

The Signs and Marks of a Buddha

佛陀的迹象与标记（三十二相，八十种好）



We will cover the signs and marks of a Buddha in three parts: the original verses which present them; how they are grouped together; and where they come from and what they represent.

我们将以三个部分来描述佛陀的迹象与标记（三十二相，八十种好）：讲述此点的原经文；如何编组分类；对应的成因以及其含义。

At left, Shakyamuni Buddha

左上图是释迦牟尼佛

A. The original verses

A. 原经文

Here are the original verses which describe the signs and marks of the paradise body of an Enlightened Being, from *The Jewel of Realizations*, spoken by Lord Maitreya and written down by Arya Asanga around 350AD. For the translation we have relied heavily on the presentation of Master Quicksilver, Ngulchu Dharma Bhadra (1772-1851), in his *Key to the Door of Faith*—as well as occasional reference for hard parts to the original Sanskrit, the 1929 Leningrad edition of Stcherbatsky & Obermiller.

描述证悟者天堂身（报身）的迹象与标记（三十二相，八十种好）的原经文，源自于弥勒尊者所说的《证悟华饰论》（《现观庄严论》），由圣无着在公元350年书写记录。英文的翻译，则主要仰赖于水银上师，法贤喇嘛欧曲·达摩巴扎(1772-1851)的《信心门匙》，而对于少许较难理解的部分，则会参考1929年Stcherbatsky & Obermiller所编的列宁格勒原版梵文。

,MTSAN NI SUM CU RTZA GNYIS DANG,
,DPE BYAD BRGYAD CU'I BDAG NYID 'DI,
,THEG CHEN NYE BAR LONGS SPYOD PHYIR,
,THUB PA'I LONGS SPYOD RDZOGS SKUR BZHED,

This body encompasses
The 32 signs and the 80 marks;
We call it the enjoyment body of the Able Ones,
Since it forever enjoys the greater way.

The Signs & Marks of a Buddha

他们的身体包含
三十二种迹象与八十种标记（三十二相，八十种好）；
之所以称之为能仁乐身（报身），
因其永远享受大乘道之乐。

(S1) ,PHYAG ZHABS 'KHOR LO'I MTSAN DANG (S2) RUS SBAL ZHABS,
(S3) ,PHYAG DANG ZHABS SOR DRA BAS 'BREL PA DANG,
(S4) ,PHYAG NI ZHABS BCAS 'JAM ZHING GZHON SHA CHAGS,
(S5) ,DI YI SKU NI BDUN DAG MTHO BA DANG,

(S1) Their hands and feet are marked with the wheel,
(S2) And the skin of their soles is smooth as a frog's;
(S3) Their fingers and toes have a slight webbing,
(S4) Their hands and feet are soft, with youthful skin,
(S5) And seven parts of their body* are raised.

(S1) 手脚之上有法轮标记,
(S2)脚底肌肤光滑如青蛙的皮肤;
(S3)手指与脚趾有轻微的网缦;
(S4)手脚柔软, 皮肤年轻,
(S5)身体的七个部分都稍稍隆起。
[*此处的七个部分是指他们双手的背部, 双脚的背部;
双肩以及他们的前额]

(S6) ,SOR MO RING DANG (S7) RTING YANGS (S8) SKU CHE DRANG,
(S9) ,ZHABS 'BUR MI MNGON (S10) SPU NI GYEN DU PHYOGS,
(S11) ,BYIN PA AE NA YA'I 'DRA (S12) PHYAG RING MDZES,
(S13) ,DOMS KYI SBA BA SBUBS SU NUB PA'I MCHOG

(S6) Their fingers are long, (S7) their heels are wide,
(S8) Their body is large, and straight.
(S9) The joints of their legs are smooth,
(S10) And the hairs of their body point out.
(S11) Their neck resembles a deer's,
(S12) And their hands are long and lovely.
(S13) Their sexual organ is perfectly retracted into their body.

(S6)手指脚趾纤长, (S7)脚后跟宽广,
(S8) 身体高大挺直。
(S9)腿部的关节平滑,
(S10)身上毛发指向往外。
(S11) 颈部如同鹿颈,
(S12) 手纤长可爱。

The Signs & Marks of a Buddha

(S13) 性器官完美收缩入体里。

(S14) ,PAGS PA GSER MDOG (S15) PAGS PA SRAB PA DANG,
(S16) ,SPU NI RE RE NAS G-YAS LEGS 'KHRUNGS DANG,
(S17) ,ZHAL MDZOD SPUS BRGYAN (S18) RO STOD SENG GE 'DRA,
(S19) ,DI YI DPUNG PA'I MGO ZLUM (S20) THAL GONG RGYAS,

(S14) Their skin has a golden hue,
(S15) And their skin is smooth.
(S16) Each of the hairs of their body spirals right,
(S17) And the jewel of a treasure-hair adorns their face.
(S18) Their chest resembles that of a lion,
(S19) Their shoulder bones are smooth,
(S20) And the muscles above are strong.

(S14) 皮肤闪烁金色光泽，
(S15) 皮肤光洁顺滑。
(S16) 全身每一根毛发都向右旋转，
(S17) 珍宝发装饰其脸庞。
(S18) 胸膛开如狮，
(S19) 肩胛骨平滑，
(S20) 肩膀肌肉强壮。

(S21) ,DI LA RO MI ZHIM PA RO MCHOG SNANG,
(S22) ,SKU NI NYA GRO DHA LTAR CHU ZHENG GAB,
(S23) ,GTZUG TOR DBUR LDAN (S24) LJAGS RING MDZES PA DANG,
(S25) ,TSANGS DBYANGS (S26) 'GRAM PA SENG GE'I 'DRA DANG (S27) TSEMS,

(S21) The worst-tasting things taste delicious to them,
(S22) And their body is well-proportioned, like the branches of a fig tree.
(S23) The top of their skull has a crown ridge,
(S24) And their tongue is long and lovely.
(S25) Their voice is sweet as a god's,
(S26) Their chin noble like a lion's,

(S21) 最难吃的食物都是美味可口，
(S22) 身体比例匀称，如同无花果树之树枝。
(S23) 头骨顶有冠状突起，
(S24) 舌头广长可爱。
(S25) 声音如同天神般甜美，
(S26) 下巴高贵如狮子，

,SHIN TU DKAR DANG (S28) TSAD MNYAM (S29) THAGS BZANG DANG,
(S30) ,GRANGS NI BZHI BCU THAMS PAR TSANG BA DANG,

The Signs & Marks of a Buddha

(S31) ,SPYAN NI MTHON MTHING (S32) SPYAN RDZI BA MCHOG GI
,DRA BA 'DI DAG GSUM CU RTZA GNYIS MTSAN,

(S27) Their teeth are snow white, (S28) equal in length,

(S29) And perfect in their spacing;

(S30) They have a full number of them, forty.

(S31) Their eyes are the color of sapphire;

(S32) And their lashes full like the leading bull's.

These then are the 32 signs of a Buddha.

(S27) 牙齿雪白，(S28) 牙齿长度一致整齐，

(S29) 牙齿间距完美；

(S30) 具有完整四十颗牙齿。

(S31) 眼睛呈蓝宝石色泽；

(S32) 眼睫毛丰满如同牛王。

这些是佛陀的三十二种迹象（三十二相）。

,DI LA MTSAN NI GANG GANG GIS,
,SGRUB PAR BYED PA'I RGYU GANG YIN,
,DE DANG DE NI RAB RDZOGS PAS,
,MTSAN NI 'DI DAG YANG DAG 'GRUB,

Each of these signs has its own cause

Which brings it about.

When each of these causes is completed,

Then each of the signs shows perfect.

此每一种迹象

皆有成因创造。

成因圆满具足，

迹象完美呈现。

,BLA MA SKYEL LA SOGS PA DANG,
,YANG DAG BLANGS PA BRTAN PA DANG,
,BSDU BA BSTEN DANG GYA NOM PA'I,
,DNGOS PO SBYIN DANG GSAD BYA BA,
,THAR BAR BYED DANG DGE BA NI,
,YANG DAG BLANGS PA SPEL LA SOGS,
,SGRUB BYED RGYU YI MTSAN NYID DE,
,MDO LAS JI SKAD 'BYUNG BA BZHIN,

The details of the causes

That bring about the signs

Are as we find them in the sutras:

Deeds such as transporting your Lama,

Staying firm in the commitments you've made,

The Signs & Marks of a Buddha

Using the ways of gathering disciples,
Giving exquisite gifts,
And freeing animals meant to be killed:
Taking up good deeds,
Trying to make them more,
And all such kinds of goodness.

创造这些迹象的成因细节
如下是在佛经文中所找到：
善行如运送上师，
坚守所作承诺，
用方法聚集弟子，
赠予精美礼物，
把将被杀害动物放生：
践行善行，
努力增加善行，
及所有种种善。

(M1) ,THUB PA'I SEN MO ZANG MDOG DANG,
(M2) ,MDOG SNUM (M3) MTHO DANG (M4) SOR MO RNAMS,
,ZLUM (M5) RGYAS (M6) BYIN GYIS PHRA BA DANG,
(M7) ,RTZA MI MNGON DANG (M8) MDUD PA MED,

(M1) The fingernails of the Able Ones have a copper color,
(M2) With a healthy sheen; (M3) and raised.
(M4) Their fingers are well-rounded, (M5) strong,
(M6) And they taper nicely.
(M7) None of their tendons show,
(M8) Nor are there any knots.
(M1) 能仁的指甲为赤铜色，
(M2) 发出健康光彩; (M3) 且稍稍隆起。
(M4) 指头圆润， (M5) 强韧，
(M6) 且以优美的方式逐渐变细。
(M7) 筋腱隐藏不现，
(M8) 也无任何结节。

(M9) ,LONG BU MI MNGON (M10) ZHABS MNYAM DANG,
(M11) ,SENG GE (M12) GLANG CHEN (M13) BYA DANG NI,

(M14) ,KHYU MCHOOG STABS GSHEGS (M15) G-YAS PHYOGS DANG,

The Signs & Marks of a Buddha

(M16) ,MDZES GSHEGS (M17) DRANG DANG (M18) 'KHRIL BAG CHAGS,

- (M9) Their ankle bones don't protrude,
- (M10) And their legs are equal in length.
- (M11) They move with authority, like a lion
- (M12) Or an elephant, (M13) or the first bird,
- (M14) Or the head of the pack.
- (M15) They move around things to the right,
- (M16) They move in a beautiful way,
- (M17) They walk straight, (M18) with infinite grace.

- (M9) 脚踝骨俱隐不现,
- (M10) 双腿等长.
- (M11) 步行威容齐肃, 如同狮子
- (M12) 或如大象, (M13) 或如领头鸟,
- (M14) 或如众首.
- (M15) 回顾必皆右旋,
- (M16) 身形优雅,
- (M17) 行步直进, (M18) 无限优雅.

(M19) ,BYI DOR BYAS 'DRA (M20) RIM PAR 'TSAM,
(M21) ,GTZANG DANG (M22) 'JAM DANG (M23) DAG PA'I SKU,
(M24) ,MTSAN NI YONGS SU RDZOGS PA DANG,
(M25) ,SKU YI KHO LAG YANGS SHING BZANG,

- (M19) Their gait is stately, as though
Stepping while sweeping, and (M20) measured.
- (M21) Their entire body is clean,
- (M22) And soft; (M23) fresh and pure.
- (M24) The marks on their bodies are perfectly formed,
- (M25) Their entire form is broad and magnificent.

- (M19) 步态庄严,移步如踏步,(M20) 步伐规律.
- (M21) 全身尘垢不着,
- (M22) 柔软;(M23) 清新纯净.
- (M24) 身上标记完美形成,
- (M25) 全身相广大高贵.

(M26) ,GOM SNYOMS PA DANG (M27) SPYAN GNYIS NI,
,DAG DANG (M28) GZHON SHA CAN NYID DANG,

The Signs & Marks of a Buddha

(M29) ,SKU ZHUM MED DANG (M30) RGYAS PA DANG,
(M31) ,SHIN TU GRIMS PA'I SKU NYID DANG,

(M26) They walk evenly,
(M27) And their eyes are clear.
(M28) Their skin is youthful in its appearance.
(M29) No part of their body sags,
(M30) Every part is healthy and strong,
(M31) Tight and trim.

(M26) 步伐平均,
(M27) 双目清澈.
(M28) 皮表显年轻.
(M29) 全身没有一处下陷,
(M30) 每个部位都是健康和强壮,
(M31) 紧致修长

(M32) ,YAN LAG SHIN TU RNAM 'BYES DANG,
(M33) ,GZIGS PA SGRIB MED DAG PA DANG,
(M34) ,DKU ZLUM (M35) SKABS PHYIN (M36) MA RNYONGS DANG,
(M37) ,PHYANG NGE BA DANG (M38) LTE BA NI,

(M32) All their limbs are well-defined,
(M33) And their eyesight is strong, never clouded.
(M34) The sides of their body are nicely rounded,
(M35) Their waist is slender, (M36) and not protruding,
(M37) Nicely set. (M38) Their navel is deep,

(M32) 四肢轮廓清晰,
(M33) 目光有力, 从不迷离.
(M34) 体侧圆滑,
(M35) 腰线苗条, (M36) 没有凸现,
(M37) 恰到好处. (M38) 肚脐深,

,ZAB DANG (M39) G-YAS PHYOGS 'KHYIL BA DANG,
(M40) ,KUN NAS BLTA NA SDUG PA DANG,
(M41) ,KUN SPYOD GTZANG DANG (M42) SKU LA NI,
,SME BA GNAG BAG MED PA DANG,

(M39) And spirals to the right.
(M40) They are lovely to look upon,

The Signs & Marks of a Buddha

(M41) Their behavior is pure,
(M42) And their body is free
Of moles or spots.

(M39) 右旋。
(M40) 迷人，
(M41) 行为纯净，
(M42) 身体没有痣和斑点。

(M43) ,PHYAG NI SHING BAL LTAR 'JAM DANG,
(M44) ,PHYAG RIS MDANGS YOD (M45) ZAB (M46) RING DANG,
(M47) ,ZHAL NI HA CANG MI RING DANG,
(M48) ,MCHU NI BIMPA LTAR DMAR DANG,

(M43) Their hands are soft as cotton,
(M44) The lines of their palms shine clear,
(M45) Deeply cut and (M46) long.
(M47) Their face is not too long,
(M48) And their lips as red as a rose.

(M43) 手软如棉，
(M44) 掌纹清晰发光，
(M45) 深 (M46)长。
(M47) 面不过长，
(M48) 唇色红润如玫瑰。

(M49) ,LJAGS MNYEN PA DANG (M50) SRAB PA DANG,
(M51) ,DMAR DANG (M52) 'BRUG GI SGRA NYID DANG,
(M53) ,GSUNGS MNYEN 'JAM DANG (M54) MCHE BA ZLUM,
(M55) ,RNO DANG (M56) DKAR DANG (M57) MNYAM PA DANG,

(M49) Their tongue is soft, (M50) and subtle, (M51) and red.
(M52) They speak with a dragon's roar.
(M53) But their words are soft and gentle.
(M54) The surfaces of their cuspid teeth are rounded,
(M55) And these teeth are sharp,
(M56) White, (M57) and equal in length,

(M49) 舌头柔软，(M50)精细(M51)且红润。
(M52) 声如龙吟。
(M53) 话语柔和温雅。
(M54) 犬齿表面完美，

The Signs & Marks of a Buddha

(M55)且这些牙齿锋利，
(M56)白(M57)且长度整齐，

(M58) ,BYIN GYIS PHRA DANG (M59) SHANGS MTHO DANG,
(M60) ,MCHOG TU DAG PA DAG DANG NI,
(M61) ,SPYAN YANGS PA DANG (M62) RDZI MA STUG
(M63) ,PADMA'I 'DAB MA 'DRA BA DANG,

(M58) Tapering as they go.
(M59) Their nose is prominent,
(M60) And perfectly clean.
(M61) Their eyes are wide,
(M62) And eyebrows not too thick,
(M63) The eyes are almond-shaped, like lotus petals.

(M58)逐渐变细。
(M59)鼻梁高耸，
(M60)且极致洁净。
(M61)眼睛广长，
(M62)眉毛并不太浓厚，
(M63)眼睛呈杏仁型，如莲花花瓣。

(M64) ,SMIN TSUGS RING DANG (65) 'JAM PA DANG,
(M66) ,SNUM DANG (67) SPU NI MNYAM PA DANG,
(M68) ,PHYAG RING RGYAS DANG (69) SNYAN MNYAM DANG,
(M70) ,NYAMS PA RNAM PAR SPANGS PA DANG,

(M64) The hair of their brows is long,
(M65) And soft, (M66) with a healthy sheen;
(M67) And with an equal length.
(M68) Their hands are long and strong,
(M69) And their ears of equal length;
(M70) Their hearing never goes bad.

(M64)眉毛长
(M65)且柔软，(M66)泛健康光泽；
(M67)长度整齐。
(M68)手长而壮，
(M69)耳朵等长；
(M70)听力从不减退。

(M71) ,DPRAL BA LEGS PAR 'BYES PA DANG,

The Signs & Marks of a Buddha

(M72) ,DBYES CHE BA DANG (M73) DBU RGYAS DANG,
(M74) ,DBU SKRA BUNG BA LTAR GNAG DANG,
(M75) ,STUG DANG (M76) 'JAM DANG (M77) MA 'DZINGS DANG,

(M71) Their hairline is well defined,
(M72) Their forehead broad
(M73) And the shape of their head is full.
(M74) Their hair is black as a bee's bottom,
(M75) Thick, (M76) soft, (M77) and untangled.

(M71)发际线非常清晰，
(M72)前额宽广，
(M73)头型圆满。
(M74)头发像蜜蜂尾部一样漆黑，
(M75)浓密，(M76)柔软，(M77)和顺滑。

(M78) ,MI BSHOR (M79) DRI ZHIM SKYES BU YI;
,YID NI 'PHROG PAR BYED PA DANG,
(M80) ,DPAL GYI BE'U DANG BKRA SHIS NI,
,G-YUNG DRUNG 'KHYIL BAS BRGYAN PA STE,
,SANGS RGYAS DPE BYAD BZANG POR BZHED,

(M78) It doesn't fly out,
(M79) And it has a delightful scent,
Stealing the hearts of those who see it.
(M80) Their body is adorned by
Knots of glory; auspicious squares;
And crosses of eternity—
These then we say are the lovely
Marks on a Buddha's form.

(M78)不脱落。
(M79)发迷人清香，偷走见者之心。
(M80)身体点缀有光辉结点，吉祥方形；不朽十字型。
这些都是佛陀现身上迷人标记。

B. How they are grouped together

迹象与标记如何组合



Here is how the 80 beautiful marks are related to the 32 major signs of a Buddha, according to the great Mongolian master Chuje Ngawang Pelden, who was born in 1806 and is famous for his outline of the Diamond Way. This is excerpted from *A Lamp that Illuminates, Totally, the Meaning of the Great Mother*, his commentary to *The Jewel*.

根据蒙古大师秋吉·阿旺·巴丹（生于1806年，以其对金刚乘大纲的论释而闻名），以下是八十种标记（随性好）与三十二种迹象（相）的关联。这是摘自其对《证悟华饰论》（《现观庄严论》）所著注释《灯照圣母全义论》。

At left, Lord Maitreya

左上为弥勒尊者

GTZO 'KHOR DU JI LTAR GNAS PA NI,

Here is how the beautiful marks are grouped into the major signs. [The numbers follow the original verses of Lord Maitreya and Asanga.]

以下是美丽的迹象（三十二相，八十种好）如何被编组分类的。[编号按照弥勒尊者以及无着尊者的著作。]

(M1) SEN MO ZANGS KYI MDOG LTAR DMAR BA DANG, (M2) SEN MO'I MDOG SNUM PA DANG, (M3) SEN MO MTHO BA DANG, (M4) SOR MO ZLUM PA DANG, (M5) SOR MO RGYAS PA DANG, (M6) SOR MO BYIN GYIS PHRA BA STE DPE BYAD DRUG NI, (S6) PHYAG SOR RING PA'I MTSAN GYI 'KHOR DANG,

One major sign:

(S6) The fingers of the Buddha's hands are quite long

其中一个主要的迹象（相）：

(S6) 手指脚趾纤长

Six associated marks:

(M1) The fingernails of the Buddha's hands have a reddish color, like copper.

(M2) The fingernails of His hand have a healthy sheen.

(M3) The fingernails are raised.

(M4) The fingers are well-rounded.

(M5) The fingers are strong.

(M6) The fingers taper nicely.

六个相关的标记（好）：

(M1) 能仁的指甲为赤铜色。

(M2) 发出健康光彩。

(M3) 且稍稍隆起。

(M4) 指头圆润，

(M5) 强韧，

(M6) 且以优美的方式逐渐变细。

(M73) DBU GDUGS LTAR RGYAS PA DANG, (M74) DBU SKRA BUNG BA LTAR GNAG BA DANG, (M75) DBU SKRA STUG PA DANG, (M76) DBU SKRA 'JAM PA DANG, (M77) DBU SKRA MA 'DZINGS PA DANG, (M78) DBU SKRA MI GSHOR BA DANG, (M79) DBU SKRA DRI ZHIM PA STE DPE BYAD BDUN NI, (S23) GTZUG TOR DANG, (S16) SPU GAYAS SU 'KHYIL BA DANG, (S10) SPU GYEN DU PHYOGS PA'I MTSAN GSUM GYI 'KHOR DANG,

Three major signs:

(S23) The top of their skull has a crown ridge.

(S16) The hairs of the body spiral right.

(S10) The hairs of their body point out.

三个主要的迹象（相）：

(S23) 头骨顶有冠状突起。

(S16) 全身每一根毛发都向右旋转，

(S10) 身上毛发指向往外。

Seven associated marks:

(M73) The shape of their head is full, like a parasol.

(M74) Their hair is black as a bee's bottom.

(M75) Their hair is thick.

(M76) Their hair is soft.

(M77) Their hair is untangled.

(M78) Their hair doesn't fly out.

(M79) Their hair has a delightful scent.

七个相关的标记（好）：

(M73) 头型圆满。

(M74) 头发像蜜蜂尾部一样漆黑。

(M75) 浓密。

(M76) 柔软。

(M77) 和顺滑。

(M78) 不脱落。

(M79) 发迷人清香，偷走见者之心。

The Signs & Marks of a Buddha

(M71) DPRAL BA LEGS BAR 'BYES PA DANG, (M72) DPRAL PA DBYES CHE BA DANG, (M59) SHANGS MTHO BA DANG, (M60) SHANGS GTZANG BA STE DPE BYAD BZHI NI, (S17) MDZOD SPU'I MTSAN GYI 'KHOR DANG,

One major sign:

(S17) They have a treasure-hair.

一个主要的迹象（相）：

(S17) 珍宝发装饰其脸庞。

Four associated marks:

(M71) Their hairline is well defined.

(M72) Their forehead is broad.

(M59) Their nose is prominent.

(M60) Their nose is perfectly clean.

四个相关的标记（好）：

(M71) 发际线非常清晰，

(M72) 前额宽广，

(M59) 鼻梁高耸，

(M60) 且极致洁净。

(M27) SPYAN GNYIS RNAM PAR DAG PA DANG, (M33) GZIGS PA DRI MA'I RAB RIB MED CING DAG PA DANG, (M61) SPYAN YANGS PA DANG, (M63) SPYAN PADMA'I 'DAB MA 'DRA BA DANG, (M62) RDZI MA STUG PA DANG, (M64) SMIN TSUGS RING BA DANG, (M65) SMIN MA 'JAM PA DANG, (M66) SMIN MA SNUM MA DANG, (M67) SMIN MA'I SPU MNYAM PA STE DPE BYAD DGU NI, (S31) SPYAN THON MTHING DANG, (S32) RDZI MA PA'I RDZI MA LTA BU'I MTSAN GYI 'KHOR DANG,

Two major signs:

(S31) Their eyes are the color of sapphire.

(S32) Their eyelashes are full, like a cow's.

两个主要的迹象（相）：

(S31) 眼睛呈蓝宝石色泽；

(S32) 眼睫毛丰满如同牛王。

Nine associated marks:

(M27) Their eyes are clear.

(M33) Their eyesight is clear, never clouded by defects.

(M61) Their eyes are wide.

(M63) Their eyes are almond-shaped, like lotus petals.

(M62) Their eyebrows are not too thick.

(M64) The hair of their eyebrows is long.

(M65) Their eyebrow hair is soft.

(M66) Their eyebrow hair has a healthy sheen.

The Signs & Marks of a Buddha

(M67) The hairs of their eyebrows are equal in length.

九个相关的标记（好）：

(M27) 双目清澈。

(M33) 目光有力，从不迷离。

(M61) 眼睛广长，

(M63) 眼睛呈杏仁型，如莲花花瓣。

(M62) 眉毛并不太浓厚，

(M64) 眉毛长

(M65) 且柔软，

(M66) 泛健康光泽；

(M67) 长度整齐。

(M69) SNYAN MNYAM PA DANG, (M70) SNYAN GYI DBANG PO MA NYAMS PA STE DPE BYAD GNYIS NI, (S26) 'GRAM PA SENG+GE 'DRA BA'I MTSAN GYI 'KHOR DANG,

One major sign:

(S26) Their chin is noble, like a lion's.

一个主要的迹象（相）：

(S26) 下巴高贵如狮子，

Two associated marks:

(M69) Their ears are of equal length.

(M70) Their hearing never goes bad.

两个相关的标记（好）：

(M69) 耳朵等长；

(M70) 听力从不减退。

(M47) ZHAL HA CANG MI RING BA DANG, (M48) MCHU BIM PA LTAR DMAR BA DANG, (M49) LJAGS MNYEN PA DANG, (M50) LJAG SRAB PA DANG, (M51) LJAGS DMAR PA DANG, (M52) GSUNG 'BRUG GI SGRA DANG LDAN PA DANG, (M53) GSUNG MNYEN ZHING 'JAM PA DANG, (M54) MCHE BA ZLUM PA DANG, (M55) MCHE RNO BA DANG, (M56) MCHE BA DKAR BA DANG, (M57) MCHE BA MNYAM PA DANG, (M58) MCHE BA BYIN GYIS PHRA BA STO DPE BYAD BCU GNYIS NI, (S24) LJAGS RING BA DANG, (S25) TSANGS DBYANGS DANG, (S27) TSEMS DKAR BA DANG, (S29) TSEMS THAGS BZANG PA DANG, (S28) TSEMS TSAD MNYAM PA DANG, (S30) TSEMS BZHI BCU'I GRANGS TSANG BA DANG, (S21) RO BRO BA'I MCHOG MKHYEN PA STE MTSAN BDUN GYI 'KHOR DU JI LTAR RIGS PAR SBYAR BA DANG,

Seven major signs:

(S24) Their tongue is long.

(S25) Their voice is sweet as a god's.

(S27) Their teeth are snow white.

(S29) Their teeth are perfect in their spacing.

The Signs & Marks of a Buddha

(S28) Their teeth are equal in length.

(S30) They have a full number of teeth, forty.

(S21) They perceive the highest of delicious tastes.

七个主要的迹象（相）：

(S24) 舌头广长可爱。

(S25) 声音如同天神般甜美。

(S27) 牙齿雪白。

(S29) 牙齿间距完美。

(S28) 牙齿长度一致整齐。

(S30) 具有完整四十颗牙齿。

(S21) 最难吃的食物都是美味可口。

Twelve associated marks (“apply to the major signs as fitting”):

(M47) Their face is not too long.

(M48) Their lips are red as a rose.

(M49) Their tongue is soft.

(M50) Their tongue is subtle.

(M51) Their tongue is red.

(M52) They speak with a dragon’s roar.

(M53) But their words are soft and gentle.

(M54) The surfaces of their cuspid teeth are rounded.

(M55) Their cuspid teeth are sharp.

(M56) Their cuspid teeth are white.

(M57) Their cuspid teeth are equal in length.

(M58) Their cuspid teeth taper as they go.

十二个相关的标记（好）：

(M47) 面不过长，

(M48) 唇色红润如玫瑰。

(M49) 舌头柔软，

(M50) 精细

(M51) 且红润。

(M52) 声如龙吟。

(M53) 话语柔和温雅。

(M54) 犬齿表面完美，

(M55) 且这些牙齿锋利，

(M56) 白

(M57) 且长度整齐，

(M58) 逐渐变细。

(M7) RTZA MI MNGON PA DANG, (M8) RTZA MDUD PA MED PA DANG, (M9) LONG BU MI MNGON PA DANG, (M28) SKU GZHON MDOG CAN DANG, (M43) PHYAG

The Signs & Marks of a Buddha

SHING BAL LTAR 'JAM PA DANG, (M44) PHYAG GI RI MO MDANGS GSAL BA DANG,
(M45) PHYAG GI RI MO ZAB PA DANG, (M46) PHYAG GI RI MO RING BA STE DPE
BYAD BRGYAD NI, (S4) PHYAGS ZHABS 'JAM ZHING GZHON SHA CHAGS PA DANG,
(S9) ZHABS LONG MI MNGON PA'I MTSAN GNYIS KYI 'KHOR DANG,

Two major signs:

(S4) Their hands and feet are soft, with youthful skin.

(S9) The joints of their legs are smooth.

两个主要的迹象（相）：

(S4)手脚柔软，皮肤年轻，

(S9)腿部的关节平滑，

Eight associated marks:

(M7) None of the tendons of their hands show.

(M8) There are no knots on their hands.

(M9) Their ankle bones don't protrude.

(M28) Their body has a youthful complexion.

(M43) Their hands are soft as cotton.

(M44) The lines of their palms shine clear.

(M45) The lines of their palms are deeply cut.

(M46) The lines of their palms are long.

十二个相关的标记（好）：

(M7) 筋腱隐藏不现，

(M8) 也无任何结节。

(M9) 脚踝骨俱隐不现，

(M28) 皮表显年轻。

(M43) 手软如棉，

(M44) 掌纹清晰发光，

(M45) 深

(M46)长。

(M68) PHYAG RING ZHING RGYAS PA NI, (S12) PHYAG RING MDZES PA'I MTSAN GYI
'KHOR DANG,

One major sign:

(S12) Their hands are long and lovely.

一个主要的迹象（相）：

(S12) 手纤长可爱。

One associated mark:

(M68) Their hands are long and strong.

一个相关的标记（好）：

(M68)手长而壮.

(M10) ZHABS MNYAM PA NI, (S11) BYIN PA AE NA YA'I 'DRA BA DANG, (S2) RUS SBAL ZHABS KYI MTSAN GNYIS KYI 'KHOR DANG,

Two major signs:

(S11) Their neck resembles a deer's.

(S2) The skin of their soles is smooth as a frog's.

两个主要的迹象（相）：

(S11) 颈部如同鹿颈，

(S2)脚底肌肤光滑如青蛙的皮肤；

One associated mark:

(M10) Their legs are equal in length.

一个相关的标记（好）：

(M10) 双腿等长.

(M11) SENG GE DANG, (M12) GLANG PO CHE DANG, (M13) BYA DANG PO DANG, (M14) KHYU MCHOG GI STABS SU GSHEGS PA DANG, (M15) GA-YAS PHYOGS SU GSHEGS PA DANG, (M16) MDZES PAR GSHEGS PA DANG, (M17) DRANG POR GSHEGS PA DANG, (M26) GOMS PA SNYOMS PA STE DPE BYAD BRGYAD NI (S3) SOR MO DRA BAS 'BREL BA DANG, (S7) RTING BA YANGS PA'I MTSAN GNYIS KYI 'KHOR DANG,

Two major signs:

(S3) Their fingers and toes have a slight webbing.

(S7) Their heels are wide.

两个主要的迹象（相）：

(S3)手指与脚趾有轻微的网缷；

(S7)脚后跟宽广，

Eight associated marks:

(M11) They move with authority, like a lion.

(M12) Or an elephant.

(M13) Or the first bird.

(M14) Or the head of the pack.

(M15) They move around things to the right.

(M16) They move in a beautiful way.

(M17) They walk straight.

(M26) They walk evenly.

八个相关的标记（好）：

(M11) 步行威容齐肃，如同狮子.

(M12) 或如大象.

(M13) 或如领头鸟.

The Signs & Marks of a Buddha

- (M14) 或如众首.
- (M15) 回顾必皆右旋.
- (M16) 身形优雅.
- (M17) 行步直进.
- (M26) 步伐平均.

(M18) SKU 'KHRIL BAG CHAGS PA DANG, (M19) SKU BYI DOR BYAS PA LTA BU DANG, (M20) SKU RIM PAR 'TSAM PA DANG, (M21) SKU GTZANG BA DANG, (M22) SKU 'JAM PA DANG, (M23) SKU DAG PA DANG, (M24) MTSAN YONGS SU RDZOGS PA DANG, (M25) SKU'I KHO LAG YANGS SHING BZANG BA DANG, (M29) SKU SHA ZHUM PA MED PA DANG, (M30) SKU SHA RGYAS PA DANG, (M31) SKU SHIN TU GRIMS PA DANG, (M32) YAN LAG RNAM PAR 'BYES PA DANG, (M34) DKU ZLUM PA DANG, (M35) DKU SKABS PHYIN PA DANG, (M36) DKU MA RNYONGS PA DANG, (M37) PHYAL PHYANG NGE BA DANG, (M40) KUN NAS BLTA NA SDUG PA DANG, (M41) KUN SPYOD GTZANG BA DANG, (M42) SKU LA SME BA DANG GNAG PAG MED PA STE DPE BYAD BCU DGU NI, (S8) SKU CHE ZHING DRANG BA DANG, (S5) BDUN MTHO BA DANG, (S14) GSER MDOG 'DRA BA DANG, (S15) PABS BA SRAB PA DANG, (S19) DPUNG MGO ZLUM PA DANG, (S20) THAL GONG RGYAS PA DANG, (S18) RO STOD SENG GE 'DRA BA DANG, (S22) N+YA GRO TA LTAR CHU ZHENG GAB PA'I MTSAN BRGYAD KYI 'KHOR DANG,

Eight major signs:

- (S8) Their body is large, and straight.
- (S5) Seven parts of their body are raised: [backs of two hands and two feet; two shoulders; and forehead]
- (S14) Their skin has a hue like gold.
- (S15) Their skin is smooth.
- (S19) Their shoulder bones are smooth.
- (S20) The muscles above their shoulders are strong.
- (S18) Their chest resembles that of a lion.
- (S22) Their body is well-proportioned, like the branches of a fig tree.

八个主要的迹象（相）：

- (S8) 身体高大挺直。
- (S5) 身体的七个部分都稍稍隆起。[双手背部，双脚背部；双肩；前额]
- (S14) 皮肤闪烁金色光泽，
- (S15) 皮肤光洁顺滑。
- (S19) 肩胛骨平滑，
- (S20) 肩膀肌肉强壮。
- (S18) 胸膛开如狮，
- (S22) 身体比例匀称，如同无花果树之树枝。

Nineteen associated marks:

The Signs & Marks of a Buddha

- (M18) They walk with infinite grace.
- (M19) Their gait is stately, as though stepping while sweeping.
- (M20) Their gait is measured.
- (M21) Their entire body is clean.
- (M22) Their entire body is soft.
- (M23) Their entire body is fresh and pure.
- (M24) The marks on their body are perfectly formed.
- (M25) Their entire form is broad and magnificent.
- (M29) No part of their body sags.
- (M30) Every part of their body is healthy and strong.
- (M31) Their body is tight and trim.
- (M32) Their limbs are well-defined.
- (M34) The sides of their body are nicely rounded.
- (M35) Their waist is slender.
- (M36) Their stomach does not protrude.
- (M37) Their stomach is nicely set.
- (M40) They are lovely to look upon.
- (M41) Their behavior is pure.
- (M42) Their body is free of moles or spots.

十九个相关的标记（好）：

- (M18) 无限优雅.
- (M19) 步态庄严,移步如踏步.
- (M20) 步伐规律.
- (M21) 全身尘垢不着,
- (M22) 柔软.
- (M23) 清新纯净.
- (M24) 身上标记完美形成,
- (M25) 全身相广大高贵.
- (M29) 全身没有一处下陷.
- (M30) 每个部位都是健康和强壮.
- (M31) 紧致修长.
- (M32) 四肢轮廓清晰,
- (M34) 体侧圆滑.
- (M35) 腰线苗条.
- (M36) 没有凸现.
- (M37) 恰到好处.
- (M40) 迷人,
- (M41) 行为纯净,
- (M42) 身体没有痣和斑点

The Signs & Marks of a Buddha

(M38) LTE BA ZAB PA DANG, (M38) LTE BA GA-YAS SU 'KHYIL BA STE DPE BYAD GNYIS NI, (S13) GSANG GNAS SBUBS SU NUB PA'I MTSAN GYI 'KHOR DANG,

One major sign:

(S13) Their sexual organ is retracted into their body.

一个主要的迹象（相）：

(S13) 性器官完美收缩入体里。

Two associated marks:

(M38) Their navel is deep.

(M39) Their navel spirals to the right.

两个相关的标记（好）：

(M38) 肚脐深。

(M39) 右旋。

(M80) DPAL BE'U BKRA SHIS [NYA?] GA-YUNG DRUNG 'KHYIL BA LA SOGS PA'I DPE BYAD NI, (S1) 'KHOR LO'I MTSAN DANG, (S3) SOR MO DRA BAS 'BREL BA'I MTSAN GNYIS KYI 'KHOR YIN PAR GSUNGS TE,

Two major signs:

(S1) They are marked with the wheel.

(S3) Their fingers and toes have a slight webbing.

两个主要的迹象（相）：

(S1) 手脚之上有法轮标记，

(S3) 手指与脚趾有轻微的网缷；

One associated mark:

(M80) Their body is adorned by things like knots of glory;
auspicious squares; and crosses of eternity.

一个相关的标记（好）：

(M80) 身体点缀有光辉结点，吉祥方形；不朽十字型。

SOR MO DRA BAS 'BREL BA'I MTSAN LAN GNYIS SMOS PA DPYOD DGOS SO,

Why the major sign that the fingers and toes have a slight webbing is mentioned twice is something that bears further investigation.

佛的手指和脚趾之间有轻微的网缷，这一主要迹象被提及了两次，其成因仍有待进一步的调查。

@@@以下是将三十二与八十的成因的总体描述

` ,SPYI DON 'DIR MTSAN DPE'I RGYUR GYUR BA'I BSOD NAMS BSHAD PA NI,

The Signs & Marks of a Buddha

Here in the overview, this is how we explain the good karmas that act as a cause for the various signs and marks.

以下的综述，讲述了如何解释创造出种种不同迹象（相）和标记（好）的善业成因。

RIN CHEN PHRENG BA DANG 'GRIG DKA' BAR SNANG BAS DPYAD BYA STE, RIN CHEN PHRENG BA LAS GSUNGS PA NI, BYANG SEMS MA GTOGS PA'I SEMS CAN THAMS CAD GYI BSOD NAMS JI SNYED YOD PA THAMS CAD BCUR BSGYUR BAS SANGS RGYAS KYI BA SPU'I BU GA GCIG 'GRUB, BA SPU'I BU GA THAMS CAD DE DANG 'DRA,

This point appears a little difficult to reconcile with what we see in the *String of Jewels*, and warrants further study. What the *String of Jewels* says is that if you took all the good karma of every living being there is—excepting the bodhisattvas—and multiplied it times ten, then you would have enough to create a tiny hair in a single pore on the skin of an Enlightened Being. And then you would need that same amount for every single one of the other tiny hairs on their skin.

此处内容与我们在《华饰论》（《庄严论》）中所述看上去有点难以相吻合，需要我们进一步学习。

《华饰论》（《庄严论》）中提及，如果将菩萨以外所有众生的善业加和并乘以10，便足够创造出全然开悟者身上一处毛孔里的一根毫发。而其身上的其余每一根毫发都需要同等量的业力。

BA SPU'I BU GA THAMS CAD 'GRUB PA'I BSOD NAMS BRGYAR BSGYUR BAS DPE BYAD BZANG PO GCIG 'GRUB, DPE BYAD THAMS CAD DE DANG 'DRA,

If you took all the good karma needed to produce all of these tiny hairs, and multiplied that times a hundred, you would have enough to produce a single one of the minor marks. And then you would need again that amount to produce every one of the remaining minor marks.

如果将创造出其全身毫发的全部善业加总并乘以100，便足够创造出其身上一处细微标记（随行好）。而其身上的其余每一标记都需要同等量的业力。

DPE BYAD BRGYAD CU THAMS CAD 'GRUB PA'I BSOD NAMS BRGYAR BSGYUR BAS MDZOD SPU GTZUG TOR MA GTOGS PA'I MTSAN GCIG 'GRUB, MTSAN GZHAN THAMS CAD DE DANG 'DRA,

If you took all of the good karma needed to produce all 80 of the minor marks, and multiplied it times a hundred, you would have enough to produce just one of the major signs—except for the

obviously though referencing the great commentary on the *Jewel* written by the Indian sage Haribhadra, which helps to decipher the carving.

Above, the realized being Ananda 以上为证悟者阿难达尊者

以下是关于迹象和标记（相好）成因及其内涵的一些内容。来源为东藏贡唐的一位卓越思想家——伟大的昆秋·丹贝·郡镁（1762-1823）的一次教授笔记。请注意，我们所有的此版本的文本已明显腐化，个别文字无法辨别，但几乎所有观点都能清晰理解。且显而易见的是作者参考了印度圣贤狮子贤大师对《华饰论》（《庄严论》）所作的显赫注解，因而有利于我们读懂此雕刻本。

MTSAN DANG DE'I RGYU GNYIS DKYUS GCIG LA BSHAD NA GO SLA BAS,

These points are easily understood if we give our explanation in one flow, with the particular sign together with the action that causes it:

如在解释时将包含特定的迹象（相）与其成因行为结合在一起并——连续呈现，那这些要点便可以轻松理解。

(S1) GZHON NU NOR BZANG GIS RANG GI DGE BA'I BSHES GNYEN RNAMS LA PHYAG DANG SKOR BA MANG PO DANG BSU SKYEL SOGS MDO LAS RGYAS PAR 'BYUNG BA LTA BU BYAS PA'I STOBS KYIS PHYAG ZHABS 'KHOR LOS MTSAN PA STE,

(S1) We see in the sutras extensive references such as that of the youth named Sudhana, who would often prostrate to or circumambulate his spiritual guide—or transport them to where they needed to go, and so on. The power of actions like these is what produces the marks of a wheel on our hands and feet.

在经文中可见有广泛提及一位名叫苏哈那的年轻人，他常常对其精神向导（善知识）做大礼拜或围绕—或载送精神向导到其需要去的地方，诸如此类。此类行为的力量就是手掌脚掌上出现法轮标志的成因。

DE'ANG RI MO BRIS PA LTA BU MA YIN PAR BSTOD SPRIN RGYA MTSOR, RGYA LAS RGYA YI 'BUR NI GSAL BA BZHIN, ZHES PA DANG RU DANG BA SO LA BRKOS PA BZHIN DU 'BUR DU DOD PA DANG,

You shouldn't think that these wheels look like something drawn on the skin. As the *Ocean of Clouds of Praise** puts it, "They are distinct, as if pressed from a mold of the same." Thus you should picture the wheels as being raised from the skin, as though they were carved on bone, or ivory.

不要认为这些轮如同是画在皮肤上的。正如《赞颂云海》所述，“它们清晰可见，如由同样的模具制出”。因此你应想象法轮从皮肤中凸显出来，如同在石头或象牙上的雕刻。

*A poem by Je Tsongkapa in honor of *Gentle Voice, Manjushri*.

The Signs & Marks of a Buddha

*一首怙主宗喀巴向妙音文殊师利的表敬诗。

(S2) BDAG CAG GI STON PA 'DI SNGON SENG GE YI DAM BRTAN PA ZHES BYA BAR SKYE BA BZHES PA'I TSE DAM BCA' BRTAN BAR BYAS PA LTA BU SOGS KYIS ZHABS GNYIS KYI MTHIL RUS SBAL GYI LTO BA BZHIN MNYAM PA DANG,

(S2) Long ago, our Teacher took a birth as someone named “The Lion with an Ever-Present Angel.” During this lifetime, he undertook deeds such as keeping his commitments steadily. Because of this, when he became a Buddha, the skin on the soles of his feet became as smooth as the skin on a frog’s belly.

很久以前，我们的本师某次受生为人，名为“天使恒随狮”。在此世，他有做时时遵守所许承诺等行为。因此，其成佛时脚底皮肤如同青蛙肚皮一般柔滑。

(S3) THAMS CAD SGROL DU SKYES PA'I TSE BSDU DNGOS BZHI BR TEN PA LTA BU SOGS KYIS PHYAG ZHABS KYI SOR TSIGS DANG PO NAS BRTZAMS CHA [BAR?] SENG MED PAR DRA BAS 'BREL YANG SOR GDUB SOGS KYI GO MI 'GOG PA DANG,

(S3) During a lifetime spent as someone named “Liberator of All,” Lord Buddha undertook deeds such as relying heavily upon the four methods of gathering disciples. Because of this, his feet and hands—beginning from the first joint on down—became connected with a webbing, with no gap; although it was not as though this would prevent him from wearing a ring or something similar.

一世佛陀受生为人，名为“令众生解脱者”，那世他做了以四法摄受弟子为主要修行等行为。因此，他的手指脚趾间——从第一关节起往下——由网幔相连，没有间隙，但这并不阻碍他穿戴珠宝等。

(S4) BZA' BA ZAN DANG BCA' BA SHING THOG SOGS BYIN PAS GZHON SHA CHAGS PA STE SHA TSAGS DAM PA DANG,

(S4) Because he had offered others things like food and drink, fruit and such, Lord Buddha came to have youthful skin—firm and trim.

因为做了如食物、饮料、水果等供养，佛陀获得了年轻的肌肤——紧致而平整。

(S5) BLDAG PA SOGS GYA NOM BYIN PAS PHYAG ZHABS KYI RGYAB DANG THAL GONG DANG LTAG PA'I PHYOGS NA KONG PO MED PAR SKU SHAS GANG BAS BDUN DAG MTHO BA NYID DANG,

(S5) Because he had offered others nice things like delicious porridge, seven places on Lord Buddha’s body became raised—meaning without any indentations, but rather filled in with flesh. These were the backs of his hands and feet; his two shoulders; and his forehead.

因为做了如美味的粥品等供养，佛身七处凸起——没有任何下陷，呈现丰满。此七处是其双手背、双脚背、双肩及前额。

(S6) STON PA 'DI SEMS CAN CHEN POR 'KHRUNGS PA'I TSE STAG MO BKRES PAS RANG GI PHRU GU ZA BAR NYE BA NA LUS SBYIN PAR BTANG BAS STAG MO BU DANG BCAS PA'I SROG BSKYANGS PA LTA BU SOGS KYIS SOR MO RING BA NYID DANG,

(S6) Our Teacher once took birth as a great being who gave his own body to a tigress, who was starving and close to eating her own cubs. Because of this—because he had performed deeds such extending the life of the tigress and her cubs—his own fingers became lengthened.

(S6) 本师一世受生为伟人，将自身体供给一只饥饿到近乎要吃掉自己的孩子的母虎。因此——因为他做了如延长老虎及其幼虎生命等行为——他的手指变得更纤长。

(S7) STON PA 'DI RGYAL PO ME LONG GDONG DU SKYES PA'I TSE DRANG SRONG LTE'U [STE'U?] CAN SOGS PHAN TSUN MI MTHUN PAR GYUR PA DE THABS MKHAS KYIS BDE BAR BYAS PA LTA BU SOGS KYIS ZHABS KYI BZHI CHA PHYIR 'PHAGS RTING PA MANGS, ZHES GSUNGS PA LTAR RTING PA YANGS PA NYID DANG,

(S7) During a birth that our Teacher took as the king named “The Face of a Mirror,” he began to have some disagreement with a group of people that included a sage named “Hatchet”—but he used wise and peaceful means to make them all happy. Because of this and similar deeds, his feet came to have “heels with four strong sides, like the foundation of a house” [as again Je Tsongkapa describes it in his *Ocean of Clouds of Praise*—referring to the major sign of “wide heels.”

(S7) 一世本师受生为“镜面”王，他开始与一群包括贤者黑伽的人意见不合——但他运用智慧与平和的方法令他们皆大欢喜。因此行与其他相似行为，他有了“四坚固边足，如房子地基一般”（如同怙主宗喀巴大师在《赞颂云海》中描述）——此处所指为佛陀的主要迹象（相）之“宽广脚后跟”。

(S8) DED DPON DU GYUR BAI TSE BYIS PA CHUNG NGU'I DUS NAS SROG CHAGS GROGS SBUR SOGS KYI'ANG SROG GCOD PA SPANGS BA'I BDEN TSIG GIS RGYA MTSOR GRU BO CHE MI MTHUN PA'I RLUNG GIS BSKYOD PA'I 'JIGS PA LAS GROL BAR BYAS PA LTA BU SOGS KYIS SKU CHE ZHING DRANG BA NYID DANG,

(S8) There was a lifetime when our Teacher was the captain of a ship. Even as a child, he had given up the act of taking life—even the lives of creatures like ants and other insects. As an adult, he was in charge of a great sailing ship which one day encountered a terrible hurricane. He performed an act of truth based on how he had protected life his entire life; and everyone was saved from the threat. Because of deeds such as this, he came to have a body which was large and straight.

(S8) 一世本师受生为船长。那世从孩童时期其，他便舍弃了杀生——甚至不取如蚂蚁和其他昆虫的生命。成年后，他掌管了一艘大船，某天遭遇强烈飓风，他采取了基于自己终其

The Signs & Marks of a Buddha

一生所禀持的保护生命之行的真诚行动，令所有人皆从飓风威胁中安全逃脱。由于这类的行为，他拥有了广大而挺直的身体。

(S9) DGE BA'I CHOS YANG DAG PAR BLANGS PAS ZHABS LONG BU MI MNGON PA NYID DANG,

(S9) Because of all the times he had undertaken to practice good deeds, our Teacher came to have legs with smooth joints.

(S9) 因为他所有的善举修习，我们本师得有带滑顺关节的腿脚。

(S10) DGE BA YANG DAG PAR BLANG BA SPEL BAS SPU GYEN DU PHYOGS PA DANG,

(S10) Because of all the times he worked to push still further with those good deeds he had undertaken, the hairs on our Teacher's body came to point out.

(S10) 因为他所有努力不停增进善举的修习，我们本师身体的毛发得以往外发散。

(S11) RIGS BZO SOGS LA MKHAS KYANG KHYAD DU MI GSOD PAR BYIN PAS BYIN PA SHA RA nA'AM [SHAM BA RA nA'AM? or HA RI nA'AM?] AE NA YA'I LTAR ZLUM ZHING 'DRIL BA NYID DANG,

(S11) Even in lifetimes where he was a great master of subjects such as logic or the arts, Lord Buddha was careful never to ignore his responsibility to be generous to others. From this he gained a curved and graceful neck, like that of a *shambara* deer, or the *enaya* deer.

(S11) 即使在他受生为逻辑或艺术等大家的生世中，佛陀世尊仍谨慎地从来不忽略慷慨待人的责任。由此他得到了弯曲且优美的脖子，如“香巴拉”鹿或“恩那雅”鹿。

(S12) BYI BI PA'I [SHI BI PA?] RGYAL POR GYUR PA'I TSE SLONG BA PO'I TSIG PHYIR MI BZLOG PAR BYIN PA LTA BU SOGS KYIS PHYAG RING ZHING MDZES PA DANG,

(S12) When our Teacher was the king of Shivipa, he would give absolutely whatever someone asked of him; through this and other such deeds, his hands became long and lovely.

(S12) 当本师受生为湿维帕王时，他一定满足任何人的任何要求；藉由此行以及其他，他的手变得纤长而迷人。

(S13) SKYE BO THAMS CAD TSANGS SPYOD LEN DU 'JUG PA DANG, GSANG TSIG BSRUNG BAS 'DOMS KYI SBA BA SBUBS SU NUB PA DANG,

(S13) Because our Teacher inspired everyone he met to engage in sexual purity, and because he kept the secret teachings he received secret, his sexual organ retracted into his body.

The Signs & Marks of a Buddha

(S13) 因为本师鼓励他遇见的每一个人行事性纯洁，且因为他守护了所受密法，他的性器官内缩进身体。

(S14) GDING BA GYA NOM BYIN BAS MDOG GSER LTAR GSAL BA DANG,

(S14) Because our Teacher made gifts to others of objects such as an exquisite cloth monk's seat, his body came to shine with a color like gold.

(S14) 因为本师给予他人礼物，例如精致的布僧坐垫，使得他的身体得以金光闪闪。

(S15) KHANG BZANG SOGS BYIN PAS PAGES PA 'JAM PA NYID DANG,

(S15) Because our Teacher gave away things like beautiful houses, his skin became extremely soft.

(S15) 因为本师做了类似美丽房子等布施，他的皮肤变得极其柔软。

(S16) 'DU 'DZI SOGS SPANGS PAS BA SPU'I KHUNG BU RE RE NA SPU GNYIS RE MED PAR RE RE NAS GA-YAS PHYOGS SU 'KHYIL BA NYID DANG,

(S16) Because our Teacher gave up very busy and noisy places and situations, from every pore of his body grew a single fine hair—never two—and they always curled to the right.

(S16) 因为本师舍弃了繁忙和喧嚣的处所和境况，他身体的每处毛孔只会长出一根美丽毫发——绝不会有两根一起——且毫发总是向右旋转。

(S17) BLA MA DANG PHA MA DANG GROGS RNAMS GO RIM LTAR RANG RANG GI TSOD KYI BKUR GZOS LEGS PAR BYAS PA'I STOBS KYIS ZHAL MDZOD SPUS BRGYAN PA STE,

(S17) Our Teacher always respected, and expressed his gratitude to, his lamas and parents and companions—each to the proper degree; and through this power of these deeds, his face became adorned with the treasure-hair.

(S17) 本师对待他的上师、父母和伙伴们总是尊敬有礼，表达感恩——对待谁的方式都相当合适。籍由此行之力，其脸添得珍宝毫（白毫）。

DE YANG THUN [SMIN] MTSAMS KYI BAR THIG LE'I GNAS NA 'JAM PA DKAR BA MNYEN PA DRANGS NA 'DOMS YIN NAM KHRU GANG DANG KHRU GNYIS DANG KHRU GSUM LA SOGS PA'I TSAD 'BYUNG BA BTANG NA GA-YAS SU 'KHYIL BA,

This hair is located between the eyebrows, where the drop of consciousness is located in the inner body; it is soft, white, and flexible. It can be extended to an arm's length; or to the length of your forearm, or twice or three times the forearm length, and so on. If we do stretch it out, it

The Signs & Marks of a Buddha

circles to the right. [In scripture, we typically see rays of light being emitted from the spot of the treasure-hair, which can go to countless planets and inspire the beings there to practice. The tip of this hair is also able to see all places in the universe.]

此毫于两眉之间，位于内身的觉知之点所在之处。它柔软，呈白色，可变。它可以被延伸至一支手臂的长度，或去到一支前臂的长度，或两到三倍的前臂长度，等等。如果真的将其拉出，此毫右旋成圈。（在佛经中，我们一般会看到从珍宝毫中发出无量光芒，得以发散到无量星球上激励那里的众生修行。毫尖可视宇宙间一切处。）

RTZE MO GYEN DU PHYOGS PA SKYU RU RA'I 'BRU'I TSAD TZAM PA DNGUL 'BUR GYI RNAM PA'O,,

The top of this part of the Buddha's body extends outwards and looks like a bump of silver, about the size of an olive.

佛身此处的顶端向外突出，看起来如银块，约橄榄大小。

(S18) STON PA 'DI KHYU MCHOG TU GYUR PA'I TSE SPRE'U ZHIG GIS GTZES PA LA NAGS DE NA GNAS PA'I GNOD SBYIN GYIS KHYOD KYIS 'DI LA RVA YUG GCIG GIS CHOG MOD CES SMRAS BA NA, MA THUB PA LA BZOD PA BSGOM PA'I MING CI YOD GSUNGS NAS BZOD PA BSGOMS PA LTA BU SOGS KYIS RO STOD SENG GE 'DRA BA NYID DANG,

(S18) In a former life our Teacher was once born as the head bull of a herd. A certain monkey was harassing him, and a spirit being living in the same forest said to the bull, "Why don't you smash him? All it would take is a single flip of your horns!" In reply the bull said that he could never do it, and asked about the meaning of patience. Through acts such as keeping his patience like this, his chest came to resemble a lion's.

(S18)本师某前世受生为牛王。某只猴子在骚扰它，而一位住在同一丛林中的鬼神对牛王说“你为何不将它杀灭？这只需要用你的牛角轻轻一挑而已。”牛王回答说它永远都不会那么做，并提问什么是“安忍”。籍由如此受持“安忍”等行为，其胸膛开阔如狮子。

(S19) SNYAN SMRA SOGS KYIS DPUNG MGO ZLUM PA NYID DANG,

(S19) The area above our Teacher's shoulder bones became smooth because he had engaged in acts such as speaking kindly to others.

(S19) 本师肩骨之上的部位圆滑是因为他持有如对他人说善意言语等行为。

(S20) SMAN SOGS BYIN PAS THAL GONG RGYAS PA STE, GONG MA NI SHAS GANG BA YIN LA, 'DIR DKYEL CHE BA'O,,

(S20) The muscles above our Teacher's shoulders became strong because of acts like providing medicine to others. The point of the immediately previous sign is that the area of the shoulder bones is filled with flesh so no bone is protruding; here the point is that the area from the shoulder to the neck is broad and muscular.

The Signs & Marks of a Buddha

(S20) 本师肩头之上的肌肉变得强壮是由如为他人提供药物等行为所导致。上一个迹象讲的是在肩骨部位充满了肌肉，因此没有骨头突出。而此处这点指的是从肩膀至脖子之间的部位宽阔且强壮。

(S21) SKYE BO NAD PA'I GA-YOG BYAS PAS RO BRO BA'I MCHOG MKHYEN PA STE, RGYAL PO ZHIG GIS SANGS RGYAS 'KHOR BCAS LA RTA CHAS PHUL BA NA KUN DGA' BOS SANGS RGYAS KYIS GRANGS MED GSUM DU TSOGS BSAGS KYANG ZAS 'DI 'DRA BZHES DGOS PA CI YIN NAM SNYAM DU YI MUG PAS,

(S21) Because he served the sick in the past, our Teacher was able to “perceive the highest flavor.” Once upon a time, a certain king served Lord Buddha and his disciples horse leather for a meal. Ananda was thrown into despair, thinking “Here is the Buddha, who has accumulated good karma over the length of three countless eons; and yet still he must eat something like this. What’s going on?”

(S21) 因为曾经在过去为病人服务，本师能够感知“最上味”。曾经有一次，有一位国王用马皮做食宴请佛陀和及其弟子。阿难达非常绝望，他想“佛陀可是花了3无量劫长的时间积累善业，可他还必须吃如此劣食，这是怎么回事？”

SANGS RGYAS KYIS TSEMS BAR NAS 'BRU GCIG GNANG BA'I TSE KUN DGA' BOS SNGAR MA MYONG BA'I RO ZHIM POR RTOG PAR LTA BU YIN LA, SANGS RGYAS KYI GSOL DU BKOD TSE RO MI ZHIM PA'ANG RO ZHIM POR GYUR PA YIN GYI, RO MI ZHIM PA SANGS RGYAS LA RO ZHIM POR SNANG BA MA YIN ZHES SDE BDUN NAS BSHAD PA LTAR YIN GSUNG,

But between the teeth of Buddha appeared a single piece of grain; he offered it to Ananda, who put it in his mouth and experienced the most extraordinary taste he had ever had in his life. That is, once any item is put before the Buddha to partake of, it will immediately become delicious, even if it has a disgusting taste. It’s like, said the Lama,* how the Seven Books on Logic describe it: It’s not that something which tastes disgusting is *appearing* to be delicious to the Buddha.

但在佛陀的牙齿之间出现一粒谷物；佛陀将其赐给阿难达，阿难尊者将其放入嘴中，并体验到了有生以来最非凡的美味。也就是说，任何被给佛陀食用的食物都会立刻变得美味可口，即使其味道令人恶心。如同上师*所说，因明七论是这么描述的：不是说尝起来令人恶心的东西在佛陀面前“显得”美味。

**Remember that these pages are part of an oral teaching by the lama, Konchok Tenpay Drunme.*

*请谨记以上内容是昆秋·丹贝·郡镁上师某口传教授的部分摘取。

(S22) KUN DGA' RVA BA GTZUG LAG KHANG, ZHES SOGS LTAR BYAS PAS N+YA GRO DHA LTAR CHU ZHENG GAB PA STE, SPYI GTZUG NAS ZHABS KYI MTHIL BAR DANG 'DOM GA-YAS GA-YON GYI RTZE BAR BRKYANGS NA MNYAM PA YIN LA,

The Signs & Marks of a Buddha

(S22) Because our Teacher had acted as described in the lines that include “Parks for teaching, and temples,”* his body became well-proportioned, like the branches of a fig tree [called *nyagrodha* in Sanskrit]. That is to say, the measurement from the top of his head to the soles of his feet, and the distance between the fingertips of his extended arms, was equal.

(S22) 因为本师的行事正如经文中所说，其中包括“教授传法所用的公园和寺庙”，他的身体变得匀称，如同无花果树的树枝[梵文叫做*nyagrodha*]。也就是说，从他的头部顶端到脚底的长度，与他张开双臂后两手最长指尖之间的距离，是一致的。

**Part of a traditional list of things we can build or offer that bring us more good karma every time they are used by people in the future. The quotation is from Master Haribhadra.*

*属一份传统清单中的部分内容，此清单描述的是我们可建造或供养之物，每次他人在未来使用都将为我们增加善业。此句引用自狮子贤大师。

DGONGS RGYAN DU N+YA GA NI DMA' BA STE SKU SMAD, RO DHA NI MNYAM PA
STE LTE BA NAS BZUNG NAS SKU SMAD DANG, SKU STOD TSAD MNYAM PA'O
ZHES GA'I SROG GI RO PHRAL NAS RO DHA BYAS PA YIN GSUNG,

The *Ornament of the True Thought [of the Able Ones*]* says that the *nyag* part the word *nyagrodha* refers to the “lower part,” meaning the lower half of the body. It then says that *rodha* means “equal.” The idea is that the measurements from the navel down and the navel up—the lower and higher parts of the body—are equal. In the Tibetan letters here, said our Lama, you have to remove the *a* vowel from the *ga* to get *rodha* after that.

《能仁真意饰品论》*中谈及，*Nyagrodha*这个词中的*nyag*的所指的是“下部”，指的是下半身。接下来说道*rodha*，意味着“一致”。意思是脐部以下和脐部以上——下半身和上半身——的长度一致。这里对应的藏文字母，如我们的上师解释道，后面要从*ga*中移除元音*a*便会得到*rodha*。

**Name of a famed early commentary to Master Shantideva's “Guide to the Bodhisattva's Way of Life.” It was composed by Chuje Namka Pel Sangpo (1333-1379).*

*一部对寂天大师的《入菩萨行论》的早期著名论释，作者是秋吉·南卡·裴鲁·桑波(1333-1379)。

(S23) GTZUG LAG KHANG SOGS BYIN PAS DBU GTZUG TOR DANG LDAN PA NYID
DANG,

(S23) Our Teacher got the crown ridge on top of his skull by making offerings of temples and the like.

(S23)通过建寺作供养等获得其头骨上的顶冠（顶髻相）。

(S24) 'JAM PO SOGS GSUNGS PAS LJAGS RING BA STE 'DUL BA LUNG NAS ZHAL
GYI DKYIL 'KHOR KHEBS PAR BSHAD PA LA GZHAN YANG TSAD MED PAR GSUNGS
PA YOD,

The Signs & Marks of a Buddha

(S24) Because our Teacher for example spoke in gentle ways, he came to have a long tongue: in the *Scripture on Discipline*, it is stated that he could reach his tongue up and cover his whole face; elsewhere it says that he could extend his tongue infinitely.

(S24) 因本师的话语柔和，因此感得长舌头：在《戒经》中提及，其舌头向上伸课覆盖整张脸；其他出处中说其舌头课无限延长。

(S25) 'JIG RTEN SOGS KYIS YAN LAG LNGA LDAN GYI TSANGS DBYANGS TE,

(S25) As expressed in the words “through the world and the rest”; [that is, through his oath that he should one day be able to speak the Dharma in such a way that a single utterance could be understood by every living being, in accordance with their level of virtue,*] our Teacher attained a “voice as sweet as a god’s,” which has five wonderful qualities.

(S25) 如以下言辞所说，“经由这个世界以及余一切处”；[意思是，经由他许下的誓言，即终有一天他的法音能让每一位众生根据自身不同层次的功德皆能理解，*]本师获得了“天神般的美音”，具有五种善妙特质。

**The phrase given here is the beginning of the description by Master Haribhadra; we have filled in the cause for this sign with a fuller explanation from “The Great Commentary which Clarifies the Wording of the ‘Ornament of Realizations, a Classical Commentary to Advices upon the Perfection of Wisdom’,” by the esteemed textbook writer from Sera Mey Monastery, Kedrup Tenpa Dargye (1493-1568).*

*此处解释词句源自狮子贤大师论释的开篇部分；对于这一迹象的成因，我们引用了色拉昧寺显赫的课本作者克珠·丹巴·达杰（1493-1568）作着的《释〈证悟华饰论〉语义大论——关于圆满智慧建议的经典论释》而给出了更为完整的解释。

LNGA'I NANG GI BTANG MI BRA BA ZHES PA NI, 'JIG RTEN NA MI BRA ZER BA DE YIN ZHING, SANGS RGYAS KYI GSUNG NYAN SKABS NYAN 'PHRO BZHAG STE GZHAN DU 'GRO BA LA PHANGS PA LTA BU YIN GSUNG,

The traditional description of one of the five qualities includes the Tibetan phrase *tang midrawa*; this *midrawa* is the same as we hear it said in the everyday world, where it means “that would be unthinkable.” Our Lama noted that the point is that—when we listen to the words of a Buddha—we can’t bear to stop listening and go somewhere else.

五种品质之一在经典描述中使用了藏文 *tang midrawa*；这里 *midrawa* 的意思正如我们在日常生活中所闻，即“那是难以想象的”。上师在这里注明，当聆听佛陀之教诲时，我们根本无法停止听闻佛法或离开。

**The five are described in sets of two by the great textbook writer of Sera Jey Monastery, Jetsun Chukyi Gyeltse (1469-1546) in his overview of the “Jewel of Realizations”: “You hear what is said, and then you understand it; it is worthy to hear, and without discord; it is profound, and spoken broad; it is unthinkable that you could stop listening, and sounds sweet to the ear; it never clashes, and is totally clear.”*

The Signs & Marks of a Buddha

*来自于色拉杰寺的伟大作家杰尊却吉坚赞(1469-1546)在其对于《证悟华饰论》（《现观庄严论》）的概述中将此五种品质分为两类：“你听闻佛陀所说，然后你理解了；仔细聆听，毫无二心，极为珍贵；你无法停下听闻佛法，声音悦耳；绝无争论，完美清晰。”

(S26) TSIG KYAL SPANGS PAS 'GRAM PA SENG GE 'DRA BA NYID DANG,

(S26) Because our Teacher had given up useless talk, he gained a chin as noble as a lion's.

(S26) 由于本师舍弃无用的谈话（琦语），他获得高贵如狮子的下巴。

(S27) SKYE BO SOGS KYIS TSEMS DKAR BA NYID DANG,

(S27) Our Teacher gained snow-white teeth as described in the line [of Master Haribhadra's commentary] which includes “people”; [that is, “he got them by respecting each and every person he met.”]

(S27) 本师获得雪白的牙齿，正如[狮子贤大师的论释中]所涵盖“人”的那一句；[即“通过尊重每一位所遇见的人，他获得此迹象。”]

(S28) 'TSO BA DAG PAS TSEMS RING THUNG MED PAR MNYAM PA DANG,

(S28) Our Teacher gained teeth which were all the same length by always following an honorable career.

(S28) 通过总是从事一份荣耀的事业，本师获得等长的牙齿。

(S29) BDEN PA'I TSIG GIS KUN TU SPYAD PAS TSEMS PAR STONG MED PAR THAGS BZANG BA NYID DANG,

(S29) Because it was our Teacher's habit always to speak the truth, he gained teeth which were “perfect in their spacing,” meaning without gaps.

(S29) 本师习惯于说真话，因而其牙齿“间距完美”，即没有缝隙。

(S30) PHRA MA'I TSIG SPANGS PAS TSEMS BZHI BCU MNGA' BA DANG,

(S30) Because our Teacher gave up saying anything that might divide other people from each other, he gained a full set of forty teeth.

(S30) 本师放弃说任何挑拨离间的言语，因而获得四十颗牙齿。

(S31) SEMS CAN THAMS CAD LA BU GCIG PA DANG 'DRA BAR GZIGS PAS SPYAN 'BRAS BUNG BA LTAR GNAG PA DANG,

(S31) Because our Teacher learned to look upon every living thing as if they were his only child, he gained eyes which were dark as the bottom of a bee.*

(S31) 由于本师看待每一位众生如同亲生孩儿，他的眼睛如同蜜蜂尾部一样漆黑。

The Signs & Marks of a Buddha

**Seems to be a mistake (or maybe there was some purpose behind it); the “black as the bottom of the bee” comes in minor sign #74, to describe the Buddha’s hair. Konchok Tenpay Drunme has so far been following very closely Master Haribhadra’s commentary, which here only lists “eyes the color of sapphire” produced by exactly the same cause mentioned here. But see also the following:*

*此处可能是一个错误（也可能背后另有深意）；“漆黑如同蜜蜂之尾部”与描述佛陀头发的标记74号（第74号种好）相似。昆秋·丹贝·郡镁目前与狮子贤大师的论释观点十分相近，其中叙述到“如同蓝宝石色的色泽”与上述成因一致。于此同时，请看以下内容：

DEI GA-YAS GA-YON GNYIS DKAR BA DANG, GRVA ZUR GNYIS DMAR BA DANG,
KHA SO SNGO BA DANG, STENG DU GSER MDOG LTAR SER BA STE, DE LTAR NA
KHYAD PAR LNGA DANG LDAN GSUNG,

The area of the eye to the right and left of this is white; the two corners of the eye are a reddish color; the surrounding border is blue; and up above there is a yellowish tint, like that of gold. As such, said the Lama, their eyes are sometimes described as having five features.

眼睛的左右部分为白色；眼角呈红色；眼周线为蓝色；在其之上有如同金色光泽的黄色色调。先上师如是说道，他们的眼睛有时被描述为共有五种特质。

(S32) KHONG KHRO SOGS MED PAR BLTAS PAS RDZI MA BA'I LTA BU NYID DO,,

(S32) Because our Teacher always looked at others without any feelings of anger or the like, he gained full eyelashes, like those of a cow.

(S32)由于本师总是不带任何愤怒的负面情绪看待他人，他获得丰满的眼睫毛，如同牛睫。

'DI'I RDZI MA NI 'JIG RTEN NA SMIN MA ZER BA DE YIN LA, 'JIG RTEN NA RDZI MA
ZER BA DE GSUNG RAB NAS BSHAD PA'I SMIN MA YIN NO,

The word *dzima* here [which we have translated as “eyelashes,” based on Lama Quicksilver] is the same as the word *minma* which is used in the everyday world now as “eyebrows.” And the word *dzima* used in the world now [as “eyelashes”] has the meaning of *minma* as it appears in scripture.

To the end of page 27

在此处*dzima* [我们翻译为“眼睫毛”，基于水银喇嘛的论释]与*minma*意思一致，*minma*在现代用词中意思为“眉毛”。*Dzima*在现代用语中[“眼睫毛”]也含有*minma*的意思，在经文中也是如此。

SMIN MA SDE BA ZER BA DE GSUNG RAB NAS RDZI MA 'KHRAB PAR GSUNGS LA,

For example, when we say *minma dewa*, this is what they call in scripture *dzima trappa*, or “to flutter the eyelashes.”

例如，当我们说*minma dewa*时，便是经文中提及的*dzima trappa*，中译为“睫毛颤动”。

DE LTA LA 'CHI TSE YOD KYI RGYUN DU RDZI MA 'KHRAB PA DE MED GSUNG RGYU,

For example, we also see statements in scripture like “It happened when they were dying; but generally, before that, their eyelashes never fluttered.”

例如，我们在也会从经文中看到此类描述，如“这会在死亡时发生；但一般而言，在此之前他们的睫毛从不会颤动”。

DE DAG KYANG SANGS RGYAS KYI MDZAD PA STON TSUL DANG, GDUL BYA'I MOS PA DE'I NGOR DE LTAR GSUNGS KYANG YON TAN DE DANG, THAMS CAD 'BRAS BU CHOS SKU YIN PAR 'DRA BAS RGYU LA BZANG NGAN MED DE,

Anyway, these are all just ways of the Buddhas pretending to go through their various holy deeds, and can be described as this or that just according to the dispositions of particular disciples. In the end it is all part of the reality body, and so it is not as if one quality has a higher cause than another.

无论如何，所有这些不过是诸佛假装展现出其种种圣行的不同方法，根据特定弟子的不同情况可有这样或那样的不同描述。说到最后，这全都是实相身的一部分，所以并非说一个特质的成因似乎要高于另一个。

RIN CHEN 'PHRENG BA LAS,
,RANG SANGS RGYAS KUN LAS BYUNG DANG,
,SLOB DANG MI SLOB LAS BYUNG DANG,
,JIG RTEN MA LUS DPAG MED GANG,

We see, in the *String of Jewels*, the lines:
我们从可以从《宝鬘论》中看到如下文字:

You would take all the good karma
Of every self-made buddha;
And take all the good karma
Of all those still in training,
And all those finished training,
And in fact the immeasurable karma
Of the entire world there is...
需聚集每一位独觉佛的所有善业；
以及所有仍在训练中的众生的所有善业，
和所有已完成训练的众生的所有善业，

The Signs & Marks of a Buddha

事实上，
是需要整个世界里的不可度量的业力……

.ZHES SOGS LTAR NYAN RANG DANG 'JIG RTEN DANG 'JIG RTEN LAS 'DAS PA'I
BSOD NAMS GCIG TU BSDUS PA BCUR BSGRES PAS SANGS RGYAS KYI BA SPU'I
KHUNG BU GCIG 'GRUB, BA SPU NYI KHRI CHIG STONG GI BAR DE DANG 'DRA'O,,

What this is saying is that you could lump together all the good karma accumulated by all the listeners, and all the self-made buddhas—and all the good karma that belongs to the world, or has gone beyond the world—and multiply it all by ten, and you would just have enough karma to produce a single fine hair growing out of a single pore on the skin of a Buddha. And it would be the same for every one of the 21,000 tiny hairs that grow on a typical body.

这里的意思要将一切声闻独觉的所有善业合在一起——以及属于这个世界的或超越这个世界的所有善业——并将之乘以10，才有足够业力创造出佛陀皮肤上一个毛孔中的一根精美毫毛。对于长在典型佛身上的21,000根毫毛当中每一根而言，皆是如此。

BA SPU'I BU GA THAMS CAD BSKYED PA'I BSOD NAMS GCIG TU BSDUS PA BRGYAR
BSGRES PAS DPE BYAD BZANG PO GCIG 'GRUB, DPE BYAD BRGYAD CU'I BAR DE
DANG 'DRA'O,,

If you took all the good karma needed to produce all of these fine hairs in all of those pores of the skin, and rolled it into one, and multiplied that times a hundred, then you would have enough karma to produce a single one of the lovely marks on a Buddha's body. And you would have to repeat the same, for each and every one of these 80 minor marks.

如果把一切用来创造所有毛孔上的每一根精美的毫发所需的善业加总合一，并乘以100，就会有足够的业力来创造出佛身上的一个精美标记。且80种细微标记（随行好）中的每一个都需要重复同样的过程。

DPE BYAD BRGYAD CU 'GRUB PA'I BSOD NAMS GCIG TU BSDOMS PA BRGYAR
BSGRES PAS MTSAN BZANG GCIG 'GRUB, MTSAN SO GNYIS KYI BAR DE DANG
'DRA,

If you combined all the good karma it would take to produce all 80 of the minor marks, and multiplied that by a hundred, you'd have enough karma to produce a single one of the exquisite signs. And you'd have to repeat that for all 32.

如果把所有创造出80种细微标记（随行好）的全部善业加总，并乘以100，就会有足够的业力创造一个绝妙的迹象（相）。所有32个迹象（相）的每一个都需要同等业力。

MTSAN BZANG DE DAG 'GRUB PA'I BSOD NAMS THAMS CAD STONG DU BSGYUR
BAS ZLA BA NYA 'DRA'I MDZOD SPU GCIG 'GRUB,

If you took all the good karma needed to produce all these beautiful signs and multiplied that by a thousand, you'd have enough to produce the treasure-hair, which resembles the moon in full.

The Signs & Marks of a Buddha

如果你把创造出所有美丽迹象的善业加总并乘以1000，就有足够创造出类似于满月的珍宝毫（白毫相）。

MDZOD SPU'I BSOD NAMS DAG STONG PHRAG BRGYAR BSGYUR BAS SANGS RGYAS KYI GTZUG TOR 'GRUB,

If you took the good karma required to produce the treasure-hair and multiplied it by a hundred thousand, you'd have enough to produce the crown ridge atop a Buddha's skull.

如果将创造出珍宝毫（白毫相）的善业乘以100,000倍，就有足以创造出佛陀头骨上的顶冠（顶髻相）。

GTZUG TOR BSKYED PA'I BSOD NAMS BYE BA GRANGS MED BCU YIS YAN LAG DRUG CU'I GSUNGS DBYANGS 'GRUB STE,

If you took the good karma required to produce the treasure-hair, and multiplied it by ten million multiplied by 10 to the 60th power, then you'd have enough karma to produce the Buddhas speech, replete with 60 high qualities.

如果将创造出珍宝毫的善业乘以1000万倍再乘以10的60次方倍，就足以创造出具有60种高尚品质的佛语。

,MDZAD PA KUN LAS GSUNG GI NI,
,MDZAD PA MCHOG YIN ZHES GSUNGS PA'I PHYIR RO.,

For it is said:

Of all the deeds You did,
The highest was to speak.*

正如经典所说:

您所有行为当中，
讲说为其中最高。*

**From the "Praise of the Buddha, through Praising His Teachings on Dependence," composed by the incomparable Je Tsongkapa, Lobsang Drakpa (1357-1419).*

*出自于无与伦比的怙主宗喀巴洛桑·扎巴所著的《由赞缘起法赞佛陀世尊》（简译为《缘起颂》）(1357-1419)。

SLOB DPON 'PHAGS PA LTAR NA NGO BO NYID SKU DANG, LONGS SKU DANG, SPRUL SKU DANG, 'PHRIN LAS DANG BZHI 'BRAS BUS CHOS SKU MTSON BYED KYI CHOS SU 'DOD PA DANG,

According to the Master Arya (Vimuktisena), we should see the essence body; the paradise body; the emanation body; and the enlightened deeds of a Buddha as results which can be considered to represent the "dharma" in the dharma, or reality, body.

The Signs & Marks of a Buddha

据圣者大师（解脱军）所述，我们应当将精华身；报身；化身；以及佛陀的开悟胜行看作是所成之果，可视作法中“一切法”或实相身的代表。

SLOB DPON SENG GE BZANG PO LTAR NA NGO BO NYID SKU, YE SHES CHOS SKU, LONGS SPRUL GYI SKU GNYIS DANG BZHI LA 'DOD PAS LONGS SKU NI MTSAN DANG DPE BYAD KYI BDAG NYID 'KHOR BA MA STONG BAR DU SA CHEN PO LA BZHAGS PA RNAMS DANG THABS CIG TU THEG PA CHEN PO'I CHOS LA LONGS SPYOD PA'I MTSAN NYID CAN YIN LA,

According to Master Haribhadra, we are to accept four bodies of the Buddha: the essence body; the body of reality which is wisdom; and the two of the paradise body and the emanation body. The paradise (or “enjoyment”) body is a combination of all the signs and marks; it belongs to those who remain in a high place until such time as the cycle of pain is emptied, and includes *enjoying* of the teachings of the greater way at the same time.

根据狮子贤圣者的观点，我们可以接受佛陀四身的说法，即精华身；实相身，即智慧；天堂身（报身）和化身二身。天堂身（或乐身）是所有迹象与标记（三十二相，八十种好）之合；此身属于留处于高处之人，直到苦痛轮回清空为止，且包含也同时享受教授大乘法之乐。

MTSAN NYID DE DAG GI NANG NAS MTSAN DPE NI, SNGAGS LTAR NA DBYANGS SO GNYIS RNAM PAR DAG PA MTSAN DANG, GSAL BYED BRGYAD CU RNAM PAR DAG PA DPE BYAD BZANG POR 'DOD LA,

Among the components of this definition of the paradise body, the signs—according to the secret teachings—represent the final purity of the 32 vowels of the Sanskrit language; whereas the lovely marks are the final purity of the 30 consonants.

在佛陀报身定义的组成部分中，迹象（三十二相）——根据密法——代表了梵文中三十二个元音的终极纯净；而其美丽标记（八十种好）则是三十个辅音的终极纯净。

DE'I BA [? Need the scan] RLUNG SEMS 'JUG PA GCIG PA'I STOBS KYIS PHYI ROL NAS GDOS BCAS DANG BEM CHOS LTA BU MA YIN PAR THUGS GNYIS SU MED PA'I YE SHES DE NYID BZHIN LAG GI RNAM PAR SHAR BA DANG,

Due to the fact that the inner winds and the mind ride in tandem, the indivisible wisdom itself—without the need for the normal concrete, physical matter—manifests itself in corporeal form.

基于内风与意识并驾齐驱的到底，不可分割的智慧本身——在不需要普通的实质物质的前提下——以身形进行自我呈现。

DE'ANG NGAG DBEN GYI SBYANG GZHI'I GTZO BO RLUNG NGAG GNYIS NGO BO THA DAD DU 'DZIN PA'I DRI MA SBYANGS TE RLUNG DAG PA NA NGAG DAG PA SOGS KYIS YE SHES KYI RANG MDANGS GZUGS SKUR SHAR BA YIN GSUNG,

The main thing that the stage of transcendent speech has to clean us of is the impurity where we hold the two of inner wind and speech as being, in their essence, separate. If the wind is made

The Signs & Marks of a Buddha

pure, then the speech is made pure; and through such steps, said the Lama, our wisdom manifests as the form which is its own reflection.

要获得卓越超群的言语，我们必须清理的不净为持内风与言语的本质是分离的观点。如果内风被净化，那言语也会被净化；我们的上师说，通过这些次第，我们智慧的显现形式就是其自身映射。

MDO PHYOGS NAS 'DI 'DRA DNGOS SHIG MI 'DOD KYANG YE SHES KYI RANG
MDANGS GZUGS SKUR SHAR BAR 'DOD DE, SANGS RGYAS KYI GTZUG TOR
MDZOD SPU SOGS KYIS KYANG CHOS THAMS CAD MKHYEN PAR GSUNGS PA LTAR
KHAS KYANG LEN DGOS LA, YE SHES DE NYID GZUGS SKUR SHAR BA MA YIN NA
DE LTAR MKHYEN PA MI SRID GSUNG,

In the open side of the teachings, we wouldn't accept such an idea as being totally correct. We must though agree that there does exist such a thing as wisdom manifesting as the form body which is its own reflection. This is because it is stated in scripture that even the crown ridge and the treasure-hair, and so on, of a Buddha perceive all existing things; and so this is something we must accept. If this very wisdom were not manifesting as the form body, it would be impossible — said our Lama — for this perception to occur.

在公开的教授（显宗）中，我们是不应该完全认同这种观点的。但我们必须同意，智慧以其自身映射化现为有形身（色身）是的确存在的。那是因为，经文中的确有提，即使是佛陀的顶冠（顶髻相）和珍宝毫（白毫相）等，都可以感知一切存在；因此我们必须接受以上所提观点。如果此智慧并非自身化现为有形身（色身），那这种感知——我们的上师说道——便不可能发生。

DPE BYAD NI,

Let's turn now to the marks of the Buddha.

接下来讲述佛陀的标记（随行好）。

(M1) 'DU BYED THAMS CAD LA 'DOD CHAGS DANG BRAL BA NYID KYIS SEN MO
ZANGS GYI MDOG LTAR DMAR BA DANG,

(M1) Because our Teacher freed himself of desire for all things involving causes, his fingernails took on a reddish color, like that of copper.

(M1) 因为本师自身远离了对一切事物的欲望及其欲望的成因，其指甲微微泛红色，如铜一般。

(M2) SEMS CAN LA LHAG PA'I BSAM PA NYID KYIS SEN MO'I MDOG SKYA SHAR RE
MI BYED PAR SNUM PA NYID DANG,

The Signs & Marks of a Buddha

(M2) Because our Teacher took on personal responsibility for the welfare of every living being, his fingernails took on a sheen, without any dry white spots.

(M2) 因为本师视众生利益承担为自身个人责任，其指甲披上一层光泽，无干枯的白点。

(M3) BYAMS PA'I DUS SU BRAM ZE'I RIGS LA MCHOG DANG, BDAG CAG GI STON PA'I DUS SU RGYAL RIGS LA MCHOG TU BYED PA LTAR RIGS KYI MCHOG LAS SKYES PAS **SEN MO MTHO BA** NYID LA,

In the days of Maitreya, the Brahmin caste will be considered the highest; whereas in the times of our Teacher, the royal caste was considered highest. And because our Teacher was born into the highest caste, he had raised fingernails.*

在弥勒尊者时期，婆罗门被视为社会阶级中的最高等，然而在我们的本师时期，皇族则是最高。而因为本师受生入最高社会阶级，故其指甲凸起。

**This reasoning following the commentary of Master Haribhadra.*

*此解释依随狮子贤大师的论释。

RIGS MCHOG LAS SKYES PA SEN MO MTHO BA'I RGYUR 'ONG DON MED PAS DPE BYAD KYI SKABS KYI 'DI DAG MTSAN BZANG GI SKABS LTAR RGYUS 'BRAS BU SGRUB PA MA YIN GYI, DE'I TSE YOD PA'I PHYI ROL GYI RTAGS 'DI DAG NI NANG GI YON TAN DE DAG DPOG BYED KYI RANG BZHIN GYI RTAGS LTA BU ZHIG YIN GSUNG,

Our Lama noted though that it makes no sense to say our Teacher's being born into the highest caste was the reason why he had raised fingernails; but that here in the discussion of the marks, we are not talking about qualities which are results produced by certain causes as in the case of the exquisite signs. In this case, these outer manifestations are signs in the sense that they allow us to deduce certain internal, fine qualities.

我们的上师批注说本师受生为最高社会阶级便是其有凸起指甲的成因这个说法并无道理；但在此处关于标记的讨论中，我们并非在讨论由某些成因而创造的品质，此处指的就是这些精美的标记。在本例中，这些外在呈现是能够让我们由此推理出某些内在美好品质的迹象。

(M4) RANG BZHIN GYIS NYES BA DE BYAS NA BYED PA PO DE GNONG GIS THEBS NAS GZHAN LA SMRA MI NUS PAS NYES PA DE LA RANG BZHIN GYI KHA NA MA THO BA ZER BA YIN LA, DE MED PA NYID KYIS SOR MO ZLUM PA NYID DANG,

(M4) There are certain deeds that are referred to as “wrong, just naturally.” What this refers to is the fact that a person who commits them is automatically overcome by shame and unable to admit their deed to another. Because our Teacher freed himself of all such deeds, his fingers became rounded.

(M4) 有一类行为可称之为“本身就是错误的”。意思是当有人做了此类行为后会自然羞愧不已且无法向他人承认自己所作所为。因为本师自身远离了此类行为，其指头变得圆润。

(M5) DGE BA'I RTZA BA SOGS KYIS SOR MO RGYAS PA NI SOR T SIGS 'BUR BA DANG MNYER MA MED PA SOGS SO,,

(M5) Because of his “store of virtue” and so on, [again referring to Master Haribhadra’s wording], our Teacher’s fingers became healthy and strong, so that they were free of defects like bumps and wrinkles.

(M5) 因为本师的“功德积累”等（此处引用了狮子贤大师原文中词句），其手指变得健康强壮，没有块状突起和皱褶等缺陷。

(M6) Our Lama noted that the Tibetan expression *jin gyi trawa* here is similar in meaning to the expression *bak kyi trawa*, meaning that from the base of the fingers to the tip, the fingers gradually get thinner.

(M6) 我们的上师提到此处藏文 *jin gyi trawa* 所表达的意思和 *bak kyi trawa* 相似，意指手指从根部到指尖逐渐变得纤细。

SOR MO DANG SEN MO'I DPE BYAD 'DI DRUG NI PHYAG SOR RING BA'I MTSAN GYI 'KHOR DANG, DBU RGYAS PA DANG DBU SKRA DRUG STE BDUN NI GTZUG TOR DANG SPU GA-YAS SU 'KHYIL BA'I 'KHOR YIN PA SOGS SLOB DPON CHOS BSHES KYIS RGYAS PAR BSHAD LA,

These six minor marks relating to the fingers and fingernails [M1-M6] are to be grouped under the major sign of having long fingers [S6]; whereas the mark of having a head with a full shape [M73] and the six marks relating to the hair [M74-79]—for a total of seven—are to be grouped into the signs of the crown ridge [S23] and the body hairs spiraling to the right [S16]. These and other details are discussed at length by Master Dharmamitra.

这六个与手指及指甲相关[M1-M6]的细微标记（随行好）与手指纤长[S6]这一主要迹象为同一组；而头型圆满的标记[M73]及与头发相关的六个标记[M74-79]——总共七个——则与顶冠迹象（顶髻相）[S23]和全身毫毛向右旋转的迹象[S16]归在同一组。此内容及其他细节由法友大师详细论述。

MTSAN RDZOGS PA DANG, PHYAG RING ZHING RGYAS PA GNYIS SBYAR DGOS PA CHAD PA DANG, GSUNG LA GSUM BYAS PA LHAG LA, DE MA GTOGS GZHAN RNAMS GSER 'PHRENG NAS DE LA CHAGS BZHAG BYAS PA LTA BU ZHIG RED GSUNG,

The fact that the marks on their body are perfectly formed [M24] and that their hands are both long and lovely [S12] have been left out in this section, and these two should be added. Adding the three qualities of their speech [S25, M52, M53] was too much. Other than that, our Lama said, it seems that the *String of Golden Beads* has taken this discussion as its model.

实际上，全身标记完美形成[M24]及手纤长美丽[S12]并没有在此处囊括，实际应该加上。加入其三种言语品质[S25, M52, M53]又会过多。我们的上师说，《黄金念珠鬘》中的讨论似乎依照了这里的内容。

(M7) RTZA PHYI ROL TU MI MNGON PA DANG, (M8) RTZA GCIG GI STENG DU GCIG BSNOL TE PHYI ROL NAS MI MNGON PA RTZA MDUD PA MED PA DANG, (M9) LONG BU MI MNGON PA NI, MTSAN GYI DE DANG 'DI GNYIS CHE CHUNG DANG PHYI NANG GI LONG BU LA BSHAD PA DANG,

The signs where (M7) none of the tendons show; and where (M8) there are no knots, where one tendon crosses over the top of another in a way which is apparent; and (M9) where the ankle bones don't stick out relate to the sign where (S9) the joints of the legs are smooth; the difference between the two is explained as relating to relative size, and the degree to which the ankles are jutting out or contained within.

关于筋腱隐藏不现的迹象(M7)和无任何结节——一根筋腱与另一筋腱的交错处为显而易见——的迹象(M8)；以及脚踝骨俱隐不现的标记(M9)和与其相关的腿部关节平滑的迹象(S9)；根据相关解释，两者之间的差异在于其相对的大小以及脚踝突出或被包裹的程度。

(M10) ZHABS RING THUNG MED PAS MI MNYAM PA MED PA DANG, MTSAN GYI DE ZHABS MTHIL MNYAM PAS SA LA ZHABS RJES RDZOGS PAR 'BAB PA DE YIN GSUNG,

(M10) The mark that describes how the legs have no difference in length refers to an absence of not being equal; the sign where the soles of the feet are described as being “equal” or smooth [S2] is a reference, said our Lama, to the fact that when the Buddha walks, the footprint they leave upon the earth is made distinctly and fully.

(M10) 描述双腿等长的标记意味着本师舍弃了不平等待人的态度；根据我们上师的解释，描述脚底呈现“相等”或光滑的迹象[S2]表示当佛陀走路时，其留在土地上的脚印清晰且完整。

(M11) SENG GE RI DVAGS GZHAN LA 'JIGS PA MED PA RI DVAGS KYI RGYAL PO YIN PA BZHIN DU, SANGS RGYAS NI RNAM RTOG GI CHOS GANG LA'ANG 'JIGS PA MI MNGA' BA NYID KYIS MI YI SENG GE DANG,

(M11) The lion has no need to fear other wild animals, for he is the king of them all. In the same way, the Buddha has absolutely no need to fear any form of seeing things as existing in themselves—and so he is the lion among men.

(M11) 狮子为万兽之王，因而不必害怕其他野兽。同样地，佛陀对任何看见事物自身独立存在的形式也不必害怕——因此他是人中狮王。

The Signs & Marks of a Buddha

(M12) GLANG PO CHE RNAMS KHYU MCHO G I R JES SU 'BRANG NA GNOD PA SOGS MED PA LTAR, SANGS RGYAS KYI R JES SU ZHUGS NA LAM MI GOL BAR DRANG POR 'GRO BA NYID KYIS

(M12) When elephants follow behind the head of the herd, they are protected from injury and the like. When we follow behind the Buddha, we can go straight to our goal, without mistaking the way.

(M12) 当大象跟随于兽首之后时，它们便得到保护，免受伤害等。当我们跟随于佛陀之后时，我们得以直奔目标前进，免于步上错误道途。

MI YI KHYU MCHO G YIN PAS NA DE DANG DE'I STOBS SU GSHEGS PA MDO DANG NYI SNANG GI DGONGS PA DANG, SLOB DPON GYI 'DI GNYIS MDO GZHAN ZHIG GI R JES SU 'BRANGS PA YIN GSUNG,

As such, he is the head bull for all of us humans; and the thinking found in the sutras—and in *Light on the 20,000**—is that he moves with all the power of each of these two beings. Master Haribhadra's interpretation, said our Lama, on this pair follows a different sutra.

按如此理解，佛陀是我们众人的头牛；从经典《二万光论》*中找到观点是，当佛陀行走时，便带有这两种生命的圆满力。我们的上师说：狮子贤大师对这一对的阐释依据的是另一部佛经。

**A famed commentary on the Jewel written by Arya Vimuktisena.*

*由证解脱军对《华饰论》（《庄严论》）所著的著名论释。

(M13-M14) NGANG BA'I STABS SU GSHEGS PA SOGS GNYIS DANG,

(M13-M14) Then there are the two [including being the head of the pack] where our Teacher moves like a goose [that leads a flock] and such.

(M13-M14) 然后就是二者 [包括成为众首]，讲到本师如领头鸟 [带领一整群鸟] 一般行走。

(M15-M16) RTEN 'BREL GYI CHOS NYID KYIS ZHAL GA-YON PHYOGS SU 'KHOR NAS 'GRO BA MI SRID PAR ZHABS GA-YAS SNGON LA SPO BA DANG GA-YAS PHYOGS SU 'KHOR NAS PHEBS PAS GA-YAS SU GSHEGS PA SOGS GNYIS DANG,

(M15-M16) By the very nature of what would be auspicious, it is simply impossible for our Teacher to walk around something to the left; rather, he always steps out with his right foot first, and continues around the thing to the right. Thus it is that the two including “moving around things to the right” [and moving in a beautiful way] are mentioned.

(M15-M16) 因其吉祥本性，本师不可能以左旋的方式绕过任何事物。因此，他总是先踏出右脚，以右旋的方向绕过前方之物，故已包含“绕物必皆右旋”（和步行姿态优雅）这两点。

The Signs & Marks of a Buddha

(M17-18) LAM GONG 'OG TU MI 'GRO BAR DRANG POR PHEBS PAS MI YO BAR GSHEGS PA SOGS GNYIS DANG,

(M17-18) Next come the two where the Buddha walks “straight”—wandering off neither to a higher nor to a lower path, [and walking with infinite grace].

(M17-M18) 接下来两点是佛陀行步“直进”——不走偏到较高或较低的道路（行走时带有无限优雅）。

(M19) GSER BTZOM LTA DU SKU LA RDUL SOGS MI CHAGS PAS BYI DOR BYAS PA LTA BU DANG,

(M19) Dust and the like never settle upon the holy body of the Teacher, which is so like gold which has been purified—and so it is as if he has been dusted.

(M19) 尘埃等类永不落在本师的神圣身体上，就像是被净化过的金子——其全身尘垢不着。

(M20-M24) BLO DANG 'TSAM PAR CHOS STON PAS PHRA SAR PHRA SBOM SAR SBOM PA SOGS LAS 'DI LA PHRA SBOM MI 'TSAM ZER BA LTA BU ZHIG MI SRID PAS SKU RIM PAR 'TSAM PA SOGS LNGA DANG,

(M20-M24) The Buddha always teaches Dharma in a way that fits the minds of those that are listening: where parts for example require a subtle presentation, he gives a subtle one; and where they require a more general presentation, he presents a more general one. It is impossible for it to happen where he somehow fails to measure whether something fine or something more gross is required—and so his “gait is measured,” and the rest of the five marks associated with each other here.

(M20-M24) 佛陀教授佛法的方式总是与在场听众的意识状态的相切合：例如在需要细微阐述的部分，他便会给予细微的解释；在需要总体阐述的部分，他就给予总体的讲解。哪些部分需要细讲或略讲，他都清清楚楚，从不出现判断错误——因此解释了他的“步伐规律”和余下其他五个相关联的标记。

(M25) CHA LAG YANGS PAS SKU'I KHO LAG YANGS PA DANG,

(M25) Since every part of him is broad, our Teacher’s “entire form is broad and magnificent.”

(M25) 因为本师身体的每个部分都是广大的，因此其“全身相广大高贵”

(M26) GOM PA RING THUNG MED PAS GOM PA SNYOMS PA DANG,

(M26) Our Teacher walks evenly, with neither longer nor shorter strides.

(M26) 本师行走时步伐平均，步幅既不会太长亦不会太短。

The Signs & Marks of a Buddha

(M27-M33) SPYAN LAR RI [RAB RIB?] MI MDA' BAS RNAM PAR DAG PA SOGS BDUN DANG,

(M27-M33) Next we have the seven marks beginning with our Teacher's eyes being clear, free of any kind of obscuration.

(M27-M33) 接下来的七个标记的第一个为，本师双目清澈，没有任何模糊。

(M34) SKU ZHES PA MA DAG PAS DKUR BR TEN NAS ZER BA LTAR DKU RKED ZLUM PA NYID DANG,

When people spell the word in the next part as *sku* [meaning "body"], it is actually supposed to be *dku* ["side of the body"], as when we say "someone is leaning on the side." And so here next is the point that the sides of our Teacher's body are nicely rounded.

(M34) 下一部分，人们将这个词拼写为 *as sku* [意思为“身体”，实际上应该是 *dku* [“体侧”]，正如我们说的“某人身体靠向一侧”。因此下一个要点是本师的体侧圆滑。

(M35) SKU SKABS PHYIN PA NYID DANG,

(M35) And then comes the mark that his waist is slender.

(M35) 接下来是下一个标记，即其腰线细长。

(M36) BRANG SOGS KYI NGOS LA RKO RKO MED PAS MA RKONGS PA DANG,

(M36) In the area of the abdomen and so on, the Teacher's body has no part sagging out, and so it is "not protruding."

(M36) 在腹部区域及周围，本师的身体没有一个部位是下陷的，因此是“没有凸现”。

(M37) LTO BA'I NGOS MTHO DMAN MED PAS PHYAL PHYANG NGE BA'AM PHYA ME BA DANG,

(M37) The positioning of the area of our Teacher's stomach is neither too high nor too low; as such we can say that it is nicely "set" or moving.

(M37) 本师腹部的位置既不会太高，也不会太低；因此我们可以说，其“安放”至恰到好处或可移动的。

(M38) LTE BA'I BU GZAB PA DANG,

(M38) The opening of his navel goes quite deep into his body.

(M38) 肚脐眼的深度相当。

(M39-41) LTE BA'I RI MO GA-YAS PHYOGS SU 'KHYIL BA SOGS GSUM DANG,

(M39-41) Next are the three beginning with how the lines on his navel spiral to the right.

(M39-41) 接下来三点的第一是肚脐的纹路向右旋。

(M42-M45) SKYES BU CHUNG NGU LA STONG NYID STON PA SOGS DUS MIN DU
GDUL BYA GDUL BA'AM NAG PO'I CHOS STON PA NI DUS MA YIN PA'I CHOS 'DUL
BA YIN LA, DE DANG BRAL BA NYID KYIS SKU LA SME BA GNAG BAG MED PA
SOGS BZHI DANG,

(M42-M45) There is a question of timing, where for example we try to help a person reach self-control by teaching them emptiness when they have not yet developed enough to hear it—or where we give a person a teaching on dark things. Since our Teacher is completely free of all such tendencies, his body is “free of moles or spots”—which is grouped with the next three too.

(M42-M45) 关于时机，例如当我们通过教授空性以帮助他人获得自律，但对方却还没有足够成熟得以准备好来聆听——或者我们把暗黑教授给予某人。由于本师完全远离了这种倾向，其身体“没有痣和斑点”，这点与下面的三条合为一组。

(M46) SANGS RGYAS KYIS GSUNGS PA LTAR NYAMS SU BLANGS NA NAM ZHIG
GTAN GYI 'DUN MA GRUB PAR 'GYUR BAS NA PHYI RJES SU YONGS SU DAG PA'I
CHOS YIN LA DE STON PAR MDZAD PAS PHYAG GI RI MO RING BA NYID DANG,

(M46) If a person puts into practice what a Buddha teaches, then at some point they will realize their ultimate dreams; and so what comes later proves out that this is a perfectly pure teaching—and when we give people that teaching, the result is that the lines cut into our palms are long.

(M46)如果一个人将佛陀的教授付诸于实践，那么他们总会在某天实现其自己的究竟梦想；因此之后的结果就证明了此教授是绝对纯净的——而当我们给予人们这些教授时，结果就是我们手掌上的纹路会很长。

(M47) GNANG BA'I RJES SU DGAG PA DANG, BKAG PA'I RJES SU GNANG BA SOGS
BSAB PA RAB TU MANG PO STON PAR MDZAD PA NYID KYIS ZHAL HA CANG MI
RING BA DANG,

(M47) There are a great many points where we have to strike a balance: for example, where we later prohibit something which was originally allowed; and where we later allow something which was originally prohibited. Since he teaches such points, our Teacher's face is not too long.

(M47)很多时候我们需要权衡利弊而做决定：例如，我们会在之后禁止某些一开始被允许的事情；以及我们之后会允许某些在最初被禁止的事情。因为本师有做相关教授，故其脸庞不会过长。

The Signs & Marks of a Buddha

(M48-53) MCHU NI NANG DU GZUGS BRNYAN 'CHAR BA'I BIMPA LTAR DMAR BA SOGS DRUG DANG,

(M48-53) Next are the six marks including the fact that our Teacher's lips look as though a rose were being reflected in their mirror, and so on.

(M48-53) 接下来的六个标记（相），包括本师的嘴唇看起来如倒映在镜中的玫瑰，诸如此类。

(M54-56) GONG MA LTAR NA NYON MONGS THAMS CAD KUN SBYOR DANG, BYE SMRA LTAR NA RTZA NYON DRUG LAS MCHOG 'DZIN GNYIS LOGS SU BYE BA DANG,

(M54-56) According to the higher schools, all the negative emotions serve to bind us to the cycle of pain. According to the Detailists, the two forms of thinking that something wrong is supreme — [that is, holding that one's wrong views are supreme; and holding that certain harmful forms of supposed moral codes and spiritual austerities are supreme] are to be separated out and treated differently from the rest of the six root negativities.

(M54-56)根据更高学派，所有的负面情绪会将我们困在痛苦的轮回中。根据细节宗（说一切有部）的观点，认为错误的东西为最上的观点有两种：即持某人的错误见地为最上以及持某些特定看似有道德但实则有害的形式与精神苦行是最上。此二者与其余的六个根本负面情绪（烦恼）被区分开来。

PHRAG DOG SER SNA GNYIS BSNAN BAS KUN SBYOR BCU STE 'DI DAG YANG SRID DU SBYOR BAR BYED BA'I RKYEN GYI GTZO BO YIN PAS NA KUN SBYOR ZHES BYA LA, DE BSDAMS PA [?] NYID KYIS MCHE BA ZLUM PA SOGS GSUM DANG,

By adding jealousy and stinginess, we come up with ten of these negativities that bind us to the cycle—and these are the main forces that bind us to a rebirth. This is why they are called what they are; and because our Teacher has bound *them*, he has the three that include cuspid teeth which are rounded.

加上嫉妒与吝啬，将我们困在痛苦轮回的负面情绪（烦恼）就有十种——而这些就是让我们不断受生的主要驱动力。这也是它们被如此命名的原因；因为本师佛陀约束了它们，所以，他有这三种标志，其中包括犬齿表面圆润。

(M57) SA BCU BA'ANG NANG PHAN TSUN YON TAN MI MNYAM LA, SANGS RGYAS THAMS CAD MNYAM NYID GSUM GYIS MNYAM PAS NA MNYAM PA'I SA YIN LA DER GNAS PA NYID KYIS MCHE BA MNYAM BA DANG,

(M57) Even those at the tenth bodhisattva level differ among themselves in the fine qualities they possess; but all Enlightened Beings are equal in the three different equalities.* Their level is therefore one of equalness; and because our Teacher stays there, his teeth are equal in length.

(M57)即便是十地的菩萨们所拥有的美好品质仍不尽相同；但所有开悟的觉者在三种不同的平等上都是平等的。*他们所处的境界因此也是一种平等；因为本师停留在那里，他们的牙齿长度一致。

**Three different equalities: The cause of all Buddhas—accumulating the two collections—is exactly the same for every one. The result they reach—the reality body—is also exactly the same. And the way in which they perform their enlightened deeds, for the sake of every living being, is also exactly the same.*

*三种不同的平等：所有佛陀的成因——积累两种资粮——每一位圣者都是完全一样的。他们所达到的结果——实相身——每一位圣者都是完全一样的。他们为了每一位众生的利益而展现开悟胜行——每一位圣者也都是完全一致。

(M58-M62) MCHE BA JE PHRAR SONG BAS BYIN GYIS PHRA BA SOGS LNGA DANG,

(M58-M62) Their cuspid teeth get more narrow along their length; and so they “taper as they go”; and this is the first of the group of the next five marks.

(M58-M62)他们的犬齿沿着往下的方向越来越细；因此他们有“逐渐变细”；这是接下来一组五个标志的第一个。

(M63-64) SPYAN DKAR NAG MA 'DRES PAS NA 'BYES SHING PADMA'I 'DAB MA RANGS PA LTA BU SOGS GNYIS DANG,

(M63-64) The black and white in their eyes are never mixed together; therefore the eyes are well defined, and also almond-shaped, like wide lotus petals. This is combined with the next to make a group of two.

(M63-64)其眼睛的黑色与白色从不混杂在一起；因此他们的眼睛轮廓清晰，并呈杏仁状，如宽广的莲花花瓣。这与接下来一个标志合为一组。

(M65-M76) LUS SBYIN PAR GTONG BA SOGS PHYI ROL NAS BLTAS NA DKA' BAR SNANG YANG, DE DAG LA NANG DU ZAN CHANG GCIG GTONG BA'I 'DU SHES LAS MI 'BYUNG BA LTAR YIN LA,

(M65-M76) When we look at them from the outside, deeds like giving away ones own body seems something very difficult to do; but with the hearts of Buddhas, they never think of these as being anything more troublesome than giving away a single piece of food.

(M65-M76) 当我们从外看时，把自己的身体给出去似乎是极难做到的行为；但在佛陀心中，他们从来没有认为这比给出一块食物更难。

'JIG RTEN GYI BDE BA CHUNG NGU RE'I CHED DU'ANG LUS LA GTAR SREG BYED PA SOGS DKA' SPYAD DGOS KYANG, CHOS 'DI LA DKA' RGYU DE TZAM MED PAR BDE NAS BDE BAR 'KHRID PAS NA CHOS 'DUL BA 'JAM PO STE DE LA MKHAS PA NYID KYIS SMIN MA 'JAM PA SOGS BCU GNYIS DANG,

The Signs & Marks of a Buddha

In the everyday world, we sometimes have to allow blood let from our body—or allow it to be burned as part of a medical treatment—all for a single minor feeling of well-being. This is not the way of the Dharma though, where nothing is ever so very hard: we reach one kind of happiness and then that one leads us to the next one. And so the way that the Dharma teaches us to control ourselves is a gentle way. When we master this way of thinking, it creates the 12 marks starting with the hairs of our eyebrows being soft.

在我们每天的生活里，我们有的时候不得不让血液从身体中流出，或者燃烧血液作为药物治疗的一部分——全都是为了得到一丝微小的安康。但这并不是佛法，佛法之道从不会如此简单：我们到达了一种快乐，然后这种快乐带领我们去到下一个快乐。于是佛法交给我们的自控方法是温和的。当我们精通了这种思维时，将创造出12种标记（随行好），其从眉毛柔软开始。

(M77) SKRA HA CANG 'JAM PAS KHO'U RUL LTAR 'CHING BA MIN PAS MI 'DZINGS PA NYID DANG,

(M77) Because our hair at that point is so soft, it never gets tangled, as if it would be when we plaited it.

(M77)因为此处毛发是如此柔软，故从来不会打结，不会像是被辫过一样。

(M78) DBU SKRA HA CANG RTZUB PAS GYEN DU MA BRDZES PAS MI GSHOR BA NYID DANG,

(M78)毛发从来不会太潦草凌乱而向上盘旋突出，即毛发从来不脱落。

(M79) The hair never acts as it would if it were too rough, and tucked upwards; which is to say that it never flies out.

(M79) BYANG CHUB YAN LAG GI ME TOG BKRAM PAS DBU SKRA DRI ZHIM PA NYID DANG,

(M79) Because we have spread the flowers of the components of enlightenment, our hair takes on a delightful scent.

(M79)因为我们传播了开悟的鲜花成分，我们的头发散发着迷人香，

(M80) THAMS CAD LA PHAN PA KHO NA SGRUB PA'I 'BRAS RTAGS SU THUGS KA NA BKRA SHIS BA'I DPAL BE'U DANG, MGRIN PA NA DUNG GA-YAS 'KHYIL GYI RI MO YOD PA SOGS BKRA SHIS PA'I DGE MTSAN GYIS BRGYAN PA YIN GSUNG NGO,

(M80) As a sign that we work at nothing other than the benefit of every living being, there are the outlines of knots of glory upon the skin at our heart; and the outlines of a conch shell, spiraling to the right, at our throat—and so on. And thus, said our Lama, are we adorned with the signs of auspicious goodness.

The Signs & Marks of a Buddha

(M80)作为我们一直在利益众生的一个迹象就是，我们的心脏部位的皮肤上呈现出光荣节点的轮廓；在喉咙部位的皮肤则呈现出右旋海螺的轮廓，等等。因此，我们本师说，我们因迹象善根而相好庄严。