

The Lamp for the Path to Enlightenment

By Atisha Dipamkarashrijnana (982-1054)

English Translated by Ruth Sonam

菩提道之燈論

阿帝夏大尊者著

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Homage to the Bodhisattva, the youthful Manjushri.

禮拜柔德成為童子菩薩矣

- 1 I pay homage with great respect
To all the Victorious Ones of the three times,
To their teaching and to those who aspire to virtue.
Urged by the good disciple Jangchup Wo
I shall illuminate the lamp
For the path to enlightenment.
於諸三時一切勝者以及諸
彼之法集善以大恭敬禮拜
而為以賢學子菩提光敦請
故作甚極闡明菩提道之燈
- 2 Understand there are three kinds of persons
Because of their small, middling and supreme capacities.
I shall write clearly distinguishing
Their individual characteristics.
小中以及成為勝
故令知為三士夫
甚闡明彼諸相性
各各之區別而撰
- 3 Know that those who by whatever means
Seek for themselves no more
Than the pleasures of cyclic existence
Are persons of the least capacity.
任誰於諸僅輪迴
之樂方及以彼諸
為了己義作尋求
彼乃知為下土夫
- 4 Those who seek peace for themselves alone,
Turning away from worldly pleasures
And avoiding destructive actions
Are said to be of middling capacity.
於有之樂作背離
且從罪業退自性
任誰追求僅己靜
彼士夫乃稱為中
- 5 Those who, through their personal suffering,
Truly want to end completely
凡誰以屬於自己
續之苦而從諸欲

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| | All the suffering of others
Are persons of supreme capacity. | 正盡他之一切苦
彼士夫乃是勝矣 |
| 6 | For those excellent living beings,
Who desire supreme enlightenment,
I shall explain the perfect methods
Taught by the spiritual teachers. | 於彼諸成為欲勝
菩提之最勝具心
作講說以諸一切
上師說之正方便 |
| 7 | Facing paintings, statues and so forth
Of the completely enlightened one
Reliquaries and the excellent teaching,
Offer flowers, incense-whatever you have. | 於圓醒畫像等及
供依勝法現前而
以花薰香諸實物
盡其力而作供養 |
| 8 | With the seven-part offering
From the (Prayer of) Noble Conduct,
With the thought never to turn back
Till you gain ultimate enlightenment, | 以普賢行所說之
諸七種供養亦至
菩提精華之究竟
為止以不退之心 |
| 9 | And with strong faith in the Three Jewels,
Kneeling with one knee on the ground
And your hands pressed together,
First of all take refuge three times. | 甚極信仰三稀勝
且以膝蓋著地而
乃是以作合掌而
首先作三遍皈依 |
| 10 | Next, beginning with an attitude
Of love for all living creatures,
Consider beings, excluding none,
Suffering in the three bad rebirths,
Suffering birth, death and so forth. | 復次於一切具心
乃以先行慈之心
而觀看以三趣惡
及生等乃死亡等 |
| 11 | Then, since you want to free these beings
From the suffering of pain,
From suffering and the causes of suffering, | 苦之無餘諸走者
而是以苦乃苦者
由從苦苦之原因 |

- Arouse immutably the resolve
To attain enlightenment.
- 而諸走者欲解脫
故以作發無退卻
而立誓之菩提心
- 12 The qualities of developing
Such aspirations are
Fully explained by *Maitreya*
In the *Array of Trunks Sutra*.
- 凡是如是生彼諸
一切願心之功德
乃是梗構之經中
以慈氏甚極說明
- 13 Having learned about the infinite benefits
Of the intention to gain full enlightenment
By reading this sutra or listening to a teacher,
Arouse it repeatedly to make it steadfast.
- 彼故閱讀經或以從上師聽
而以作全知圓滿菩提心之
功德無有邊且住彼之理由
而心如是一再一再作發出
- 14 The Sutra Requested by Viradatta
Fully explains the merit therein.
At this point, in summary,
I will cite just three verses.
- 以施德所求經云
甚極說明此之福
何時以攝略而僅
三頌於此作撰寫
- 15 If it possessed physical form,
The merit of the altruistic intention
Would completely fill the whole of space
And exceed even that.
- 凡是菩提心之福
於彼假設若有色
則滿諸虛空之界
故彼乃成較彼勝
- 16 If someone were to fill with jewels
As many Buddha fields as there are grains
Of sand in the Ganges
To offer to the Protector of the World,
- 較具行沙數量之
諸醒盛剎以彼人
以諸珍寶悉充盈
而供養於依壞怙
- 17 This would be surpassed by
The gift of folding one's hands
- 凡是以作合掌而
若是恭敬於菩提

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| | And inclining one's mind to enlightenment,
For such is limitless. | 則此供乃更超勝
於彼乃無有邊矣 |
| 18 | Having developed the aspiration for enlightenment,
Constantly enhance it through concerted effort.
To remember it in this and also in other lives,
Keep the precepts properly as explained. | 乃已發彼菩提願之心
以甚多勤於諸作增長
且此乃為於他生亦念
義故護所有云說之學 |
| 19 | Without the vow of the engaged intention,
Perfect aspiration will no grow.
Make effort definitely to take it,
Since you want the wish for enlightenment to grow. | 除了入心自性戒以外
乃是成為不能增正願
以欲增圓滿菩提心戒
彼故此乃以勤而定取 |
| 20 | Those who maintain any of the seven kinds
Of individual liberation vow.
Have the ideal (prerequisite) for
The Bodhisattva vow, not others. | 對七種各各解脫
之恆常具他戒有
菩提薩捶戒之份
故而其他乃為非 |
| 21 | The Tathagata spoke of seven kinds
Of individual liberation vow.
The best of these is glorious pure conduct,
Said to be the vow of a fully ordained person. | 於七種各各解脫
戒以逝如是者說
行淨德乃是最勝
故彼乞善戒許為 |
| 22 | According to the ritual described in
The chapter on discipline in the Bodhisattva Stages,
Take the vow from a good
And well-qualified spiritual teacher. | 以彼菩薩地論之
戒品所說之儀軌
從具真正相性之
最賢上師取戒律 |
| 23 | Understand that a good spiritual teacher
Is one skilled in the vow ceremony,
Who lives by the vow and has | 巧於戒律之儀軌
凡是自己住於戒
能忍傳戒具悲愍 |

- The confidence and compassion to bestow it. 彼乃知為賢上師
- 24 However, in case you try but cannot
Find such a spiritual teacher,
I shall explain another
Correct procedure for taking the vow. 假設於彼以勤而
若未獲得此般之
上師則說受除彼
外之戒完整儀軌
- 25 I shall write here very clearly, as explained
In the *Ornament of Manjushri's Buddha land Sutra*,
How, long ago, when Manjushri was *Ambraja*,
He aroused the intention to become enlightened. 那麼昔時柔者德
以成為虛空王而
如是發菩提之意
乃如柔德之醒盛
剎土裝飾經說般
如是於此甚明撰
- 26 “In the presence of the protectors,
I arouse the intention to gain full enlightenment.
I invite all beings as my guests
And shall free them from cyclic existence. 於諸怙主之眼前
發圓滿菩提之心
且待諸走者為寶
彼諸從輪迴度矣
- 27 “From this moment onwards
Until I attain enlightenment,
I shall not harbor harmful thoughts,
Anger, avarice or envy. 害心忿怒之心及
吝嗇以及彼嫉妒
從現今起乃至得
菩提為止不作矣
- 28 “I shall cultivate pure conduct,
Give up wrong-doing and desire
And with joy in the vow of discipline
Train myself to follow the Buddha. 而以作行行淨並
且作斷除罪及欲
以喜歡戒律儀故
跟隨醒盛作學習
- 29 “I shall not be eager to reach
Enlightenment in the quickest way,
But shall stay behind till the very end, 自己以快速方式
莫作愛好得菩提
且以一具心之因

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| | For the sake of a single being. | 住於來世之邊際 |
| 30 | <p>"I shall purify limitless
Inconceivable lands
And remain in the ten directions
For all those who call my name.</p> | <p>無量不可思議之
諸刹土全作淨治
以從名號作執而
完全住於諸十方</p> |
| 31 | <p>"I shall purify all my bodily
And my verbal forms of activity.
My mental activities, too, I shall purify
And do nothing that is non-virtuous.</p> | <p>以己身及語之業
乃於一切作清淨
意之業亦作淨而
不作諸不善業矣</p> |
| 32 | <p>When those observing the vow
Of the active altruistic intention have trained well
In the three forms of discipline, their respect
For these three forms of discipline grows,
Which causes purity of body, speech and mind.</p> | <p>己之身語心乃淨相因
以住於入心自性之戒
故若嘉學三種戒律學
則對三戒律成大恭敬</p> |
| 33 | <p>Therefore, through effort in the vow made
By Bodhisattvas for pure, full enlightenment,
The collections for complete enlightenment
Will be thoroughly accomplished.</p> | <p>彼故全淨圓菩提
勇心之戒之諸戒
乃以勤而圓菩提
資糧成為全圓滿</p> |
| 34 | <p>All Buddhas say the cause for the completion
Of the collections, whose nature is
Merit and exalted wisdom,
Is the development of higher perception.</p> | <p>福慧自性之資糧
全部圓滿之因乃
是以一切諸醒盛
承許唯一生現知</p> |
| 35 | <p>Just as a bird with undeveloped
Wings cannot fly in the sky,
Those without the power of higher perception</p> | <p>如是翅膀未圓之
鳥乃無能騰於空
如彼以離現知力</p> |

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| | Cannot work for the good of living beings. | 乃無能作具心義 |
| 36 | The merit gained in a single day
By those who possess higher perception
Cannot be gained even in a hundred lifetimes
By one without such higher perception. | 凡是以具現知之
晝夜之諸福彼乃
成為離彼現知之
於一百生中亦無 |
| 37 | Those who want swiftly to complete
The collections for full enlightenment
Will accomplish higher perception
Through effort, not through laziness. | 欲成為於速全圓
圓滿菩提之資糧
彼故以勤成成就
諸現知故非懈怠 |
| 38 | Without the attainment of calm abiding,
Higher perception will not occur.
Therefore make repeated effort
To accomplish calm abiding. | 若未成就住息則
成為不會出現知
彼故為成辦住息
一再一再作勤勞 |
| 39 | While the conditions for calm abiding
Are incomplete, meditative stabilization
Will not be accomplished, even if one meditates
Strenuously for thousands of years. | 以衰退住息諸支
縱使以甚極勤勞
以千年之修想亦
不會成就持定矣 |
| 40 | Thus maintaining well the conditions mentioned
In the <i>Collection for Meditative Stabilization Chapter</i> ,
Place the mind on any one
Virtuous focal object. | 彼故住於持定資
品中所說之支分
於任何隨一得見
意乃作為住於喜 |
| 41 | When the practitioner has gained calm abiding
Higher perception will also be gained,
But without practice of the perfection of wisdom,
The obstructions will not come to an end. | 猷釗若成往息時
亦成成就諸現知
離智慧會往彼岸
加行故叵盡庶蔽 |

- 42 Thus, to eliminate all obstructions
To liberation and omniscience,
The practitioner should continually cultivate
The perfection of wisdom with skillful means,
- 43 Wisdom without skillful means
And skillful means, too, without wisdom
Are referred to as bondage.
Therefore do not give up either.
- 44 To eliminate doubts concerning
What is wisdom and what skillful means,
I shall make clear the difference
Between skillful means and wisdom.
- 45 Apart from the perfection of wisdom,
All virtuous practices such as
The perfection of giving are described
As skillful means by the Victorious Ones.
- 46 Whoever, under the influence of familiarity
With skillful means, cultivates wisdom
Will quickly attain enlightenment
Not just by meditation on selflessness.
- 47 Understanding emptiness of inherent existence
Through realizing that the aggregates, constituents
And sources are not produced
Is described as wisdom.
- 48 Something existent cannot be produced,
Not something non-existent, like a sky flower.
- 彼故為斷除無餘
煩惱所知之庶蔽
恆常修智慧去往
彼岸偕方之猷釤
- 是離方便之智慧
及離智慧之方更
亦何故說為繫縛
彼故二皆不作斷
- 謂凡智慧凡方便
乃是斷除諸疑惑
諸方以及智慧之
真正差別作說明
- 斷智慧去往彼岸
之布施去往彼岸
等諸一切善之法
以諸勝者說為方
- 以狃習方故以己
任某修想智慧想
彼故乃速得菩提
非以單一修無我
- 成為悟諸蘊界及
生增為無有生之
自性空性之知乃
所謂智慧是全說
- 有者為生非道理
故無亦知虛空花

These errors are both absurd and thus
Both of the (other) two will not occur either.

二過皆成為變過
故二皆亦非出現

49 A thing is not produced from itself,
Nor from another, also not from both,
Nor causelessly either, thus it does not
Exist inherently by way of its own entity.

實不從自己生且
亦非從他及二皆
非從無因彼之故
以本質性無自性

50 Moreover, when all phenomena are examined
As to whether they are one or many,
They are not seen to exist by way of their own entity,
And thus are ascertained as not inherently existent.

或者一切諸法皆
以一與多若察則
本質性乃不得見
故確定為無自性

51 The reasoning of the Seventy Stanzas of Emptiness,
The Treatise on the Middle Way and so forth
Explain that the nature of all things
Is established as emptiness.

亦從七十空性之
理及中根本等中
云說諸實之自性
乃是成立於空性

52 Since there are a great many passages,
I have not cited them here,
But have explained just their conclusions
For the purpose of meditation.

何故成多典籍故
彼故於此乃不廣
為僅於成之成於
修想之義甚極說

53 Thus, whatever is meditation
On selflessness, in that it does not observe
An inherent nature in phenomena,
Is the cultivation of wisdom.

彼故無餘諸法之
自性乃是不得見
故而凡是修無我
於此乃是修智慧

54 Just as wisdom does not see
An inherent nature in phenomena,
Having analyzed wisdom itself by reasoning,

以智慧乃未見到
諸法之任何自性
唯彼智慧以理察

- Non-conceptually meditate on that. 無悟相而作修彼
- 55 The nature of this worldly existence,
Which has come from conceptualization,
Is conceptuality. Thus the elimination of
Conceptuality is the highest state of nirvana. 從悟相出之此有
乃是悟相之自性
彼故斷除無餘悟
乃是最勝離憂矣
- 56 The great ignorance of conceptuality
Makes us fall into the ocean of cyclic existence.
Resting in non-conceptual stabilization,
Space-like non-conceptuality manifests clearly. 彼般亦以出具除
說云悟相大無明
故令隨於輪迴海
若住無悟之持定
朗如虛空無悟矣
- 《入於不悟相之執》中亦說云：
- 57 When Bodhisattvas non-conceptually contemplate
This excellent teaching, they will transcend
Conceptuality, so hard to overcome,
And eventually reach the non-conceptual state. 於此勝法勝者子
若想為不悟相則
越諸難走之悟相
而以漸得不悟矣
- 58 Having ascertained through scripture
And through reasoning that phenomena
Are not produced nor inherently existent,
Meditate without conceptuality. 是以諸語及理作
確定一切諸法為
無無生之自性而
以作修想無悟相
- 59 Having thus meditated on suchness,
Eventually, after reaching “heat” and so forth,
The “very joyful” and the others are attained
And, before long, the enlightened state of Buddhahood. 如是若作修彼性
則以漸作得暖等
而成獲得甚喜等
故不久醒盛菩提
- 60 If you wish to create with ease
The collections for enlightenment
Through activities of pacification, 亦以唯從咒勢力
成之息盛等諸業
並以成就賢瓶等

- Increase and so forth, gained by the power of mantra, 及八大成就等力
- 61 And also though the force of the eight 欲以平安而菩提
And other great attainments like the “good pot”- 資糧全成為圓滿
If you want to practice secret mantra, 假設若欲密讚行
As explained in the action and performance tantras, 則說事行等續之
- 62 Then, to receive the preceptor initiation, 彼時為授學官權
You must please an excellent spiritual teacher 以侍奉施珍寶等
Through service, valuable gifts and the like 及辦敕等悉皆而
As well as through obedience. 作令勝上師歡悅
- 63 Through the full bestowing of the preceptor initiation, 成為上師歡悅故
By a spiritual teacher who is pleased, 以授完整學官權
You are purified of all wrong-doing 諸罪全淨已乃是
And become fit to gain powerful attainments. 為辦成就之具份
- 64 Because the *Great Tantras of the Primordial Buddha* 初之醒盛大讀中
Forbids it emphatically, 以甚極勤而制止
Those observing pure conduct should not 故授秘密智慧權
Take the secret and wisdom initiations. 乃以行淨不可取
- 65 If those observing the austere practice of pure conduct 假設若持彼授權
Were to hold these initiations, 則住於行淨難行
Their vow of austerity would be impaired 以成為行制止故
Through doing that which is proscribed. 而破彼難行戒律
- 66 This creates transgressions which are a defeat 故彼禁入者敗之
For those observing discipline. 諸墮乃成為出現
Since they are certain to fall to a bad rebirth, 且彼乃定走趣惡
They will not gain accomplishments. 故而任時無成就

67 There is no fault if one who has received
The preceptor initiation and has knowledge
Of suchness listens to or explains the tantras
And performs burnt offering rituals,
Or makes offering of gifts and so forth.

聽聞及講說諸續
及作燒施供施等
成為獲授學官權
唯一對彼類無過

68 I, the elder Dipamkarshri, having seen it
Explained in sutra and in other teachings,
Have and this concise explanation
At the request of Jangchup Wo.

以作油燈德堅處
見從經等法中說
故以菩提光祈禱
而以略說菩提道

以德作油燈慧大學官著之菩提道之燈終結矣