



Asian Classics Institute

The Wisdom of Arya Nagarjuna
Course One: The Eight Invisibles
Class 1—Getting to Know Arya Nagarjuna
Homework Master

证者龙树的智慧

第一课：八不可见

第一节 – 认识证者龙树

作业

*1) What was the one event in his life that defined Arya Nagarjuna, and what is his position in the Buddhist tradition?

他生命中的哪一个事件定义他为证者龙树，他在佛教传统中的地位是什么？

[Nagarjuna's direct perception of emptiness defined his entire life and teachings. He is considered to represent the "Second Time the Buddha Came to This Earth," and his teachings on emptiness form the entire basis of this most important Buddhist subject of all time. He is also renowned for reviving the bodhisattva ideal in Buddhism: the Wish to become enlightened in order to help all living beings—which can only be accomplished if we see emptiness directly. This fact is reflected in the use of the word "ultimate bodhicitta" to describe this direct perception.]

龙树的直见空性奠定了他的一生和教授。他被认为是“第二佛”，他对空性的教授构成了史上最重要佛教主题的整个基础。他也因为恢复了佛教的菩萨典范而声名远扬：为了帮助众生而发愿证悟——只有我们直见空性才能达成。使用“胜义菩提心（究竟菩提心）”来形容这个直接感知就反应了这一事实。

2) What are the four principal sources that we will be using for our study of the teachings of Arya Nagarjuna? (Give titles, authors, and their dates.)

我们学习证者龙叔大师的教授时会使用哪四个主要的来源？（给出标题，作者和他们的日期。）

[First of all we will be using Arya Nagarjuna's most famous work of all time, which is called simply *Wisdom*. (It also has a subtitle, which is "Root Verses on the Middle Way"; and was written around 200AD.) Our primary source of explanation will be the extraordinary *Ship for Crossing the Ocean of Emptiness*, composed by Choney Lama Drakpa Shedrup (1675-1748).

首先，我们将使用证者龙树史上最著名的作品，简称《智慧》。（还有一个副标题《中观的根本偈诵》，写于大约公元200年。）我们重要论释的来源是非凡的《穿越空性之海的船》，由喇嘛邱尼扎巴谢珠（1675-1748）所撰写。

This itself is a commentary upon *The Ocean of Emptiness*, which is the deep and masterful explanation of Nagarjuna's classic by the unparalleled Je Tsongkapa, Lobsang Drakpa (1357-1419). We will also be referring to a shorter commentary by Choney Lama which focuses only upon difficult points in *Wisdom*; its title is simply that!]

这本身就是对《空性之海》的论释，这是由无与伦比的宗喀巴洛桑扎巴（1357-1419）对龙

树的经典之作所作的深刻而巧妙的解释。我们还将提到邱尼喇嘛的简短评论，它只关注《智慧》中的难点，其标题很简单！

3) What is another, very famous explanation of the information covered in Arya Nagarjuna's *Wisdom*?

对证者龙树的《智慧》所涵盖信息的另一个非常著名的解释是什么？

[This is ***Entering the Middle Way***, written by Master Chandrakirti (c. 650AD); in fact, the “middle way” in the title is a reference to a common nickname of Nagarjuna's *Wisdom*. Chandrakirti's explanation is the foundational work for almost all later explanations of emptiness, especially in Tibet.]

就是《**入中论**》，由月称大师撰写(大约公元650年)；实际上，标题中的“中观”是对龙树《智慧》的一个常见昵称的引用。月称的解释，是后来几乎所有解释空性著作的基础，特别是在藏地。

4) What is the first thing that Choney Lama covers, and why, in his exquisite commentary to Arya Nagarjuna's *Wisdom*?

邱尼喇嘛在他对证者龙树《智慧》的精辟轮释中首先讲述的是什么，以及为什么要这么做？

[The very first thing that Choney Lama does in his commentary is to bow down to his teachers. This is in recognition of the fact that we cannot study about emptiness, nor come to see emptiness directly, unless we have someone in our life to act as our personal spiritual guide in doing so. This is a basic truth repeated in all teachings on emptiness, and cannot be ignored.]

邱尼喇嘛在他的论释中所做的第一件事就是对老师们礼敬。这是在承认一个事实：除非有一个人在我们的生命中作为我们个人的精神向导，否则我们是无法学习空性，或者直接见到空性的。这是所有关于空性的教授中不断重复的一个基本事实，是不可忽视的。

5) Six of Arya Nagarjuna's most famous works are often grouped together. Give the name of the group; explain this name; and state the relationship between them in a single sentence. Then name the six works. After each name, give a tiny description of what subject that book covers.

证者龙树最著名的六本著作经常被组合在一起，请说出此组合的名字；解释这个名字；并用一句话陈述他们之间的关系。然后写出此六本著作的名字。并在每一个书名后作出关于此书主题内容的简短描述。

[Arya Nagarjuna's six most famous works are known as the “Six Books of Reasoning,” meaning they present reasons and proofs for the idea that all things are empty, and that by understanding this emptiness we can free ourselves and all other living beings from pain.

The first of the six—*Wisdom*—is the foundation of the other five, which are considered offshoots of it. Here are the names and subjects of the six:

证者龙树的六本最有名的著作是《推理六书》（常说六部论），意味着，它们提供理由和证据，证明了所有的东西都是空性的，通过理解这种空性，我们可以让自己和所有其他生命免于痛苦。六本中的第一本----《智慧》----是其他五本的基础，它们被认为是它的分支。如下是这六本书的名称和主题。

(1) *Wisdom*

Proves that, as objects of our awareness, all things are empty of any nature of their own.

(1) 智慧

证明：作为我们觉察的对象，一切事物都是没有任何自性的。

(2) *Smoking Mirror Must Be Dust*

(2) *Smashing Mistaken Ideas to Dust*

A demonstration that the subject state of mind which perceives emptiness is the key to freedom from our negative emotions, and becoming an enlightened being who can directly help all living beings.

(2) 把所有错误的思想碾为尘埃 (《精研论》)

证明：感知空性的那个主体的意识状态，是让我们从负面情绪中解脱出来的关键，从而成为一个可以直接帮助所有生命的证悟了的人。

(3) *Seventy Verses on Emptiness* (《七十空性论》)

An explanation of why—even though they are empty—things can still do what they do, with no problem at all.

(3) 空性七十诵

解释：为什么即使事物是空性的，仍然可以毫无问题地起作用。

(4) *Defeating Every Argument*

A clarification of how the very processes of proving and disproving ideas are themselves empty, and yet still function perfectly.

(4) 打败每一个争论 (《回诤论》)

澄清：证明和否定各种想法的过程本身都是空性的，但他们仍然完美地发挥效用。

(5) *Sixty Verses on Reasoning*

A demonstration that a viewpoint free of the extremes of thinking that things exist as they seem to—or else cannot exist at all—is the key for freedom from our negative emotions.

(5) 推论六十诵 (《六十正理论》)

展示远离两个极端的观点，不要极端地认为事物就像他们看起来的那样存在着，或者认为他们根本就不存在，这种观点是让我们从负面情绪中解脱出来的关键。

(6) *The String of Precious Jewels*

A demonstration that the same viewpoint just mentioned is, furthermore, the key to total enlightenment.]

(6) (《宝鬘论》)

此外证明了，刚刚前面提到的观点是全面开悟的关键。

*6) Give the title of our book in Sanskrit—using simplified English pronunciation—and then give Choney Lama’s explanation of the meaning of each of the words in the title, along with useful English cognates. Please also give the full title in English!

请给出我们此书的梵文名——使用简化的英语发音——然后给出邱尼喇嘛对书名中每个词含义的解释，以及对应的有用的英语同源词。请也写出完整的英文书名！

[The title of our book, in Sanskrit, is *Prajna Nama Mula Madhyamaka Karika*. In English, this is *Wisdom: Root Verses on the Middle Way*.

我们这本书的梵文名字是： *Prajna Nama Mula Madhyamaka Karika*. 英文名字是， **智慧：中道的根本偈诵。**

Prajna

The perfection of wisdom: An understanding of how nothing is not coming from the seeds in our own mind, coupled with a desire to save all living beings, ourselves

Cognates:

For *pra* (“forward,” or “best”)—*proud* (up front), *forward* (frontways), *proud* (consider self best)

For *jna* (“to know”)—*to know* (the *j* in the original explains the *k* in the English): *ignorance* (meaning *not-knowing*): *to recognize*

Prajna

完美智慧：关于没有任何东西不是来自于我们意识的种子的理解，加上一种拯救所有生命包括我们自己的渴望。

同源词：

pra (“向前方的,” or “最好的”)—***proud*** (最前面的), ***forward*** 往前的 (frontways 前面的路), ***proud*** 骄傲 (认为自己是最好的)

jna (“去了解”)—去了解 (原本中的 *j* 解释了英文中的 *k*); 无明 (意思是不知道); 去意识到。

Nama

Meaning “named”; i.e., “the book named *Wisdom*.” The position of this word in the title confirms that the name that Arya Nagarjuna—the master of Less Is More—meant for the book is simply *Wisdom*.

Cognates: *name*, *nominal*, *to nominate*

Nama

意思是“名为”，也就是说“名为《智慧》的书”。这个词在题目中的位置就确认了证者龙树（别名：少即是多大师）为这本书简单地命名为《智慧》。

同源词：*name* 姓名, *nominal* 名义上的, *to nominate* 命名。

Mula

Meaning “root.” This work is the *root* of practically every other correct explanation of emptiness there is in this world.

Cognate: *mural* (coming from a word for “wall, steady foundation”); *ammunition* (coming from words for “steadfast or foundational protection”)

Mula

意思是“根源”。这本书实际上是这个世界上每一个有关空性的其他正确解释的根源。

同源词：*mural* 壁画（来源于一个单词“墙，稳固的基础”）；*ammunition* 军需品（来源于单词“坚定或者根本保护”）

Madhyamaka

Meaning “of the middle way”: staying on the path to liberation, without straying off to either extreme, of thinking that things must exist the way they seem to; or if they do not, then they cannot exist at all.

Cognates: *middle*, *medium*, *moderate*

Madhyamaka

意思是“中道的”：坚持在解脱的道路上，不走入任何一个极端，认为事物必须以他们所看上去的方式存在；或者如果不是这样的，那么事物就根本不可能存在。

同源词：*middle* 中间, *medium* 中等的, *moderate* 适当的

Karika

Root meaning of “made,” or “set”; that is, *set* in poetry—in lines of verse, for this is how Arya Nagarjuna presents most of his masterpieces.

Cognates: for the Sanskrit root /*kir* (to do) here—*karma*, *create*, *crescent* (growing), *cereal* (grown grain)]

Karika

“被造的”或者“集”的根本含义，也即是说，“集”在诗句中，因为这就是证者龙树展示他大部分著作的方式。

同源词：这里是梵文的词根kir(去做) ---- *karma*业力，*create*创造，*crescent*新月（生长），*cereal*谷类（种植谷物）。

*7) What is the goal of our study of Arya Nagarjuna's *Wisdom*?

我们学习证者龙树《智慧》的目的是什么？

[To see emptiness directly, which puts us on an unstoppable track to reach enlightenment within 7 lifetimes, and then be of direct and perfect service to all the countless beings in this universe.]

为了直见空性，也就是说让我们走上了一条无法阻挡的在七世之内圆满证悟的道路上，然后可直接完美地服务宇宙中无数的生命。

Meditation assignment:

Twice a day, do round 1 of the Lion's Dance in a careful, enjoyable way spending as long as you have time to at each level—but still staying comfortable and inspired.

Meditation dates and times:

冥想作业：

每天两次，谨慎、愉快地进行狮子舞冥想的第一轮，在你所有的时间中在每一层停留足够长的时间——但仍然保持舒适和鼓舞人心。

冥想的日期和时间：

Please note that homeworks submitted without dates & times will not be accepted.

请注意，没有记录冥想日期和时间的家庭作业不会被接受。

RealApp Assignment 真用（实际应用）任务

Create a RealApp to accompany the material taught in this class. This is a principle derived from the material that relates to people's *real life* and is easily *applicable* to that life—a concept they might usefully meditate on, or utilize at work or in their family life.

创建一个“真用”（真实运用）以配合本课程中教授的材料。此“真用”源自本次教授材料，英语人们的真实生活相关，且易于运用——这个概念，人们或许会带入冥想中，或带入到工作和家庭生活的运用中。

1) Catchy title for your RealApp:

你的“真用”的朗朗上口的名字

2) Description of the RealApp, in one or two sentences:

用一两句话描述你的“真用”

3) Description of the IDIM for your RealApp which you will look for on the internet, after the silent retreat period:
描述你将会在止语闭关后要在网络上寻找的以配合你的“真用”的念图（概念图片）。

For grader's use only 尽供评分者使用

Quality质量	Grade分数	Comments评语
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Important? 重要性		
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Creative? 创意程度		
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Authoritative? 权威性		
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Use in real life?		
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实际生活的运用		
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Total总分		
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Asian Classics Institute

The Wisdom of Arya Nagarjuna 证者龙树的智慧

Course One 第一课: The Eight Invisibles 八种不可见

Class 2 第二节—Learning the Eight Invisibles 学习八种不可见

Homework Master 作业解答

*1) Describe briefly the three visions which Choney Lama had which are particularly relevant to our own study of Arya Nagarjuna's *Wisdom*, and explain the importance of them.

简要地描述一下邱尼喇嘛与我们学习证者龙树《智慧》时有关的三大观想（梦境），并解释他们的重要性。

[Each of the three important visions described in Choney Lama's inner biography relate, it would appear, to his very clear and cogent descriptions of Buddhist philosophy in general—and more specifically the concept of emptiness—reaching the West, presumably by being translated into modern western languages (as our own team is accomplishing at this very moment). The third vision specifically mentions Choney Lama transmitting the teachings of Arya Nagarjuna himself.]

在邱尼喇嘛的内在成长传记中描述的三个重要观想（梦境），显示了，都与他清晰而有力的对佛教哲学的描述——更具体地说，空性的概念——传到西方有关。这应该是通过翻译成现代西方语言（如同我们自己的团队此刻正在完成的那样）而达成。特别是第三个观想提到了邱尼喇嘛自己传播证者龙树大师的教授。

The first vision was repeated several times in dreams as a boy; Choney Lama sees Buddhas flying through the sky from the East. They pause overhead, and then fly straight off to the West. Choney Lama claims, "I still don't know what this dream means."

第一个观想（梦境），在其还是一个小男孩时的梦中多次重复，邱尼喇嘛看到佛陀们从东方飞过天空。他们在头顶上暂停，然后直飞到西方。邱尼喇嘛声称，“我仍然不知道这个梦意味着什么。”

In the second vision, Manjushri—the embodiment of all the emptiness wisdom of each and every Buddha—is again racing through the sky from East to West. But he pauses when Choney Lama calls up; turns; and sinks into his chest. Choney Lama thinks to himself, "Oh yes; now I have received his blessing."

在第二个观想（梦境）中，文殊菩萨——代表着每一位佛陀的所有空性智慧的化身——又一次的，正从东到西穿越天空。但当邱尼喇嘛和他打招呼时，他停了下来，转过身，进入了他的胸膛。邱尼喇嘛自言自语道：“哦，是的；现在我收到了他的祝福。”

In the third vision, Choney Lama dreams of Nagarjuna himself, "body of purest gold, shining like the sun," also flying towards the West. He describes Nagarjuna as "the realized one—the one who saw emptiness directly and wrote the greatest words on how to accomplish this feat." Nagarjuna too pauses and melts into Choney Lama's chest; and the lama "awakens with pure joy."]

在第三个观想（梦境）中，邱尼喇嘛梦见龙树大师他自己，“纯金的身体，像太阳一样闪闪发光”，也飞向西方。他将龙树大师描述为“开悟者——他直接看到了空性，并就如何完成这一壮举写下了最伟大的文字。”龙树大师也停顿了下来，并融进了邱尼喇嘛的胸膛；而邱尼喇嘛则“带着纯粹的喜悦醒来。”

2) Arya Nagarjuna, in the very first verse of his most important work—*Wisdom*—achieves two major goals of the traditional opening to a scripture. He further sets up a major work to come, by Je Tsongkapa. Explain the goals and the set-up. Clue: One of these should have four parts of its own.

证者龙树在他最重要的著作——《智慧》——的第一句偈颂里，实现了传统经文开篇的两个主要目标。他还进一步预设了未来的一项主要工作，后来由宗喀巴大师完成。解释这两大目标和预设。线索：其中一个应该有四个部分。

[In his famed opening verse of *Wisdom*, Nagarjuna first makes the traditional obeisance to the teachers of the lineage, by bowing to Lord Buddha. He bows to the Buddha in specific respect of his teaching upon the fine points of how all things exist in dependence, and are therefore unreal. This sets the scene for Je Tsongkapa, 12 centuries later, to compose his own incredible poem of dependence & emptiness, “A Praise of Lord Buddha, for His Teaching Dependence.”]

在他著名的《智慧》的开篇偈颂中，龙树大师首先通过向佛祖敬拜实现了对传承中的老师们进行传统的敬拜。他向佛陀敬拜，特别是在尊重他的对细节的教授，也即是，所有的事物都是依附存在的，因此他们是不真实的。这为12世纪后的宗喀巴大师，写就他自己的不可思议的关于缘起性空的诗歌，创造了一个场景。“佛祖颂歌，因其教授缘起。”

Masterfully, Arya Nagarjuna in the very same verse indicates that his text is worthy of our serious consideration, since it contains what are traditionally referred to as “the four qualities of a purpose, and the rest,” which mark a work as significant. Here is how Choney Lama describes these four, for the present work—

在同一偈颂中，证者龙树大师巧妙地指出，他的经文值得我们认真考虑，因为它包含了传统上被称为“一个目标的四个品质，以及其他特征”的内容，这标志着一部作品具有重要意义。以下是邱尼喇嘛在目前的作品中对这四个品质的描述，

(a) This book has important subject matter: The topic of dependence, specifically as it is devoid of eight different extremes.

这本书有重要的主题：缘起主题，特别是因为它避免了八个不同的极端。

(b) The book has an immediate goal: For its readers to understand this profound form of dependence.

这本书有一个眼前的目标：让读者了解这种甚深的缘起形式。

(c) It has an ultimate goal: For us readers to attain the ultimate form of nirvana, where all forms of seeing things as existing from their own side are put to a final rest.

它有一个终极的目标：让我们读者达到终极涅槃，也即是说，所有看到的事物从他们自己的角度来看都是存在的，这样的形式，最终得到了止息。

(d) It has a connection: We can achieve the immediate goal by studying the book’s subject matter; and its ultimate goal by reaching the immediate goal.]

它有一种联系：我们可以通过研究本书的主题来实现眼前的目标；而它的最终目标则可以通过实现眼前的目标来实现。

3) In our text, Lord Buddha is praised, straight away, for teaching dependence. How does Nagarjuna himself, later on in his *Wisdom*, describe what dependence is?

在我们的文本里，佛陀因为教导缘起，而立刻受到赞叹。那么龙树大师自己，在他后来的《智慧》里，是如何描述什么是缘起的呢？

[Arya Nagarjuna says, in the eighth chapter, that “The agents—those who do things—depend on the action they take; while the action they take depends, in turn, upon the agents.” It’s easy to see how an action depends upon the one who does it. How the reverse is true is that an agent cannot be called an “agent” until they have done something; and so in a sense they also depend on the action which comes after them, as their result. This chapter is the one in *Wisdom* which is named “An Examination of Agents and Actions.”]

chapter is the one in *Wisdom* which is named, "An Examination of Agents and Actions."¹

证者龙树大师说，在第八章中，“代理人——那些做事的人——取决于他们所采取的行动，而他们所采取的行动，反过来，又取决于代理人。”这很容易看出，一个行动是如何取决于做它的人。相反的情况是，一个代理人在做完某件事之前不能被称为“代理人”；因此，在某种意义上，他们也依赖于他们之后的，作为他们的结果的行动。这一章在《智慧》中名为“对代理人和行动的检视”。

*4) In *Wisdom*, we are examining many different proofs that things are empty. How do the attitudes of a person who is a bodhisattva, and a person who is not a bodhisattva, differ about these proofs? Why do they differ?

在《智慧》里，我们检视了很多不同的关于事物是空的证明。针对这些证明的不同表现，一个是菩萨的人的态度是怎样的，以及一个不是菩萨的人的态度是怎样的？为何他们不同？

[Choney Lama admits that, in his teachings on the lower way (the hinayana), Lord Buddha did indeed give some proofs of emptiness. But he repeats a famous sentiment that those who have the bodhisattva motivation to become an enlightened being so that they can be of service to all living creatures have a hunger to learn “an infinite number of proofs”; and that for them, Lord Buddha offered nearly countless proofs of this ultimate reality. First of all, bodhisattvas want to confirm—in as many ways as possible—that their understanding of emptiness is indeed correct. But they also want to fill up their bodhisattva “toolkit” with more proofs, so that they can be of service to people with a wide variety of propensities and wishes. That is, different students that we meet over the course of our life will respond to, and remember, different proofs of emptiness.]

邱尼喇嘛承认，在他对低等方式（小乘）的教授中，佛陀的确提供了一些空性的证明。但是他重复说了一种著名的情感，是那些有着想要成为开悟者从而他们可以为所有的生命服务的菩萨愿的人们，他们有着一种想要学习“不可计数的证明”的饥渴；因此为了他们，佛陀提供了几乎不可计数的对这种终极现实的证明。首先，菩萨们希望确认——用尽可能多的方式——他们对空性的理解确实是正确的。但他们也同时想要用更多的证明装满他们的菩萨“工具包”，从而他们可以服务好具有非常多不同癖好和愿望的人群。也就是说，在我们生命的课程里，我们遇到的不同的学生，会对不同的空性的证明，做出正确反应。

5) How many chapters are there in *Wisdom*? What are the names, for example, of the first three chapters? What theme is repeated in their name, and why?

《智慧》里有多少章节？他们的名字是什么，举例，前面三个章节的？哪个主题在他们的名字里重复，以及为什么？

[There are 27 brief chapters in *Wisdom*. Each one is called “an examination”; for example, the first three chapters are “An Examination of Factors”; “An Examination of Coming & Going”; and “An Examination of the Powers of Sense.” The word “examination” is repeated because—in each of these chapters—we are investigating whether things around us can come from themselves, or not; that is, whether they are empty or not.]

在《智慧》里一共有27个简要章节。每一个都被成为“一种检视”；举例而言，前三个章节依序为“因素的检视”；“来和去的检视”；和“感受的检视”。“检视”这个词语被重复是因为——这每一个章节里——我们都在探究在我们身边的事物是否可能来自于他们本身，或不能；也就是说，他们是空的或者不是。

6) Please name the Eight Invisibles, and explain why they are called “invisibles.” Explain also why you think that Arya Nagarjuna chose these eight, specifically.

请写出8种不可见的名字，并解释他们为什么被称为“不可见”。请解释你认为为什么证者龙树大师会特别，选择这八种。

[The Eight Invisibles are:

这八种不可见是：

- (1) Things that could **stop**, moment by moment, on their own.
事物可以停止，每时每刻地，靠他们自己；
- (2) Things that could **start**, after not having been there, on their own.
事物可以开始，在它们没有存在之后，靠他们自己；
- (3) Things that could continue for some time, and then get **cut off**, on their own.
事物可以持续一段时间，然后断绝了，靠他们自己；
- (4) Things that could never end, and are therefore **unchanging**, on their own.
事物可以从不停止，并因而从不变化，靠他们自己；
- (5) Things that could **come** towards us, on their own.
事物可以来到我们身边，靠他们自己；
- (6) Things that could **go** away from us, on their own.
事物可以离开我们，靠他们自己；
- (7) Things that are **separate**, on their own.
事物的分离，靠他们自己；
- (8) Things that are **one and the same**, on their own.
事物是一个，且同样的，靠他们自己；

These things are called “invisible,” in a general way, because they do not exist—and so could never be observed. In particular, they are not something that an arya can even think of, during the direct perception of emptiness.

这些事物被称为“不可见”，以一种通俗的方式，因为他们不存在——而且从来不可能被发现。特别而言，他们也不是一位证者，在其直见空性时，可以想到的事物。

Why did Arya Nagarjuna choose these eight, specifically? Because they relate to our real life; and the goals and challenges of a real life. How can I **start** a new relationship? Why did he or she **stop** loving me? How can I get success to **come** to me? Why can't I lose more than **one** pound at a time?]

为什么证者龙树特别选择这8种？因为他们与我们的现实生活相关联；与现实生活的目标和挑战相关联。我如何开始一段新的关系？为何他或她停止爱我了？我如何让成功走向我？为何我不能一次减掉不止一磅呢？

*7) What has the idea of “peace” got to do with these Eight Invisibles? Your answer should be two, and refer to a popular emptiness example!

对于“平静”这个想法，用八不可见怎么理解？请提供两种答案，最好有通用的空性例子。

[For one thing, an arya who is in the direct perception of emptiness no longer has any wrong idea in their mind that any of these things could really exist, on their own—and this is a deep and ultimate kind of “peace,” during the length of their meditation. And when they come out of this perception, they use their knowledge that things don't exist on their own to reach the higher forms of peace: nirvana, and total enlightenment.

首先，一个已经直见了空性的证者，在他们的意识中不再任何有错误的想法，认为任何事物以独立地真实存在——这是一种在他们冥想过程中的深度而终极的“平静”。当他们从这种冥想状态出来后，他们用利用他们的知识，认为事物不是以其自身独立存在，从而获得更高阶的平静：涅槃，以及全然证悟。

Both these kinds of peace are found in the “Two Husbands in the Kitchen” example. A husband who **STARTED** yelling on his own (the second of the eight), and not because the wife had the seeds in her mind from yelling at her children last week is actually

who had the seeds in her mind from yelling at her children last week, is actually “invisible”: he cannot exist. When the wife understands this, she gains some peace of mind in the moment, in the kitchen. In the long term, she stops making the negative seeds to see her husband yelling, and attains a permanent peace from angry husbands.]

这两种平静都可以在“厨房里的两个老公”例子中找到。一个以自身独立存在而骂人的老公（八不可见的第二个），不是因为妻子上周骂孩子而种下了种子的老公，其实是“不可见的”：他不存在。如果妻子可以理解这点，当下在厨房里她就可以获得一些意识的平静。从长远来看，她不再种下看到老公大喊大叫的负面的种子，她就可以从生气的老公那里获得永久的平静。

8) In the verse about the Eight Invisibles—which is one of the most famous verses in Buddhism—Arya Nagarjuna strangely mentions “stopping” before “starting,” and “coming” (back) before “going.” How are we to understand this?

在佛教最著名偈颂之一“八不可见”偈颂中，证者龙树大师奇怪地提到“止”在“始”前，“（回）来”在“去”前，怎样理解？

[Arya Nagarjuna is hoping we’ll ask ourselves, as we read the verse, why he wrote it this way. The reason is that he wants to point out that—in a world where things come from their own side, and not from us—anything can happen before anything else: there would be no sequence to cause and effect, and it would literally be impossible for us to accomplish anything good in life.]

证者龙树是希望当我们读偈颂时问自己，为什么他这样写。原因是他想指出—在事物是从它们自身而来，不是从我们而来这样的世界里—任何事都可能在任何事情之前发生：因而没有因果的顺序，从字面上讲，也就不可能在生活中获得任何美好的东西。

9) Describe the difference between the emptiness of the person; the emptiness of things; and the tendency to believe in these two. And then connect the idea of “destruction view” to these, describing why it is so destructive. Finally, discuss when it is that we understand these two kinds of emptiness.

请描述人的空性、事物的空性，及相信这两者的倾向之间的区别。然后将“毁灭见”的观点与这些联系起来，描述为什么这个方法是破坏性的。最后，讨论我们什么时候会理解这两种空性。

[The emptiness of the person is the fact that ourselves, and anyone else we ever meet (like a yelling husband), is *not* coming from their own side—but rather from our side: from our seeds, planted when we did something to someone else before that. It is the fact that there never was and could not ever be a person who comes from their own side. This kind of emptiness almost always has a name: the “Mike” who is not there, or the “Elizabeth” who is not there.

人的空性是指事实上我们自己、我们遇到的任何人（如发火的老公）不是从他们自身而来—而是从我们而来：从我们之前对他人所做而种下的种子而来。事实上他们从来没有、也永远不会是从他们自身而来。这种空性差不多可以有个名字：不在那里的“麦克”，或不在那里的“伊丽莎白”。

The emptiness of things is the emptiness of anything which is not a living being—which could even include the hands or legs of the living being, or their mind; but also obviously includes things like tables and chairs.

事物的空性是指那些不是人的任何事物的空性—甚至包括人的手或腿、或意识；也明显包括如桌子、椅子之类的物品。

The “destruction view” is a specific Buddhist technical name for the belief that I myself (referring again to you by your name, such as “John” if your name is John)—or anything which is “mine” (“John’s”)—is coming from my own side. This is a kind of belief in the self-nature of a person, but not just any person: specifically, me or mine. It is focused on someone who is, for now, *destructible*: we will die. But in time the view itself can be *destroyed*.

“毁灭见”是个佛教特别用语，指对我自己（用你的名字所代表的你，如你的名字是约翰时

的“约翰”) ---- 或“我的”(“约翰的”)任何事物 ---- 是来自于我自身这样的观点的执着。这是种对人的自性的执着,但不是对所有人,只是对我或我的。它的重点是一个人,就目前而言,是可被破坏:我们将死去。但随着时间推移,这种视角本身可以被摧毁。

It is said in the teachings on the Wheel of Life that this particular belief is the cause of all actions which plant impure mental seeds; producing either pain, or pleasure which becomes pain.

在生命之轮的教授中,这种执着是所有行为的因,会种下不纯净的意识种子;产生苦、或会变成苦的乐。

When we see emptiness directly for the first time, it is always the emptiness of ourselves *personally*: the first emptiness that John ever sees directly is the emptiness of John. And yet before that, when we are just learning about emptiness, it is most useful to start with a simple outer *thing*, such as a pen.]

我们第一次直见空性时,见到的是我们个人的空性:约翰直见的第一个空性是约翰的空性。然而在此之前,当我们只是在学习空性时,从简单的外部事物开始是最有用的,譬如笔。

10) Arya Nagarjuna is famous for giving us new and cool proofs of emptiness. Choney Lama describes four different ways in which these proofs work on us, saying that each one is different from the other, in some significant way. Name the four, and theorize about how they might be different from each other.

证者龙树以给我们新的和很酷的空性的证明而闻名。邱尼喇嘛描述了这些证明对我们起作用的四种不同的方式,并且说明每种证据都以一种显著的方式与另一种存在差异。给出这四种方式的名称,并解释他们之间的差异。

[Choney Lama says that proofs of emptiness work these four ways:

邱尼喇嘛说空性的证明是通过这四种方式起作用的:

(1) They get us thinking about whether something we think we see can stand up under correct reasoning, or not.

他们让我们思考,是否我们认为我们看到的的事物,可以在正确的推理下存在,或不能。

(2) They show us ideas which correct reasoning can destroy.

他们向我们展示了,用正确的推理能破坏的,观念。

(3) They teach us how to look for certain things with an awareness based in correct reasoning, and discover that they cannot then be found.

他们教我们,如何带有基于正确的推理的觉知,去寻找某些确定的事物,然后发现他们无法被找到。

(4) They show us how the existence of certain things is denied completely by this type of logical awareness.

他们向我们展示了,某些特定事物的存在,是如何被这种逻辑认知完全否定的。

Students are free to give any well-thought-out examples of the above that they feel help differentiate between them.]

学生们可以自由地给出上面的任何深思熟虑过的例子,只要他们觉得能帮助区分他们。

Meditation assignment 冥想任务:

Twice a day, do rounds 1 & 2 of the Lion's Dance in a careful, enjoyable way spending as long as you have time to at each level—but still staying comfortable and inspired.

每天两次，谨慎、愉快地进行狮子舞的第一、二部分，在每个级别停留你认为可以的足够长的时间——但是仍然保持舒适和灵感涌现。

Meditation dates and times 冥想的日期和时间:

Please note that homeworks submitted without dates & times will not be accepted.

请注意，没有记录冥想日期和时间的作业不会被接受。

RealApp Assignment 真用（实际应用）任务

Create a RealApp to accompany the material taught in this class. This is a principle derived from the material that relates to people's *real life* and is easily *applicable* to that life—a concept they might usefully meditate on, or utilize at work or in their family life.

创建一个实际应用（RealApp）以配合本课程中教授的材料。原则是；一个源于与人们现实生活相关的材料，容易在生活中运用——一个他们可以在冥想，或者可以在工作或家庭生活中使用的概念。

1) Catchy title for your RealApp:

你的真用标题醒目易记:

2) Description of the RealApp, in one or two sentences:

用一两句话描述你的真用:

3) Description of the IDIM for your RealApp which you will look for on the internet, after the silent retreat period:

描述你将会在止语静修之后，在网络上寻找的念图（IDIM），用于体现你的真用:

For grader's use only 仅供评分者使用

<u>Quality</u>	<u>Grade</u>	<u>Comments</u>
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质量	分数	评论
Important?		
重要性?		
Creative?		
创新性?		
Authoritative?		
权威性		
Use in real life?		
实用性		
Total		
总分		



The Wisdom of Arya Nagarjuna 证者龙
树的智慧

Course One第一课: The Eight Invisibles八种不可见

Class 3第三节—The Four Choices四个选择

Homework Master 作业解答

1) Please fill in the blanks in the following section of Choney Lama's *Ship*, using your notes from the class to do so. This part of the homework will not be on the quiz, so don't worry!

请参考你的课堂笔记来填写空白处，这是邱尼喇嘛《船》中的章节。这部分家庭作业不会出现在测验中，所以别担心！

The very first thing we have to do is to prove that what **our misunderstanding which holds to some me and mine** thinks it sees cannot even exist; this is the job of Chapter 18: **“An Examination of the Person and Things.”**

我们要做的第一件事就是证明，我们对某些我和我的这种误解，认为这种误解看上去甚至不存在；这是第18章的任务：**“对人和事物的检视”**。

But once we prove that the person has absolutely no nature of their own, you might start to think that the ideas of **good & bad karma, and of a person who comes to this life from the last—and who goes to the next one from this one—** must be wrong. To stop this thought, the Arya presents Chapter 2, “An Examination of Coming & Going”; and Chapter 8, **“An Examination of Doers and What They Do.”**

但是，一旦我们证明了这个人完全没有自己的自性，你可能会开始认为，好的和坏的业力，一个从过去世而来的人，以及一个会去到未来世的人，这些想法一定是错误的。为了停止这个想法，证者提供了第二章，“对来与去的检视”，和第八章，**“对行为主体和他们所做事物的检视”**。

Having heard that doers have no nature of their own, people might start to think that there is nothing to perceive an object; to stop this idea, we have Chapter 9: **“An Examination of Whether Things Are There Before They Are Perceived.”**

在听说行为主体没有自己的自性后，人们可能会开始认为没有什么东西可以感知到一个对象；为了阻止这种想法，我们有第9章：**“对在被感知到之前事物是否在那里的检视”**。

The tenth chapter then is devoted to denying an example which is meant to prove that this perceiver must have some nature of their own. This chapter is named, **“An Examination of Fire and Firewood.”**

然后，第十章专门否认了一个为了证明这个感知者必须有一些他们自己的自性的例子。这一章名为**“对火与木柴的检视”**。

In relating this example, others present a certain reason to prove it. Denying this reason is the job of Chapter 11, called **“An Examination of Whether There Is a**

reason is the job of Chapter 11, called “An Examination of Whether There is a Beginning or An End”; and Chapter 12, which is “An Examination of Whether Pain Was Created by Ourselves, or by Someone Else.”

在关联这个例子时，其他人提出了一个特定的理由来证明它。否定这一理由 是第11章的工作，它被称为“对是否有开始或结束的检视”；第12章“对疼痛是由我们自己造成的，还是由其他人造成的检视”。

The first chapter, “An Examination of Conditions,” is meant to show that—in denying that things could be themselves—we deny that the starting of things could exist through some nature of its own.

第一章，“对所有因的检视”，是为了展示——在否认那些可能是它们自己的事物时——我们否认了事物的开始可能经由它自己的一些自性而存在。

Someone might think to themselves, “But the fact that the heaps and so on had their own nature was taught in the scriptures”; to deal with these questions, Arya Nagarjuna gives us three chapters: Chapter 5, “An Examination of the Categories”; Chapter 3, “An Examination of the Powers of Sense”; and Chapter 4, “An Examination of the Heaps.”

有些人可能这样自忖，“但是，蕴或者类似如此的事物具有他们自己的自性，这样的事实，曾在经文里教授过的。”为了处理这样的问题，证者龙树给了我们三个章节：第5章，“对分类的检视”；第3章，“对感知力的检视”；以及第4章，“对蕴的检视”。

Others might think that, because emotions like attachment—and the starting, staying, and stopping of things—have their own cause (karma, and the person that does something), then they must have some nature of their own. To prevent this idea, the Arya presents Chapter 6, “An Examination of Desire & Attachment”; Chapter 7, “An Examination of How Things Start, Stay, and Stop”; and Chapter 13, “An Examination of Factors.”

其他人可能这么想，因为如同执着这样的情绪——以及事物的开始，停留，和停止——有他们自己的因（业，和做了某事的那个人），然后他们必须有一些他们自己的一些自性吧。为了阻止这样的观念，证者提供了第6章，“对欲望和执着的检视”，第7章，“对事物如何开始、停留、和停止的检视”；以及第13章，“对因素的检视。”

Some people have asserted that the person, and things, must have some nature of their own. As proof of this, they talk about three things: how things make contact with each other; or how they have causes and conditions which give them birth; or how we take rebirths, one after the other, in a cycle. These ideas are disproven in Chapter 14, “An Examination of Whether Things Ever Touch”; Chapter 15, “An Examination of a Nature to Things”; and Chapter 16, “An Examination of Bondage, and Liberation.”

有些人则宣称人，及事物，肯定有一些他们自己的自性。为了证明这个观点，他们谈论了三件事：事物如何相互接触；或者他们如何具备让他们产生的因和缘；又或者他们如何再生，一次接着一次，以循环的方式。这样的观念在如下章节里被驳斥了；第14章，“对事物间是否真的接触的检视”；第15章，“对事物的自性的检视”；以及第16章，“对绑定、和解放的检视。”

Others have said that the cycle of pain has some nature of its own; and to support this idea, they talk about some foundation of things provided by the connection between karma and its consequences. To disprove this idea, we see Chapter 17: “An Examination of Karma and Its Consequences.”

其他人又说痛苦的循环具有一些它自己的自性；为了支持这个观念，他们谈论了，经由业和其结果的联系而提供说明的，事物的一些基础。为了驳斥这个观念，我们可见第17章，“对业和其结果的联系的检视。”

Some say that there must be a nature to things, because that nature is what we refer to when we speak of the past, present, and future. To refute this idea, we present Chapter 19: **“An Examination of Time.”**

有些人说事物肯定是有有一个自性的，因为那个自性是我们谈起过去、现在、和未来时所提及的。为了驳斥这个观念，我们提供了第19章，“对时间的检视。”

To prove that the times have some nature of their own, other people point to conditions which create results; and to the causes of things occurring and disappearing. These ideas are disproved in Chapter 20, **“An Examination of the Coming Together of Causes & Conditions”**; and Chapter 21, “An Examination of Things Occurring and Disappearing.”

为了证明时间有部分自性，有人指向了产生果的缘，及事物发生和消失的因。这些观点在第20章，“对因和缘同时产生的检视”，和第21章，“对事物发生和消失的检视”中被反驳了。

When we say that the flow of the cycle of pain has no nature of its own, then some people have doubts, thinking that it can't be the case then that relative to this flow there exist **Buddhas, and also negative emotions.** To prevent such uncertainty, the Arya presents Chapter 22, “An Examination of Buddhas”; and Chapter 23, “An Examination of the Mistakes.”

当我们说痛苦的轮回的流转没有它自己的自性，有些人就质疑了，认为不可能有这样的，认为与这个流转相关联的，还存在着佛，及负面情绪。为了避免这种不确定，证者提出了第22章，“对佛的检视”，和第23章，“对错误的检视”。

Others might think that—in a world where **everything is empty of any nature of its own**—then things like the four higher truths would have to be mistaken. For them, we present Chapter 24: “An Examination of the Higher Truths.”

其他人可能想——在一个一切事物的自性都空掉了的世界里——那么诸如四证谛之类的事物就不得不是错的了。针对这些人，我们提供了第24章：“对证谛的检视”。

In such a world too, they might think, there can be no **nirvana.** To end this thought, we have Chapter 25: “An Examination of Nirvana.”

同样，在这样的一个世界里，他们可能会以为，也可能没有涅槃了。为了终止这种想法，我们有第25章：“对涅槃的检视”。

The Buddha said that—if we see that things happen in dependence—then we have seen **the path of the middle way.** Chapter 26, “An Examination of the Twelve Links of the Cycle of Pain,” is taught to clarify this point.

佛陀说过——如果我们看到事物依缘而发生——然后我们就已经看到中道的道了。第26章，“对痛苦的轮回的十二缘起的检视”，被教授用以澄清这一点。

If we come to a realization of the true nature of dependence, then we stop **all the mistaken views we've ever had.** To demonstrate this fact we see the final

misleading views we've ever had. To demonstrate this fact, we see the final chapter, Chapter 27, called "An Examination of Views."

如果我们证悟了依存（缘起）的真正本性，我们就会停止我们曾有的所有错误观点了。为了证明这个事实，我们来看最后一章，第27章，“对理解方式的检视”。

*2) What are three reasons for making all these “examinations” of other people’s viewpoints, and what is one thing which is *not* such a reason?

做这些对其他人的观点的“检视”有哪三个原因？什么不是这样的原因？

[We make these 27 examinations in order to (1) first give birth to the path to freedom, inside of us; and (2) to make our practice of this path more and more firm; and (3) to keep this practice growing stronger and stronger. We do *not* undertake these examinations simply to engage in arguments against other people’s positions.]

我们做的这27个检视是为了（1）首先产生通往自由的道路，在我们的内心；（2）让我们在这条道路上的实践越来越稳固，和（3）保持越来越多的实践。我们执行这些检视不仅仅是用来与其他人的立场辩论的。

*3) The very famous second verse of *Wisdom* focuses on how things first start. State the four options that are given, and then give the astounding traditional name of this proof of emptiness, explaining the name’s deeper meaning.

在《智慧》一书中，第二个偈颂非常著名，是聚焦于事物是如何最初开始的。陈述给出的四个选项，然后给出这个证明空性的令人震惊的传统命名，并解释这个名字的深层意思。

[If things start from their own side, then they must start either (1) from themselves; (2) from something else; (3) from both; or (4) without any cause at all.

如果事物来自于它们自己，那么他们就必须开始（1）于他们自己；（2）于其他事物；（3）于两者；或（4）于毫无理由。

The traditional name of this proof of emptiness is “The Sliver of Diamond.” This is an amazing reference to the fact that—like a diamond—we can divide emptiness up into different kinds, depending on the object that has it: We can speak of the “emptiness of a chair,” or the “emptiness of my thoughts.” But in every case, the emptiness itself is exactly the same; in the same way that if we smash a diamond into small slivers, each one in itself is perfect diamond.]

这种证明空性的传统名称是“钻石的碎粒”。这是对这样一个事实的惊人引用——就像钻石一样——我们可以把空性划分成不同的种类，这取决于它的对象：我们可以说“椅子的空性”，或者“我的念头的空性”。但在每一种情况下，空性本身都是完全一样的；同样地，如果我们把一颗钻石打碎成小粒，那么每一粒钻石本身都是完美的钻石。]

*4) What are two problems we would see, if things started from themselves?

如果事物来自于他们本身，我们看到的两个问题是什么？

[Since things then would have to already exist within their causes, then for those causes to open into a result which was identical to those things that were already there would be pointless. And if things did grow that were already pre-existing in the cause, then more and more such things would just keep growing infinitely: Since something unnecessary had grown once, there would be nothing to stop it from doing so countless times.]

如果事物已经不得不存在于它们的因里，那么对于那些因而言，它们打开形成的果与已经存在的事物是完全一样的，这就毫无意义了。如果事物的确是以预先存在于因里的方式生长，那么越来越多的同样事物将无限生长：如果不必要的事物已长成了一次，那么就没有办法可以停止它无数次的重复这么做了。

Meditation assignment 冥想任务：

Twice a day, do rounds 1, 2 & 3 of the Lion’s Dance in a careful, enjoyable way spending as

long as you have time to at each level—but still staying comfortable and inspired.

每天两次，谨慎、愉快地进行狮子舞的第一、二、三部分，在每个级别停留你认为可以的足够长的时间——但是仍然保持舒适和灵感涌现。

*Meditation dates and times*冥想的日期和时间:

Please note that homeworks submitted without dates & times will not be accepted.

请注意，没有记录冥想日期和时间的作业不会被接受。

RealApp Assignment实用（实际应用）任务

Create a RealApp to accompany the material taught in this class. This is a principle derived from the material that relates to people's *real life* and is easily *applicable* to that life—a concept they might usefully meditate on, or utilize at work or in their family life.

创建一个实际应用（RealApp）以配合本课程中教授的材料。原则是；一个源于与人们现实生活相关的材料，容易在生活中运用——一个他们可以在冥想，或者可以在工作或家庭生活中使用的概念。

1) Catchy title for your RealApp:

你的实用标题醒目易记：

2) Description of the RealApp, in one or two sentences:

用一两句话描述你的实用：

3) Description of the IDIM for your RealApp which you will look for on the internet, after the silent retreat period:

描述你将会在止语静修之后，在网络上寻找的念图（IDIM），用于体现你的实用：

*For grader's use only*仅供评分者使用

Quality	Grade	Comments
质量	分数	评论

Important?

重要性?

Creative?

创新性?

Authoritative?

.....
权威性
Use in real life?
实用性
Total
总分



The Wisdom of Arya Nagarjuna 证者龙树的智慧

Course One 第一课: The Eight Invisibles 八种不可见

Class 4 第四节—The Four Kinds of Conditions 四种因

Homework Master 作业解答

1) An important concept in the Perfection of Wisdom literature is that of an “innovator.” Name the two great innovators of India and what they innovated, including the 6 parts of the classical definition of an innovator, and a comparison to modern times.

完美智慧的典籍里有一个重要概念是“创新者”。列举印度的两位伟大的创新者，以及他们创新的内容，包括对创新者的经典定义的6个部分，以及与现代的比较。

[The two great innovators of India are recognized as Arya Nagarjuna (c. 200AD) and Arya Asanga (350AD). Nagarjuna is the innovator of the Middle Way School, and Asanga is the innovator of the Mind Only School. Je Tsongkapa is recognized as the “Innovator of the Land of Snows,” or Tibet, due to the fact that he fulfills all six parts of the classical definition.]

公认的印度的两大创新者为证者龙树大师(大约公元200年)和证者无著大师(公元350年)。龙树大师是中观学派的创新者，无著大师是唯识学派的创新者。怙主宗喀巴被认为是“雪域的创新者”，或者说西藏，因为他满足了这个经典定义的所有六个部分。

These six are that (1) the sage must be acting here in this world, and not for example in their own Buddha paradise. They (2) present the meaning of the word of the Buddha in a unique way of their own, (3) without following the way of another innovator. (4) It must have been predicted within the scriptures of that word, by the Buddha himself, that they specifically will be doing so. (All three innovators mentioned here were thus predicted). (5) They must be an arya (someone who has seen emptiness directly), and (6) they must be a bodhisattva: they must have undergone the direct experience of the Wish to achieve enlightenment.

这六部分是：(1)这个圣人一定是活在这个世界上的，而不是举例而言在他们自己的佛国天堂。他们(2)以自己独特的方式表达佛陀的话语的意思，(3)没有效仿另一个创新者。(4)佛陀他本人必须在经文中预言，他们将特别这样做。(这里提到的三位创新者都是这样被预测的)。(5)他们必须是一个证者(直接见到空性的人)；以及(6)他们必须是一位菩萨：他们必须经历过发愿达成证悟的直接体验。

In essence, they are creators of excellent RealApps!]

本质上说，他们是卓越的实用（真实应用RealApps）的创造者！

*2) What are the two general types of negative things recognized in Buddhism? What is the general description of each, and an example of each? Which of these two categories does emptiness itself belong to? Why is it useful to know which of the two it is?

佛教公认的两类否定的事物是什么？每一类的通常解释是什么，并各举一例？空性是属于这两类中的哪一类？为什么说知道属于哪一类会有帮助？

[The two types of negatives recognized in Buddhism are (1) a simple absence of something; and (2) saying that something is not something, which leads our mind to a different place than where it was.

佛教所公认的两类否定是（1）某物的简单缺失（不在那里）；及（2）说某物不是某物，这将我们的意识引导到了与原先不同的地方。

As an example of the first, Choney Lama gives both the fact that things have no nature of their own, and the absence of any existing thing (the first is emptiness).

作为第一类否定的例子，邱尼喇嘛给出了两个，事物本身没有自己的自性的这个事实，以及任何存在的事物的缺席（第一个例子就是空性）

As an example of the second, he gives both “the opposite of all which is not a coffee cup” and the fact that “things which are not coffee cups do exist.”

作为第二类否定的例子，他给出了两个，“不是一只咖啡杯的所有事物的对立面”以及“不是咖啡杯的事物确实存在”的这个事实。

Another famous example of the second is the statement: “This monk is very fat, but he does not eat during the day”—a negative statement which leads our mind to think he eats a lot at night.

另一个著名的关于第二类否定的例子是这样说的：“这个和尚很胖，但他白天不吃东西”——这是一种否定的说法，会引导我们的意识去想在他晚上吃了很多。

Emptiness belongs to the first category, because it is the simple absence of something which is not coming from our seeds: the husband in the kitchen who is *not* coming from me, which is an impossible and non-existent husband.

空性属于第一类，因为它是不来自于我们的种子的某种事物的简单缺失：厨房的不来自于我的丈夫，是一个不可能存在也无法存在的丈夫。

When we make it clear that emptiness is the simple absence of something which cannot exist, it keeps us from making big mistakes about what emptiness is. For example, it could never be a kind of shining light, since that is not even any kind of negative thing: it is positive. Nor could it be thinking to stop our thoughts, which is also a positive thing. And so on: It can only be “seen” by the mental sense, at first indirectly through reasoning, and then directly by deep meditation—it could never be seen directly by a non-Buddha for example while they are chopping wood, etc.]

当我们清楚地指出，空性是一种不可能存在的事物的简单缺失时，它阻止了我们在空性是什么的这个问题上犯重大错误。例如，它不可能是一种闪光，因为这甚至不是任何一种否定的东西：它是肯定的。停止我们的念头也是不可能的，念头也是一件肯定的事物。以此类推：它只能通过意识感觉“看到”，首先是通过推理间接地（*看到*），然后通过深度冥想直接（*看到*）——一个不是佛陀的人在砍木头时，空性是永远也不可能被他直接看到的。

3) In this famous second verse, Arya Nagarjuna is examining all the possibilities for ways that things could ever start. What are the four choices he mentions? Why are three of them not very difficult choices to eliminate? How do we eliminate the fourth?

在这个著名的第二偈颂中，证者龙树检视了事物可能开始的各种方法。他提及的四个选择是什么？为什么破除其中的三个选择不是很难？我们该如何破除第四个？

[Arya Nagarjuna says that things must either come from themselves; from something outside of themselves; from both of these choices; or without any cause at all. We’ve

already seen how the first choice is impossible: if things came from themselves, then they would already be there before they came. Because they can't come from themselves, they can't come both from themselves and from something else together. And everyone can see that a thing that grows cannot come from no cause at all. This only leaves the possibility that things come from something other than themselves.

证者龙树说事物应当或来自于他们自己；或来自于他们之外；或来自于这两者；或来自于没有任何原因。我们已经看到第一个选择是不可能的：如果事物来自于他们自己，那么在他们来之前应该已经在那里了。因为他们不来自于他们自己，他们不能同时来自于他们自己和其他事物两者一起。而且每个人都知道的，一个生长的事物不可能从没有任何原因而来。这就只留下了一种可能性，即事物是从他自身以外的事物而来的了。

It would appear that this possibility is correct: trees come from seeds, which are things that are other than themselves; a car engine runs, because it is caused to run by the gasoline.

这种可能性似乎是正确的：树来自于种子，种子是它们自己（~~树~~）以外的其他事物；汽车发动机运转，因为是汽油引起它运转的。

When we think about it carefully though, we can see that not every seed produces a tree. And not every car with gasoline will get you someplace. Apparently, a cause which is other than its result cannot *work*, unless something else is present. And that is the mental seeds which come from how we treat others.]

然而，当我们仔细考虑这点时，我们可以看到，并非每颗种子都长成树，并非每辆有汽油的车都可以载你到某处。显然，一个其结果以外的起因并不能**运作**，除非有其他事物存在。那就是来自于我们如何对待他人而来的意识种子。

*4) Why is there an ancient argument over saying, “Things don't come from themselves, or from both themselves and others; or from no cause at all—nor do they come from other things, at least from their own side.”

为什么有个古老的辩论这么说，“事物不来自于他们自己，或者不来自于他们自己和其他这两者；或不来自于没有任何原因——他们也不来自于其他的事物，至少从他们自己这边而言。”

[The argument against adding “at least from their own side” here is that a person who misinterprets the very idea of a cause (thinking it works in and of itself) is also going to misinterpret, on a deep level, the very words “at least from their own side.” That is, the desire to add these words reflects the belief, deep down, that *they* have some power of their own to give understanding to the person who hears them. In time, this very disagreement led to the division between the upper and lower branches of the Middle Way School; and is why the lower branch is given the name it is.]

反对在这里加入“至少从他们自己的角度”的论点是，一个人如果误解了一个起因的概念（认为它本身是起作用的），也会在很深的程度上，误解“至少是从他们自己的角度”这个说法。也就是说，增加这些词的愿望反映了一种信念，在内心深处，它们（**这些词语**）本身具有某种力量把理解给到那些听到的人。随着时间的推移，这一分歧导致了中观学派上下两个分支的划分，也是下部（中观自续派）被那样命名的原因。

5) Why does Arya Nagarjuna bring up, in his third verse, all the four different types of factors which create things? Please list the four, and describe them very briefly—while commenting on the possibility of a fifth type of cause.

为什么证者龙树，在其第三个偈颂里，提出了创造出事物的四种不同类型的因素？请列出这四种因素，并对其进行简短描述——同时对第五种因的可能性进行评论。

[Nagarjuna's imaginary opponent in the first chapter of *Wisdom* is not unintelligent. He

or she knows that three possibilities for how causes work are not possible.

智慧的第一章中，龙树大师想象的对手并不是不聪明的。他或者她知道起因如何运作的三种可能性是不可能的（或意译为：那三种可能因素是不可能有效的）。

They strongly believe, though, that causes which are a separate thing from their result (like a seed and a tree) *do* work, and from their own side. In support of this, they give a list of four different types of factors or causes which create things; this list was spoken by the Buddha himself, and because they all involve causation by “other” things, it must be the case (they say) that Buddha himself supported the idea that things cause things that are other than themselves.

然而，他们坚信，与它们的结果相分离的起因（如种子和树）**确实**在起作用，而且也来自于他们自己这边。为了支持这一说法，他们提供了四种不同类型的创造事物的因素或起因的一个清单，这个清单是佛陀自己讲述的，并且因为他们都涉及了“其他”事物的因果关系，那么就肯定是（他们说）佛陀自己也支持这个概念，事物可以引起不同于它们自身的事物。

The four types of factors here are:

这里的四种因素是：

- (1) **Causal factors: such as a seed for a tree. All working entities in the universe (equal to “all caused things” in the universe) have both “causal” factors and “self-sufficient” factors.**

因果因素：如同一棵树的种子。宇宙中所有能运作的实体（等同于宇宙中“所有被产生的事物”）都有“因果”和“自给自足”的因素。

- (2) **Objects of perception (such as the color blue), which trigger an awareness of them in people who perceive them (the thought, “I see blue”).**

觉察的对象（比如说蓝色），触发了感知它们的人的觉察（念头，“我看见蓝色”）

- (3) **Factors that produce a result immediately after they themselves end. Classically, these are states of mind that lead directly into other states of mind—a subject which is traditionally considered important so that we can anticipate moods etc which might cause a negative thought; or even the direct perception of emptiness.**

在他们自己结束后能立即产生结果的因素。经典的说法是，这些都是直接引发另一个意识状态的意识状态——传统上认为这个主题很重要，因而我们可以预测到，情绪等可能引起一个负面的念头；甚至是直见空性。

- (4) **The main, self-sufficient cause which produces any particular result. This is the same thing as anything which acts to cause anything else.**

产生任何特定结果的主要的、自给自足的起因。这和任何事物引起任何其他事物是一样的。

Nagarjuna says specifically in this verse that “there is no fifth type of cause.” He is referring specifically to a being or force (“big bang”) which could create the entire universe, without being created itself by something earlier.]

在这个偈颂中龙树大师特别强调“没有第五种起因”。他具体指的是一个存在或者力量（“大爆炸”），在它自己没有更早时被某物创造出来的情况下，它却可能创造了整个宇宙。

*6) What is the basic problem—which Nagarjuna brings up in his fourth verse—with thinking that a seed could cause a tree, in the way that we normally think it does?

在龙树大师的第四偈颂中——当我们认为一颗种子，可以像我们通常以为的那样造成一棵树时——他提出了一个什么基本问题？

[If a seed caused a tree in the way that we normally think it does, then at some point the tree would have to depend on the seed; which means that the tree would have to touch the seed; which means the seed would have to still be there after it opened up and created the tree. If we think carefully about it, this is simply not possible. Trees must be coming from somewhere else!]

如果一颗种子以我们通常以为的方式造成了一颗树，那么在某个时刻，树就要必须依赖于种子；也就是说，这颗树将不得不接触到这粒种子；也就是说，在这颗种子打开创造了这颗树之后，它还不得不仍然在那里。如果我们仔细地思考，这是根本不可能的。树一定从别的什么地方来的！

Meditation assignment 冥想任务:

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每天两次，谨慎、愉快地进行狮子舞的第一到第四部分，在每个级别停留你认为可以的足够长的时间——但是仍然保持舒适和灵感涌现。

Meditation dates and times 冥想的日期和时间:

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1) Catchy title for your RealApp:

你的实用标题醒目易记：

2) Description of the RealApp, in one or two sentences:

用一两句话描述你的实用：

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描述你将会在止语静修之后，在网络上寻找的念图（IDIM），用于体现你的实用：

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Quality	Grade	Comments
质量	分数	评论
Important?		
重要性?		
Creative?		
创新性?		
Authoritative?		
权威性		
Use in real life?		
实用性		
Total		
总分		



The Wisdom of Arya Nagarjuna 证者龙树的智慧

Course One第一课: The Eight Invisibles: 八种不可见

Class 5第5节—Canceling Four Definitions: 排除四种定义

Homework Master 作业解答

1) Having discussed how there are problems with the way things start—from the result side of things (not from self or other etc); Arya Nagarjuna moves on to discussing how there's a problem with way things start, from the side of the conditions. Give the 5 steps to his strategy here.

在从结果的角度(不是来自于自我或其他等)讨论了事物开始的过程中的问题之后; 龙树大师转向从因的角度讨论事物开始过程中的问题。请在这里给出他的策略的五个步骤。

[In verse 3 of his *Wisdom*, the Arya (1) outlined the four different types of conditions that Lord Buddha taught, since others believe that these are proof that things do come from other things. His strategy in pointing out problems from the side of the conditions (as opposed to the results, already covered) begins with (2) lumping all four of these conditions together, to show how they cannot be conditions that have any nature of their own.

[在他的《智慧》的第三偈颂里, 证者(1)概述了世尊佛陀讲授的四种不同类型的因, 因为其他人认为, 这些是事物确实来自其他事物的证据。他从因的角度指出问题的策略(与已经讨论过的结果相对照)开始于, (2)将所有四个因合并在一起, 以表明它们是如何不能具有任何自性的。

Proving that all four conditions—if they are natural—have problems begins with (3) denying the idea that something is a condition as it produces a result. This is covered in two steps: (3a) looking at the process of growing they're involved with; and continues to (3b) how they can lead into their results.

要证明所有四种因——如果它们是有自性的——都有问题, 首先是(3)否认一个概念, 即某物是一种因, 因为它产生了一个结果。这包括两个步骤: (3a)观察他们参与的产生的这个过程; 并继续(3b)他们是如何引导到他们的结果的。

Next we (4) deny the idea that something is a condition when it first functions to create. (We have already earlier denied that things are conditions from the point of view of results that have come out from them.)

接下来, 我们(4)否认了当某物第一次起创造的功能时它是一个因的想法。(我们早些时候已经否认了, 从结果的角度来看, 事物从他们自己而来是因。)

(5) After treating all four conditions together, Nagarjuna examines each one individually.]

在一起处理了所有四种因之后, 龙树大师对每一种因进行了单独检视。

*2) With all the four kinds of conditions, Arya Nagarjuna has a problem, for example, with saying “The tree is growing from the tree seed,” or “The awareness of blue is growing from the blue, or the eye.” Explain what he is referring to when he says, “As the result approaches growing, the cause approaches ending—these are simultaneous. And the completion of the growth of the result and the completion of the stopping of the cause are also simultaneous.”

在这所有的四种因中, 龙树大师提出了一个问题, 比如说, “树是从树的种子中长出来的”, 或者说“对蓝色的觉察是产生于蓝色, 或者眼睛。”当他说, “随着结果的产生, 原因由此结束——这些是同时发生的——而且结果产生的完成和原因停止的完成也是同时进行的。

也将结果——这些是同时发生的。而且结果产生的元成和原因停止的元成也是同时进行的。“请解释他指的是什么？”

[If we think carefully, we can see that it's not really correct to say "The tree is growing up." During the growing, there is not yet a tree: it is the result of the growing, and comes *after* the growing. And if the tree is what comes *after* the growing, then we can never say that "a tree grows," since by the time we have a tree, the growing has stopped. We cannot be seeing what we think we see; and the tree must actually be coming from something *other* than the tree seed.]

如果我们仔细想一下，我们可以发现，说“这棵树在生长”不是真正正确的。在生长过程中，那儿还没有一棵树：它是生长的结果，会在生长之后才出来。如果树是在生长之后才出来的，那么我们永远都不能说“一棵树在生长”，因为当我们有一棵树的时候，生长已经停止了。我们不可能看到我们以为我们看到的東西；这棵树实际上，一定是来自于其他的東西，而不是树的种子。]

*3) Someone responds to this train of thought by saying, "Why talk so much, Arya Nagarjuna? We know that when we see an apple, there must be an eyeball working as a cause there to help create this perception. When we see the result, we know the cause must have been causing the result to grow." How does Nagarjuna counter their argument?

有人对这个思路的反应是，“证者龙树，为什么说这么多呢？我们知道当我们看到一个苹果时，那肯定有一只眼球作为一个原因在那里帮助创造了这个感知。当我们看到结果时，我们知道肯定是原因导致了结果的产生。”龙树大师是如何反驳他们的观点的？

[Nagarjuna says that it's not enough to say that the growing (of an awareness of an coffee cup, for example) is going on so long as we can eventually see a result, at the end of the process. That is, we can't say "a tree is growing" so long as, by the end of the process, there is a finished tree.

龙树大师说，只要我们可以最终看到一个结果，就说生长正在发生（比如，对咖啡杯的觉知），这是不够的。也就是说，只要是在过程的最后有一棵长好的树，我们就不能说“树在生长”。

With a direct cause (such as our eye sense power detecting shape and color of what turns out to be a cup), this confirmation comes only towards the end of the growing of visual awareness of the cup, and not during this growing.

通过直接的原因（比如我们的视觉正在觉察后来成为一只杯子的形状和颜色），这种确认只来自于对杯子的视觉觉察的生长的末端，而不会在生长的过程中。

And we may never get any such confirmation in the case of an indirect cause (a potter who made the cup, and who died before the we first came and saw the finished cup). Therefore, waiting until we can see a finished result is not an acceptable test of whether or not the process of growing depends on conditions.]

我们可能从来不会在间接原因的情形下（做杯子的制陶师傅，在我们第一次到来并看见已完成的杯子之前就过世了）得到这样的确认。因此，等到我们可以看到完成的结果，并不是对于生长的过程是否依赖于原因的可被接受的测试。

4) In denying the idea of a condition which first functions to create something, Arya Nagarjuna points out two problems with this concept. What are they?

为了否认其首要功能就是创造某物的原因的这个概念，证者龙树指出了这个概念里的两个问题。它们是什么？

[The Arya points out that—if the result were *absent* at the time of its seed, then the seed could never be called "a cause." And if the result were *present* at the time of its seed, then the seed would have nothing to do, since the result had already come out.]

证者指出——如果结果在其种子存在时不存在，那么种子就永远不能被称为“原因”。如果结果在种子存在时就存在，种子就没什么事情可做了，因为结果已经出现了。

*5) Now, having denied the four kinds of conditions (that have their own nature) as a group, Arya Nagarjuna turns to denying them individually, one by one. He goes in the same order that he first presented them, in a previous verse—which means that he starts with a “causal condition”; basically, anything that has a result. What problem does the Arya point out with this definition of a causal condition: “Anything that has a result”?

证者龙树已经从整体上否认了四种原因（有他们的自性），现在他转而一个接一个地，来否认他们了。他是用他在之前的一个偈颂中第一次介绍他们时的同样顺序来进行的——指的是，他先从“引发因”开始；基本而言，是说任何有结果的事物。通过这个引发因来定义“任何有结果的事物”，龙树大师指出了什么问题？

[Again, Nagarjuna has a problem with this expression—“Anything that has a result”—being used to define any kind of cause. When you say *have*, are you saying that the cause *has* a result while the cause is present? In that case, the cause would either have nothing to do, or it would just keep spitting out extra versions of the same result forever—since its first result is already there in the first place. But if you say the result is *not* there during the time of the cause, then how can the cause and the result have any kind of relationship, where one comes from the other?]

再一次，龙树对这个表述有一个疑问——“任何有结果的事物”——被用来定义任何种的原因。当你说“有”，你是说当原因存在时原因就有了个结果吗？既然那样，这个原因要么什么都不需要做，要么永远不断地产生同一结果的额外版本——因为起初时，它的第一个结果已经在那里了。但如果你说在原因存在时结果并不在那里，那么原因和结果是如何有任何关系的，到底是在哪里一个来自于另一个的？

6) It is said about the second kind of condition—the “object” condition—that when we turn our perceptions to a thing, that thing triggers in us an awareness of the thing. For example, when we look at a painting, the painting is out there first, and then the image of that painting flies to the eye; goes through; and triggers an awareness of the painting. But what is the internal contradiction here? And how does that disprove a common misperception about the direct perception of emptiness?

关于第二种因——“对象”因——当我们把我们的感知转到一个物体时，这个物体就触发了我们对事物的觉察。例如，当我们看一幅画时，这幅画首先在那里，然后这幅画的图像飞入了眼中；经过；并且触发了对这幅画的觉察。但是，这里存在的内部矛盾是什么？该如何驳斥那些关于直见空性的常见错觉呢？

[If the perception of a painting exists before we look at a painting, then the painting cannot trigger that perception. If the perception of the painting *is* triggered by the object of a painting, then there can exist an object without a subject (which is impossible; since for example the Buddhist word for “subject” is “object-holder,” and objects are defined by being perceived by subjects).

如果在我们看一幅画之前就存在对这幅画的感知，那么这幅画就不可能触发这个感知。如果对这幅画的感知是由画这个对象触发的，那么就可能存在一个没有主体的对象（这是不可能的；因为例如“主体”的佛教用语是“对象持有者，”并且对象是由主体的感知来定义的。）

By the way, there is a description of the direct perception of emptiness which compares this experience to “water being poured into water.” Some people have taken this to mean that subject and object melt into one—and they further make the mistake of calling this “a state beyond all duality: beyond all difference between me and what I’m looking at”—a kind of “Everything Is One.”

顺便说一下，有一种对直见空性的描述，是把这种体验比做“水倒入水中”。有些人认为这意味着主体和对象融为一体——他们进一步犯了——被称为“超越所有二元的状态：超越我和我所正在看的所有差异”——一种“一切是一体的”的错误。

But in fact the only meaning of the water/water analogy is that, during the direct perception of emptiness, we can no longer be aware of our own mind seeing emptiness, since that mind is not emptiness—and our senses at that moment are restricted to the realm of emptiness, or ultimate reality: far above this everyday level of reality.]

但事实上，水/水的比喻的唯一意义是，在直见空性的过程中，我们再也无法觉察到自己的意识看到了空性，因为我们的意识不是空性——我们的感官在那一刻是被限制在空性、或者是终极的实相界中的：其远远超出这每一天的现实水平。

7) We now turn to the third kind of condition mentioned by Lord Buddha: the “condition for what immediately follows”—often described as a state of mind that leads into another state of mind. Nagarjuna says, “It would be wrong to say that the seed for a thing stopped before the thing had been produced.” And why is that true?

我们现在去到佛陀所提到的第三种因：“立即跟随的因”——通常被描述为一个意识状态引发另一个意识状态。龙树大师说，“说一个事物的种子在事物产生前就停止了，那是错误的。”为什么龙树大师这么说是对的？

[It would be wrong to say that the seed for a thing stopped before the thing had been produced, because the end of a seed and the birth of what it produces happen at the very same instant—we learned that above.]

如果说一个事物的种子在这个事物产生之前就停止了，那是错误的。这是因为种子的消亡和它所产生事物的诞生几乎在同一时刻发生——我们在上面就已经学到了。

8) The fourth and final type of condition mentioned by Lord Buddha is the “self-sufficient condition,” meaning that it has the power to create a result. Actually, this description applies to anything produced by causes and conditions. Why though, according to Arya Nagarjuna, do these conditions *not* have this power to create a result, through some inherent nature of their own?

佛陀所提到的第四种也是最后一种类型的因，是“自给自足的因”，意思是他有创造结果的力量。实际上，这种描述适用于由原因和条件产生的任何东西。但是为什么，据龙树大师所言，通过一些它们自己的内在本性，这些因是没有力量来创造一个结果的？

[The Arya says simply, “They don’t have any inherent power to create a result, because Lord Buddha himself made that famous statement that ‘This can only happen when that happens.’ Which is to say, because Lord Buddha taught the idea of dependence in the first place.]

龙树大师简单地说，“他们没有任何与生俱来的力量来创造一个结果，因为佛陀自己给出了这一著名的陈述‘那事发生时，此事才发生’。这就是说，是因为佛陀第一时间就教授了缘起的概念。

Meditation assignment 冥想任务:

Twice a day, do 5 rounds of the Lion’s Dance in a careful, enjoyable way spending as long as you have time to at each level—but still staying comfortable and inspired.

每天两次，谨慎、愉快地进行狮子舞的五部分，在每个级别停留你认为可以的足够长的时间——但是仍然保持舒适和灵感涌现。

Meditation dates and times 冥想的日期和时间:

Please note that homeworks submitted without dates & times will not be accepted.

请注意，没有记录冥想日期和时间的作业不会被接受。

RealApp Assignment 实用APP任务

Create a RealApp to accompany the material taught in this class. This is a principle derived from the material that relates to people's *real life* and is easily *applicable* to that life—a concept they might usefully meditate on, or utilize at work or in their family life.

创建一个实际应用（RealApp）以配合本课程中教授的材料。原则是；一个源于与人们现实生活相关的材料，容易在生活中运用——一个他们可以在冥想，或者可以在工作或家庭生活中使用的概念。

1) Catchy title for your RealApp:

你的真用标题醒目易记：

2) Description of the RealApp, in one or two sentences:

用一两句话描述你的真用：

3) Description of the IDIM for your RealApp which you will look for on the internet, after the silent retreat period:

描述你将会在止语静修之后，在网络上寻找的念图（IDIM），用于体现你的真用：

For grader's use only 仅供评分者使用

Quality	Grade	Comments
质量	分数	评论
Important?		
重要性?		
Creative?		
创新性?		
Authoritative?		
权威性		
Use in real life?		
实用性		
Total		
总分		



The Wisdom of Arya Nagarjuna 证者龙树的智慧

Course One 第一课: The Eight Invisibles 八种不可见

Class 6 第6节—Starting to Come & Go 开始讨论来与去

Homework Master 作业解答

1) As he wraps up his explanation of the very famous first chapter of *Wisdom*, Choney Lama—following the Arya—uses the example of yarn and wool cloth to demonstrate how a result cannot lie in the separate conditions which create it. Explain.

在总结他对非常著名的《智慧》第一偈颂的解释时，邱尼喇嘛——效仿证者——以纱线和羊毛布为例，展示了一个果如何不能存在于创造它的不同因当中。请解释。

[Choney Lama says: “Look, the finished wool cloth is not lying there inside the yarn used to make it; anyone can see that. And if a finished wool cloth that was *not* in the yarn used to make it could just pop out of the yarn, then it could pop out of anything else too—say, from reeds that we use to make a mat.”]

邱尼喇嘛说：“看，成品羊毛布并没有躺在用来做毛布的纱线里面，任何人都能看到。如果成品羊毛布没有用来制成它的纱线里面，而它可以从纱线里弹出来，那么它也可以从其他任何东西中弹出来——比如说，从我们用来做垫子的芦苇里弹出来。”

2) In the next verse to the wrap-up of Chapter 1, the opponent changes his story. Instead of saying that the result lies within the cause, he says that the result *is* the cause, but just in a different shape and form. That is, the cause (a seed) “changes its clothes” in a way, and now looks like its result. (This is an idea from a non-Buddhist of ancient India.) How does Nagarjuna address this idea?

在第一章结束语的下一偈颂中，对手改变了他的故事。他不说果在因之内，而说果是因，但只是样子和形式不同。也就是说，因(种子)在某种程度上“换了它的衣服”，现在看起来像是它的果。(这是古印度一位非佛教徒的想法。)那龙树大师是怎么处理这个想法的？

[He says that if the result were, in actuality, the cause—but just in another form; then because it existed “in actuality,” it could never be the cause *or* the result.]

他说如果结果，实际上，就是原因——但只是用另一种形式；那么，因为它“实际上”已存在，它就永远不可能是原因或结果。

3) At this point, Arya Nagarjuna’s opponent says that things really *do* have a nature of their own. If certain causes didn’t have their *own* nature of producing their specific result, then you could get milk—instead of sesame oil—from sesame seeds; or sesame oil—instead of butter—from milk fat. How does Nagarjuna answer this objection?

在这一点上，证者龙树的对手说，事情确实有其本身的自性。如果特定的因没有产生特定结果的它们自己的自性，那么你可以从芝麻籽中获得牛奶——而不是芝麻油；或者从乳脂中获得芝麻油——而不是黄油。龙树大师是如何回答这一反对意见的？

[Nagarjuna points out that saying that something is a cause for one thing (like milk for butter) actually *depends* on saying that it is not a cause for another thing (like milk for sesame oil). If something were *by nature* a cause for something, it would be that way without comparison to not being a cause for something else.]

龙树大师指出，说某物是某物的原因（比如牛奶是黄油的原因）实际上依赖于说它不是另一物的原因（比如牛奶不是芝麻油的原因）。如果某物是自然上的原因，那么它将是那样，而不需要比较到不是某物的原因。

龙树大师指出，既然“牛”不是“因”（就像牛奶不是芝麻油的因），实际上“牛”也不是“因”，说它不是另一种东西的因（就像牛奶不是芝麻油的因）。如果某样东西**本性上**就是另一样东西的因，那么它将一直是那样的，并不需要与不是其它东西的因来比较。

*4) Buddhism says that there are two ways to prove things: either use iron-tight logic; or reference a source which is undeniably authoritative. We know that in his 27 Examinations, Nagarjuna is obviously an indisputable disputator. But what does Choney Lama have to say about scriptural authority and *Wisdom*, here at the end of the first examination?

佛教说有两种方法可以证明：要么用严密的逻辑，要么引用不可否认的权威来源。我们知道，在他的27个检视中，龙树大师显然是一个无可辩驳的争论者。但是，在第一个检视结束时，邱尼喇嘛对经文权威和《智慧》有什么不得不讲的看法？

[Choney Lama points out that “the fact that nothing grows through any nature of its own is not only proven by sound reasoning; this chapter is a summary of all the many scriptures by Lord Buddha which present this same teaching.” In saying so, he uses the exact same language that Je Tsongkapa uses in his own great commentary to *Wisdom*, for many of the chapters.

邱尼喇嘛指出“没有事物是从它自身的自性而来，这个事实不仅被正确的推理证明了；而且这一章节是，对佛陀的关于这同一主题的教授的，所有经文的汇总。”他这么说的时侯，在很多章节里，他都使用了和宗喀巴大师他自己对于《智慧》的著名论释中所用的，完全一样的语言。

This in turn comes from the second great commentary upon *Wisdom* (the first being *Entering the Middle Way*) by Master Chandrakirti, called *A Clarification of the Verses*.

接下去的是，月称大师的对《智慧》的第二著名的论释（第一著名的是《入中论》），名为《明句释》。

Here—in wrapping up the first chapter—Chandrakirti points out that the content of the first chapter is found for example in a sutra. He then quotes the *Sutra of the Source of the Jewel* (as does Je Tsongkapa), which includes many exquisite references to exactly the points being made by Arya Nagarjuna. We can thus be assured that the Arya’s presentation is based firmly upon the enlightened words of the Buddha.]

这里——在第一章的总结时——月称大师指出第一章的内容可以在佛经里找到。随后他引用了《宝源经》（和宗喀巴大师做的一样），其中包括了许多对证者龙树所述观点的精美引用。我们因此可以确定，证者的表述是牢牢地基于佛陀的法语的。

*5) Just a final question about the first chapter of *Wisdom*, before we move on to the second.

One of the synonyms for a self-existent thing is “a thing which exists through some nature of its own”; to put it briefly, anything which is “natural.” Choney Lama says that—for things to be “natural” in this sense—they have to have three different qualities. Name them, and then give an alternate expression that would mean the same thing as “natural.”

在我们进入第二章之前，关于《智慧》第一章还有最后一个问题。自我存在事物的同义词之一是“通过它自身的某种本性而存在的事物”，简单地说，任何“自然的”东西都是存在的。邱尼喇嘛说，要使事物在这个意义上是“自然的”，它们必须有三种不同的品质。请命名它们，然后给出一个替代的表达方式，也就是与“自然的”意思相同的東西。

[Choney Lama says that something which “exists through some nature of its own,” or is “natural,” would (1) first of all have to possess a nature which had always been there, and was not created fresh. (2) Secondly, that nature would have to be innate, and not created, in the sense that it could never depend upon the presence of something else. And (3) finally, that nature would have to be forever unchangeable.

邱尼喇嘛说“通过它自身的某种本性而存在的”或“自然的”事物，将：（1）首先得拥有已经存在的、不是新产生的本性。（2）第二，那种本性必须是与生俱来的，不是被创造出来的，从某种意义上说，它永远不能依赖于其他事物的存在。（3）最后，那种本性必须是永远不可改变的。

In modern terms, this entire sense is covered, when we say that “this thing has no nature or quality which is *in* it; rather, the nature is coming from me, from my seeds.” How this fits Choney Lama’s “natural” is a useful subject of contemplation.]

用现代的术语，当我们说“这事物没有在其内部的自性或特质；更准确地说，这个本性来自于我，从我的种子而来”时，已经覆盖完整的含义了。它是如何匹配邱尼喇嘛说的“自然的”，是个值得深思的有用话题。

6) As we know, there are two great divisions of emptiness, which relate directly to what we choose to study for an intellectual understanding of emptiness, and what we see during our first direct experience of emptiness. Please give the names of the first two chapters of *Wisdom*, and relate them to this division.

如我们所知，空性有两个很大的划分，它们直接关系到我们选择研究什么来理解空性，以及我们在第一次直接体验空性时所看到的東西。請给出《智慧》前两章的名称，并将它们与这种划分联系起来。

[Emptiness is divided into the emptiness of the person, and the emptiness of things (which can include the parts of the person). The first of these is the emptiness that we perceive directly for the first time, especially in one of its versions (the emptiness of “me,” whoever you happen to be). The second is the one which is easier to start with, for our intellectual study of emptiness.

空性分为人的空性，和事物（可以包括人的部分）的空性。两者中的第一个，是我们第一次可以直接看到的空性，特别是其中的一个版本（“我”的空性，不管你恰巧是谁）。第二个可以让我们更容易开始智识上对空性的学习。

The first chapter of *Wisdom*, “An Examination of Conditions,” teaches us about the emptiness of things. The second chapter—which we are beginning now, and which is called “An Examination of Going & Coming”—instructs us in the emptiness of the person.]

《智慧》的第一章，“原因的检视”，教给了我们关于事物的空性。第二章——我们现在开始的，名为“去和来的检视”——是教授我们关于人的空性。

7) In the beginning of his discussion of going & coming, Choney Lama says, “Let’s agree on one thing: we’re only talking about one particular part of going & coming.” Which part does he say is the main problem, and the part we’re going to examine especially?

当他开始讨论去与来的时候，邱尼喇嘛说，“让我们在一件事上达成一致：我们只谈一个关于去与来的特定部分”。他说哪个部分是主要的问题，也是我们将要特别检视的部分？

[Honey Lama discusses going in three parts: having already *gone*; and *going* now; and *going to go* in the future. In trying to understand the emptiness of going, he wants us to focus on *the present act of going*. Why so, we are about to learn.]

邱尼喇嘛用了三个部分来讨论去，*已经离开了*，*现在去*，和将来*要去*。为了努力理解去的空性，他希望我们专注于*当下的去的行动*。为什么这样，我们马上来学习。

*8) Now Nagarjuna has another problem! Although he’s comfortable with saying there’s a part of a path that we have already walked; and a part of a path where we have yet to walk; he’s not sure about the path where the *walking* is being done now. Explain!

现在龙树大师有了另一个问题！虽然他对说“我们已经走过的一条路的一部分”，以及“我们还没走的一条路的一部分”感到满意，但他不确定现在正在走的路是哪条。请解释！

[Arya Nagarjuna says here:

证者龙树在这里说：

Okay. So there is a part of the path that you’ve already walked on—and that’s no problem. And then there’s the part of the path that you haven’t reached yet (the one that you’re headed towards) and that you’re *going* to walk on. That’s no

one that you're headed towards, and that you're going to walk on. That's no problem either.

好的。你已经走了这条路的一部分——这没问题。然后你尚未到达的这条路的另一部分（你已经朝之走向的），并且是你马上要去走的。这也没问题。

But which part of the path is the part you're walking on *now*? Where is the line that divides “walked on” and “walking on” and “to be walked on”? Since not all of your foot goes down on the path at once, are we going to call the path “being walked on” as the part where the front of your foot touched down, or the part where the back of your foot touched down?

但是这条路的哪一部分是你 **现在** 走的那一部分？划分“走过的路”和“正在走的路”和“将要走的路”的线在哪里？既然你所有的脚步不是同时落在道路上，我们是要称它为“正走在上面的”路吗，是随着你脚的前部触及的部分，还是随着你脚的后部触及的部分呢？

And when all of your foot is down, does that whole area under the foot suddenly changed to “walked on,” even though you've already *walked* on part of it, when you first stepped down? Or should we say the place *being walked on* is that imaginary line of no width, between the front and back of your foot? Again, we begin to get the feeling that the act of walking itself is impossible—and that our perception of walking must be coming from somewhere else!]

当你全部的脚步落下的时候，脚下的整个区域是突然变成“走过了的”吗，即便你已经 **走过了** 它的一部分，当你第一步踩下的时候？或者我们应该说 **正在被走** 的地方，是你脚的前部和后部之间，没有宽度的假想的线吗？再次，我们开始有一种感觉，走路本身是不可能的——我们对走路的感知一定来自于其他的地方！

9) We asked our opponent for the chapter on Going & Coming to tell us what “being in the act of going” consisted of. He said it was “lifting up your foot, and putting it down: walking.” We told him that—in that case—being in the act of going was impossible. Why?

我们要求我们的对手在“去与来”一章中告诉我们“正在去”是由什么组成的。他说这是“抬起你的脚，然后放下它：走路。”我们告诉他——在那种情况下——正在去是不可能的。为什么？

[If something like the act of going somewhere on a path exists in and of itself, then it can only be accurately referred to with that single expression: “the act of going.” This is because this expression would be attached to it by nature (as we have discussed the three qualities of “nature” above in this Class 6 of the course: something that has always been there in a thing, and not created fresh; something that was innate, and not created fresh, in the sense of never having to depend upon the presence of something else; and something that was forever unchangeable).

如果某事，比如在路上的某处，去的行动存在于其本身，那么它就只能用单一的表达形式“去的行动”来准确地表述。这是因为这个表达方式将会本性上就被附属于它（正如我们在第6课中讨论过的“本性”的三个特质：在某个事物内一直存在的某物，且不是新被创造的；某物是与生俱来的，且不是新被创造的，某种意义上讲，它们永远都不需要依赖于其他事物的存在；并且某物是永远不可改变的。

If things like going existed with self-natures like this, then they would have a single expression which described them, and never more than that. Thus the “act of going” could never be defined as “the *action* of stepping,” because “act” and “action” are different words—as are “going” and “stepping.” So if we agree that going (as we go) is stepping, then it can't be “going” anymore!]

如果如同去这样的事物，以这样有自性的方式存在，那么它们就有一个单一的表达形式来描述它们，并且绝不会比之更多。因此，“去的行动”永远都不能被定义为“迈步的行为”，因为“行动”和“行为”是不同的词——就像“去”和“迈步”一样。所以，如果我们同意去（随着我们继续）就是迈步，那么它就不能再是“去了”！

Meditation assignment: 冥想任务:

Twice a day, do again all 5 rounds of the Lion's Dance in a careful, enjoyable way spending as long as you have time to at each level—but still staying comfortable and inspired.

每天两次，谨慎、愉快地进行狮子舞的全部五部分，在每个级别停留你认为可以的足够长的时间——但是仍然保持舒适和灵感涌现。

Meditation dates and times 冥想的日期和时间:

Please note that homeworks submitted without dates & times will not be accepted.

请注意，没有记录冥想日期和时间的作业不会被接受。

RealApp Assignment实用（实际应用）任务

Create a RealApp to accompany the material taught in this class. This is a principle derived from the material that relates to people's *real life* and is easily *applicable* to that life—a concept they might usefully meditate on, or utilize at work or in their family life.

创建一个实际应用（RealApp）以配合本课程中教授的材料。原则是；一个源于与人们现实生活相关的材料，容易在生活中运用——一个他们可以在冥想，或者可以在工作或家庭生活中使用的概念。

1) Catchy title for your RealApp:

你的实用标题醒目易记：

2) Description of the RealApp, in one or two sentences:

用一两句话描述你的实用：

3) Description of the IDIM for your RealApp which you will look for on the internet, after the silent retreat period:

描述你将会在止语静修之后，在网络上寻找的念图（IDIM），用于体现你的实用：

For grader's use only 仅供评分者使用

Quality	Grade	Comments
质量	分数	评论
Important?		
重要性?		
Creative?		
创新性?		
Authoritative?		
权威性		
Use in real life?		
实用性		
	Total	
	总分	