

**A STRAND OF DHARMA JEWELS
AS ADVICE FOR THE KING**

The Rāja Parikathā Ratnāvalī

Composed by Ārya Nāgārjuna

Sanskrit-to-Chinese Translation by Tripiṭaka Master Paramārtha

English Translation by Bhikshu Dharmamitra

宝行王正论^[5]

[圣者龙树菩萨造]
陈天竺^[6]三藏真谛译

安乐解脱品第一

1-001

解脱一切障圆德所庄严
礼一切智尊众生真善友

1-002

正法决定善为爱法大王
我当说由法流注法器人

1-003

先说乐因法后辩解脱法
众生前安乐次^[7]后得解脱

1-004

善道具名乐解脱谓惑尽
略说此二因唯信智二根

1-005

因信能持法由智如实了
二中智最胜先藉信发行

寶行王正論^[5]

[聖者龍樹菩薩造]
陳天竺^[6]三藏真諦譯

安樂解脫品第一

1-001

解脫一切障圓德所莊嚴
禮一切智尊眾生真善友

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正法決定善為愛法大王
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先說樂因法後辯解脫法
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善道具名樂解脫謂惑盡
略說此二因唯信智二根

1-005

因信能持法由智如實了
二中智最勝先藉信發行

简体字

正體字

CHAPTER ONE

ON GAINING HAPPINESS AND LIBERATION

I. CHAPTER 1: ON HAPPINESS AND LIBERATION

A. DECLARATION OF HOMAGE

001

To he who has gained liberation from all obstacles
And is adorned with the perfected qualities—⁴
I bow in reverence to the Omniscient Honored One,⁵
The true good friend of beings.⁶

B. THE INTENT IN COMPOSING THIS WORK

002

Right Dharma, definite in its goodness,
[Is presented here] for the Dharma-cherishing Great King.
I shall explain it in a manner reliant upon Dharma,
That it may flow into a person fit to be a vessel of the Dharma.⁷

C. THE TOPICS AND THEIR SEQUENCE

003

First, I shall explain the dharmas causing happiness,
Afterwards, I shall distinguish the dharmas generating liberation.
Beings place obtaining happiness as foremost,
And then afterwards pursue liberation.

1. DEFINITIONS AND CAUSES OF HAPPINESS AND LIBERATION

004

Perfection in the path of goodness defines “happiness.”
“Liberation,” refers to the extinguishing of delusions.
Generally speaking, the causes for these two
Lie solely in two faculties: faith and wisdom.

a. THE ROLES OF FAITH AND WISDOM

005

Due to faith, one is able to uphold the Dharma.
Through wisdom, one’s comprehension accords with reality.
Of the two, wisdom is superior.
Still, one first relies on faith to initiate the practices.⁸

| | |
|---|---|
| <p>1-006 由痴贪瞋怖而能不坏法 当知是有信吉祥乐名器</p> <p>1-007 已能熟简择身口意三业 恒利益自他说为有智人</p> <p>1-008 杀生盗邪婬妄言及两舌 恶骂不应语贪瞋与邪见</p> <p>1-009 此法名十恶翻此即十善 离酒清净命无逼恼心施</p> <p>1-010 供养所应敬略说法当尔 若但行苦行决不生善法</p> <p>1-011 以离智悲故若唯有苦行 不能除损他与救济利益</p> | <p>1-006 由癡貪瞋怖而能不壞法 當知是有信吉祥樂名器</p> <p>1-007 已能熟簡擇身口意三業 恒利益自他說為有智人</p> <p>1-008 殺生盜邪婬妄言及兩舌 惡罵不應語貪瞋與邪見</p> <p>1-009 此法名十惡翻此即十善 離酒清淨命無逼惱心施</p> <p>1-010 供養所應敬略說法當爾 若但行苦行決不生善法</p> <p>1-011 以離智悲故若唯有苦行 不能除損他與救濟利益</p> |
|---|---|

简体字

正體字

1) A DESCRIPTION OF SUPERIOR-GRADE FAITH

006

If someone beset by delusion, desire, hatefulness, or fear
 Is nonetheless able to avoid ruining [his practice of] Dharma,
 One should realize he possesses faith
 And may be considered a vessel of auspicious happiness.

2) THE DEFINING BASIS OF WISDOM

007

Once one has become able to be skillfully selective
 In the three karmic actions of body, mouth, and mind
 While also constantly benefiting self and others,
 He becomes fit to be known as one who is wise.⁹

D. THE CAUSES OF HAPPINESS

1. DEEDS TO BE AVOIDED; DEEDS TO BE CULTIVATED

a. THE TEN EVIL DEEDS TO BE AVOIDED

008

Killing, stealing, sexual misconduct,
 False speech, divisive speech,
 Harsh speech, inappropriate discourse,
 Covetousness, ill-will, and wrong views—

b. DEEDS TO BE CULTIVATED

009

These dharmas constitute the ten unwholesome karmic deeds.
 Their opposites are just the ten good karmic deeds.
 Abandoning intoxicants, adhering to pure livelihood,
 Having no motivation to torment, practicing generosity,

010

And making offerings to those who should be revered—
 Briefly described, one's Dharma should be of this sort.¹⁰

c. THE USELESSNESS OF NON-BENEFICIAL ASCETICISM

If one only practices ascetic disciplines,
 One will definitely fail to generate the dharmas of goodness.

011

Because it involves abandonment of wisdom and compassion,
 If one is exclusively devoted to ascetic disciplines,
 One remains unable to do away with harming others,
 And unable to provide them with rescue and benefit.

1-012

施戒修忍所明正法大夷路
若弃行邪道自苦受牛罚

1-013

是生死旷泽无饮食树阴
[8]或狼所食噉长远于中行

1-014

因杀生短寿逼恼招多病
由盗致乏财侵他境多怨

1-015

妄语[9]遭诽谤两舌亲爱离
恶口闻不爱绮语他憎嫉

1-016

由贪害所求瞋恚受惊怖
邪见生僻执饮酒心讷乱

1-017

不施故贫穷邪命逢欺诳
不恭生卑贱嫉妬无威德

1-018

10恒恨形色丑不问11聪故痴
此报在人道先已受恶趣

1-012

施戒修忍所明正法大夷路
若棄行邪道自苦受牛罰

1-013

是生死曠澤無飲食樹陰
[8]或狼所食噉長遠於中行

1-014

因殺生短壽逼惱招多病
由盜致乏財侵他境多怨

1-015

妄語[9]遭誹謗兩舌親愛離
惡口聞不愛綺語他憎嫉

1-016

由貪害所求瞋恚受驚怖
邪見生僻執飲酒心訥亂

1-017

不施故貧窮邪命逢欺誑
不恭生卑賤嫉妬無威德

1-018

10恒恨形色醜不問11聰故癡
此報在人道先已受惡趣

简体字

正體字

012

That which is illuminated by giving, moral virtue, [and patience]
 Is the great and level road of right Dharma.¹¹
 If one were to forsake it and course instead on an erroneous path,
 Taking on oneself austerities emulating a cow's karmic torments,¹²

013

Then, in this vast wilderness swamp of cyclic birth and death,
 One might course on without drink, food, or shade of trees,
 And might be subject then to being devoured by wolves,
 Journeying on within it for a long time and across great distances.¹³

d. THE NEGATIVE FRUITS OF THE TEN EVILS AND RELATED TRANSGRESSIONS

014

On account of killing, one is born into short-lived existences.
 By physically tormenting others, one brings on much sickness.
 Through stealing, one brings about insufficiency of wealth.
 Through invading another's domain, one gains many enemies.¹⁴

015

On account of lying, one is bound to encounter slander.
 Through divisive speech, one is estranged from those held dear.
 Because of harsh speech, one will hear what is not pleasing.
 Through frivolous speech, one becomes loathed by others.¹⁵

016

Through covetousness, one brings harm to what is sought.
 Due to hatefulness, one will be subjected to terror.
 Because of wrong views, one generates perverse attachments.
 Through drinking alcohol, the mind becomes dull and chaotic.

017

Through failure to practice giving, one falls into poverty.
 On account of wrong livelihood, one encounters deceit.
 Due to not being respectful, one is born into low social station.
 Through jealousy, one becomes devoid of awe-inspiring qualities.

018

Through constant anger, one's appearance becomes ugly.
 By failing to inquire of the intelligent, one becomes stupid.
 These are retributions as they occur on the path of human rebirth,
 Prior to this, one has already endured the wretched destinies.

1-019

杀生等罪法如所说果报

[*kuśalānāṃ ca sarveṣāṃ viparītaḥ phalodayaḥ*] (19c-d emended via Sanskrit.)

1-020

[*lobho dveṣaś ca mohas ca tajjaṃ karmeti cāśubham*] (20a-b via Sanskrit.)

无贪等及业说名善习因

1-021

恶修及诸苦皆从邪法生
诸善道安乐皆因善法起

1-022

常离一切恶恒行一切善
由身口意业应知此二法

1-023

由一法能脱地狱等四趣
第二法能感人天王富乐

1-024

由定梵住空得受梵等乐
如是略说名乐因及乐果

1-025

复次解脱法微细深难见
无耳心凡夫闻则生惊怖

1-019

殺生等罪法如所說果報

[*kuśalānāṃ ca sarveṣāṃ viparītaḥ phalodayaḥ*] (19c-d emended via Sanskrit.)

1-020

[*lobho dveṣaś ca mohas ca tajjaṃ karmeti cāśubham*] (20a-b via Sanskrit.)

無貪等及業說名善習因

1-021

惡修及諸苦皆從邪法生
諸善道安樂皆因善法起

1-022

常離一切惡恒行一切善
由身口意業應知此二法

1-023

由一法能脫地獄等四趣
第二法能感人天王富樂

1-024

由定梵住空得受梵等樂
如是略說名樂因及樂果

1-025

復次解脫法微細深難見
無耳心凡夫聞則生驚怖

简体字

正體字

2. SUMMATION ON THE CAUSALITY OF SUFFERING AND HAPPINESS¹⁶

019

The karmic-offense dharmas associated with killing and such
Involve karmic retributions such as have just been described.
[*kuśālānāṃ ca sarveṣāṃ viparītaḥ phalodayaḥ*]: (19c-d emended via Sanskrit.)
[All of the good karmic deeds
Involve karmic retributions opposite to those.]¹⁷

020

[*lobho dveṣāś ca mohas ca tajaṃ karmeti cāśubham*]: (20a-b via Sanskrit)
[Covetousness, hatred, and delusion
As well as karma arising from them are moral evils.]
Non-covetousness and such as well as karma arising from them
Exemplify the causality involved in good karmic actions.

021

The wretched destinies¹⁸ and the various forms of suffering
Are all produced as a consequence of wrong dharmas.
The good destinies and happiness,
All arise because of good dharmas.

022

One should always avoid every form of evil
While constantly engaging in every form of goodness,
Doing so through the karmic actions of body, mouth, and mind.
One should abide in awareness of these two dharmas.¹⁹

023

By resort to the first dharma, one is able to gain freedom
From the hells and the rest of the four [unfortunate] destinies.²⁰
The second of these dharmas is able to bring on
The wealth and happiness enjoyed by humans, gods, and kings.

024

Through concentrations, *brahma-vihāras*, and formless absorptions,²¹
One gains the bliss of Brahmā and the others.²²
Thus we set forth a summary explanation of
The causes for happiness as well as their blissful karmic rewards.

E. THE CAUSES OF LIBERATION

1. THE ABSTRUSENESS OF LIBERATION'S DHARMAS

025

Additionally, there are the dharmas associated with liberation
Which are subtle, profound, and difficult to perceive.
As for the common person whose mind has no ears for them—
Were he to hear them described, he would be struck with fear.

1-026

我无当不生现来我所无
凡人思此畏智者怖永尽

1-027

世间我见生他事执所系
佛由至道证依悲为他说

1-028

我有及我所此二^[1]实皆虚
由见如实理二执不更生

1-029

诸阴我执生我执由义虚
若种子不实^[2]芽等云何真

1-030

若见阴不实我见则不生
由我见灭尽诸阴不更起

1-031

如人依净镜得见自面影
此影但可见一向不真实

1-026

我無當不生現來我所無
凡人思此畏智者怖永盡

1-027

世間我見生他事執所繫
佛由至道證依悲為他說

1-028

我有及我所此二^[1]實皆虛
由見如實理二執不更生

1-029

諸陰我執生我執由義虛
若種子不實^[2]芽等云何真

1-030

若見陰不實我見則不生
由我見滅盡諸陰不更起

1-031

如人依淨鏡得見自面影
此影但可見一向不真實

简体字

正體字

a. THE NON-EXISTENCE OF "SELF"

026

The "I" is non-existent, nor shall it arise in the future.
 Anything considered "mine" is non-existent, now and in the future.
 When the common person ponders this, he becomes frightened.
 As for the wise—all fears are forever ended in them.

b. THE WORLD'S ORIGIN IN THE IMAGINING OF "SELF" AND ITS POSSESSIONS

027

The world is born from the view imputing existence of a "self."
 One is then bound by attachment to phenomena seen as "other."
 The Buddha achieved his realization based on the ultimate path.
 By resort to compassion, he explained this for the sake of others.

1) WHEN PERCEIVED IN ACCORD WITH REALITY, SUCH FALSE CONCEPTIONS CEASE

028

The existence of a self as well as that which belongs to a self—
 These two, in reality, are in all cases false.
 It is through perceiving them in accordance with reality
 That the two types of attachment arise no more.

2) THE AGGREGATES ORIGINATE WITH ATTACHMENT TO SELF

029

The aggregates are generated through attachment to a self.²³
 According to the [ultimate] meaning,²⁴ attachment to "self" is invalid.
 If the seed itself has no reality,
 How could the sprout and such be grounded in truth?²⁵

3) REALITY-BASED PERCEPTION OF AGGREGATES DEFEATS SELF-GRASPING VIEW

030

If one perceives that the aggregates themselves are not real,
 Then the view imputing existence of self no longer arises.
 Through complete cessation of the view imputing a "self,"
 The aggregates themselves no longer arise.

4) ANALOGY: AGGREGATES LIKE MIRROR, "SELF" LIKE AN UNREAL REFLECTED IMAGE

031

It is just as when a person using a polished mirror
 Is able to observe the reflection of his own face in it.
 This reflection is only something one is able to perceive,
 For it has never been something real.

1-032

我见亦如是依阴得显现
如实捡非有犹如镜面影

1-033

如人不执镜不见自面影
如此若析阴我见即不有

1-034

因闻如是义大净命阿难
即得净法眼恒为他说此

1-035

阴执乃至在我见亦恒存
由有我见故业及有恒有

1-036

生死轮三节无初中后转
譬如^[3]旋火轮生^[4]起互相由

1-037

从自他及二三世不有故
证此我见灭次业报亦然

1-032

我見亦如是依陰得顯現
如實撿非有猶如鏡面影

1-033

如人不執鏡不見自面影
如此若析陰我見即不有

1-034

因聞如是義大淨命阿難
即得淨法眼恒為他說此

1-035

陰執乃至在我見亦恒存
由有我見故業及有恒有

1-036

生死輪三節無初中後轉
譬如^[3]旋火輪生^[4]起互相由

1-037

從自他及二三世不有故
證此我見滅次業報亦然

简体字

正體字

a) THE AGGREGATES REFLECT A FALSE IMAGE OF "SELF"

032

The view imputing existence of self is just the same.
It is in reliance upon the aggregates that it is able to appear.
Examined in accordance with reality, it is found to be non-existent
Just as in the case of the mirror's reflection of a face.

b) RELEASING THE AGGREGATE "MIRROR," THE "REFLECTION" OF SELF CEASES

033

Were a person to refrain from holding up the mirror,
He would no longer observe the reflection of his own face.
So too, when one analytically contemplates the aggregates,
Then the view imputing a self straightaway ceases to exist.

c) ĀNANDA'S ACQUISITION OF THE DHARMA EYE VIA THIS ANALOGY

034

It was on account of hearing this same concept
That the great *ārya*, Ānanda,
Immediately achieved purification of the Dharma eye
And then repeatedly explained this for the sake of others.

5) ATTACHMENT TO THE AGGREGATES ENSURES CONTINUATION OF CYCLIC EXISTENCE

035

So long as attachment to the aggregates continues to be sustained,
The view imputing a "self" shall be constantly retained as well.
It is based on the presence of a view imputing existence of a self
That "karmic action" and "becoming" continue constantly on.²⁶

6) TWIRLING FIREBRAND ANALOGY: CYCLIC EXISTENCE IS A CONTINUOUS CYCLE

036

As for the three phases in the wheel of cyclic births and deaths,
As it turns, none are "prior," "intermediary," or "subsequent."
Just as with the "wheel" appearing by the twirling of a firebrand,
Their generation is interdependently caused.²⁷

7) CESSATION OF SELF-IMPUTING VIEW ENTAILS THE END OF KARMA-BOUND ACTION

037

It does not exist having arisen from itself, from some other, or both,
And also does not exist in any of the three periods of time,
Once this is realized, the view imputing a "self" ceases
Along with subsequent karmic actions and retributions.²⁸

1-038

如此见因果生起及灭尽
故不执实有世间有及无

1-039

愚人闻此法能尽一切苦
由无智生怖于无怖畏处

1-040

涅槃处无此汝云何生怖
如所说实空云何令汝怖

1-041

解脱无我阴汝若^[5]受此法
舍我及诸阴汝云何不乐

1-042

无尚非涅槃何况当是有
有无执净尽佛说名涅槃

1-043

若略说邪见谓拨无因果
此^[6]今非福满恶道因最重

1-038

如此見因果生起及滅盡
故不執實有世間有及無

1-039

愚人聞此法能盡一切苦
由無智生怖於無怖畏處

1-040

涅槃處無此汝云何生怖
如所說實空云何令汝怖

1-041

解脫無我陰汝若^[5]受此法
捨我及諸陰汝云何不樂

1-042

無尚非涅槃何況當是有
有無執淨盡佛說名涅槃

1-043

若略說邪見謂撥無因果
此^[6]今非福滿惡道因最重

简体字

正體字

8) UNDERSTANDING OF ORIGINATION AND CESSATION HALTS EXTREME VIEWS
038

Having perceived cause-and-effect in this manner,
Its arising, and its complete cessation,
One therefore refrains from seizing upon there being any reality
To the world's existence or its non-existence.²⁹

9) THE FOOLISH NEEDLESSLY FEAR THIS DHARMA
039

When the foolish hear this Dharma
So able to bring about the ending of all suffering,
Because they have no knowledge of it, they become fearful
Of that station in which one has nothing to fear.³⁰

10) SINCE YOU DON'T FEAR A FUTURE NIRVĀṆA, WHY FEAR "EMPTINESS"?
040

That there shall be none of this in the station of nirvāṇa—
How could that generate any fear in you?
As for what we explain as "emptiness of intrinsic reality,"
How could this cause you to be struck with fear?³¹

11) SINCE NON-SELF IS INEVITABLE IN NIRVĀṆA, WHY FEAR IT NOW?
041

On gaining that liberation, there is neither self nor aggregates.
If you do accept this dharma,
Then, how can you be displeased
At the prospect of relinquishing self and aggregates?

12) THE INCOMPATIBILITY OF EXTREME VIEWS AND NIRVĀṆA
042

Not even "non-existence" qualifies as nirvāṇa.
How much the less might "existence" qualify as such?
The complete end of attachments to existence or non-existence—
The Buddha described this as essential to nirvāṇa.

2. DEFINITION OF WRONG VIEW AND ITS DISASTROUS EFFECTS
043

Were one to provide a summary description of "wrong view,"
One would refer to "dismissing cause-and-effect as non-existent."
This causes one to become filled with non-meritorious karma
And is the weightiest cause for entering the wretched destinies.³²

1-044

若略说正见谓^[7]信有因果
能令福德满善道因最上

1-045

由智有无寂超度福非福
故离善恶道佛说名解脱

1-046

若见生有因智人舍无执
由见灭共因是故舍有执

1-047

先俱生二因实义则非因
假名无依故及生非实故

1-048

若此有彼有譬如长及短
由此生彼生譬如灯与光

1-049

先长后为短不然非性故
光明不生故灯亦非实有

1-044

若略說正見謂^[7]信有因果
能令福德滿善道因最上

1-045

由智有無寂超度福非福
故離善惡道佛說名解脫

1-046

若見生有因智人捨無執
由見滅共因是故捨有執

1-047

先俱生二因實義則非因
假名無依故及生非實故

1-048

若此有彼有譬如長及短
由此生彼生譬如燈與光

1-049

先長後為短不然非性故
光明不生故燈亦非實有

简体字

正體字

3. DEFINITION OF RIGHT VIEW AND ITS AUSPICIOUS EFFECTS

044

Were one to provide a summary description of “right view,”
 One would refer to “believing in the existence of cause-and-effect.”
 This is able to cause one to gain a full measure of merit
 And is the most superior cause for rebirth in the good destinies.³³

4. WISDOM’S PREMINENCE OVER DUALITIES AND ITS GENERATION OF LIBERATION

045

Through wisdom, “existence” versus “non-existence” is stilled,
 One steps beyond [ideas about] “merit” versus “non-merit,”
 And one transcends [concern over] “good” versus “bad” destinies.
 The Buddha described this as tantamount to gaining liberation.³⁴

a. THE WISE RELINQUISH ATTACHMENT TO ASSERTING NON-EXISTENCE OR EXISTENCE

046

Having perceived that production has causes,
 The wise relinquish any attachment to “non-existence.”
 Through perceiving that cessation involves joint causation,
 One thereby relinquishes any attachment to “existence.”³⁵

b. THE UNREALITY OF PRODUCTION AND BOTH PRIOR AND CONCURRENT CAUSE

047

As for two types of causation, prior cause and concurrent cause,
 According to [ultimate] reality, they do not qualify as causes.
 This is because artificial designations are devoid of any bases,
 And is also because “production” itself does not qualify as real.³⁶

c. THE FALLACIOUSNESS OF POLARITY AND INTERDEPENDENCY-BASED DESIGNATIONS

048

Where the existence of “that” is linked to the existence of “this,”
 As with “long” and “short”—
 And where, because “this” is produced, “that” is produced,
 As with a “lantern” and “light”—[these are inadmissible].

049

Where there is first something “long” and later something “short,”
 This is invalid, for these [attributes] are not intrinsic to their nature.
 Because, when it is not producing light,
 The “lantern” itself is not genuinely existent.³⁷

1-050

如此因果生若见不执无
已信世真实由乱心所生

1-051

见灭非虚故即证得真如
是故不执有不依二解脱

1-052

色是远所见若近最分明
鹿渴若实^[8]已色云何近不见

1-053

若远于实智即见世间有
证实则不见无相如鹿渴

1-054

如鹿渴似水非水非实物
如此阴似人非人非实法

1-055

计鹿渴为水往彼若饮此
若无执为水如此人愚痴

1-050

如此因果生若見不執無
已信世真實由亂心所生

1-051

見滅非虛故即證得真如
是故不執有不依二解脫

1-052

色是遠所見若近最分明
鹿渴若實^[8]已色云何近不見

1-053

若遠於實智即見世間有
證實則不見無相如鹿渴

1-054

如鹿渴似水非水非實物
如此陰似人非人非實法

1-055

計鹿渴為水往彼若飲此
若無執為水如此人愚癡

简体字

正體字

d. *CONDITIONED ARISING COUNTERS NIHILISM; REALISM'S ROOTS IN DELUSION*

050

If one [rightly] perceives such cases of cause-and-effect production,
 He does not seize on [the nihilist view asserting] "non-existence."
 Where one has believed in the actual reality of the world,
 That is a product of a mind that is confused.³⁸

e. *REALIZATION OF TRUE SUCHNESS, NON-ATTACHMENT, AND NON-DUAL LIBERATION*

051

Through perceiving that "cessation" is not a false notion,
 One straightaway gains realization of true suchness.
 One therefore desists from attachment to "existence,"
 Refrains from relying on dualities, and gains liberation.

5. *MIRAGE ANALOGY FOR THE WORLD, SELF, AGGREGATES, AND DHARMAS*a. *PERCEPTIBILITY OF FORMS CONTRASTED WITH IMPERCEPTIBILITY OF A MIRAGE*

052

Forms are such that, one may observe them from a distance,
 And then, on coming closer, they appear with distinct detail.
 If the forms in a mirage were real,³⁹
 Why does one fail to see them at all on drawing up close?⁴⁰

b. *THE UNREALITY OF THE WORLD*

053

If one abides far away from genuine wisdom,
 One straightaway views the world as existing.
 On gaining realization of reality, one no longer perceives this.
 It is then found to be signless, just like a mirage.

c. *REFUTATION OF THE REALITY OF THE FIVE AGGREGATES*

054

Just as a mirage has the appearance of water,
 But is not water, and is not a real entity—
 In this same fashion, the aggregates appear to be a person,
 But are not a person, and are not real dharmas.

d. *CLINGING TO ILLUSION AS INDICATIVE OF FOOLISHNESS*

055

Having determined that a mirage consists of water,
 One might reasonably go toward it, intending to drink from it.
 If, discovering it to be non-existent, one still clings to it as "water"—
 This sort of person would be deemed to be a fool.

1-056

世间如鹿渴若执实有无
此即是无明痴故无解脱

1-057

执无堕恶趣执有生善道
若能知如实不二依解脱

1-058

不乐有无执由择真实义
若堕于无执何不说堕有

1-059

若言由破有义至故堕无
如此破无故云何不堕有

1-060

无言行及心由依菩提故
若说彼堕无何因不堕有

1-061

僧佉鞞世师尼捷说人阴
约世汝问彼若说过有无

1-062

是不可言法以过有无故
汝应知甚深佛正教甘露

1-056

世間如鹿渴若執實有無
此即是無明癡故無解脫

1-057

執無墮惡趣執有生善道
若能知如實不二依解脫

1-058

不樂有無執由擇真實義
若墮於無執何不說墮有

1-059

若言由破有義至故墮無
如此破無故云何不墮有

1-060

無言行及心由依菩提故
若說彼墮無何因不墮有

1-061

僧佉鞞世師尼捷說人陰
約世汝問彼若說過有無

1-062

是不可言法以過有無故
汝應知甚深佛正教甘露

简体字

正體字

e. CLINGING TO REALITY OF THE WORLD IS FOOLISH AND PREVENTS LIBERATION

056

The world is comparable to a mirage.

If one seizes on it as being truly existent or non-existent,

This is just ignorance.

It is due to delusion that one remains without liberation.

6. POLAR ATTACHMENTS BEGET SAṂSĀRA; REALITY COGNITION BEGETS LIBERATION

057

By seizing on “non-existence,” one may fall to the wretched destinies.

By seizing on “existence,” one may be reborn in the good destinies.

If one is able to know things in accordance with reality,

One gains the liberation not reliant on dualities.⁴¹

a. REFUTATION: DISINCLINATION TO ATTACHMENT DOES NOT ENTAIL NIHILISM

058

Disinclination to seize on [views asserting] existence or non-existence

Originates with discernment of the meaning of reality.

If [one claims this entails] falling into a “non-existence” attachment,

Why not [also] claim this entails falling into “existence” attachment?⁴²

059

If one claims that, by refuting [views validating] “existence,”

One falls by force of logic into implicitly validating “non-existence,”

Then, following this same logic, by refuting “non-existence,”

Why wouldn’t one fall into implicitly validating “existence”?⁴³

060

This non-validation of words, actions, or thoughts [as ultimately real]

Is a result of reliance on bodhi.

If one claims this entails an implicit fall into validating non-existence,

Why would that not also entail a fall into validating existence?⁴⁴

7. THE UNIQUENESS OF BUDDHISM’S TRANSCENDENCE OF DUAL CONCEPTS

061

As for the Sāṃkhya, the Vaiśeṣikas,

The Nirgranthas, those who assert aggregate-based personhood,

And the worldly traditions—you should interrogate them all

As to whether their claims transcend existence and non-existence.⁴⁵

062

As for this ineffable Dharma,

Because it transcends both “existence” and “non-existence,”

You should realize it is the extremely profound

Sweet-dew ambrosia (*amṛta*) of the Buddha’s orthodox teaching.

| | |
|--|--|
| <p>1-063 如晓无去来亦无一念住 若体过三世何世为实有</p> | <p>1-063 如曉無去來亦無一念住 若體過三世何世為實有</p> |
| <p>1-064 二世无去来现在实不住 <i>[lokanirvāṇayos tasmād viśeṣaḥ ka ivārthataḥ]</i> (64c-d emended via Sanskrit.)</p> | <p>1-064 二世無去來現在實不住 <i>[lokanirvāṇayos tasmād viśeṣaḥ ka ivārthataḥ]</i> (64c-d emended via Sanskrit.)</p> |
| <p>1-065 <i>[sthiter abhāvād udayo nirodhas ca na tattvataḥ]</i> (65a-b emended via Sanskrit.) 世生及住灭此言云何实</p> | <p>1-065 <i>[sthiter abhāvād udayo nirodhas ca na tattvataḥ]</i> (65a-b emended via Sanskrit.) 世生及住滅此言云何實</p> |
| <p>1-066 若恒有变异何法不念灭 若无念念灭云何有变异</p> | <p>1-066 若恒有變異何法不念滅 若無念念滅云何有變異</p> |
| <p>1-067 若言念念灭分具分灭故 不等证见故此二无道理</p> | <p>1-067 若言念念滅分具分滅故 不等證見故此二無道理</p> |
| <p>1-068 若念灭皆尽云何有故物 若坚无念灭故物云何成</p> | <p>1-068 若念滅皆盡云何有故物 若堅無念滅故物云何成</p> |
| <p>1-069 如刹那后际前中际亦有 由刹那三分故世念无住</p> | <p>1-069 如刹那後際前中際亦有 由刹那三分故世念無住</p> |

简体字

正體字

8. UNREALITY OF THREE TIMES AND THREE MARKS (ARISING, ABIDING, DESTRUCTION)

063

If one understands [the world] has no going thither [into the past],
No coming hither [from the future], no abiding for even an instant—
If its essential nature transcends even the three periods of time—
What world might one then claim possesses any real existence?²⁴⁶

064

The two times, [past and future], involve no going or coming,
And, in reality, there is no abiding in the present,
[*lokanirvāṇayos tasmād viśeṣaḥ ka ivārthataḥ*]: (64c-d via Sanskrit.)
[How could it be then that the world and nirvāṇa
Possess any differences which are real?]²⁴⁷

065

[*sthīter abhāvād udayo nirodhas ca na tattvataḥ*]: (65a-b via Sanskrit.)
[Since “abiding” doesn’t exist,
“Production” and “cessation” are also not real.]
As for the world’s “production,” its “abiding,” and its “cessation,”
How could such designations correspond to reality?²⁴⁸

9. ON CONSTANT INSTANT-BY-INSTANT DESTRUCTION AND CHANGE

066

If there is a constantly occurring process of change,
What dharma would not undergo instant-by-instant destruction?
If no instant-by-instant destruction occurred,
How could there exist any process of change?

067

If one asserts that instant-by-instant destruction
Is by partial destruction in either parts or the whole—
Because they involve views validating inconsistencies,
These two theories are groundless.

068

If instant-by-instant destruction involved cessation of the whole,
How could any “old” things ever exist?
And if there were absolutely no instant-by-instant destruction,
How then could old things become so?

10. DECONSTRUCTION OF INSTANTS AND REFUTATION OF THE WORLD’S ABIDING

069

If the end of a *kṣaṇa*⁴⁹ (an instant) exists,
Then the beginning and middle exist as well.
Because of the three components of a *kṣaṇa*,
There is no abiding of the world even for an instant.

1-070

是一念三际应择际如念
前中后三际不由自他成

1-071

非一^[9]念分故若无分何有
离一多云何离有何法无

1-072

由灭及对治若言有成无
此无及对治何法有无故

1-073

是故世涅槃由义不成有
世间有后际他问佛默然

1-074

是尊一切智故^[1]智人识佛
由此甚深法不说非器处

1-075

如此解脱法甚深无系摄
诸佛一切智故说无依底

1-070

是一念三際應擇際如念
前中後三際不由自他成

1-071

非一^[9]念分故若無分何有
離一多云何離有何法無

1-072

由滅及對治若言有成無
此無及對治何法有無故

1-073

是故世涅槃由義不成有
世間有後際他問佛默然

1-074

是尊一切智故^[1]智人識佛
由此甚深法不說非器處

1-075

如此解脫法甚深無繫攝
諸佛一切智故說無依底

简体字

正體字

070

As for the three component phases of this single instant,
 One should analyze each such phase just as one does the instant.
 As for those three phases, beginning, middle, and end,
 They are neither self-created nor other-created.

11. DECONSTRUCTION OF UNITARY ENTITIES; DEPENDENCE OF DUAL DESIGNATIONS

071

Because they have parts, instants are not unitary entities.
 If they do not exist as such, how could any parts exist?
 Without the “singular,” how could there be the “many”?
 Without “existence,” what dharma could be “non-existent”?

12. AS “EXISTENCE” IS A FALLACY, HOW COULD ANY ENTITY BE “NON-EXISTENT”?

072

If one claims that, either through destruction or counteraction,
 Something which exists may become non-existent—
 As for this “non-existence” [by destruction] or “counteraction,”
 What dharma’s “existence” might thence become “non-existent”?⁵⁰

13. RECONDITE DHARMA AND THE COMMON PERSON’S MISAPPREHENSION OF IT.

a. NON-EXISTENCE OF THE WORLD AND NIRVĀṆA AND THE BUDDHA’S SILENCE

073

Therefore, since the world and nirvāṇa
 Are not establishable through reason as “existing,”
 When the question, “Does the world have an end point?”
 Was asked of him by others, the Buddha simply remained silent.⁵¹

b. RECONDITE DHARMAS WERE NOT DISCUSSED WITH THOSE UNFIT

074

This was to preserve respect for [the ineffability of] omniscience.
 Hence the wise recognize that the Buddha,
 Because this is an extremely recondite dharma,
 Wouldn’t speak of it to those with no capacity to comprehend it.⁵²

c. THE ABSENCE OF DEPENDENCIES IN BUDDHA’S PROFOUND DHARMAS

075

Dharmas connected with liberation such as these
 Are extremely profound and unsubsumed by any other.
 Because the Buddhas are omniscient,
 Their discourse is free of any dependent bases.

1-076

于无依着法过有无二边
世人受依着由痴惊怖失

1-077

彼自失坏他怖畏无依处
王愿汝不动莫由彼自坏

1-078

为汝成不坏我当说真理
由依无倒合离有无二执

1-079

此过福非福甚深义明了
非身见怖空二人境当说

1-080

四大及空识一聚俱非人
若合离非人云何执人有

1-081

如六界非人聚故虚非实
一一界同然由聚故非实

1-076

於無依著法過有無二邊
世人受依著由癡驚怖失

1-077

彼自失壞他怖畏無依處
王願汝不動莫由彼自壞

1-078

為汝成不壞我當說真理
由依無倒合離有無二執

1-079

此過福非福甚深義明了
非身見怖空二人境當說

1-080

四大及空識一聚俱非人
若合離非人云何執人有

1-081

如六界非人聚故虛非實
一一界同然由聚故非實

简体字

正體字

d. THE WORLDLY, FRIGHTENED BY TRANSCENDENT DHARMA, FALL TO RUIN
076

Faced with this Dharma free of dependencies or attachments
And beyond the two extremes, “existence” and “non-existence,”
People of the world, subscribing to dependencies and attachments,
Due to delusion, are frightened by it, and thereby come to ruin.

e. HAVING MET RUIN THEMSELVES, BE WARNED: THEY VISIT RUIN ON OTHERS
077

Having wrought their own destruction, they bring ruin on others,
Causing them to be frightened of what is free of dependent bases.
One prays, O King, that you will remain unmoved,
You mustn’t bring ruin on yourself through the influence of others.

f. THROUGH TRUTH, ONE AVOIDS INVERTED VIEWS AND ATTACHMENTS
078

That you may become invulnerable to ruin,
I shall proceed to explain what is true.
By relying on this, one avoids involvement in inverted views
And abandons two attachments, “existence” and “non-existence.”⁵³

g. THIS TEACHING IS PROFOUND, UNSUITED FOR THOSE CLINGING TO THE SUPERFICIAL
079

This goes beyond both merit and non-merit,⁵⁴
And embodies the extremely profound meaning with utter clarity.
As for persons viewing body as self or fear-struck by emptiness—
It is not such as should be explained in the vicinity of those two.⁵⁵

14. REFUTATION OF INHERENT EXISTENCE IN THE SIX ELEMENTS
080

The four primary elements along with space and consciousness,
Whether alone or aggregated, don’t qualify as a “person.”
If, either united or separate, they don’t qualify as a “person,”
How could one seize upon the existence of a “person” in them?⁵⁶

081

Just as these six elements together do not qualify as a person
Because, being a mere assemblage, they are false and not real,
So too, each and every element, on its own, is just the same:
Because each is a mere assemblage, it does not qualify as real.

1-082

阴非我我所离阴我不显
不如薪火杂何依阴成我

1-083

地界非三大中亦无三
三中亦无地相离互不成

1-084

地水火风大各自性不成
一离三不成三离一亦尔

1-085

一三及三一相离若不成
各各自不成彼相离云何

1-086

若各离自成离薪何无火
动碍及相聚水风地亦然

1-087

若火^[2]不自成三云何各立
三大缘生义相违云何成

1-088

若彼各自成云何更互有
若各自不成云何互成有

1-089

若言不相离诸大各自成
不₃杂则不共若_{*}杂非独成

1-082

陰非我我所離陰我不顯
不如薪火雜何依陰成我

1-083

地界非三大中亦無三
三中亦無地相離互不成

1-084

地水火風大各自性不成
一離三不成三離一亦爾

1-085

一三及三一相離若不成
各各自不成彼相離云何

1-086

若各離自成離薪何無火
動礙及相聚水風地亦然

1-087

若火^[2]不自成三云何各立
三大緣生義相違云何成

1-088

若彼各自成云何更互有
若各自不成云何互成有

1-089

若言不相離諸大各自成
不₃雜則不共若_{*}雜非獨成

简体字

正體字

a. DISMISSAL OF THE AGGREGATES AS CONSTITUTING A SELF

082

The aggregates do not qualify as a self or as possessions of a self.
 Apart from the aggregates, a “self” does not appear.
 Because they are not mixed in the manner of fuel and fire,⁵⁷
 On what basis then could the aggregates constitute a self?

083

The earth element isn’t the same as any of the three other elements,
 Nor do any of those three exist within the earth element,
 Nor does the earth element exist within any of those three.
 Nor [is their existence] establishable either separately or mutually.

084

Each of the primary elements of earth, water, fire, and wind
 Is not established as possessing its own inherently existing nature.
 Just as any one is not establishable separate from the other three,
 So too is this the case for any three when separated from any one.

085

If any one relative to the other three and three relative to any one
 Can’t be established [as existing] when separated from others,
 And each can’t be established [as inherently existent] on its own,
 How could that one even be separated from the others in any case?

086

If each could be independently established when separated,
 Why is there no burning once fire is separated from its fuel?
 As for [the qualities of] motility, obstruction, and cohesion,
 They depend on water, wind, and earth in the same manner.

087

Since fire cannot be established on its own,
 How could any of the other three stand on their own either?
 As three elements serve the principle of production via conditions,
 On what basis might one prove incompatibility with this in the other?

088

If they each could be established as independently existent,
 How could they each additionally exist interdependently?
 Also, if each cannot be established as independently existent,
 How could it serve a role in mutually-established existence either?

089

Were one to claim they do not abide separately from each other,
 Even as each element’s existence is independently established—
 If they are not interrelated, then they have no conjoint existence.
 And if they are interrelated, isolated existence can’t be established.

| | |
|---|---|
| <p>1-090 诸大非各成云何各性相 各成无偏多故相假名说</p> <p>1-091 色声香味触简择义如大 眼色识无明业生择亦尔</p> <p>1-092 作者业及事数合因果世 短长及名想非想择亦然</p> <p>1-093 地水风火等长短及小大 善恶言识智智中灭无余</p> <p>1-094 如识处无形无边遍一切 此中地等大一切皆灭尽</p> <p>1-095 于此无相智短长善恶^[4]业 名色^[5]及诸阴如此灭无余</p> | <p>1-090 諸大非各成云何各性相 各成無偏多故相假名說</p> <p>1-091 色聲香味觸簡擇義如大 眼色識無明業生擇亦爾</p> <p>1-092 作者業及事數合因果世 短長及名想非想擇亦然</p> <p>1-093 地水風火等長短及小大 善惡言識智智中滅無餘</p> <p>1-094 如識處無形無邊遍一切 此中地等大一切皆滅盡</p> <p>1-095 於此無相智短長善惡^[4]業 名色^[5]及諸陰如此滅無餘</p> |
|---|---|

简体字

正體字

090

If the existence of each element is not independently established,
 How could each possess its own inherent characteristics?
 If independently established, they can't manifest predominance.⁵⁸
 Therefore their "characteristics" are mere artificial designations.

15. ANALYSIS OF THE 6 SENSE OBJECTS, 18 REALMS, AND 12-FOLD CAUSAL CHAIN IS
 SIMILAR

091

As for visible forms, sounds, smells, tastes, and touchables,
 The principles are analyzed in the same manner as the elements.
 Also: eye, form, consciousness, [eighteen sense realms], ignorance,
 Action, birth, [the twelve causal links]—their analysis is the same.⁵⁹

16. SO TOO THE AGENT OF ACTIONS, KARMA, PHENOMENA, NUMBERS, CONJUNCTION,
 CAUSE, EFFECT, TIME, SHORT AND LONG, DESIGNATIONS, THOUGHT, ETC.

092

The agent of actions, karmic action, and objective phenomena—
 Numbers, conjunction, cause, effect, and the periods of time—
 Short and long, as well as naming, perceptive thought,
 And non-perception—they should be analyzed in the same way.

17. WISDOM DEMOLISHES THE ELEMENTS, DUALITIES, GOOD, EVIL, WORDS, CONSCIOUS-
 NESS, KNOWLEDGE

093

Earth, water, wind, fire, and so forth—
 Long and short as well as small and large—
 Good, evil, words, consciousness, and knowledge—
 They are so demolished by wisdom that no trace remains.

a. LIKE THE STATION OF BOUNDLESS CONSCIOUSNESS, THIS WISDOM EXTENDS EVERY-
 WHERE, DEMOLISHING EVERYTHING

094

Just as no forms exist in the station of boundless consciousness,
 And just as it is boundless and universally pervasive,
 So too in this [wisdom]: Earth and the other primary elements
 Are all brought to complete destruction.

095

In this wisdom cognizing signlessness,
 Short and long, good and evil, karmic actions,
 Name-and-form, and also the aggregates—
 As with these others, they are so demolished as to leave no trace.

1-096

如此等于识由无明先有
于识若起智此等后皆尽

1-097

如是等世法是然识火薪
由实量火光世识薪烧尽

1-098

由痴别有无后简择真如
寻有既不得无云何可得

1-099

由无色所成故空但名字
离大何为色故色亦唯名

1-100

受想行及识应思如四大
四大如我虚六界非人法

1-096

如此等於識由無明先有
於識若起智此等後皆盡

1-097

如是等世法是然識火薪
由實量火光世識薪燒盡

1-098

由癡別有無後簡擇真如
尋有既不得無云何可得

1-099

由無色所成故空但名字
離大何為色故色亦唯名

1-100

受想行及識應思如四大
四大如我虛六界非人法

简体字

正體字

096

Phenomena such as these manifest to consciousness
Due to the prior existence of "ignorance."
If one brings wisdom to bear in one's consciousness,
All such [delusion-based perceptions] are finally caused to cease.⁶⁰

097

Dharmas of the world such as these
Are fuel for a fire burning up [deluded] consciousness.
Producing a fiery illumination able to fathom reality,
The fuel of worldly consciousness is entirely burned up.

098

Due to delusion, one discriminated existence versus non-existence,
Yet subsequently may be able to skillfully discern true suchness.
Since, even searching for bases of existence, one can't find them,
How then could "non-existence" be amenable to apprehension?

099

Because it is established only through an absence of form,
"Space" is therefore but a mere designation.
Apart from the primary elements, of what might "form" consist?
Therefore the form aggregate too is but a mere designation.

100

Feeling, perception, karmic formative factors, and consciousness
Should be contemplated in the same way as the four elements.
The four elements, as in the case of the "self," are false concepts.
The six elements don't qualify as dharmas constituting a "person."