs “I,”

Nor yet the body’s excrement and waste.

释：我不是脂肪，也不是汗水，不是肺脏也不是肝脏，我也不是其余任何内脏，更不

是大便和小便；

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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释义：选自《入行论广释》，索达吉堪布讲著。）

2019年11月1日

整理：喜旋闻思修



第190天

第九品 智 慧（续16）

58

肉与皮非我，

脉气热非我，

百窍亦复然，

六识皆非我。

The flesh and skin are not the “I,”

And neither are the body’s warmth and breath.

The cavities within the frame are not the “I,”

And “I” is not accounted for in sixfold consciousness.

释：肌肉和皮肤不是我，运行于脉络中的气、体温不是我，眼等百窍不是我，六识等也都不是我。

59

声识若是常，

一切时应闻；

若无所知声，

何理谓识声？

If the hearing consciousness is permanent,

It follows that it’s hearing all the time.

And if there is no object, what does it cognize?

On what grounds do you call it consciousness?

释：如果了别声音的识是常恒，那么任何时刻都应该听到声音。如果没有所了知的声音，那么凭什么道理说有识闻知声音？

60

无识若能知，

则树亦应知；

是故定应解：

无境则无知。

If something that’s unconscious knows,

It follows that a stick has knowledge also.

Therefore in the absence of a thing to know,

It’s clear that consciousness will not arise.

释：如果没有了知而可安立为能知，那么树木也应成为闻声等能知，所以应该理解：如果没有所知外境，则没有相应的能知。

61

若谓彼知色，

彼时何不闻？

若谓声不近，

则知识亦无。

If the selfsame consciousness detects a form,

At that time, why does it not hear?

Perhaps you say the sound’s no longer there.

Then neither is there consciousness of sound.

释：如果说前时闻声之识，后时虽不闻声，但能了别色等余法，故彼识是常有。既然闻声之识常有，那么在它知色之时为何不闻声音？如果说因声音不在附近故不闻，那就应知无境则了知其境之识也无有。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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2019年11月4日

整理：喜旋闻思修



第191天

第九品 智 慧（续17）

62

闻声自性者，

云何成眼识？

一人成父子，

假名非真实。

How could that which has the nature of a sound-perceiver

Ever be transformed into a form-perceiver?

“A single man,” you say, “can be both son and father.”

But these are merely names; his nature is not so.

释：中观：再说，自性成立的闻声之识，怎么会变成取色的眼识呢？数论外道：如同一人，既可为父，也可为子，如是一识，既可闻声，也可取色。中观：比喻不成。一人安立父子二者，是不同观待之假名，不能在胜义中真实成立。

63

忧喜暗三德，

非子亦非父。

彼无闻声性，

不见彼性故。

And likewise “pain,” “neutrality,” and “pleasure”

Are neither fatherhood nor sonship;

And we indeed have never yet observed

A consciousness of form perceiving sound.

释：汝宗所许的忧喜暗三德平衡之自性，既非为子亦非为父（因诸现象即彼性）；同样眼识也不具闻声自性，因为不可找到其中的闻声自性。

64

如伎异状见。

是识即非常。

谓异样一体，

彼一未曾有。

“But like an actor,” you reply, “it takes a different role and sees.”

If so, this consciousness is not a constant thing.

And if its later mode is still the first,

That’s identity indeed and never seen before!

释：外道：就像艺伎，闻声之识也可以显现其他状况而见之。中观：如果是这样，则彼识应成非常有。外道：表现不同而自性却为同一，所以是常。中观：但这种所谓的表现不同自性为一之常法，从来不曾有过。

65

异样若非真，

自性复为何？

若谓即是识，

众生将成一。

“But its different modes,” you say, “are quite unreal.”

Its essence therefore you must now describe.

You say that this is simply knowing.

It follows that all beings are a single thing.

释：如果异样的显现不真实，那么异样之中的真实自性又是什么呢？如果说即是神识本身，那么所有众生也将成为一体。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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释义：选自《入行论广释》，索达吉堪布讲著。）

2019年11月5日

整理：喜旋闻思修



第192天

第九品 智 慧（续18）

66

心无心亦一，

同为常有故。

差殊成妄时，

何为共同依？

What has mind and what does not have mind

Are thus identical, for both are equal in existing.

If the different kinds of mind are all unreal,

What common basis can there be for them?

释：此外，汝宗所许的有心之神我与无心之自性等二十五谛，也应成为一体，因为它们同为常有之法。各种差殊不同之法成立非真实，此时怎么能成立有共同所依或唯一总体呢？

67

无心亦非我，

无心则如瓶。

谓合有心故，

知成无知灭。

Something destitute of mind, we hold, is not a self.

For mindlessness means matter, like a vase.

“But,” you say, “the self has consciousness when joined to mind.”

Then this refutes its nature of unconsciousness.

释：无有情识也就不是我，因为没有心，就会像瓶子等物一样；如果说“我”本身虽然无知，但与识会合时即会有心识了知，那么由无知成为知，无知也就坏灭了。

68

若我无变异，

心于彼何用？

无知复无用，

虚空亦成我。

If the self, moreover, is immutable,

What change in it could mingling with the mind produce?

And selfhood we might equally affirm

Of empty space, inert and destitute of mind.

释：如果我是常恒不变之物，那么心对它又有什么作用呢？如果我无知也无作用，虚空也应该可以成为我。

69

若我非实有，

业果系非理；

已作我既灭，

谁复受业报？

“If self does not exist,” you say,

“There is no link connecting actions with results.

If when the deed is done, the doer is no more,

Who is there to reap the karmic fruit?”

释：如果没有真实不变的我存在，那么业果之间联系就不合理，因业在完成的下一刹那，我若无实即会消失，那么应由谁承受业报呢？

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

English："The Way of the Bodhisattva" , Shambhala Publication. 2006.  Translated by the Padmakara Translation Group.

释义：选自《入行论广释》，索达吉堪布讲著。）

2019年11月6日

整理：喜旋闻思修



第193天

第九品 智 慧（续19）

70

作者受者异，

报时作者亡。

汝我若共许，

诤此有何义？

The bases of the act and fruit are not the same,

In both a self is without scope for action.

This is valid both for you and us;

What point is there, therefore, in our debate?

释：今生造业者和后世受报者是不同的，果报显现时造业者早已坏灭，如果这是你我两宗共许的观点，那么诤论这个问题又有何意义呢？

71

因时见有果，

此见不可能。

依一相续故，

佛说作者受。

A cause coterminous with its result”

Is something quite impossible to see.

And only in the context of a single mental stream

Can it be said that one who acts will later reap the fruit.

释：如果有造业者受果，那就是在因位时即可见果，这种见是不可能的。佛陀说造业者受报，是依世俗名言假立的同一五蕴相续而言。

72

过去未来心，

具无故非我。

今心若是我，

彼灭则我亡。

The thoughts now passed, and those to come, are not the self;

They are no more, or are not yet.

Is then the self the thought which now is born?

If so, it sinks to nothing when the latter fades.

释：过去心、未来心具不可得故不是我；而现在心如果是我，那么当它消逝时，我岂不是也会消亡吗？

73

犹如芭蕉树，

剥析无所有；

如是以慧观，

觅我见非实。

For instance, we may take banana trees—

Cutting through the fibers, finding nothing.

Likewise analytical investigation

Will find no “I,” no underlying self.

释：譬如将芭蕉树干一层层剥开，会发现里面无有任何实质，同样以智慧观察寻找，就会发现我也非实有。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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释义：选自《入行论广释》，索达吉堪布讲著。）

2019年11月7日

整理：喜旋闻思修



第194天

第九品 智 慧（续20）

74

有情若非有，

于谁起悲悯？

立誓成佛者，

因痴虚设有。

“If beings,” you will say, “have no existence,

Who will be the object of compassion?”

Those whom ignorance imputes,

For whose sake we have pledged ourselves.

释：如果有情不是真实存在，那么菩萨对谁起悲悯呢？为度化众生而立誓成佛之事，也是基于愚痴虚假施设而有。

75

无人谁得果？

许由痴心得。

为息众生苦，

不应除此痴。

“If,” you ask, “there are no beings, who will gain the fruit?”

It’s true! It is through ignorance that they are said to be!

But for the total vanquishing of sorrow,

The goal, which ignorance conceives, should not be spurned.

释：若无有真实的自性我，谁能证悟佛果呢？在名言中观待痴心可许有证果之幻事存在。为了息除如幻众生的痛苦，这种痴心虽属无明分别，暂时也不应消除。

76

我慢痛苦因，

惑我得增长。

谓慢不能除，

修无我最胜。

The source of sorrow is the pride of saying “I,”

It’s fostered and increased by false belief in self.

To this you may believe that there is no redress,

But meditation on no-self will be the supreme way.

释：执着实有自我的我慢，是一切轮回痛苦之因，也会使迷惑我执得以增长。如果说我慢不能根除，那么修习无我是最殊胜的根治方法。

77

身非足小腿，

腿臀亦非身，

腹背及胸肩，

彼等复非身；

What we call the body is not feet or shins;

The body, likewise, is not thighs or loins.

It’s not the belly nor indeed the back,

And from the chest and arms the body is not formed.

释：身体不是足、小腿，大腿、臀部亦非身，腹背与胸、肩膀这些部位也不是身体。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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2019年11月8日

整理：喜旋闻思修



第195天

第九品 智 慧（续21）

78

侧肋手非身，

腋窝肩非身，

内脏头与颈，

彼等皆非身；

此中孰为身？

The body is not ribs or hands,

Armpits, shoulders, bowels, or entrails.

It is not the head, and it is not the throat.

What is the “body,” then, in all of this?

释：两侧的肋骨与手臂不是身体，腋窝、肩头不是身体，内脏与头、颈这些部位都不是身体，在各个部位中，到底哪儿是身体呢？

79

若身遍散住，

一切诸支分，

分复住自分，

身应住何处？

If the “body” spreads itself

And with the members coincides,

Its parts indeed are present in those parts.

But where does “body,” in itself, abide?

释：如果说身体遍及散住于四肢百骸之中，可是每一支分各住于自分，那么身体的自分到底住于何处呢？

80

若谓吾一身，

分住手等分；

则尽手等数，

应成等数身。

But if the “body,” single and entire

Is present in the hands and other members,

However many parts there are, the hands and all the rest,

You’ll find an equal quantity of “bodies.”

释：如果说我的身体整体，分别住在手等一切分支上，那么有多少数量的手等分支，就应有同等数目的身体。

81

内外若无身，

云何手有身？

手等外无它，

云何有彼身？

If “body” is not outside or within its parts,

How is it, then, residing in its members?

And since it is not other than its parts,

How can you say that it exists at all?

释：如果内外都没有自性成立的身体，那么手足等部位中怎会存有身体呢？而身体除了手脚等部位外无有它物，那么又怎会有手脚等以外的身体呢？

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

English："The Way of the Bodhisattva" , Shambhala Publication. 2006.  Translated by the Padmakara Translation Group.

释义：选自《入行论广释》，索达吉堪布讲著。）

2019年11月11日

整理：喜旋闻思修



第196天

第九品 智 慧（续22）

82

无身因愚迷，

于手生身觉。

如因石状殊，

误彼为真人。

Thus there is no “body.” It is through illusion,

With regard to hands and other parts, that “body” as a notion is conceived—

Just as on account of its specific shape

A pile of stones is taken for a man.

释：身体虽无真实存在，却因为愚痴迷乱，于手等生起有身体的妄觉；就像形状特殊的石块，被误认为真实的人一样。

83

众缘聚合时，

见石状似人；

如是于手等，

亦见实有身。

As long as the conditions are assembled,

The body will appear to be a man.

As long as all the parts are likewise present,

A body will appear therein.

释：虽然真实中无有，但众因缘聚合时，石块都会误认为真人，同样对手脚肢体等聚合，亦会误认为实有身体存在。

84

手复指聚故，

理当成何物？

能聚由聚成，

聚者犹可分。

Likewise, since it is a group of fingers,

The hand itself does not exist as such.

And so it is with fingers, made of joints—

And joints themselves consist of many parts.

释：手也是由指节等聚合而成，那么手本身又应当是什么呢？再者，指节也是由更小成分聚合而成，而聚合成分又可分为更细小的成分。

85

分复析为尘，

尘析为方分，

方分离部分，

如空无微尘。

These parts themselves will break down into particles,

And particles divide according to direction.

These fragments, too, lack partless parts; they are like space.

Thus even particles have no existence.

释：小成分又可再分解成微尘，微尘又可析为方分，最后方分不成任何一分，犹如虚空一般，连微尘也不成立。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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2019年11月12日

整理：喜旋闻思修



第197天

第九品 智 慧（续23）

86

是故聪智者，

谁贪如梦身？

如是身若无，

岂贪男女相？

All form, therefore, is like a dream,

And who will be attached to it, who thus investigates?

The body, in this way, has no existence;

What, therefore, is male and what is female?

释：所以有智慧者，谁会贪著如梦幻般无实的色身呢？如果已如是了知无有真实身体存在，那怎么还会贪执男女身相呢？

87

苦性若实有，

何不损极乐？

乐实则甘等，

何不解忧苦？

If suffering itself is truly real,

Why is joy not altogether quenched thereby?

If pleasure’s real, then why will pleasant tastes

Not comfort and amuse a man in agony?

释：如果痛苦实有存在于内心，那为什么不会障蔽安乐生起呢？如果安乐实有存在于外境，则甘美食物等令人愉悦的事物，为何不能使忧苦的人快乐呢？

88

若谓苦强故，

不觉彼乐受。

既非领纳性，

云何可谓受。

If the feeling fails to be experienced,

Through being overwhelmed by something stronger,

How can “feeling” rightly be ascribed

To that which lacks the character of being felt?

释：如果说这是因为痛苦太强，以至盖过了快乐，所以才感觉不到乐受。既然这种乐受有不能被领受的性质，那么它怎能算是受呢？

89

若谓有微苦；

岂非已除粗？

谓彼即余乐；

微苦岂非乐？

Perhaps you say that only subtle pain remains,

Its grosser form has now been overmastered—

Or rather it is felt as “mere pleasure.”

But what is subtle still remains itself.

释：如果说苦性成实常有，而在大乐生起时仍然有细微之苦受。那么，大乐岂非已经消除了较大的痛苦，微小之苦又为何不能消除呢？如果说微苦即是领受大乐外的微乐，那么微苦岂不成了快乐，怎么能说是苦呢？

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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2019年11月13日

整理：喜旋闻思修



第198天

第九品 智 慧（续24）

90

倘因逆缘故，

苦受不得生，

此岂非成立：

分别受是执？

If, because its opposite is present,

Discomfort fails to manifest,

Is not the claim that it’s a “feeling”

No more than a mental imputation?

释：如果苦受因为逆缘而不能生起，那不是成立受是因缘所生之无自性法，而分别感受为实是一种错误执著吗？

91

故应修空性，

对治实有执。

观慧良田中，

能长瑜伽食。

Since so it is, the antidote

Is meditation and analysis.

Absorption grown in fields of their investigation

Is indeed the food and sustenance of yogis.

释：因此，应该修习空性胜观，对治实有执著恶习，从如理观察诸法的智慧良田中，能长出滋养瑜伽士定慧的粮食。

92

根境若间隔，

彼二怎会遇？

无隔二成一，

谁复遇于谁？

If between the sense power and a thing

There is a space, how will the two terms meet?

And if there is no space, they form a unity,

And therefore what is it that meets with what?

释：如果内根与外境有间隔，那么根境二者如何相遇而生触受呢？如果根境之间没有间隔，就会成为一体，那么还有谁能遇到谁呢？

93

尘尘不相入，

无间等大故。

不入则无合，

无合则不遇。

No penetration can there be of particle by particle,

For they are both the same in lacking volume.

But if they do not penetrate, they do not merge;

And if they do not merge, there’s no encounter.

释：根尘与境尘不可能相互进入而成为一体，因二者皆无空间，大小也相等，不能互入就不会完全相合，不能相合就不能相遇。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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2019年11月14日

整理：喜旋闻思修



第199天

第九品 智 慧（续25）

94

无分而能遇，

云何有此理？

若见请示我，

无分相遇尘。

For how could anyone accept

That what is partless could be said to meet?

And you must show me, if you ever saw,

A contact taking place between two partless things.

释：如果说无方分的微尘能够完全相遇，无有方分而能相遇，这种说法怎么会应理呢？如果你们看到了没有方分而能相遇的微尘，那么请指出来让我见一见！

95

意识无色身，

遇境不应理。

聚亦无实故，

如前应观察。

Consciousness is immaterial,

And so one cannot speak of contact with it.

 A combination, too, has no reality,

Just as we have previously shown.

释：意识没有色身，如果认为它能与外境相遇，那也是不应理的。根尘识聚合生触也不应理，因为聚合没有实体，一如前面所作的观察分析。

96

若触非真有，

则受从何生？

何故逐尘劳？

何苦伤何人？

If therefore there’s no touch or contact,

Whence is it that feeling takes its rise?

What purpose is there, then, in all our toil,

For what is it, indeed, that torments what?

释：如果触非真实存在，那么触的果——感受将从哪里产生呢？一切感受皆无自性，那么为了追逐欲尘而历尽辛劳又是为什么？到底有什么苦受在伤害何人呢？

97

若见无受者，

亦无实领受，

见此实性已，

云何爱不灭？

Since there is no subject for sensation,

And sensation, too, lacks all existence,

How is craving not arrested

When all this is clearly understood?

释：如果能现见没有真实的受者，也没有真实存在的感受，在洞见这种实相后，由受而生的贪爱怎会不息灭呢？

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

English："The Way of the Bodhisattva" , Shambhala Publication. 2006.  Translated by the Padmakara Translation Group.

释义：选自《入行论广释》，索达吉堪布讲著。）

2019年11月15日

整理：喜旋闻思修



第200天

第九品 智 慧（续26）

98

所见或所触，

性皆如梦幻。

与心俱生故，

受非心能见。

What we see and what we touch

Is stuff of dreams and mirages.

If feeling is coincident with consciousness,

It follows that it is not seen thereby.

释：眼等诸识所见或所触到的一切，都如同梦幻一样毫无自性。所受与能受之心俱生故无有前后，所以受非心能见。

99

后念唯能忆，

非能受前心；

不能自领纳，

亦非它能受。

If the one arises first, the other after,

Memory occurs and not direct sensation.

Sensation is without perception of itself

And likewise, by another it is not perceived.

释：后来的心念只能回忆前心，而不能领知前一刹那的感受本身，感受本身也不可领纳自己，而其他法也不可能领纳感受。

100

毕竟无受者，

故受非真有。

谁言此幻受，

能害无我聚？

The agent of sensation has no real existence,

Thus sensation, likewise, has no being.

What damage, therefore, can sensation do to it—

This aggregate deprived of self?

释：受者终究是不存在的，所以感受本身也不是真实存在。既然如此，那么如幻的苦乐感受，怎能损害无我的五蕴聚合体呢？

101

意不住诸根，

不住色与中，

不住内或外，

余处亦不得。

The mind within the senses does not dwell,

It has no place in outer things like form.

And in between, the mind does not abide:

Not out, not in, not elsewhere, can the mind be found.

释：心意不住在眼等六根中，不住在色等六境上，也不住在内根与外境之间，心意不在身内，也不在身外，而其他处也找不到。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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释义：选自《入行论广释》，索达吉堪布讲著。）

2019年11月18日

整理：喜旋闻思修



第201天

第九品 智 慧（续27）

102

非身非异身，

非合亦非离，

无少实性故；

有情性涅槃。

It is not in the body, yet is nowhere else.

It does not merge with it nor stand apart—

Something such as this does not exist, not even slightly.

Beings by their nature are beyond the reach of suffering.

释：心既不是身体，也不是异身之外法，非与身相混合，也非离身而存在。因此心识无有丝毫真实自性，诸有情的自性本来即是涅槃。

103

离境先有识，

缘何而生识？

识境若同时，

已生何待缘？

If consciousness precedes the cognized object,

With regard to what does it arise?

If consciousness arises at the same time as its object,

Again, regarding what does it arise?

释：如果离开所缘境就先有根识，那么根识是缘什么境而生起的呢？如果境识同时存在，那么根识已经生起，又何必要观待所缘境呢？如果根识是在所缘境生起后才有，那么根识能缘什么境生起呢？

104

识若后境起，

缘何而得生？

故应不能知：

诸法实有生。

If consciousness comes later than its object,

Once again, from what does it arise?

Thus the origin of all phenomena

Exceeds the reach of understanding.

释：如果根识是在所缘境生起后才有，那么根识能缘什么境生起呢？ 因此不可能以正理推知，诸法实有自性产生。

105

若无世俗谛，

云何有二谛？

世俗若因他，

有情岂涅槃？

“If this is so,” you say, “there is no relative,

And then the two truths—what becomes of them?

Moreover, if the relative derives from beings’ minds,

How can they pass beyond their sorrows?”

释：如果一切法无自性，那世俗也应成无有，而无有世俗谛，那么怎能成立世俗胜义二谛呢？世俗如果是观待众生迷乱分别而有，那么有情怎能证得寂灭之涅槃呢？

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

English："The Way of the Bodhisattva" , Shambhala Publication. 2006.  Translated by the Padmakara Translation Group.

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2019年11月19日

整理：喜旋闻思修



第202天

第九品 智 慧（续28）

106

此由他分别，

彼非自世俗。

后决定则有，

非故无世俗。

But that is just the thought of others;

It is not what I mean by the relative.

If subsequently there are thoughts, the relative’s still there;

If not, the relative has ceased indeed.

释：恒时不灭的此等世俗显现，皆是由其他众生的分别戏论而显现，并非涅槃者自现之世俗。如果世俗诸法自性成立，那么灭尽二取成熟涅槃之后，亦决定会有观待自己之世俗，然而非如是，故灭尽分别戏论者无有自世俗，可得涅槃也。

107

分别所分别，

二者相依存。

是故诸观察，

皆依世共称。

The analyzing mind and what is analyzed

Are linked together, mutually dependent.

It is on the basis of conventional consensus

That all investigation is expressed.

释：能分别之心与所分别之境，二者相互观待而存在，因此一切分别观察智，皆依世间共同不察似有之名称而安立。

108

以析空性慧，

究彼空性时，

若复究空智，

应成无穷过。

“But when,” you say, “the process of analysis

Is made, in turn, the object of our scrutiny,

This investigation likewise may be analyzed,

And thus we find an infinite regress.”

释：有事宗：以分析诸法空无自性的智慧，推究出诸法皆空时，此空智并不能观察自己，如果它还需要分析为空，那么应成需无穷观察之过失。

109

悟明所析空，

理智无所依，

无依故不生，

说此即涅槃。

If phenomena are truly analyzed,

No basis for analysis remains.

And when the object is removed, the subject too subsides.

That indeed is said to be nirvāṇa.

释：中观：当悟解所分析的法是空性后，能分析的理智便无所依缘；如果无有所依缘之境，能依之析智自然无从生起，能所皆不生，说此即是涅槃也。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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2019年11月20日

整理：喜旋闻思修



第203天

第九品 智 慧（续29）

110

心境实有宗，

理极难安立。

若境由识成，

依何立识有？

Those who say that both are true,

Are hard-pressed to maintain their case.

If consciousness reveals the truth of things,

On what grounds, in its turn, does consciousness exist?

释：许心境实有的宗派，其立论很难成立，如果说外境实存可以由心识成立，那么依凭什么成立心识实有呢？

111

若识由境成，

依何立所知？

心境相待有，

二者皆非实。

If knowledge objects show that consciousness exists,

What is it that shows that they exist?

If both subsist through mutual dependence,

Both will thereby lose their true existence.

释：如果说，识可由实有存在的所知境成立，那么依凭什么说实有所知呢？如果心境二者相互观待而有，那二者都非真实存在。

112

无子则无父，

无父谁生子？

无子也无父，

如是无心境。

If, without a son, a man cannot be father,

Whence, indeed, will such a son arise?

There is no father in the absence of a son.

Just so, the mind and object have no true existence.

释：就像没有儿子，就不能称之为父，而没有父亲，儿子从何出生呢？如同真实义中无子也无父亲，同样心境二者也沒有真实存在。

113

如芽从种生，

因芽知有种。

由境所生识，

何不知有境？

“The plant arises from the seed,” you say,

“And through it is the seed deduced.

It’s just the same with consciousness arising from its object.

How can it fail to show the thing’s existence?”

释：有实宗：如同芽从种子生，以苗芽即可推知有种子存在；同理，从所知境生出来的识，为何不能推知有真实存在的境呢？

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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2019年11月21日

整理：喜旋闻思修



第204天

第九品 智 慧（续30）

114

由彼异芽识，

虽知有芽种，

然心了境时，

凭何知有识？

A consciousness that’s different from the plant itself

Deduces the existence of the seed.

But what will show that consciousness exists,

Whereby the object is itself established?

释：有实宗：如同芽从种子生，以苗芽即可推知有种子存在；同理，从所知境生出来的识，为何不能推知有真实存在的境呢？中观：由异于苗芽的心识，虽然可从苗芽推知有芽种，但是当心识了别所知境时，又能凭何异识推知有真实存在的心识呢？

115

世人亦能见，

一切能生因，

如莲根茎等，

差别前因生。

In everyday perception

There’s a cause for everything.

The different segments of the lotus flower

Arise from a variety of causes.

释：无因生不合理，因为世人也能看见，一切果皆有能生之因。如莲花之根茎等种种差别，也由其不同之前因所生。

116

谁作因差别？

由昔诸异因。

何故因生果？

从昔因力故。

“But what gives rise,” you ask, “to such variety of causes?”

An even earlier variety of causes, we declare.

“And how,” you ask, “do causes give their fruits?”

Through power, we answer, of preceding causes.

释：是什么造成了因的种种差别呢？是从产生此因的前因之种种差别而造成。为什么此果之因能生此果呢？是由往昔之因力而决定。

117

自在天是因；

何为自在天？

若谓许大种，

何必唯执名？

If Īshvara is held to be the cause of beings,

You must now define for us his nature.

If, by this, you simply mean the elements,

No need to tire ourselves disputing names!

释：如果许自在天是创造世间之因，那么什么是自在天呢？如果说四大种即是，那又何必执著自在天的虚名呢？

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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2019年11月22日

整理：喜旋闻思修



第205天

第九品 智 慧（续31）

118

无心大种众，

非常亦非天，

不净众所践，

定非自在天。

Yet earth and other elements are many,

Impermanent, inert, without divinity.

Trampled underfoot, they are impure,

And thus they cannot be a God Omnipotent.

释：无有心识的地水等大种数目众多，非常有，也不是天神，而是被践踏的，是不净法，所以它们绝不是常恒独一应供的大自在天。

119

彼天非虛空，

非我前已破，

若谓非思议，

说彼有何义？

云何此彼生？

The Deity cannot be space—inert and unproductive.

He cannot be the self, for this we have refuted.

He’s inconceivable, they say—then likewise his creatorship.

Is there any point, therefore, to such a claim?

What is it that he wishes to create?

释：此外，自在天不是虚空，也不是我，这一点如前已破。如果说自在天是不可思议的，那么说他是作者又有何用呢？既然不能了知他，那又凭什么说此等是他生出呢？

120

我及自在天，

大种岂非常？

识从所知生，

苦乐无始业，

何为彼所生？

Has he made the self and all the elements?

But are not self and elements and he himself eternal?

And consciousness, we know, arises from its object.

Pain and pleasure have, from all time, sprung from karma,

So tell us, what has his Divinity produced?

释：我与自在天及地水等大种岂非许为常有吗？诸心识皆缘所知境而生，苦乐等诸感受由无始以来所造的业力而生，那么什么是自在天所生的呢？

121

若谓因无始；

彼果岂有始？

彼既不依他，

何故不常作？

若皆彼所造，

则彼何所需？

And if there’s no beginning in the cause,

How can there be beginnings in its fruits?

Why are creatures not created constantly,

For Īshvara relies on nothing but himself?

And if there’s nothing that he has not made,

What remains on which he might depend?

释：如果说诸法之生因——自在天无有开始，那么他所生的果，怎会有开始呢？自在天既然是不依任何他缘的独立生因，那为什么不恒常造作诸法呢？如果一切法都是他造的，那么他还需要依赖什么他缘呢？

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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2019年11月25日

整理：喜旋闻思修



第206天

第九品 智 慧（续32）

122

若依缘聚生，

生因则非彼。

缘聚则定生，

不聚无生力。

If Īshvara depends, the cause of all

Is but the meeting of conditions and not Īshvara.

When these obtain, he cannot but create;

When these are absent, he is powerless to make.

释：如果说依靠因缘聚合而生万法，那么生因就不是自在天，因为一旦因缘聚合则决定能生果，若无因缘聚合，自在天也就没有生果之能力。

123

若非自在欲，

缘生依他力。

若因欲乃作，

何名自在天？

If Almighty God does not intend,

But yet creates, another thing has forced him.

If he wishes to create, he’s swayed by his desire.

So even though Creator, what of his omnipotence?

释：如果万物不因自在天的欲望而生，那么就是依其他因缘力而生的。反之，若诸法依自在天的欲望而生，则他已成无常无自在者，那么他怎么能称为自在天呢？

124

微尘万法因，

于前已破讫。

常主众生因，

数论师所许。

Those who hold the permanence of particles

Were indeed refuted earlier.

The Sāṃkhyas are the ones who hold

That permanent prak iti is the cause of the evolving world.

释：另外伺察派外道许常有成实的微尘为万法生因，这在前面观察方分微尘时已经破讫。常恒的“主”（或自性）是众生之因，那是数论外道师所许的观点。

125

喜乐忧与暗，

三德平衡状，

说彼为主体；

失衡变众生。

“Pleasure,” “pain,” “neutrality,” so-called,

Are qualities which, when they rest

In equilibrium are termed “prakṛiti.”

The universe arises when this balance is disturbed.

释：喜忧暗三德平衡之状，就是所谓的主物，而三德失去平衡时，即会变化出众生与万物。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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2019年11月26日

整理：喜旋闻思修



第207天

第九品 智 慧（续33）

126

一体有三性，

非理故彼无。

如是德非有，

彼复各三故。

Three natures in a unity are disallowed,

And thus prakṛiti is without existence.

These qualities likewise do not exist,

For each of them indeed is three.

释：独一主物有三种不同性质，这是不合理的，所以主物无有真实存在；同样三德也不可能真实有，因为它们一一也应同样具有三种性质。

127

若无此三德，

杳然不闻声。

衣等无心故，

亦无苦乐受。

If these qualities have no existence,

A thing like sound is very far from plausible!

And cloth and other mindless objects

Cannot be the seat of feelings such as pleasure.

释：如果没有三德存在，则亦无有它们所生的声等诸法，而衣等外境诸法无有心识，故亦不可能有苦乐等感受。

128

谓法即因性；

岂非已究讫？

汝因具三德，

从彼不生布。

“But,” you say, “these things possess the nature of their cause.”

But have we not investigated “things” already?

For you the cause is “pleasure” and the like,

And yet from pleasure, cloth has never sprung!

释：如果说衣等诸法是苦乐之因，而在胜义之中，衣等诸法的存在，这难道不是在分析身等无实有之时已经破斥完了吗？汝宗所许的诸法生因具有乐等三德，然而从三德不可能见有布等生出。

129

若布生乐等，

无布则无乐；

故乐常等性，

毕竟不可得。

Pleasure, rather, is produced from cloth.

If this is nonexistent, pleasure likewise.

As for permanence of pleasure and the rest—

Well, there’s a thing that’s never been observed!

释：如果你们认为布等外境法可以生出乐等，然而布匹等尚无法成立，那么乐等又从何而出呢？所以乐等常恒性完全是不存在的。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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2019年11月27日

整理：喜旋闻思修



第208天

第九品 智 慧（续34）

130

乐等若恒存，

苦时怎无乐？

若谓乐衰减；

彼岂有强弱？

If pleasure and the rest are manifestly present,

How comes it that they’re not perceived?

And if you claim they take on subtle form,

How is it that they are both gross and subtle?

释：如果乐等三德恒常存在，那么痛苦时为何感受不到乐呢？如果说，受苦之时乐受减弱了，所以感受不到，然而真实恒存的事物怎会有强弱变化呢？

131

舍粗而变细，

彼乐应非常。

如是何不许：

一切法非常。

粗既不异乐，

显然乐非常。

If coarseness is abandoned, subtlety assumed,

Subtlety and grossness both lack permanence.

So why not grant that, in this way,

All things possess the character of transience?

If the coarser aspect is none other than the pleasure,

It’s clear that pleasure is itself impermanent.

释：如果乐等舍去了前时之粗相，而变成细微所以不能见，那么这种乐等法应成立为无常。同样，你们为什么不承认：一切有为法都是非常恒的呢？既然乐受与粗细师所说的道理，世间人亦应了知才对，然而世人为什么不能在因中见到果呢？如果说世人所见非量，所以不能以世人不见而不成立因中有果，那么世人所见之果亦应成虚假。

132

因位须许有，

无终不生故。

显果虽不许，

隐果仍许存。

If you claim that what does not exist in any sense

(Because it has no being) cannot manifest,

Although you have denied the birth of things

That did not previously exist, it’s this that you’re now saying!

释：凡生果，必须要承认在前因中果就存在，如因中无果，则始终不应出生。在因中，虽不能许有明显的果，然而不明显的果仍然应承认存在。

133

因时若有果，

食成啖不净；

复应以布值，

购穿棉花种。

But if results exist within their cause,

Those who eat their food consume their excrement.

And likewise with the money they would spend on clothing,

Let them rather buy the cotton grains to wear!

释：因位时若真实有果存在，那么吃食物时应成食不净粪，而且应该以买布的钱去买棉花种子来穿。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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释义：选自《入行论广释》，索达吉堪布讲著。）

2019年11月28日

整理：喜旋闻思修



第209天

第九品 智 慧（续35）

134

谓愚不见此，

然智所立言，

世间亦应知。

何故不见果？

世见若非量，

所见应失真。

“But,” you say, “the world is ignorant and blind.

For this is taught by ‘those who know the truth.’”

This knowledge must be present in the worldly too!

And if they have it, why do they not see?

If now you say that what the worldly see has no validity,

This means that what they clearly see is false.

释：如果说世人愚痴，见不到种子里有布等，那么你们了知真如的祖师所说的道理，世间人亦应了知才对，然而世人为什么不能在因中见到果呢？如果说世人所见非量，所以不能以世人不见而不成立因中有果，那么世人所见之果亦应成虚假。

135

若量皆非量，

量果岂非假？

故汝修空性，

亦应成错谬。

“If,” you ask, “there’s no validity in valid knowledge,

Is not all that it assesses false?

And therefore it becomes untenable

To meditate on voidness, ultimate reality.”

释：如果能量是假，所量也就成假，那你们中观宗的量果岂不也成虚假吗？因此，你们依量修习空性也应该是错误的。

136

不依所察实，

不取彼无实。

所破实既假，

无实定亦假。

If there is no object for analysis,

There can be no grasping of its nonexistence.

And so deceptive objects of whatever kind

Will also have a nonexistence equally deceptive.

释：如果不依所观察的有实法，则不能单独执著其无实，所破的有实既然是虚假，则无实也显然是虚假的。

137

如人梦子死，

梦中知无子，

能遮有子想，

彼遮也是假。

When therefore in one’s dream a child has died,

The state of mind that thinks it is no more

Supplants the thought that it is living still.

And yet both thoughts are equally deceptive.

释：如同有人梦到儿子死亡而痛苦，若能了知梦中的儿子是虚无的，定能灭去痛苦；那么他的能遮有子之念，当然也是假而不实。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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释义：选自《入行论广释》，索达吉堪布讲著。）

2019年11月29日

整理：喜旋闻思修



第210天

第九品 智 慧（续36）

138

如是究诸法，

则知非无因，

亦非住各别，

合集诸因缘，

亦非从他来，

非住非趋行。

Therefore, as we see through such investigation,

Nothing is that does not have a cause;

And nothing is existent in its causes

Taken one by one or in the aggregate.

It does not come from somewhere else,

Neither does it stay nor yet depart.

释：如是分析后，就可了知诸法不是无因而生，也不是真实存在于各别因缘中，或合集的诸多因缘中，诸法非从他处来，无住也无去。

139

愚痴所执谛，

何异幻化物？

幻物及众因，

所变诸事物，

应详审观彼，

何来何所之？

How will what confusion takes for truth

In any sense be different from a mirage?

Things, then, bodied forth by magic spells,

And that which is displayed by dint of causes—

Whence have these arisen? we should ask;

And where they go to, that we should examine!

释：以无明愚痴而执为真实存在的诸法，与魔术师所变的幻物又有什么差别呢？幻物与众因缘和合所变现的诸事物，应该仔细审观，到底从何处来？向何处去？

140

缘合见诸物，

无因则不见。

虚伪如影像，

彼中岂有真？

What is seen when circumstances meet

And is not seen in absence of the same

Is not real; it is like an image in a mirror.

How can true existence be ascribed to it?

释：因缘聚合时，就可见到诸法显现，若无因缘，则见不到任何一法，所以诸法现象如同影像一样，其中怎么会有真实自性呢？

141

若法已成有，

其因何所需？

若法本来无，

云何需彼因？

What need is there for cause

In something that’s already real?

But then, what need is there for cause

In something that does not exist?

释：如果诸法已经真实存在了，那么何必还要生起它的因呢？如果诸法本来就不存在，那么要它的因做什么呢？

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

English："The Way of the Bodhisattva" , Shambhala Publication. 2006.  Translated by the Padmakara Translation Group.

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2019年12月2日

整理：喜旋闻思修

第211天

第九品 智 慧（续37）

142

纵以亿万因，

无不变成有。

无时怎成有？

成有者为何？

Even through a hundred million causes,

No change takes place in nonexistent things,

For in that state of “non-thing,” how could “things” occur?

And into what could nonexistent things transform?

释：纵然聚合亿万的因缘，也不能把无变成有。无未离无有之法相，怎会变成有呢？如果无已失原状，那么变成有的又是谁呢？

143

无时若无有，

何时方成有？

于有未生时，

是犹未离无。

Since things cannot become when they are nonexistent,

When could such existent things occur?

For insofar as entities do not arise,

Nonentities themselves will not depart.

释：如果在“无”的相状时没有“有”，那么何时才能成为“有”呢？而且，在“有”尚未生起之时，即是还没有脱离“无”的相状，

144

倘若未离无，

则无生有时。

有亦不成无，

应成二性故。

And if nonentity is not dispersed,

No chance is there for entity to manifest.

And entity cannot be changed into nonentity,

For otherwise it has a double nature.

释：如果还没有脱离“无”的相状，就不会有出生“有”的时机，同样，“有”也不会变成“无”，否则这种法应成存在“有”“无”二种性质。

145

自性不成灭，

有法性亦无。

是故诸众生，

毕竟不生灭。

Thus there are no entities

And likewise there’s no ceasing of the same.

And therefore beings, each and every one,

Are without origin and never cease.

释：于真实中诸法自性无有成实的断灭，诸有法也非自性成立的有，因此世间一切众生，于毕竟中不生也不灭。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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2019年12月3日

整理：喜旋闻思修

第212天

第九品 智 慧（续38）

146

众生如梦幻，

究时同芭蕉。

涅槃不涅槃，

其性悉无别。

Wandering beings, thus, resemble dreams,

And also the banana tree, if you examine well.

In ultimate reality there’s no distinguishing

Between the states of sorrow and beyond all sorrow.

释：众生现象如同梦幻一样，以理推究时，便能了知一切等同于芭蕉空洞无实，而解脱涅槃与不涅槃，在本性上无有任何差别。

147

故于诸空法，

何有得与失？

谁人恭敬我？

谁复轻蔑我？

苦乐由何生？

何足忧与喜？

With things that in this way are empty

What is there to gain and what to lose?

Who is there to pay me court and honors,

And who is there to scorn and to revile me?

Pleasure, sorrow—whence do these arise?

What is there to give me joy and pain?

释：因此，对一切自性皆空的诸法，有什么可以得到和失去呢？有谁恭敬我，又有谁在轻蔑我？苦乐从何处生起呢？有什么值得欢喜或忧伤呢？

148

若于性中觅，

孰为爱所爱？

细究此世人，

谁将辞此世？

And if I search their very suchness,

Who is craving? What is craved?

Examine now this world of living beings:

Who is there therein to pass away?

释：如果在真实性中寻求，谁是贪爱者？所贪爱的又是什么呢？细细探究，此世的一切有情，有谁会辞别此世而死亡？

149

孰生孰当生？

孰为亲与友？

如我当受持，

一切如虚空？

What is there to come, and what has been?

And who, indeed, are relatives and friends?

May beings like myself discern and grasp

That all things have the character of space!

释：有谁已出生又有谁将会出生呢？有谁是亲戚和朋友呢？诸人为什么不和我一同，受持这如同虚空一样的平等空性见呢？

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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2019年12月5日

整理：喜旋闻思修

第213天

第九品 智 慧（续39）

150

世人欲求乐，

然由争斗因，

频生烦乱喜。

勤求生忧苦，

互诤相杀戮，

造罪艰困活。

But those who seek their happiness and ease,

Through disputes or enjoyments,

All are deeply troubled, or else thrilled with joy.

They suffer, strive, contend among themselves,

Slashing, stabbing, injuring each other:

They live their lives engulfed in evil and travail.

释：世人虽然都想获得安乐，却由于不断地争斗怨敌、贪爱亲友，而频频导致了极端烦乱和欢喜情绪的产生。勤求欲乐使人生起忧伤苦恼，并因此而与人争论，互相砍杀残害，不断地造作罪业，陷于极其艰困的生活之中。

151

虽数至善趣，

频享众欢乐，

死已堕恶趣，

久历难忍苦。

From time to time they surface in the states of bliss,

Abandoning themselves to many pleasures.

But dying, down they fall to suffer torment,

Long, unbearable, in realms of sorrow.

释：虽然因偶然的福德因缘而屡次投生于人天善趣，频频享受人天快乐，但死后仍会感受恶报，堕落恶趣，长久经受难忍痛苦。

152

三有多险地，

于此易迷真，

迷悟复相违，

生时尽迷真。

Many are the chasms and abysses of existence,

Where the truth of suchness is not found.

All is contradiction, all denial;

Suchness in this world is not like this.

释：总之，三界之中充满了堕落危险，置身于其中极易为无明迷惑而失去对真实的了解；再者，迷惑与证悟是相违的，以业力投生于此即会尽迷而不能了达真实。

153

将历难忍苦，

无边如大海。

苦海善力微，

寿命亦短促。

Here, exceeding all description,

Is the shoreless sea of pain unbearable.

Here it is that strength is low,

And lives are flickering and brief.

释：迷失真实者将要经历的难忍痛苦无法比喻，而且此苦难历程像大海一样，无有边际。在三界苦海中，众生修善的能力极为微薄，寿命也很短促。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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2019年12月6日

整理：喜旋闻思修



第214天

第九品 智 慧（续39）

154

为活及无病，

强忍饥疲苦，

睡眠受他害，

伴愚行无义。

All activities for sake of life and health,

Relief of hunger and of weariness,

Time consumed in sleep, all accident and injury,

And sterile friendships with the childish—

释：为了活命与健康无病，众生必须强忍饥渴和疲乏痛苦，恒时要忍受昏沉睡眠逼恼，有时还会受他人伤害，而且经常要陪伴愚友去做无聊的俗事。

155

无义命速逝，

观慧极难得。

此生有何法，

除灭散乱习？

Thus life passes quickly, meaningless.

True discernment—hard it is to have!

How therefore shall we ever find the means

To curb the futile wanderings of the mind?

释：无意义的人生稍纵即逝，而观察空性实相智慧，却又极难获得，今生还有什么方法可以断除无始以来的散乱恶习呢？

156

此时魔亦勤，

诱堕于恶趣。

彼复邪道多，

难却正法疑。

Further, evil forces work and strain

To cast us down into the states of woe;

Manifold are false, deceptive trails,

And it is hard to dissipate our doubts.

释：于此迷昧之时，诸魔邪恶势力也会非常卖力，设法诱使人们堕落恶趣；而且世间充斥着颠倒惑人的邪见外道，使人们很难消除对正法的疑虑。

157

暇满难再得，

佛世难复值，

惑流不易断，

呜呼苦相续！

Hard it is to find again this state of freedom,

Harder yet to come upon enlightened teachers,

Hard, indeed, to turn aside the torrent of defilement!

Alas, our sorrows fall in endless streams!

释：暇满人身很难失而再得，而且更难值遇有佛出世的明世；纵值佛法，断除烦恼相续也不容易；呜呼，痛苦相续不断的可怜众生啊！

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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2019年12月7日

整理：喜旋闻思修



第215天

第九品 智 慧（续40）

158

轮回虽极苦，

痴故不自觉。

众生溺苦流，

呜呼堪悲悯！

Alas indeed that living beings,

Carried on the flood of bitter pain,

However terrible their plight may be,

Do not perceive they suffer so!

释：虽然轮回是如此痛苦不堪，但众生因愚痴，对此毫不自觉。三界众生皆沈溺于痛苦洪流，呜呼，真是堪可悲悯啊！

159

如人数沐浴，

或数入火中，

如是虽极苦，

犹自引为乐。

They are like those who bathe themselves repeatedly

And then proceed to scorch themselves with fire.

They suffer greatly in this way,

Yet there they stay, proclaiming loud their bliss.

释：众生就像有人为得清凉而数数沐浴，或为得炽热而数数趣入火中，如是虽住于极端痛苦中，然而自己还以为安乐。

160

如是诸众生，

度日若无死。

今生遭弑杀，

后世堕恶趣。

Likewise there are some who live and act

As though old age and death will never come to them.

But first they’re slain and then there comes

The dreadful fall into the states of loss.

释：如是三界众生，放逸度日就像根本没有老死之苦一样，这些可怜众生，今世被死神处死之后，后世将会堕入恶趣，饱受极苦。

161

自聚福德云，

何时方能降，

利生安乐雨，

为众息苦火？

When shall I be able to allay and quench

The dreadful heat of suffering’s blazing fires

With plenteous rains of my own bliss

That pour torrential from my clouds of merit?

释：要到什么时候，才能从自己积聚的福德之云中，降下普利众生的安乐甘霖，为众生息除熊熊轮回苦火？

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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2019年12月9日

整理：喜旋闻思修



第216天

第九品 智 慧（续41）

162

何时心无缘，

诚敬集福德，

于执有众生，

开示空性理？

My wealth of merit gathered in,

With reverence but without conceptual target,

When shall I reveal this truth of emptiness

To those who go to ruin through belief in real existence?

释：什么时候我才能通达三轮无缘，以诚敬之心积集清净福德资粮，对执着实有而受苦的芸芸众生，开示诸法无缘空性的真理？

第九品 智慧   终

第十品 回向

1

造此入行论，

所生诸福善，

回向愿众生，

悉入菩萨行。

By all the virtue I have now amassed

By composition of this book, which speaks

Of entry to the Bodhisattva way,

May every being tread the path to Buddhahood.

释：著作这部《入菩萨行》所生的一切福德善根，回向给十方三世所有众生，愿他们都能趣入菩萨行愿。

2

周遍诸方所，

身心病苦者，

愿彼因吾福，

得乐如大海！

May beings everywhere who suffer

Torment in their minds and bodies

Have, by virtue of my merit,

Joy and happiness in boundless measure.

释：无论在任何地方，所有遭受着身心痛苦的众生，愿他们因我的福德善根，获得如大海一般广大安乐。

3

愿彼尽轮回，

终不失安乐，

愿彼悉皆得，

菩萨相续乐。

As long as they may linger in saṃsāra,

May their joy be undiminished;

May they taste of unsurpassed beatitude

In constant and unbroken continuity.

释：愿他们在轮回期间，始终不失世间的暂时安乐，最终也愿他们都获得菩萨相续不断的无漏安乐！

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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2019年12月10日

整理：喜旋闻思修

第十品 回向



第217天

第十品 回 向（续2）

4

愿诸世间界，

所有诸地狱，

彼中诸有情，

悉获极乐喜。

Throughout the spheres and reaches of the world,

In hellish states as many as there are,

May beings who abide there taste

The bliss and peace of Sukhāvatī.

释：愿所有世间中一切地狱，其中一切苦难有情，都能脱离苦难，获得极乐世界中的喜乐！

5

愿彼寒者暖！

亦愿菩萨云，

飘降无边水，

清凉炙热苦。

May those caught in the freezing ice be warmed,

And from great clouds of Bodhisattvas

Torrents rain in boundless streams

To cool those burning in infernal fires.

释：愿寒冰地狱中，受冻有情都得到温暖；也愿从菩萨的广大福德之云中，飘下无边甘露水，清凉着热地狱有情而熄灭炙热痛苦！

6

愿彼剑叶林，

悉成美乐园！

铁刺树枝干，

咸长如意枝！

May forests where the leaves are blades and swords

Become sweet groves and pleasant woodland glades.

And may the trees of miracles appear,

Supplanting those upon the hill of Shālmali.

释：愿地狱中的剑叶林，都变成天人的美妙乐园！愿其中长着铁刺的树枝干，都长成如意宝树的枝叶和珍果！

7

愿狱成乐园，

饰以鸥鹅雁，

悦音美飞禽，

芬芳大莲池！

And may the very pits of hell be sweet

With fragrant pools all perfumed with the scent of lotuses,

And lovely with the cries of swan and goose

And waterfowl so pleasing to the ear.

释：愿地狱变成的乐园中，点饰着水鸥、大雁、天鹅等，鸣吟着和雅悦耳音声的美丽飞禽，以及芬芳流溢的广大莲花池。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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2019年12月11日

整理：喜旋闻思修



第218天

第十品 回 向（续3）

8

愿煨成宝聚，

烧铁成晶地，

怖畏众合山，

成佛无量宫。

May fiery coals turn into heaps of jewels,

The burning ground become an even crystal floor,

May crushing hills become sublime abodes:

Offering temples, dwellings of the Buddhas.

释：愿热地狱中炙燃炭堆都变成珍宝聚，热铁地基变成清凉水晶地；令有情怖畏的众合山，化为如来的无量宫；

9

岩浆石兵器，

悉成散花雨，

刀兵相砍杀，

化为互投花！

May the hail of weapons, lava, fiery stones

Become henceforth a rain of flowers.

And all the mutual woundings with sharp blades

Be now a rain of flowers thrown in play.

释：愿复活地狱中岩浆、铁丸、刀剑等，都变成缤纷散落的花雨，其中的刀兵互相砍杀恶斗，变成相互投掷鲜花嬉戏！

10

陷溺似火燃，

无极大河众，

皮肉熔蚀尽，

骨露水仙白。

And those engulfed in fiery Vaitaraṇī,

Their flesh destroyed, their bones bleached white as kunda flowers,

释：陷溺于无极大河地狱中的有情，皮肉为似火一般炽热的河水所熔蚀，露出水仙般白森森的骨头。

11

愿彼因吾福，

得获妙天身，

缓降天池中，

天女共悠游。

May they, through all my merits’ strength, have godlike forms

And sport with goddesses in Mandākinī’s peaceful streams.

释：愿他们因我修习善法的福德，而获得美妙天趣之身，缓缓降落在天界清凉水池中，和天女们一起欢快地嬉游。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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2019年12月12日

整理：喜旋闻思修



第219天

第十品 回 向（续4）

12

云何此中隼，

卒鹫顿生惧？

谁有此妙力，

除暗生欢喜？

“What fear is it,” they’ll ask, “that grips the henchmen of the Deadly Lord,

the frightful vultures, and the carrion crows?

What noble strength is it that brings us joy and drives away our dreadful night?”

释：凶暴可怖的狱卒和鹰鹫怎么突然恐慌起来呢？是谁的妙德威神力量，消除了黑暗而带来光明喜悦？

13

思已望空际，

喜见金刚手，

愿以此欣喜，

远罪随密迹。

And looking skyward they will see the shining form of Vajrapāṇi.

Then may their sins be quenched in joy and may they go to him.

释：忽然离开了痛苦的地狱有情思维着，蓦然仰首空中，欣喜地见到威光赫然的金刚手菩萨，愿他们以此极度喜欢之力，远离宿罪，随伴菩萨而往生。

14

愿狱有情见，

香水拌花雨，

自天迅飘降，

熄灭炽狱火。

And when they see the seething lava-flood of hell

Extinguished in a rain of blossoms, drenched in fragrant streams,

释：愿地狱中受苦的有情，都能见到掺拌着香水的花雨，从天空纷纷飘降而熄灭炽热的狱火。

15

安乐意喜足，

心思何因缘？

思时望空际，

喜见圣观音！

At once fulfilled in bliss, they’ll ask, “How can this be?”

May then the denizens of hell behold the One Who Holds the Lotus.

释：使他们顿得安乐、心意喜足，此时不禁内心思虑：这是什么因缘呢？突然抬头仰望空中，喜出望外地见到了手持莲花的观世音菩萨。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

English："The Way of the Bodhisattva" , Shambhala Publication. 2006.  Translated by the Padmakara Translation Group.

释义：选自《入行论广释》，索达吉堪布讲著。）

2019年12月13日

整理：喜旋闻思修



第220天

第十品 回 向（续5）

16

愿狱众有情，

欢呼见文殊，

友朋速来此，

吾上有文殊，

Friends, throw away your fears and quickly gather here.

For who is it who comes to us to banish dread,

May those in hell thus cry on seeing Mañjughoṣha

.

释：愿地狱中受苦有情，能见到文殊菩萨而大声欢呼：友伴们，不要害怕，赶快到这里来！我们上空中有顶具五髻的文殊童子，

17

五髻光灿灿。

已生菩提心，

力能灭诸苦，

引乐护众生，

this gleaming youth with bound-up hair,

This loving Bodhisattva saving and protecting every being,

释：他身闪金光，威力无比，已生起了殊胜菩提心，能灭除诸恶趣之苦，引安乐予众生，

18

令畏尽消除，

谁愿舍彼去？

彼居悦意宫，

天女齐歌颂，

Whose power relieves all pain, bestowing joy?

The splendor of his house that echoes praises of a thousand goddesses!

释：使怖畏尽除，谁愿意离他而去呢？他正坐在赏心悦目的宫殿中，四周飘扬着成千天女所合唱的赞歌，

19

着冠百天神，

齐礼莲足前，

花雨淋髻顶，

悲泪润慈目。

Behold the hundred gods who lay their crowns before his lotus feet,

The rain of flowers that falls upon his head, his eyes moist with compassion.

释：数百位冠冕华丽的天神，一齐在他莲足前顶礼，无数天花妙雨淋在他庄严髻顶，大悲泪水湿润了他仁慈的双目。

注：16、18、19的英文偈颂根据中译顺序有所调整。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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2019年12月16日

整理：喜旋闻思修



第221天

第十品 回 向（续6）

20

复愿狱有情，

以吾善根力，

悉见普贤等，

无碍菩萨云，

And likewise, through my roots of virtue,

Seeing Bodhisattvas like Samantabhadra, free from stain,

释：同样，也祈愿地狱有情，因为我的福德善根力，都能见到普贤、地藏等菩萨，以无碍能力所变现的祥云，

21

飘降芬芳雨，

清凉复安乐，

见已彼等众，

由衷生欢喜！

Those clouds of bliss all laden with a cooling scented rain,

May all those languishing in hell come now to perfect joy.

释：及从云端飘降而下清凉芬芳令有情安乐的甘露雨，见到此景的地狱有情，都能由衷地心生欢喜。

22

愿彼诸傍生，

免遭强食畏！

复愿饿鬼获，

北具卢人乐！

And may the stooping animals be freed

From fear of being preyed upon, each other’s food.

And may the famished spirits have such joy

As those who dwell within the northern continent.

释：愿傍生道有情，远离弱肉强食的恐惧！愿饿鬼道众生，都能获得如北具卢洲人一样衣食无缺的安乐！

23

愿圣观世音，

手出甘露乳，

饱足饿鬼众，

永浴恒清凉！

And may they be replete and satisfied

By streams of milk that pour

From noble Lord Avalokita’s hand,

And bathing in it, may they be refreshed and cooled.

释：愿圣者观世音，从手中不断地流出甘露乳汁，使一切饿鬼得到满足，并永浴其中，常得清凉。

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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释义：选自《入行论广释》，索达吉堪布讲著。）

2019年12月17日

整理：喜旋闻思修



第222天

第十品 回 向（续7）

24

愿盲见形色，

聋者常闻声！

如彼摩耶女，

孕妇产无碍！

And may the blind receive their sight,

And may the deaf begin to hear,

And women near their time bring forth,

Like Māyādevī,free from all travail.

释：愿所有盲人都能见到色相，聋者都能听到声音；愿孕妇都像佛母摩耶天女一样，生孩子时毫无障碍痛苦！

25

愿裸获衣裳，

饥者得足食，

渴者得净水，

妙味诸甘饮！

And may the naked now be clothed,

And all the hungry eat their fill.

And may those parched with thirst receive

Pure waters and delicious drink.

释：愿裸露缺衣者能得到衣服，饥饿者能及时获得足够的食品，干渴者能随欲得到净水与各种美味饮料！

26

愿贫得财富，

苦者享安乐！

愿彼绝望者，

振奋意永固！

May the poor and destitute find wealth,

The haggard and the careworn, joy.

May those now in despair be whole in mind,

Endowed with sterling constancy.

释：愿贫穷者得财富，受苦者安享快乐！所有失意绝望者，能精神振作，意志坚定而永不颓丧！

27

愿诸病有情，

速脱疾病苦！

亦愿众生疾，

毕竟永不生！

May every being ailing with disease

Be freed at once from every malady.

May every sickness that afflicts the living

Be wholly and forever absent from the world.

释：愿所有患病的有情，迅速解脱疾病痛苦！愿一切众生的疾病，今后永远消失绝迹！

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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2019年12月18日

整理：喜旋闻思修



第223天

第十品 回 向（续8）

28

愿畏无所惧，

缚者得解脱！

弱者力强壮，

心思互饶益！

May those who go in dread have no more fear.

May captives be unchained and now set free.

And may the weak receive their strength.

May living beings help each other in kindness.

释：愿胆怯者无所恐惧，被捆缚者获得解脱！瘦弱者强壮有力，且心存善意，友爱互助！

29

愿诸营商贾，

处处皆安乐！

所求一切利，

无劳悉成办！

May travelers upon the road

Find happiness no matter where they go,

And may they gain, without the need of toil,

The goals on which they set their hearts.

释：愿那些奔走十方的商旅，处处都能吉祥平安，所营求的一切利益，都能不费辛劳而顺利成办！

30

愿诸航行者，

成办意所愿，

安抵河海岸，

亲友共欢聚！

May those who put to sea in boat or ship,

Attain the ports that they desire,

And may they safely come to shore

And sweet reunion with their kith and kin.

释：愿在海中航行的旅客，都能圆满成办心中的愿望，平安抵达大海岸边，和亲友们欢乐会聚！

31

愿迷荒郊者，

幸遇诸行旅，

无有盗虎惧，

无倦顺利行！

May those who lose their way and wander

In the wild find fellow travelers.

And safe from threat of thieves and savage beasts,

May they be tireless and their journey light.

释：愿那些迷路在荒郊野外的行者，都能幸遇旅行的商客，也能无有盗匪虎狼等危险恐惧，旅途中一切顺利，毫不疲倦！

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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2019年12月19日

整理：喜旋闻思修



第224天

第十品 回 向（续9）

32

愿诸天守护，

无路险难处，

老弱无怙者，

愚痴颠狂徒！

May children and the aged, and all those without protection

Wandering in the fearful, pathless wastes,

Who fall asleep unconscious of their peril,

Have pure celestial beings as their guardians.

释：愿仁慈的天神，在无路险恶之处，保护那些衰老弱小的无有依怙者，以及那些愚痴颠狂的可怜人！

33

愿脱无暇难，

具心慈爱慧，

食用悉富饶，

时时忆宿命！

May all be freed from states of bondage,

May they be possessed of wisdom, faith, and love.

With perfect sustenance and conduct,

May they always have remembrance of their former lives.

释：愿众生都能脱离无暇修学佛法的八难，个个具足信心、智慧与慈爱，饮食受用皆能丰饶富足，经常能回忆宿世！

34

受用愿无尽，

犹如虚空藏！

无诤亦无害，

自在享天年！

May everyone have unrestricted wealth

Just like the treasury of space,

Enjoying it according to their wish,

Without a trace of harm or enmity.

释：愿一切众生受用圆满无竭，就像修成虚空藏三昧一样！愿众生彼此之间无有诤论，也不相互残害，自由自在地安享天年！

35

愿卑寒微士，

容光悉焕发！

苦行憔悴者，

健朗形庄严！

May beings destitute of splendor,

Be magnificent and bright.

And those who suffer from deformity

Acquire great beauty and perfection.

释：愿穷困卑微贫寒之人，个个容光焕发，具足威神。愿修苦行而使身形憔悴枯槁的修行人，个个身体健朗，形色庄严！

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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2019年12月20日

整理：喜旋闻思修



第225天

第十品 回 向（续10）

36

愿世诸妇女，

悉成男子汉！

寒门晋显贵，

慢者转谦逊！

May all the women of the world

Attain the strength of masculinity.

And may the lowly come to excellence,

The proud and haughty lose their arrogance.

释：愿世间所有妇女，都转生为英勇健壮的男子汉！愿所有贫寒者都晋升为显贵，傲慢狂徒都变成谦谦君子。

37

愿诸有情众，

因吾诸福德，

悉断一切恶，

常乐福善行！

And thus by all the merit I have gained,

May every being, leaving none aside,

Abandon all their evil ways

Embracing goodness now and ever more.

释：愿一切有情众生，因我所有福德，都能断除一切恶业，常常乐于行持利他的福德善业！

38

愿不舍觉心，

委身菩提行！

诸佛恒提携，

断尽诸魔业！

From bodhichitta may they never separate,

And constantly engage in Bodhisattva actions.

May they be accepted as disciples by the Buddhas,

Drawing back from what is demons’ work.

释：愿一切众生不舍愿求菩提心，全心全意投身于修持菩提之行！愿十方三世诸佛永远护念提携，加持他们断除各种魔业和障碍！

39

愿诸有情众，

万寿永无疆，

安乐度时日，

不闻死殁名！

And may these beings, each and every one,

Enjoy an unsurpassed longevity.

Living always in contentment,

May the very name of death be strange to them.

释：愿所有的有情，个个万寿无疆！愿他们安乐地度过时日，连“死亡”的名称都不需听闻！

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2019年12月23日

整理：喜旋闻思修



第226天

第十品 回 向（续11）

40

愿于诸方所，

遍长如意林，

充满佛佛子，

所宣妙法音！

In all the ten directions and on every side

May groves of wish-fulfilling trees abound,

Resounding with the sweetness of the Teachings,

Spoken by the Buddhas and their Bodhisattva heirs.

释：愿东西南北等诸方所，都成为遍长如意树的园林，其中充满诸佛和菩萨圣众所宣说的微妙法音！

41

普愿十方地，

无砾无荆棘，

平坦如舒掌，

光滑似琉璃！

And may the earth be wholesome everywhere,

Free from boulders, cliffs, and chasms,

Flat and even like a level palm,

And smooth like lapis lazuli.

释：愿十方所有地表，没有石砾和荆棘等不可爱之物，大地平坦如同舒张的手掌，光滑柔和如同吠琉璃宝一样。

42

愿诸菩萨众，

安住闻法眷，

各以妙功德，

庄严佛道场！

For many circles of disciples,

May multitudes of Bodhisattvas

Live in every land,

Adorning them with every excellence.

释：愿一切菩萨圣众，周围皆有众多听法眷属安住，各各运用神妙功德，庄严着十方佛教道场。

43

愿诸有情众，

相续恒听闻，

鸟树虚空明，

所出妙法音！

From birdsong and the sighing of the trees,

From shafts of light and from the sky itself,

May living beings, each and every one,

Perceive the constant sound of Dharma.

释：愿一切有情，能相续不断地听到，飞鸟、树林、虚空、光明中所发出的微妙法音！

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2019年12月24日

整理：喜旋闻思修



第227天

第十品 回 向（续12）

44

愿彼常值佛，

以及诸佛子，

并以无边云，

献供众生师！

And always may they come into the presence of the Buddhas,

And meet with Bodhisattvas, offspring of the same.

With clouds of offerings unbounded,

May the teachers of the world be worshipped.

释：愿他们经常值遇诸佛及佛子圣众，并以广大无边的供养云，敬献给一切众生的导师！

45

愿天降时雨，

五谷悉丰收！

仁王如法行，

世事皆兴隆！

May kindly spirits bring the rains on time,

For harvests to be rich and plentiful.

May princes rule according to the Dharma;

May the world be blessed with all prosperity.

释：愿天降及时雨，五谷禾稼等皆丰收！愿仁王依照佛法如理行持国政，一切世事皆欣欣隆盛！

46

愿药具速效，

咒语咸灵验！

空行罗刹等，

悉具慈悲心！

May medicines be full of strength;

May secret words of power be chanted with success.

May spirits of the air that feed on flesh

Be kind, their minds imbued with pity.

释：愿药物都具有特效，消灾祈福的咒语皆能灵验！愿空行、罗刹和猛兽等，都能具有慈悲心！

47

愿众无苦痛，

无病未造罪！

无惧不遭轻，

毕竟无不乐！

May beings never suffer anguish.

Let them not be sick nor evilly behave.

May they have no fear, nor suffer insults.

Always may their minds be free from sorrow.

释：愿众生无有丝毫苦痛，不受病恼，不造一切导致痛苦的罪业！无有一切畏惧，也不遭任何轻蔑歧视，心中无有任何不快乐！

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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2019年12月25日

整理：喜旋闻思修



第228天

第十品 回 向（续13）

48

愿诸伽蓝寺，

讲诵以兴盛！

僧伽常和合，

僧事悉成办！

In monasteries, temples, and the like,

May reading and reciting widely flourish.

May harmony prevail among the Saṅgha;

May its purposes be all fulfilled.

释：愿所有寺庙，都能具足不断地讲习诵经，日渐兴盛！愿一切僧众恒常和合相处，闻思修习弘法事业都能圆满成办！

49

愿欲学比丘，

悉住阿兰若！

断诸散乱已，

轻安堪修善！

May ordained monks, intent upon the practice,

Find perfect places for retreat in solitude,

Abandon every vagrant thought,

And meditate with trained and serviceable minds.

释：愿所有想修学正法的比丘，都住在寂静之处，断除一切散乱，身心轻安，堪能修习一切善法！

50

愿尼得利养，

断诤远诸害！

如是众僧尼，

戒圆无缺憾！

May nuns have all their wants supplied;

May quarreling and spite be strange to them.

Let all who have embraced monastic life

Uphold a pure and unimpaired observance.

释：愿所有尼众都能得到恭敬利养，断除是非诤论，远离各种身心伤害！也愿所有僧尼，个个戒行清净，毫无缺失！

51

犯者愿生悔，

时时忏罪业，

寿尽生善趣，

不复失禁戒！

May those who break their discipline repent,

And always may they strive to cleanse away their faults.

And thus may they acquire a fortunate rebirth,

Wherein to practice stainless discipline.

释：愿犯律仪的出家人，都能生起悔改之心，时时忏除罪业，他们来世得生善趣，不再失毁所持的禁戒！

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2019年12月26日

整理：喜旋闻思修



第229天

第十品 回 向（续14）

52

愿智受尊崇，

化缘皆得足！

心续悉清净，

令誉遍十方！

May wise and learned beings be revered,

And always be sustained by alms.

May they be pure in mind,

And may their fame spread far and wide.

释：愿有德学的智者广受尊崇，外出化缘乞食的出家人皆能得到足够供养！修行者心相续能完全清净无染，美名也传遍十方！

53

愿离恶趣苦，

以及诸艰困，

复以胜天身，

迅速成正觉！

May beings never languish in the lower realms,

May pain and hardship be unknown to them.

With bodies greater than the gods,

May they attain enlightenment without delay.

释：愿修行者从此远离恶趣之苦，以及所有艰难困厄，更愿他们以胜过天身的暇满人身，迅速成就正觉！

54

愿诸有情众，

殷勤供诸佛，

依佛无边福，

恒常获安乐！

May beings time and time again

Make offerings to all the Buddhas.

And with the Buddha’s unimagined bliss

May they enjoy undimmed and constant happiness.

释：愿一切有情，数数恭敬供养诸佛圣尊，并以佛陀的无边福德加持，恒常获得究竟安乐！

55

菩萨愿如意，

成办众生利！

有情愿悉得，

怙主慈护念！

独觉声闻众，

愿获涅槃乐！

May all the Bodhisattvas now fulfill

Their high intention for the sake of wanderers.

May sentient beings now obtain

All that their Guardians wish for them.

And may the Hearers and Pratyekabuddhas

Gain their perfect happiness.

释：愿菩萨们都能如意成办一切众生的利益！愿一切有情都能得到诸佛怙主慈悯地护念！愿独觉声闻乘行者，皆能回小向大，获得究竟涅槃大乐！

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

English："The Way of the Bodhisattva" , Shambhala Publication. 2006.  Translated by the Padmakara Translation Group.

释义：选自《入行论广释》，索达吉堪布讲著。）

2019年12月27日

整理：喜旋闻思修



第230天

第十品 回 向（续15）

56

我未登地前，

愿蒙文殊恩，

常忆己宿命，

出家恒为僧！

And till, through Mañjughoṣha’s perfect kindness,

I attain the ground of Perfect Joy,

May I remember all my lives

And enter into the monastic state.

释：在我尚未证得初地前，愿能蒙受文殊菩萨恩赐加持，恒常能回忆宿命，生生世世出家为僧！

57

愿吾菲饮食，

维生充体能！

世世愿恒得，

圆满寂静处！

Thus may I abide, sustained

By simple, ordinary fare.

And in every life obtain

A dwelling place in perfect solitude.

释：愿我能以菲薄的饮食，补充体能，维持修行所依的身命！更愿我生生世世都能安居在理想的寂静环境中修行！

58

何世欲相见，

或欲问法义，

愿我无障碍，

面见文殊尊！

Whenever I desire to gaze on him

Or put to him the slightest question,

May I behold with unobstructed sight

My own protector Mañjughoṣha.

释：无论在什么时候，想见到文殊圣尊，或者想请问甚深法义，愿我都能毫无障碍地面见文殊圣尊！

59

为于十方际，

成办有情利，

吾行愿得如，

文殊圆满行！

To satisfy the needs of beings

Dwelling in the ten directions, to the margins of the sky,

May I reflect in all my deeds

The perfect exploits of Mañjushrī.

释：为了在十方世界中，成办一切有情的利益，愿我一切作为如同文殊菩萨一样圆满！

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释义：选自《入行论广释》，索达吉堪布讲著。）

2019年12月30日

整理：喜旋闻思修



第231天

第十品 回 向（续16）

60

乃至有虚空，

以及众生住，

愿吾住世间，

尽除众生苦！

And now as long as space endures,

As long as there are beings to be found,

May I continue likewise to remain

To drive away the sorrows of the world.

释：只要虚空世界未尽，众生亦未尽，愿我一直住留世间，消尽一切众生的痛苦！

61

众生诸苦痛，

愿悉报吾身！

愿因菩萨德，

众生享安乐！

The pains and sorrows of all wandering beings—

May they ripen wholly on myself.

And may the virtuous company of Bodhisattvas

Always bring about the happiness of beings.

释：愿众生诸般罪业苦果，全部报应在我身上，愿因我修持菩萨行的广大功德，令众生享受无边安乐!

62

愿除苦良药，

一切安乐源，

教法伴利敬，

长久住世间！

May the Doctrine, only cure for sorrow,

Source of every bliss and happiness,

Be blessed with wealth, upheld with veneration,

And throughout a vast continuance of time, endure!

释：愿解除众生痛苦的唯一良药，以及出生一切安乐之源的佛教，伴随着世间众生的供养与恭敬承事，长久地住留世间！

63

礼敬文殊尊，

恩生吾善心，

亦礼善知识，

恩长吾三学。

And now to Mañjughoṣha I prostrate,

Whose kindness is the wellspring of my good intent.

And to my virtuous friends I also bow

Whose inspiration gave me strength to grow.

释：最后，我虔诚地礼敬文殊圣尊，是圣尊恩赐加持使我生起了愿求菩提的善心；同时，我也礼敬各位善知识，是他们的恩德助长了我的戒定慧三学。

（第十品 回向 终）

寂天阿阇黎所作之《入菩萨行》，至此善说圆满。

This completes the Bodhisattvacharyavatara, The Way of the Bodhisattva, which was composed

by the master Shāntideva.

（译跋）首由印度堪布沙尔瓦其那提婆与主校罗札瓦吉祥积，参迦湿尔罗本而译成。其后，复由印度堪布达磨师利拔驼罗，主校罗札瓦仁钦桑布与释迦意，据摩揭陀传本及其注释，复译审订而成。最后，由印度堪布苏马的格底与主校罗札瓦具慧般若比丘，重新修正、翻译，并善加审订。

  The text was translated, edited, and finalized in Tibetan on the basis of a manuscript from Kashmir by the Indian scholar Sarvajñādeva and the monk, translator, and editor Kawa Peltsek. At a later time, this version was revised and finalized in accordance with the version from Magadha, together with its commentary, by the Indian scholar Dharmashrībhadra and theTibetan monks, translators and editors, Rinchen Zangpo and Shākya Lodrö. Still later, it was again revised and finalized by the Indian scholar Sumatikīrti and the monk, translator, and editor Ngok Loden Sherab.

（\*颂词中文：《入菩萨行论》，如石法师由藏译汉，个别词句由索达吉堪布修订。

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释义：选自《入行论广释》，索达吉堪布讲著。）

2019年12月31日

整理：喜旋闻思修

第三册 （终）