

The Signs and Marks of a Buddha

佛陀的跡象與標記（三十二相，八十種好）



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.

我們將以三個部分來描述佛陀的跡象與標記（三十二相，八十種好）：講述此點的原經文；如何編組分類；對應的成因以及其含義。

At left, *Shakyamuni Buddha*
左上圖是釋迦牟尼佛

A. The original verses

A. 原經文

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.

描述證悟者天堂身（報身）的跡象與標記（三十二相，八十種好）的原經文，源自於彌勒尊者所說的《證悟華飾論》（《現觀莊嚴論》），由聖無著在西元350年書寫記錄。英文的翻譯，則主要仰賴于水銀上師，法賢喇嘛歐曲·達摩巴紮(1772-1851)的《信心門匙》，而對於少許較難理解的部分，則會參考1929年Stcherbatsky & Obermiller所編的列寧格勒原版梵文。

,,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.

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他們的身體包含

三十二種跡象與八十種標記（三十二相，八十種好）；

之所以稱之為能仁樂身（報身），

因其永遠享受大乘道之樂。

- (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) 手腳之上有法輪標記，

(S2) 腳底肌膚光滑如青蛙的皮膚；

(S3) 手指與腳趾有輕微的網縷；

(S4) 手腳柔軟，皮膚年輕，

(S5) 身體的七個部分都稍稍隆起。

[*此處的七個部分是指他們雙手的背部，雙腳的背部；
雙肩以及他們的前額]

- (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) 手指腳趾纖長，(S7) 腳後跟寬廣，

(S8) 身體高大挺直。

(S9) 腿部的關節平滑，

(S10) 身上毛髮指嚮往外。

(S11) 頸部如同鹿頸，

(S12) 手纖長可愛。

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(S13) 性器官完美收縮入體裡。

(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) 皮膚閃爍金色光澤，
(S15) 皮膚光潔順滑。
(S16) 全身每一根毛發都向右旋轉，
(S17) 珍寶發裝飾其臉龐。
(S18) 胸膛開如獅，
(S19) 肩胛骨平滑，
(S20) 肩膀肌肉強壯。

(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) 最難吃的食物都是美味可口，
(S22) 身體比例勻稱，如同無花果樹之樹枝。
(S23) 頭骨頂有冠狀突起，
(S24) 舌頭廣長可愛。
(S25) 聲音如同天神般甜美，
(S26) 下巴高貴如獅子，

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

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(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) 牙齒雪白，(S28) 牙齒長度一致整齊，

(S29) 牙齒間距完美；

(S30) 具有完整四十顆牙齒。

(S31) 眼睛呈藍寶石色澤；

(S32) 眼睫毛豐滿如同牛王。

這些是佛陀的三十二種跡象（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.

此每一種跡象

皆有成因創造。

成因圓滿具足，

跡象完美呈現。

,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,

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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.

創造這些跡象的成因細節
如下是在佛經文中所找到：
善行如運送上師，
堅守所作承諾，
用方法聚集弟子，
贈予精美禮物，
把將被殺害動物放生：
踐行善行，
努力增加善行，
及所有種種善。

(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) 能仁的指甲為赤銅色，
(M2) 發出健康光彩; (M3) 且稍稍隆起。
(M4) 指頭圓潤， (M5) 強韌，
(M6) 且以優美的方式逐漸變細。
(M7) 筋腱隱藏不現，
(M8) 也無任何結節。

(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,

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(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) 腳踝骨俱隱不現,
- (M10) 雙腿等長.
- (M11) 步行威容齊肅, 如同獅子
- (M12) 或如大象, (M13) 或如領頭鳥,
- (M14) 或如眾首.
- (M15) 回顧必皆右旋,
- (M16) 身形優雅,
- (M17) 行步直進, (M18) 無限優雅.

(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) 步態莊嚴,移步如踏步, (M20) 步伐規律.
- (M21) 全身塵垢不著,
- (M22) 柔軟; (M23) 清新純淨.
- (M24) 身上標記完美形成,
- (M25) 全身相廣大高貴.

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

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(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) 雙目清澈.
(M28) 皮表顯年輕.
(M29) 全身沒有一處下陷,
(M30) 每個部位都是健康和強壯,
(M31) 緊致修長

(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) 四肢輪廓清晰,
(M33) 目光有力, 從不迷離.
(M34) 體側圓滑,
(M35) 腰線苗條, (M36) 沒有凸現,
(M37) 恰到好處. (M38) 肚臍深,

,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,

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

(M39) 右旋。
(M40) 迷人，
(M41) 行為純淨，
(M42) 身體沒有痣和斑點。

(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) 手軟如棉，
(M44) 掌紋清晰發光，
(M45) 深 (M46)長。
(M47) 面不過長，
(M48) 唇色紅潤如玫瑰。

(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) 舌頭柔軟，(M50)精細(M51)且紅潤。
(M52) 聲如龍吟。
(M53) 話語柔和溫雅。
(M54) 犬齒表面完美，

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(M55)且這些牙齒鋒利，
(M56)白(M57)且長度整齊，

(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)逐漸變細。
(M59)鼻樑高聳，
(M60)且極致潔淨。
(M61)眼睛廣長，
(M62)眉毛並不太濃厚，
(M63)眼睛呈杏仁型，如蓮花花瓣。

(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)眉毛長
(M65)且柔軟，(M66)泛健康光澤；
(M67)長度整齊。
(M68)手長而壯，
(M69)耳朵等長；
(M70)聽力從不減退。

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

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(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)髮際線非常清晰，
(M72)前額寬廣，
(M73)頭型圓滿。
(M74)頭髮像蜜蜂尾部一樣漆黑，
(M75)濃密，(M76)柔軟，(M77)和順滑。

(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)不脫落。
(M79)發迷人清香，偷走見者之心。
(M80)身體點綴有光輝結點，吉祥方形；不朽十字型。
這些都是佛陀現身上迷人標記。

B. How they are grouped together

跡象與標記如何組合



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*.

根據蒙古大師秋吉·阿旺·巴丹（生於1806年，以其對金剛乘大綱的論釋而聞名），以下是八十種標記（隨行好）與三十二種跡象（相）的關聯。這是摘自其對《證悟華飾論》（《現觀莊嚴論》）所著注釋《燈照聖母全義論》。

At left, Lord Maitreya

左上為彌勒尊者

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.]

以下是美麗的跡象（三十二相，八十種好）如何被編組分類的。[編號按照彌勒尊者以及無著尊者的著作。]

(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

其中一個主要的跡象（相）：

(S6) 手指腳趾纖長

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.

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(M6) The fingers taper nicely.

六個相關的標記（好）：

(M1) 能仁的指甲為赤銅色。

(M2) 發出健康光彩。

(M3) 且稍稍隆起。

(M4) 指頭圓潤，

(M5) 強韌，

(M6) 且以優美的方式逐漸變細。

(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.

三個主要的跡象（相）：

(S23) 頭骨頂有冠狀突起。

(S16) 全身每一根毛發都向右旋轉，

(S10) 身上毛髮指嚮往外。

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.

七個相關的標記（好）：

(M73) 頭型圓滿。

(M74) 頭髮像蜜蜂尾部一樣漆黑。

(M75) 濃密。

(M76) 柔軟。

(M77) 和順滑。

(M78) 不脫落。

(M79) 發迷人清香，偷走見者之心。

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(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.

一個主要的跡象（相）：

(S17) 珍寶發裝飾其臉龐。

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.

四個相關的標記（好）：

(M71) 髮際線非常清晰，

(M72) 前額寬廣，

(M59) 鼻樑高聳，

(M60) 且極致潔淨。

(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.

兩個主要的跡象（相）：

(S31) 眼睛呈藍寶石色澤；

(S32) 眼睫毛豐滿如同牛王。

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.

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

九個相關的標記（好）：

(M27) 雙目清澈。

(M33) 目光有力，從不迷離。

(M61) 眼睛廣長，

(M63) 眼睛呈杏仁型，如蓮花花瓣。

(M62) 眉毛並不太濃厚，

(M64) 眉毛長

(M65) 且柔軟，

(M66) 泛健康光澤；

(M67) 長度整齊。

(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.

一個主要的跡象（相）：

(S26) 下巴高貴如獅子，

Two associated marks:

(M69) Their ears are of equal length.

(M70) Their hearing never goes bad.

兩個相關的標記（好）：

(M69) 耳朵等長；

(M70) 聽力從不減退。

(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.

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- (S28) Their teeth are equal in length.
- (S30) They have a full number of teeth, forty.
- (S21) They perceive the highest of delicious tastes.

七個主要的跡象（相）：

- (S24) 舌頭廣長可愛。
- (S25) 聲音如同天神般甜美。
- (S27) 牙齒雪白。
- (S29) 牙齒間距完美。
- (S28) 牙齒長度一致整齊。
- (S30) 具有完整四十顆牙齒。
- (S21) 最難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.

十二個相關的標記（好）：

- (M47) 面不過長，
- (M48) 唇色紅潤如玫瑰。
- (M49) 舌頭柔軟，
- (M50) 精細
- (M51) 且紅潤。
- (M52) 聲如龍吟。
- (M53) 話語柔和溫雅。
- (M54) 犬齒表面完美，
- (M55) 且這些牙齒鋒利，
- (M56) 白
- (M57) 且長度整齊，
- (M58) 逐漸變細。

(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

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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.

兩個主要的跡象（相）：

(S4) 手腳柔軟，皮膚年輕，

(S9) 腿部的關節平滑，

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.

十二個相關的標記（好）：

(M7) 筋腱隱藏不現，

(M8) 也無任何結節。

(M9) 腳踝骨俱隱不現，

(M28) 皮表顯年輕。

(M43) 手軟如棉，

(M44) 掌紋清晰發光，

(M45) 深

(M46) 長。

(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.

一個主要的跡象（相）：

(S12) 手纖長可愛。

One associated mark:

(M68) Their hands are long and strong.

一個相關的標記（好）：

(M68)手長而壯.

(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.

兩個主要的跡象（相）：

(S11) 頸部如同鹿頸，

(S2) 腳底肌膚光滑如青蛙的皮膚；

One associated mark:

(M10) Their legs are equal in length.

一個相關的標記（好）：

(M10) 雙腿等長.

(M11) SENG GE DANG, (M12) GLANG PO CHE DANG, (M13) BYA DANG PO DANG, (M14) KHYU MCHO G I 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.

兩個主要的跡象（相）：

(S3) 手指與腳趾有輕微的網縵；

(S7) 腳後跟寬廣，

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.

八個相關的標記（好）：

(M11) 步行威容齊肅，如同獅子.

(M12) 或如大象.

(M13) 或如領頭鳥.

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(M14) 或如眾首。

(M15) 回顧必皆右旋。

(M16) 身形優雅。

(M17) 行步直進。

(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.

八個主要的跡象（相）：

(S8) 身體高大挺直。

(S5) 身體的七個部分都稍稍隆起。[雙手背部，雙腳背部；雙肩；前額]

(S14) 皮膚閃爍金色光澤，

(S15) 皮膚光潔順滑。

(S19) 肩胛骨平滑，

(S20) 肩膀肌肉強壯。

(S18) 胸膛開如獅，

(S22) 身體比例勻稱，如同無花果樹之樹枝。

Nineteen associated marks:

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- (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.

十九個相關的標記（好）：

- (M18) 無限優雅。
- (M19) 步態莊嚴,移步如踏步。
- (M20) 步伐規律。
- (M21) 全身塵垢不著,
- (M22) 柔軟。
- (M23) 清新純淨。
- (M24) 身上標記完美形成,
- (M25) 全身相廣大高貴。
- (M29) 全身沒有一處下陷。
- (M30) 每個部位都是健康和強壯。
- (M31) 緊致修長。
- (M32) 四肢輪廓清晰,
- (M34) 體側圓滑。
- (M35) 腰線苗條。
- (M36) 沒有凸現。
- (M37) 恰到好處。
- (M40) 迷人,
- (M41) 行為純淨,
- (M42) 身體沒有痣和斑點

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(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.

一個主要的跡象（相）：

(S13) 性器官完美收縮入體裡。

Two associated marks:

(M38) Their navel is deep.

(M39) Their navel spirals to the right.

兩個相關的標記（好）：

(M38) 肚臍深。

(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.

兩個主要的跡象（相）：

(S1) 手腳之上有法輪標記，

(S3) 手指與腳趾有輕微的網縵；

One associated mark:

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

一個相關的標記（好）：

(M80) 身體點綴有光輝結點，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.

佛的手指和腳趾之間有輕微的網縵，這一主要跡象被提及了兩次，其成因仍有待進一步的調查。

@@@ 以下是將三十二與八十的成因的總體描述

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

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

以下的綜述，講述了如何解釋創造出種種不同跡象（相）和標記（好）的善業成因。

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.

此處內容與我們在《華飾論》（《莊嚴論》）中所述看上去有點難以相吻合，需要我們進一步學習。

《華飾論》（《莊嚴論》）中提及，如果將菩薩以外所有眾生的善業加和並乘以10，便足夠創造出全然開悟者身上一處毛孔裡的一根毫髮。而其身上的其餘每一根毫髮都需要同等量的業力。

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.

如果將創造出其全身毫髮的全部善業加總並乘以100，便足夠創造出其身上一處細微標記（隨行好）。而其身上的其餘每一標記都需要同等量的業力。

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 以上為證悟者阿難達尊者

以下是關於跡象和標記（相好）成因及其內涵的一些內容。來源為東藏貢唐的一位卓越思想家——偉大的昆秋·丹貝·郡鏐（1762-1823）的一次教授筆記。請注意，我們所有的此版本的文本已明顯腐化，個別文字無法辨別，但幾乎所有觀點都能清晰理解。且顯而易見的是作者參考了印度聖賢獅子賢大師對《華飾論》（《莊嚴論》）所作的顯赫注解，因而有利於我們讀懂此雕刻本。

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:

如在解釋時將包含特定的跡象（相）與其成因行為結合在一起並一一連續呈現，那這些要點便可以輕鬆理解。

(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.

在經文中可見有廣泛提及一位名叫蘇哈那的年輕人，他常常對其精神嚮導（善知識）做大禮拜或圍繞-或載送精神嚮導到其需要去的地方，諸如此類。此類行為的力量就是手掌腳掌上出現法輪標誌的成因。

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.

不要認為這些輪如同是畫在皮膚上的。正如《讚頌雲海》所述，“它們清晰可見，如由同樣的模具制出”。因此你應想像法輪從皮膚中凸顯出來，如同在石頭或象牙上的雕刻。

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

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*一首怙主宗喀巴向妙音文殊師利的表敬詩。

(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，我們的本師某次受生為人，名為“天使恒隨獅”。在此世，他有做時時遵守所許承諾等行為。因此，其成佛時腳底皮膚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.

一世佛陀受生為人，名為“令眾生解脫者”，那世他做了以四法攝受弟子為主要修行等行為。因此，他的手指腳趾間——從第一關節起往下——由網縵相連，沒有間隙，但這並不阻礙他穿戴珠寶等。

(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.

因為做了如食物、飲料、水果等供養，佛陀獲得了年輕的肌膚——緊致而平整。

(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.

因為做了如美味的粥品等供養，佛身七處凸起——沒有任何下陷，呈現豐滿。此七處是其雙手背、雙腳背、雙肩及前額。

(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) 本師一世受生為偉人，將自身體供給一隻飢餓到近乎要吃掉自己的孩子的母虎。因此——因為他做了如延長老虎及其幼虎生命等行為——他的手指變得更纖長。

(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) 一世本師受生為“鏡面”王，他開始與一群包括賢者黑伽的人意見不合——但他運用智慧與平和的方法令他們皆大歡喜。因此行與其他相似行為，他有了“四堅固邊足，如房子地基一般”（如同怙主宗喀巴大師在《讚頌雲海》中描述）——此處所指為佛陀的主要跡象（相）之“寬廣腳後跟”。

(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) 一世本師受生為船長。那世從孩童時期其，他便捨棄了殺生——甚至不取如螞蟻和其他昆蟲的生命。成年後，他掌管了一艘大船，某天遭遇強烈颶風，他採取了基於自己終其

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一生所稟持的保護生命之行的真誠行動，令所有人皆從颶風威脅中安全逃脫。由於這類的行為，他擁有了廣大而挺直的身體。

(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) 因為他所有的善舉修習，我們本師得有帶滑順關節的腿腳。

(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) 因為他所有努力不停增進善舉的修習，我們本師身體的毛髮得以往外發散。

(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) 即使在他受生為邏輯或藝術等大家的生世中，佛陀世尊仍謹慎地從來不忽略慷慨待人的責任。由此他得到了彎曲且優美的脖子，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) 當本師受生為濕維帕王時，他一定滿足任何人的任何要求；藉由此行以及其他，他的手變得纖長而迷人。

(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.

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(S13) 因為本師鼓勵他遇見的每一個人行事性純潔，且因為他守護了所受密法，他的性器官內縮進身體。

(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) 因為本師給予他人禮物，例如精緻的布僧坐墊，使得他的身體得以金光閃閃。

(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) 因為本師做了類似美麗房子等佈施，他的皮膚變得極其柔軟。

(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) 因為本師捨棄了繁忙和喧囂的處所和境況，他身體的每處毛孔只會長出一根美麗毫髮——絕不會有兩根一起——且毫髮總是向右旋轉。

(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) 本師對待他的上師、父母和夥伴們總是尊敬有禮，表達感恩——對待誰的方式都相當合適。籍由此行之力，其臉添得珍寶毫（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

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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.]

此毫於兩眉之間，位於內身的覺知之點所在之處。它柔軟，呈白色，可變。它可以被延伸至一支手臂的長度，或去到一支前臂的長度，或兩到三倍的前臂長度，等等。如果真的將其拉出，此毫右旋成圈。（在佛經中，我們一般會看到從珍寶毫中發出無量光芒，得以發散到無量星球上激勵那裡的眾生修行。毫尖可視宇宙間一切處。）

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.

佛身此處的頂端向外突出，看起來如銀塊，約橄欖大小。

(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)本師某前世受生為牛王。某只猴子在騷擾它，而一位住在同一叢林中的鬼神對牛王說“你為何不將它殺滅？這只需要用你的牛角輕輕一挑而已。”牛王回答說它永遠都不會那麼做，並提問什麼是“安忍”。籍由如此受持“安忍”等行為，其胸膛開闊如獅子。

(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) 本師肩骨之上的部位圓滑是因為他持有如對他人說善意言語等行為。

(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.

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(S20) 本師肩頭之上的肌肉變得強壯是由如為他人提供藥物等行為所導致。上一個跡象講的是在肩骨部位充滿了肌肉，因此沒有骨頭突出。而此處這點指的是從肩膀至脖子之間的位置寬闊且強壯。

(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) 因為曾經在過去為病人服務，本師能夠感知“最上味”。曾經有一次，有一位國王用馬皮做食宴請佛陀和及其弟子。阿難達非常絕望，他想“佛陀可是花了3無量劫長的時間積累善業，可他還必須吃如此劣食，這是怎麼回事？”

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.

但在佛陀的牙齒之間出現一粒穀物；佛陀將其賜給阿難達，阿難尊者將其放入嘴中，並體驗到了有生以來最非凡的美味。也就是說，任何被給佛陀食用的食物都會立刻變得美味可口，即使其味道令人噁心。如同上師*所說，因明七論是這麼描述的：不是說嘗起來令人噁心的東西在佛陀面前“顯得”美味。

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

*請謹記以上內容是昆秋·丹貝·郡鎂上師某口傳教授的部分摘取。

(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 MNAM PA YIN LA,

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(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) 因為本師的行事正如經文中所說，其中包括“教授傳法所用的公園和寺廟”，他的身體變得勻稱，如同無花果樹的樹枝[梵文叫做*nyagrodha*]。也就是說，從他的頭部頂端到腳底的長度，與他張開雙臂後兩手最長指尖之間的距離，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.*

*屬一份傳統清單中的部分內容，此清單描述的是我們可建造或供養之物，每次他人在未來使用都將為我們增加善業。此句引用自獅子賢大師。

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.

《能仁真意飾品論》*中談及，*Nyagrodha*這個詞中的*nyag*的所指的是“下部”，指的是下半身。接下來說道*rodha*，意味著“一致”。意思是臍部以下和臍部以上——下半身和上半身——的長度一致。這裡對應的藏文字母，如我們的上師解釋道，後面要從*ga*中移除母音*a*便會得到*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).*

*一部對寂天大師的《入菩薩行論》的早期著名論釋，作者是秋吉·南卡·裴魯·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)通過建寺作供養等獲得其頭骨上的頂冠（頂髻相）。

(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,

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(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) 因本師的話語柔和，因此感得長舌頭：在《戒經》中提及，其舌頭向上伸課覆蓋整張臉；其他出處中說其舌頭課無限延長。

(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) 如以下言辭所說，“經由這個世界以及餘一切處”；[意思是，經由他許下的誓言，即終有一天他的法音能讓每一位元眾生根據自身不同層次的功德皆能理解，*]本師獲得了“天神般的美音”，具有五種善妙特質。

**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).*

*此處解釋詞句源自獅子賢大師論釋的開篇部分；對於這一跡象的成因，我們引用了沙拉昧寺顯赫的課本作者克珠·丹巴·達傑（1493-1568）作著的《釋〈證悟華飾論〉語義大論——關於圓滿智慧建議的經典論釋》而給出了更為完整的解釋。

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.

五種品質之一在經典描述中使用了藏文 *tang midrawa*；這裡 *midrawa* 的意思正如我們在日常生活中所聞，即“那是難以想像的”。上師在這裡注明，當聆聽佛陀之教誨時，我們根本無法停止聽聞佛法或離開。

**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.”*

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*來自於沙拉傑寺的偉大作家傑尊卻吉堅贊(1469-1546)在其對於《證悟華飾論》（《現觀莊嚴論》）的概述中將此五種品質分為兩類：“你聽聞佛陀所說，然後你理解了；仔細聆聽，毫無二心，極為珍貴；你無法停下聽聞佛法，聲音悅耳；絕無爭論，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) 由於本師捨棄無用的談話（琦語），他獲得高貴如獅子的下巴。

(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) 本師獲得雪白的牙齒，正如[獅子賢大師的論釋中]所涵蓋“人”的那一句；[即“通過尊重每一位所遇見的人，他獲得此跡象。”]

(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) 通過總是從事一份榮耀的事業，本師獲得等長的牙齒。

(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) 本師習慣於說真話，因而其牙齒“間距完美”，即沒有縫隙。

(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) 本師放棄說任何挑撥離間的言語，因而獲得四十顆牙齒。

(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) 由於本師看待每一位眾生如同親生孩兒，他的眼睛如同蜜蜂尾部一樣漆黑。

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*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:

*此處可能是一個錯誤（也可能背後另有深意）；“漆黑如同蜜蜂之尾部”與描述佛陀頭髮的標記74號（第74號種好）相似。昆秋·丹貝·郡鎂目前與獅子賢大師的論釋觀點十分相近，其中敘述到“如同藍寶色的色澤”與上述成因一致。於此同時，請看以下內容：

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.

眼睛的左右部分為白色；眼角呈紅色；眼周線為藍色；在其之上有如同金色光澤的黃色色調。先上師如是說道，他們的眼睛有時被描述為共有五種特質。

(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)由於本師總是不帶任何憤怒的負面情緒看待他人，他獲得豐滿的眼睫毛，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.

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在此處*dzima* [我們翻譯為“眼睫毛”，基於水銀喇嘛的論釋]與*minma*意思一致，*minma*在現代用詞中意思為“眉毛”。*Dzima*在現代用語中[“眼睫毛”]也含有*minma*的意思，在經文中也是如此。

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，當我們說*minma dewa*時，便是經文中提及的*dzima trappa*，中譯為“睫毛顫動”。

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，我們在也會從經文中看到此類描述，如“這會在死亡時發生；但一般而言，在此之前他們的睫毛從不會顫動”。

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.

無論如何，所有這些不過是諸佛假裝展現出其種種聖行的不同方法，根據特定弟子的不同情況可有這樣或那樣的不同描述。說到最後，這全都是實相身的一部分，所以並非說一個特質的成因似乎要高於另一個。

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:
我們從可以從《寶鬘論》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...
需聚集每一位獨覺佛的所有善業；
以及所有仍在訓練中的眾生的所有善業，
和所有已完成訓練的眾生的所有善業，

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事實上，
是需要整個世界裡的不可度量的業力……

.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.

這裡的意思要將一切聲聞獨覺的所有善業合在一起——以及屬於這個世界的或超越這個世界的所有善業——並將之乘以10，才有足夠業力創造出佛陀皮膚上一個毛孔中的一根精美毫毛。對於長在典型佛身上的21,000根毫毛當中每一根而言，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.

如果把一切用來創造所有毛孔上的每一根精美的毫髮所需的善業加總合一，並乘以100，就會有足夠的業力來創造出佛身上的一個精美標記。且80種細微標記（隨行好）中的每一個都需要重複同樣的過程。

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.

如果把所有創造出80種細微標記（隨行好）的全部善業加總，並乘以100，就會有足夠的業力創造一個絕妙的跡象（相）。所有32個跡象（相）的每一個都需要同等業力。

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.

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如果你把創造出所有美麗跡象的善業加總並乘以1000，就有足夠創造出類似于滿月的珍寶毫（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.

如果將創造出珍寶毫（白毫相）的善業乘以100,000倍，就有足以創造出佛陀頭骨上的頂冠（頂髻相）。

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.

如果將創造出珍寶毫的善業乘以1000萬倍再乘以10的60次方倍，就足以創造出具有60種高尚品質的佛語。

,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.*

正如經典所說：

您所有行為當中，
講說為其中最高。*

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

*出自於無與倫比的怙主宗喀巴羅桑·紮巴所著的《由贊緣起法贊佛陀世尊》（簡譯為《緣起頌》）(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.

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據聖者大師（解脫軍）所述，我們應當將精華身；報身；化身；以及佛陀的開悟勝行看作是所成之果，可視作法中“一切法”或實相身的代表。

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.

根據獅子賢聖者的觀點，我們可以接受佛陀四身的說法，即精華身；實相身，即智慧；天堂身（報身）和化身二身。天堂身（或樂身）是所有跡象與標記（三十二相，八十種好）之合；此身屬於留處於高處之人，直到苦痛輪回清空為止，且包含也同時享受教授大乘法之樂。

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.

在佛陀報身定義的組成部分中，跡象（三十二相）——根據密法——代表了梵文中三十二個母音的終極純淨；而其美麗標記（八十種好）則是三十個輔音的終極純淨。

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.

基於內風與意識並駕齊驅的到底，不可分割的智慧本身——在不需要普通的實質物質的前提下——以身形進行自我呈現。

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

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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.

要獲得卓越超群的言語，我們必須清理的不淨為持內風與言語的本質是分離的觀點。如果內風被淨化，那言語也會被淨化；我們的上師說，通過這些次第，我們智慧的顯現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.

在公開的教授（顯宗）中，我們是不應該完全認同這種觀點的。但我們必須同意，智慧以其自身映射化現為有形身（色身）是的確存在的。那是因為，經文中的確有提，即使是佛陀的頂冠（頂髻相）和珍寶毫（白毫相）等，都可以感知一切存在；因此我們必須接受以上所提觀點。如果此智慧並非自身化現為有形身（色身），那這種感知——我們的上師說道——便不可能發生。

DPE BYAD NI,

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

接下來講述佛陀的標記（隨行好）。

(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) 因為本師自身遠離了對一切事物的欲望及其欲望的成因，其指甲微微泛紅色，如銅一般。

(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,

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(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) 因為本師視眾生利益承擔為自身個人責任，其指甲披上一層光澤，無乾枯的白點。

(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.*

在彌勒尊者時期，婆羅門被視為社會階級中的最高等，然而在我們的本師時期，皇族則是最高。而因為本師受生入最高社會階級，故其指甲凸起。

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

*此解釋依隨獅子賢大師的論釋。

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.

我們的上師批註說本師受生為最高社會階級便是其有凸起指甲的成因這個說法並無道理；但在此處關於標記的討論中，我們並非在討論由某些成因而創造的品質，此處指的就是這些精美的標記。在本例中，這些外在呈現是能夠讓我們由此推理出某些內在美好品質的跡象。

(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) 有一類行為可稱之為“本身就是錯誤的”。意思是當有人做了此類行為後會自然羞愧不已且無法向他人承認自己所作所為。因為本師自身遠離了此類行為，其指頭變得圓潤。

(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) 因為本師的“功德積累”等（此處引用了獅子賢大師原文中詞句），其手指變得健康強壯，沒有塊狀突起和皺褶等缺陷。

(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) 我們的上師提到此處藏文 *jin gyi trawa* 所表達的意思和 *bak kyi trawa* 相似，意指手指從根部到指尖逐漸變得纖細。

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.

這六個與手指及指甲相關[M1-M6]的細微標記（隨行好）與手指纖長[S6]這一主要跡象為同一組；而頭型圓滿的標記[M73]及與頭髮相關的六個標記[M74-79]——總共七個——則與頂冠跡象（頂髻相）[S23]和全身毫毛向右旋轉的跡象[S16]歸在同一組。此內容及其他細節由法友大師詳細論述。

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.

實際上，全身標記完美形成[M24]及手纖長美麗[S12]並沒有在此處囊括，實際應該加上。加入其三種言語品質[S25, M52, M53]又會過多。我們的上師說，《黃金念珠鬘》中的討論似乎依照了這裡的內容。

(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.

關於筋腱隱藏不現的跡象(M7)和無任何結節——一根筋腱與另一筋腱的交錯處為顯而易見——的跡象(M8)；以及腳踝骨俱隱不現的標記(M9)和與其相關的腿部關節平滑的跡象(S9)；根據相關解釋，兩者之間的差異在於其相對的大小以及腳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) 描述雙腿等長的標記意味著本師捨棄了不平等待人的態度；根據我們上師的解釋，描述腳底呈現“相等”或光滑的跡象[S2]表示當佛陀走路時，其留在土地上的腳印清晰且完整。

(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) 獅子為萬獸之王，因而不必害怕其他野獸。同樣地，佛陀對任何看見事物自身獨立存在的形式也不必害怕——因此他是人中獅王。

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(M12) GLANG PO CHE RNAMS KHYU MCHO G GI RJES SU 'BRANG NA GNOD PA SOGS MED PA LTAR, SANGS RGYAS KYI RJES 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) 當大象跟隨於獸首之後時，它們便得到保護，免受傷害等。當我們跟隨于佛陀之後時，我們得以直奔目標前進，免于步上錯誤道途。

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 RJES 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，佛陀是我們眾人的頭牛；從經典《二萬光論》*中找到觀點是，當佛陀行走時，便帶有這兩種生命的圓滿力。我們的上師說：獅子賢大師對這一對的闡釋依據的是另一部佛經。

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

*由證解脫軍對《華飾論》（《莊嚴論》）所著的著名論釋。

(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) 然後就是二者 [包括成為眾首]，講到本師如領頭鳥 [帶領一整群鳥] 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，本師不可能以左旋的方式繞過任何事物。因此，他總是先踏出右腳，以右旋的方向繞過前方之物，故已包含“繞物必皆右旋”（和步行姿態優雅）這兩點。

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(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) 接下來兩點是佛陀行步“直進”——不走偏到較高或較低的道路（行走時帶有無限優雅）。

(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) 塵埃等類永不落在本師的神聖身體上，就像是被淨化過的金子——其全身塵垢不著。

(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總是與在場聽眾的意識狀態的相切合：例如在需要細微闡述的部分，他便會給予細微的解釋；在需要總體闡述的部分，他就給予總體的講解。哪些部分需要細講或略講，他都清清楚楚，從不出現判斷錯誤——因此解釋了他的“步伐規律”和餘下其他五個相關聯的標記。

(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) 因為本師身體的每個部分都是廣大的，因此其“全身相廣大高貴”

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

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

(M26) 本師行走時步伐平均，步幅既不會太長亦不會太短。

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(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) 接下來的七個標記的第一個為，本師雙目清澈，沒有任何模糊。

(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，人們將這個詞拼寫為 *as sku* [意思為“身體”]，實際上應該是 *dku* [“體側”]，正如我們說的“某人身體靠向一側”。因此下一個要點是本師的體側圓滑。

(M35) SKU SKABS PHYIN PA NYID DANG,

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

(M35) 接下來是下一個標記，即其腰線細長。

(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) 在腹部區域及周圍，本師的身體沒有一個部位是下陷的，因此是“沒有凸現”。

(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) 本師腹部的位置既不會太高，也不會太低；因此我們可以說，其“安放”至恰到好處或可移動的。

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

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

(M38) 肚臍眼的深度相當。

(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) 接下來三點的第一是肚臍的紋路向右旋。

(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) 關於時機，例如當我們通過教授空性以幫助他人獲得自律，但對方卻還沒有足夠成熟得以準備好來聆聽——或者我們把暗黑教授給予某人。由於本師完全遠離了這種傾向，其身體“沒有痣和斑點”，這點與下麵的三條合為一組。

(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)如果一個人將佛陀的教授付諸于實踐，那麼他們總會在某天實現其自己的究竟夢想；因此之後的結果就證明了此教授是絕對純淨的——而當我們給予人們這些教授時，結果就是我們手掌上的紋路會很長。

(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)很多時候我們需要權衡利弊而做決定：例如，我們會在之後禁止某些一開始被允許的事情；以及我們之後會允許某些在最初被禁止的事情。因為本師有做相關教授，故其臉龐不會過長。

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(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) 接下來的六個標記（相），包括本師的嘴唇看起來如倒映在鏡中的玫瑰，諸如此類。

(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) 根據更高學派，所有的負面情緒會將我們困在痛苦的輪回中。根據細節宗（說一切有部）的觀點，認為錯誤的東西為最上的觀點有兩種：即持某人的錯誤見地為最上以及持某些特定看似有道德但實則有害的形式與精神苦行是最上。此二者與其餘的六個根本負面情緒（煩惱）被區分開來。

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.

加上嫉妒與吝嗇，將我們困在痛苦輪回的負面情緒（煩惱）就有十種——而這些就是讓我們不斷受生的主要驅動力。這也是它們被如此命名的原因；因為本師佛陀約束了它們，所以，他有這三種標誌，其中包括犬齒表面圓潤。

(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.

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(M57)即便是十地的菩薩們所擁有的美好品質仍不盡相同；但所有開悟的覺者在三種不同的平等上都是平等的。*他們所處的境界因此也是一種平等；因為本師停留在那裡，他們的牙齒長度一致。

**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.*

*三種不同的平等：所有佛陀的成因——積累兩種資糧——每一位聖者都是完全一樣的。他們所達到的結果——實相身——每一位聖者都是完全一樣的。他們為了每一位眾生的利益而展現開悟勝行——每一位聖者也都是完全一致。

(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)他們的犬齒沿著往下的方向越來越細；因此他們有“逐漸變細”；這是接下來一組五個標誌的第一個。

(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)其眼睛的黑色與白色從不混雜在一起；因此他們的眼睛輪廓清晰，並呈杏仁狀，如寬廣的蓮花花瓣。這與接下來一個標誌合為一組。

(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) 當我們從外看時，把自己的身體給出去似乎是極難做到的行為；但在佛陀心中，他們從來沒有認為這比給出一塊食物更難。

'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,

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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.

在我們每天的生活裡，我們有的時候不得不讓血液從身體中流出，或者燃燒血液作為藥物治療的一部分——全都是為了得到一絲微小的安康。但這並不是佛法，佛法之道從不會如此簡單：我們到達了一種快樂，然後這種快樂帶領我們去到下一個快樂。於是佛法交給我們的自控方法是溫和的。當我們精通了這種思維時，將創造出12種標記（隨行好），其從眉毛柔軟開始。

(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)因為此處毛髮是如此柔軟，故從來不會打結，不會像是被辮過一樣。

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

(M78)毛髮從來不會太潦草凌亂而向上盤旋突出，即毛髮從來不脫落。

(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)因為我們傳播了開悟的鮮花成分，我們的頭髮散發著迷人香，

(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)作為我們一直在利益眾生的一個跡象就是，我們的心臟部位的皮膚上呈現出光榮節點的輪廓；在喉嚨部位的皮膚則呈現出右旋海螺的輪廓，等等。因此，我們本師說，我們因跡象善根而相好莊嚴。