

An Excerpt from “Immaculate”:  
Chapter 2 of Je Tsongkapa’s great book on emptiness,  
*An Illumination of the True Thoughts*

摘錄自

宗喀巴大師所書的空性論著《入中論善顯密意疏》中的第二章：

“離垢地”

**Enjoying the Fruits of Giving in the World Beyond**

明於善趣受用施果必依屍羅

[,SBYIN PAS LONGS SPYOD DAG NI 'GRO NGAN NA'ANG,  
,SKYE BO TSUL KHRIMS RKANG PA NYAMS LA 'BYUNG,]

**[When people who have practiced giving  
Enjoy their wealth in a lower realm,  
It’s because the legs of an ethical life  
Have failed them.**

**II.13-14 ]**

頌曰：

**【失壞戒足諸眾生，於惡趣受佈施果。】**

DANG PO NI, DE LTAR BYANG SEMS KYI TSUL KHRIMS PHUN SUM TSOGS PA  
DANG LDAN PAR BRJOD NAS, DE'I 'OG TU SPYIR DE LAS GZHAN PA'I TSUL  
KHRIMS PHUN SUM TSOGS KYANG, SBYIN SOGS LAS YON TAN SHIN TU CHE  
BA DANG, YON TAN PHUN TSOGS THAMS CAD KYI RTEN DU GYUR PAR  
STON PA NI,

Here then is the first. Now that we have described how this bodhisattva possesses a truly excellent ethical life, we move on to explain how—generally speaking—additional forms of this excellent ethical life bring us even more magnificent personal qualities, through being combined with giving and the rest; and how this way of life provides a foundation for each and every high personal quality.

今初已別說菩薩圓滿淨戒，今當通說淨戒功德較佈施等為大，是一切功德所依。

SBYIN PA PO TSUL KHRIMS DANG LDAN PAS SBYIN PA BTANG BA LAS, LHA  
MI'I NANG DU KHYAD PAR DU 'PHAGS PA'I LONGS SPYOD PHUN SUM TSOGS  
PA DAG 'BYUNG RGYU

When someone who is following an ethical way of life engages in the *practice of giving*, this acts as a cause for them to enjoy excellent wealth—a truly superior form of wealth—within a rebirth among pleasure beings or humans.

彼修施者，若能具足淨戒，當於人天中感最圓滿之財位。

DE NI, 'GRO BA NGAN PA NGAN 'GROR LHUNG BA'I NYI TSE BA'I [@55b]  
DMYAL BA DANG, BA LANG DANG RTA DANG GLANG PO CHE DANG SPRE'U  
DANG, KLU LA SOGS PA DANG YI DVAGS RDZU 'PHRUL CHEN PO LA SOGS  
PAR SKYES PA LA, LONGS SPYOD PHUN SUM TSOGS PA SNA TSOGS PA  
'BYUNG BA NI, SKYE BO TSUL KHRIMS KYI RKANG PA NYAMS PA STE BRAL  
BALAS 'BYUNG NGO,,

But *when* this same practitioner must *enjoy their excellent wealth within* one of the *lower* rebirths—falling into the *realms* of misery; taking their birth for example within a hell on earth; or as a cow, or a horse, or an elephant; or as a water dragon or the like; or as a craving spirit possessed of miracle powers—then *this is because* “*the legs of an ethical life have failed them*”: meaning that they failed to follow this way of life.

然有墮惡趣中而受圓滿大財位者，如獨一地獄，龍象等畜類，及大力鬼類。由彼眾生修施而失壞戒足之所感也。

DE NI TSUL KHRIMS DANG BRAL NA DES SBYIN PA BTANG BA'I 'BRAS BU  
LONGS SPYOD RNAMS, BDE 'GRO'I RTEN LA MI SMIN PAR NGAN 'GRO'I RTEN  
LA SMIN PAR 'GYUR BAR BSTAN PAS,

What's being taught at this point is that—if a person like this has failed to follow the ethical life—then none of the wealth that they are to experience as a result of their practice of giving will come back to them in the body and mind of a being living in the higher realms; rather, it will come to them as they live in the form of a being living in the lower realms.

故若無淨戒，則佈施之大財位果，不於善趣成熟，而成熟於惡趣。

SBYIN 'BRAS BDE 'GRO'I RTEN LA SMIN PA CIG DGOS PAS DE 'DOD NA,  
SNGAR BSHAD PA'I SBYIN PA GTONG BA POS TSUL KHRIMS BSRUNG BAR  
BYA'O,,

What we need is for the fruits of our giving to come back to us in the body and mind of a person in the higher realms; and if they want that to happen, then the person that we described above—the person engaged in the practice of giving—must honor their moral code.

諸有欲於善趣身成熟施果者，則須善持淨戒也。

## Keeping it Going

## 明生生展轉受用施果必依屍羅

[,BSKYED BCAS DNGOS 'DU YONGS SU ZAD PAS NA,  
,PHYIN CHAD DE LA LONGS SPYOD 'BYUNG MI 'GYUR,]

**[When you splurge the accumulated capital  
From which you are earning your interest,  
You will having nothing more  
That can bring you wealth later on.**

**II.15-16 ]**

**【生物總根受用盡，其後資財不得生。】**

GNYSIS PA NI, TSUL KHRIMS DANG BRAL NA SBYIN 'BRAS NGAN 'GRO'I RTEN  
LA SMIN PA DANG, RTEN DE LA SNGAR GYI SBYIN PA'I 'BRAS BU LONGS  
SPYOD PA TZAM YIN GYI,

Here next is our second point from above: how enjoying the fruits of these acts of giving in a succession of lifetimes depends upon continuing to follow an ethical way of life. If we fail to follow an ethical way of life, then the fruits of our giving will come back to us as we live in the body and mind of a being in the lower realms; and in this body and mind we will enjoy nothing more than the wealth which results from the giving we did in our former body and mind.

若無淨戒，則於惡趣身中成熟施果。彼唯能受用往世佈施之果，

SHIN TU BLUN PAS GSAR DU SBYIN SOGS SGRUB PA MED PA'I PHYIR,  
SKYED DANG BCAS PA'I DNGOS PO 'DU BA STE RTZA BA LA SPYAD PAS  
YONGS SU ZAD PAS NA, SNGON GYI SBYIN 'BRAS MA LUS PA LONGS SPYOD  
PA PHYIN CHAD NAS GANG ZAG DE LA LONGS SPYOD 'BYUNG BAR MI  
'GYUR RO,,

And then—since in our new circumstances our mind is so foolish—we will follow none of the practices of giving and the rest. That is, we will *splurge the accumulated capital from which we are earning our interest*: we will use up all our equity. A person like this enjoys every one of the fruits of our previous acts of giving, and then *later on they have nothing more that can bring them any wealth*.

最極愚蒙，不知新修佈施等。若將前生佈施之果用盡，則生物總根亦盡，彼補特伽羅，此後更難得感生資財也。

DE NI DPER NA SA BON NYUNG DU {%NGU?} BTAB PA LAS, 'BRAS BU RGYA  
CHEN PO RNYED PA'I MI DE SLAR YANG 'BRAS BU'I CHED DU, DE BAS  
KYANG CHES MANG BA'I SA BON 'DEBS PA NI, 'BRAS BU'I TSOGS CHEN PO  
'PHEL BAS MA CHAD PA YOD KYI,

To present this in terms of a metaphor, suppose there is a person who plants a small seed, and from it gains major fruits. And then, in order to enjoy even further fruits, they plant massive amounts of the resulting seeds. The multiplication of masses of fruits then continues in an ever-increasing upward cycle.

如有人見下種，可得大果，為得後果故，更下多種，則其果聚增長不絕。

GANG ZHIG BLUN PO NYID KYIS SA BON TZAM YANG MI 'DEBS PAR LONGS SPYOD PA LA NI, 'BRAS BU MA CHAD PAR 'PHEL BA MED PA DANG 'DRA'O,,

But someone who is nothing more than a fool refuses to replant even a single seed; and so their wealth never increases at all—for them, there is none of this ever-increasing upward cycle.

若癡人，不知下種，以種為食，則必不能令果增長不息也。

### **Freedom from the Lower Realms is Impossible**

明無屍羅難出惡趣

[,GANG TSE RANG DBANG 'JUG CING MTHUN GNAS PA,  
,GAL TE 'DI BDAG 'DZIN PAR MI BYED NA,  
,G-YANG SAR LHUNG BAS GZHAN DBANG 'JUG 'GYUR BA,  
,DE LAS PHYI NAS GANG GIS SLONG BAR 'GYUR,]

**[Suppose a person  
Who is free to do whatever they want  
In a land that suits all their needs  
Cannot restrain themselves;  
They will fall into the abyss,  
Living under the will of others.  
And then later  
Who could ever get them out?**

**II.17-20 ]**

頌曰：

【若時自在住順處，設此不能自攝持，墮落險處隨他轉，後以何因從彼出】。

GSUM PA NI, TSUL [@56a] KHRIMS KYI RKANG PA CHAG PAS LONGS SPYOD RGYUN PAR 'PHEL BA RNYED DKA' BA 'BA' ZHIG TU MA ZAD KYI, NGAN 'GROR SONG BAS NGAN 'GRO NAS THON PA YANG SHIN TU RNYED DKA'O, ZHES STON PA NI,

Here is the third point from above, a presentation about how difficult it is to find freedom from the lower realms, if we lack an ethical way of life. The next lines of the root text are describing how difficult it is, for a person whose ethical legs are broken, to achieve not only an upward cycle of ever-increasing wealth; but how infinitely more difficult it is for them to manage to get themselves out of the lower births, once they have gone there.

失壞戒足墮惡趣者，非但難得財位相續增長，即再出惡趣亦屬不易。

GANG GI TSE DPA' BO MTHUN PA'I YUL NA GNAS PA, 'CHING BA LAS GROL  
BA LTAR, GZHAN LA RAG MA LUS PAR RANG GI 'DOD PAS RANG DBANG DU  
'JUG CING,

*Suppose* then there is a warrior—one who is living *in a land that suits all their needs*; a warrior who has freed themselves of the chains that they wore before. They are *free to do whatever they want* to do—anything their heart desires—without being dependent on anyone else.

若時隨自欲樂自在不依賴他，住人天趣隨順之處，如勇士住於順處，脫離繫縛。

MTHUN PA'I YUL LHA MII 'GRO BA NA GNAS PA NA, GAL TE GANG ZAG 'DI  
BDAG NYID NGAN 'GROR LTUNG BA LAS 'DZIN PAR MI BYED NA, DPA' BO  
BCINGS NAS RI SUL CHEN POR BSKYUR BA LTAR, NGAN 'GRO'I G-YANG SAR  
LHUNG BAS RANG LA DBANG MED PAR GZHAN DBANG GIS 'JUG PA'I TSE,  
NGAN 'GROR SONG BA DE LAS PHYI NAS TE DA GZOD GANG GIS SLONG  
BAR BYED DE DE LTAR BYED PA MED DO,,

Now suppose there is a person who is living in the realms of pleasure beings and humans, but who *cannot restrain themselves* from dropping to the lower realms: *they will fall into the abyss* of the lands of misery then—as if the warrior were put back into his chains and thrown off a high cliff. Now he *lives under the will of others*, with no freedom to do as he chooses. *And then later on*, after this point, *who could ever get them out* of the lower realms they had fallen into? It would be impossible.

設此補特伽羅，不能善自攝持不墮惡趣，則如勇士被他所縛投山澗中。若墮惡趣險處後，全無自在隨他力轉，彼更以何因能出彼惡趣耶？

NGAN 'GRO'I RTEN LA NI DGE BA SGRUB PA SHIN TU DKON LA, SDIG PA SOG  
PA LA SHIN TU THU BAS NA, NGAN 'GRO KHO NAR BRGYUD DGOS SO,,

It is extremely rare for a person who possesses the body and mind of a being in the lower realms to accomplish any good deeds at all; their tendency to accumulate even more negative deeds is infinitely worse, and so they enter a downward cycle, which keeps them only in these realms of misery.

以惡趣身，修善少而造惡力強，故唯當流轉惡趣，

DE NYID KYI PHYIR MDO SDE LAS KYANG, BRGYA LA GAL TE MI RNAMS  
KYI NANG DU SKYES NA YANG, RNAM PAR SMIN PA GNYIS SGRUB STE,  
ZHES MIR SKYE BA DKA' BAR GSUNGS SO,,

This is exactly why the sutras describe how difficult it is to be born as a human being, in lines like—

Even in the remote chance  
That they are born among humans,  
Their previous deeds

Will come back to them in two ways...<sup>1</sup>

如十地經云：【假使後生人中，亦當感二種果報】。

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*Even in the remote chance:* Je Tsongkapa is using the citation as scriptural support from the Buddha for the statements here on the difficulty of attaining a human rebirth; but the quotations incidentally provide further information for us on the problems of failing to follow an ethical way of life. First, we hear that this failure will lead us to a rebirth as an animal; and then that “we will be led to the realms of the Lord of Death” (in his capacity as the King of Hell); and then that we will indeed be led to hell.

<sup>1</sup>假使（英文直译为即使罕见地受生为人）：宗喀巴大师引用了佛陀教语作为经典支持来叙述获得人身的困难所在。但是这段引言意外地为我们更进一步地讲述了不遵循道德而生活所带来的问题。首先，这将使我们来生受生为畜生，然后会“使我们落入死亡主（根据其能力之大，成为地狱之王）之界”；而后让我们真正落入地狱。

But in the rare event, say the sources, that we *do* achieve a rebirth as a human, then for each of the negative deeds in the traditional list of ten, our karma will come back to us in two different ways. Three different sutras contain the wording found here: one entitled *Displaying Emanations to the Objects of the Activities of the Bodhisattvas, the Objects of their Skillful Means* (%S75, KL00146, ff. 86a-87a); *The Sutra Requested by Sagara Mati* (the medium-length version, at %S76, KL00154, ff. 309a-310b); and the third part of *The Majority of the Enlightened One, in Extensive Detail* (in *The Section on the Ten Levels*, %S35, KL00044-3, ff. 101a-102b). Although there are slight differences in the vocabulary, they concur on the two ways that these deeds come back, and these can deepen our knowledge of the ten:

根据经典，但在罕见的情况下我们的确也能转世为人，而在传统的十不善业中的每一个行为都会导致两种不同的业报回到我们身上。在此我们找到了包含相关说法的三本佛经：一为《化身示现菩萨行善巧方便对境经》(%S75, KL00146, ff. 86a-87a); 二为《萨嘉拉·马帝请问经》(中本, %S76, KL00154, ff. 309a-310b); 三为《细述主要开悟者经》(在关于十地的部分, %S35, KL00044-3, ff. 101a-102b.)中的第三章。虽然其中的辞藻略有不同，但在描述两种果报上的内容则一致，进而让我们深化理解此十不善业。

- (1) The act of killing causes us, even if born as a human, both to have a shorter life and to be plagued by many illnesses during that life.

杀生果报，使我们即便于此生得人身，亦将短命且受众多疾病折磨。

- (2) Stealing causes us both to live in poverty, and to live in a situation where none of our few possessions is truly our own—they are always owned in common with others.

偷盗果报，使人生活贫穷，亦无法真正独立拥有本已少有的财物—总是必须与他人共享。

DES NA DA LTA NAS RANG NYID NGAN 'GROR MI LTUNG BAR GZUNG DGOS  
LA, DE YANG TSUL KHRIMS LA 'BAD PA BYED PA YIN PAR SHES PAR GYIS  
SHIG

Thus it is that we must—from this very moment—hold ourselves back from falling into the realms of misery; and you must realize that, to do this, you must make great efforts in maintaining an ethical way of life.

此說難得再生人中，故知當於現在善自攝持莫墮惡趣，復當竭力嚴持淨戒也。

备注：繁体字正文为法尊法师《入中论善显密意疏》的原译，简体字脚注为英文脚注原文的重新翻译。