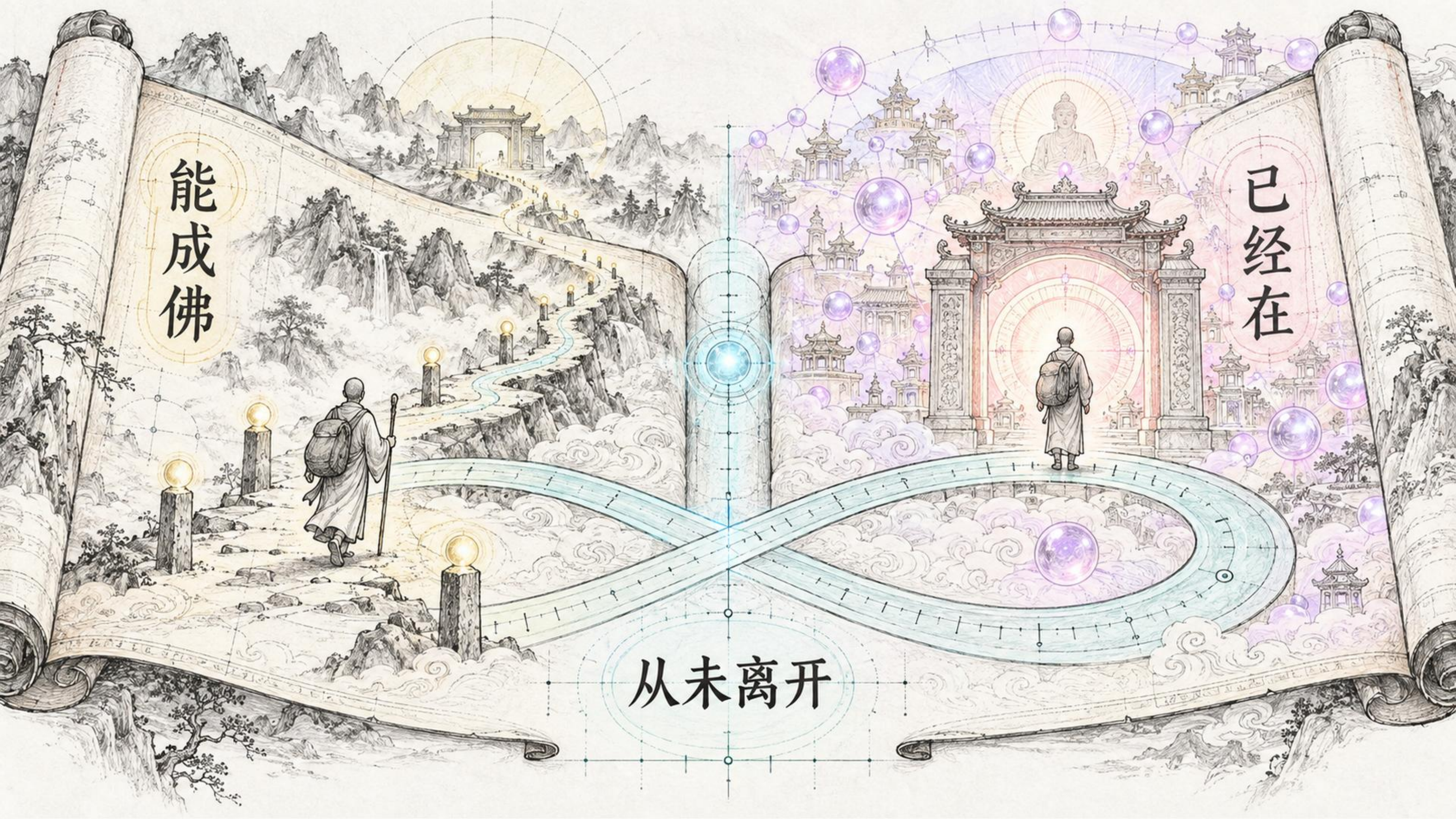


能成佛

已经在

从未离开





华严第一

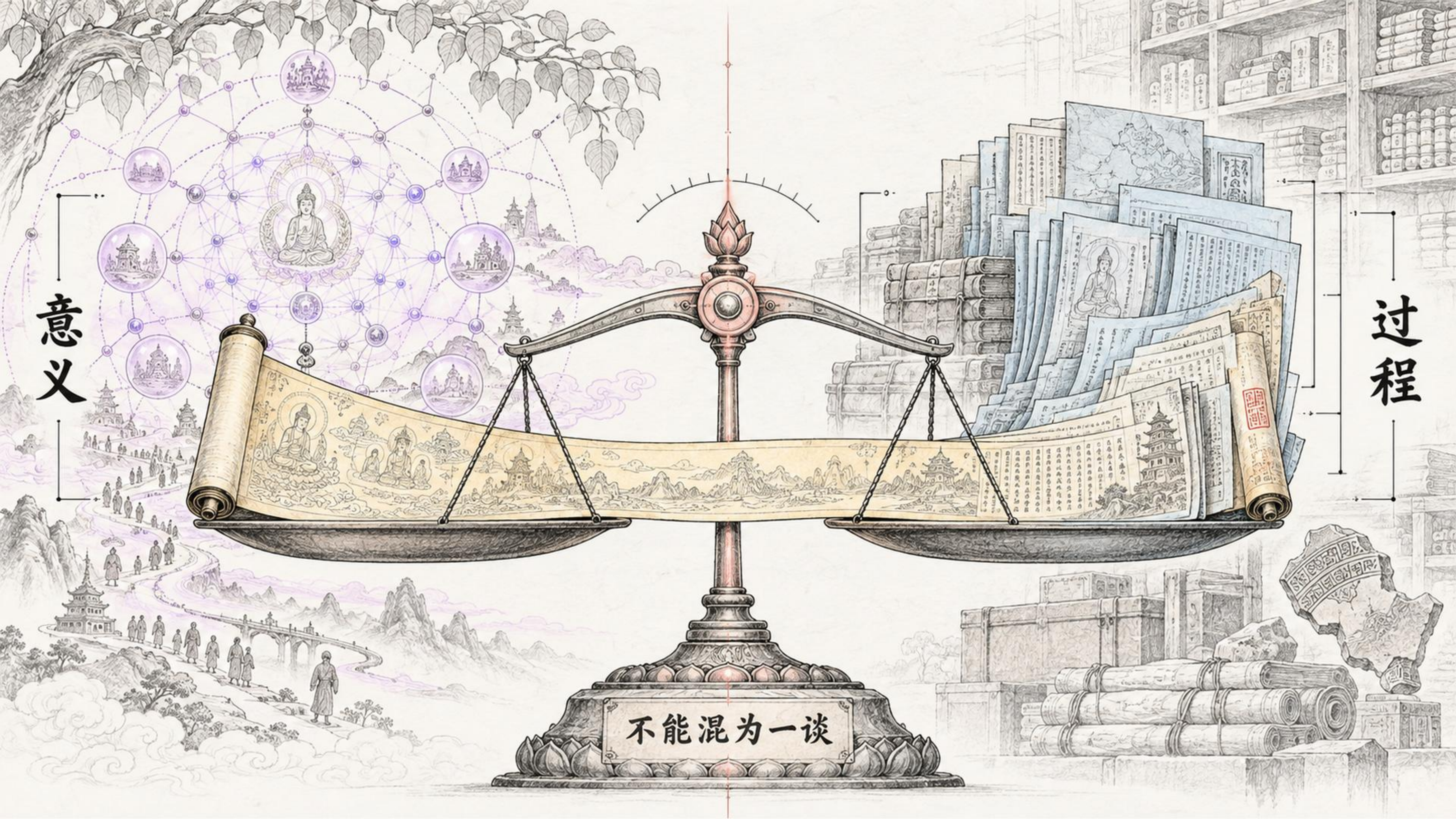
佛陀初说

华严经

意义

过程

不能混为一谈



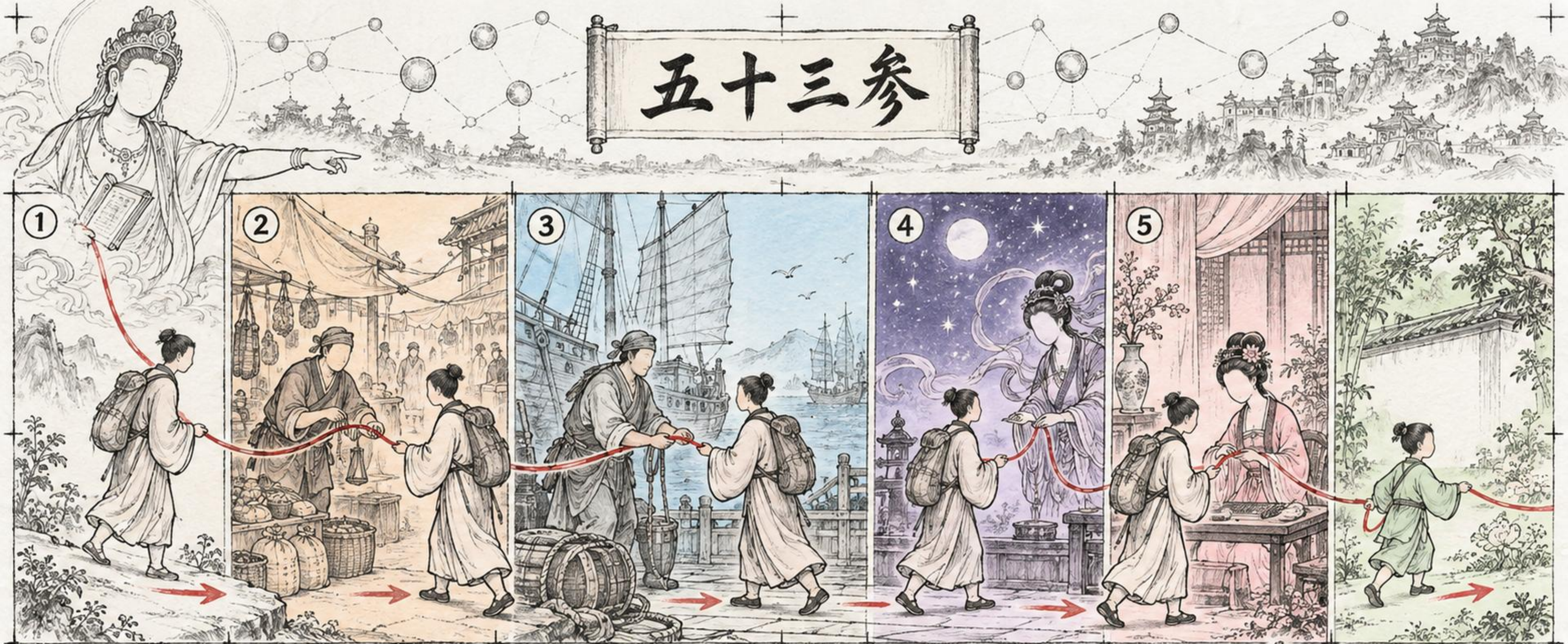


二至三世纪

十地

逐步成形

五十三参



生活即道场

下一位



起点 = 终点

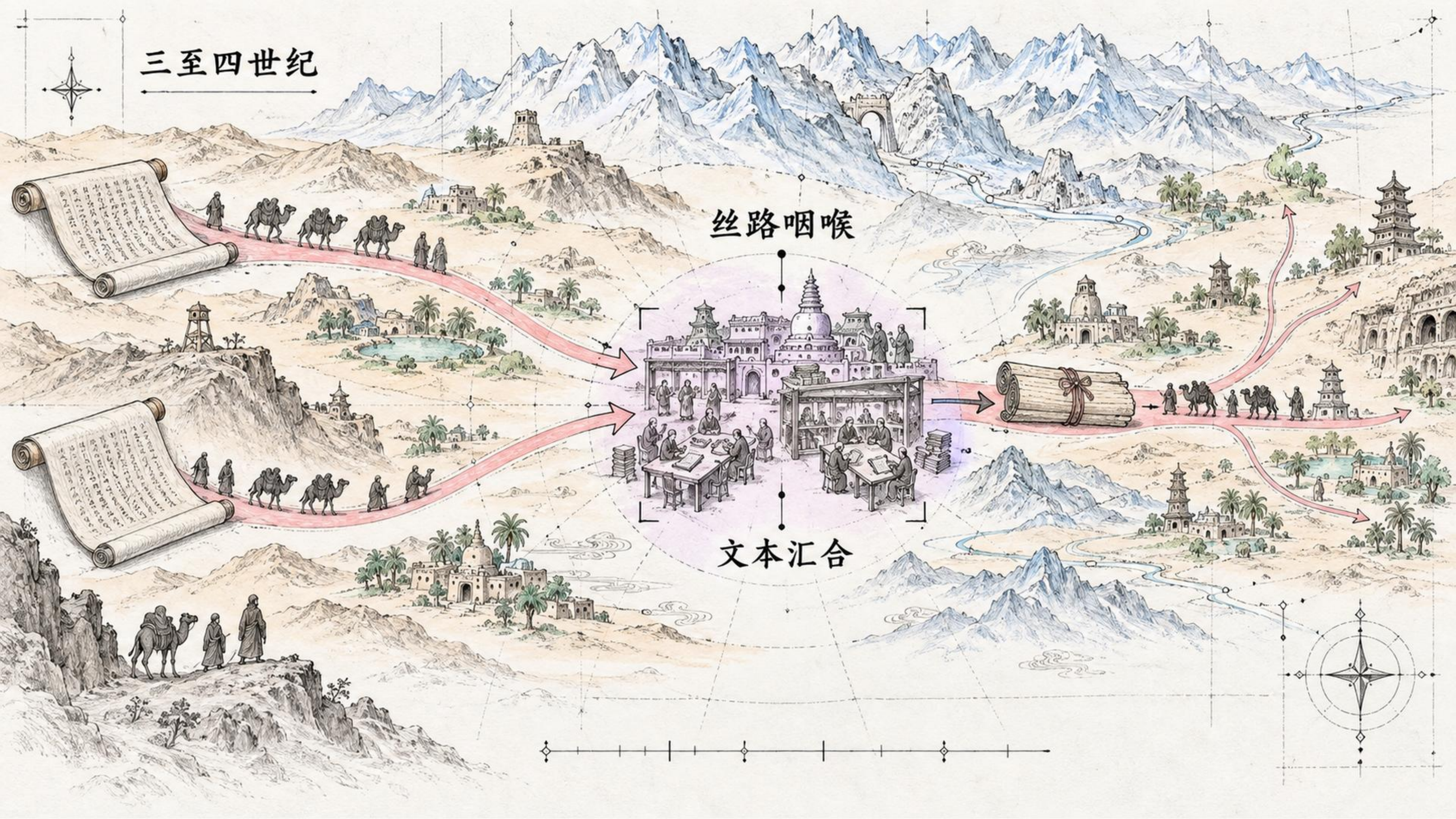
回到出发处

不是更高

三至四世纪

丝路咽喉

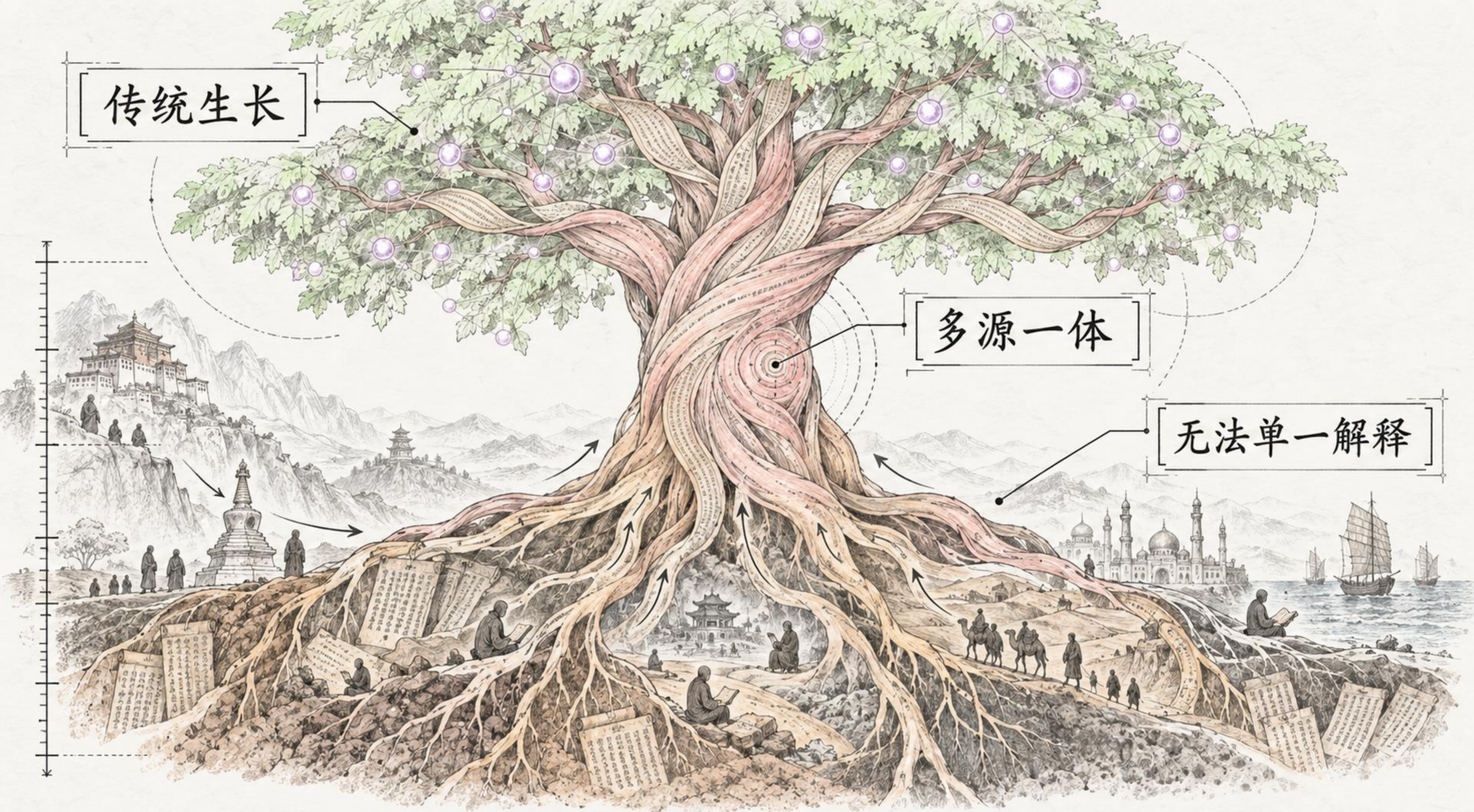
文本汇合

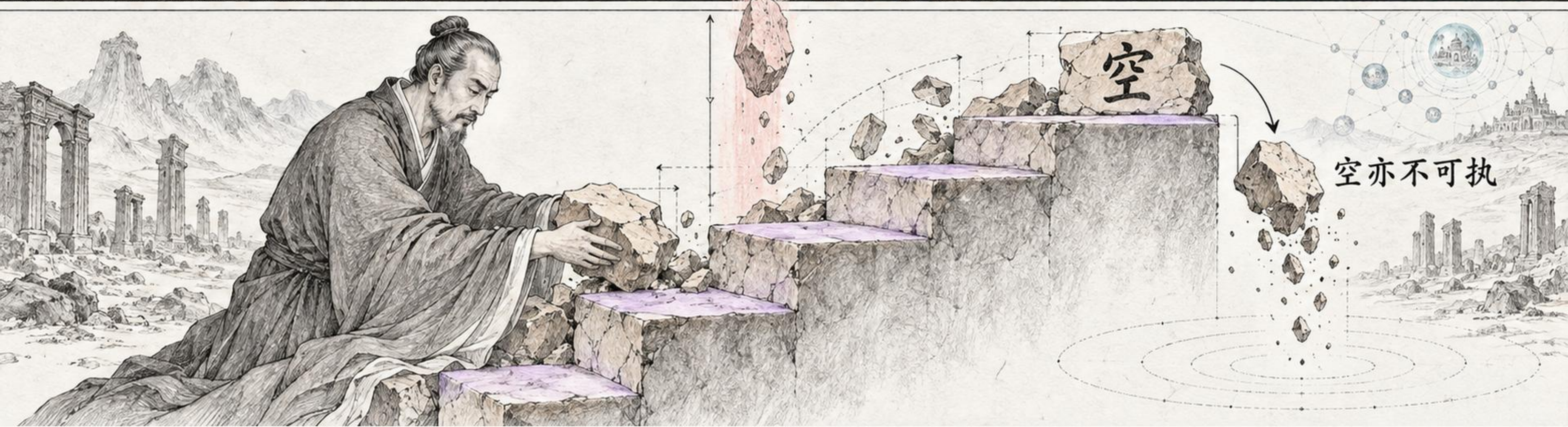
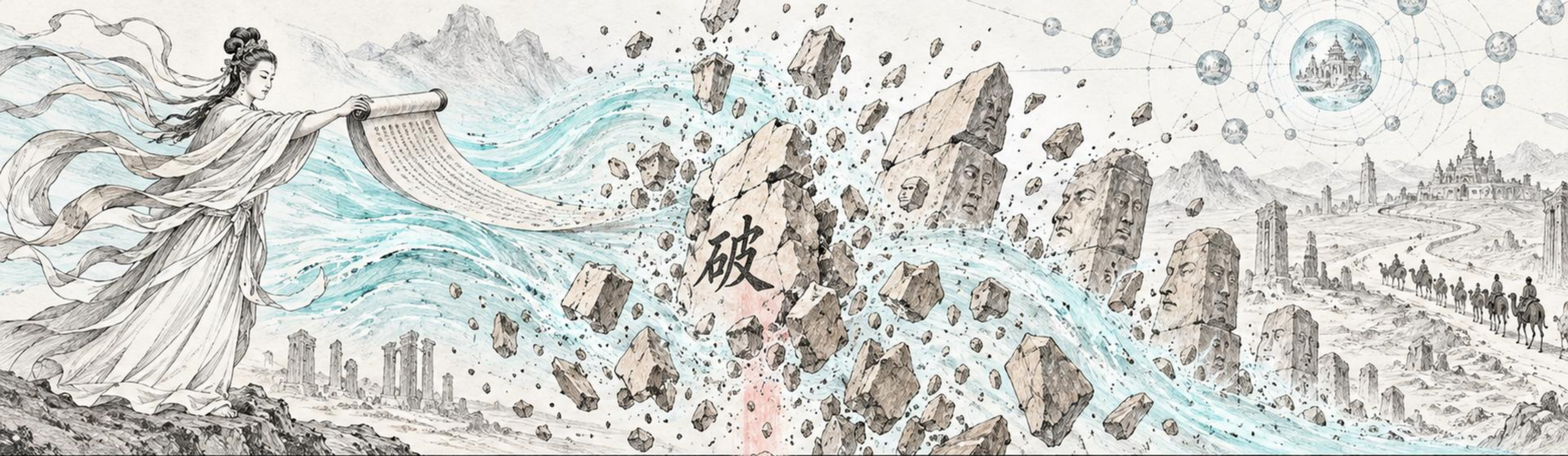


传统生长

多源一体

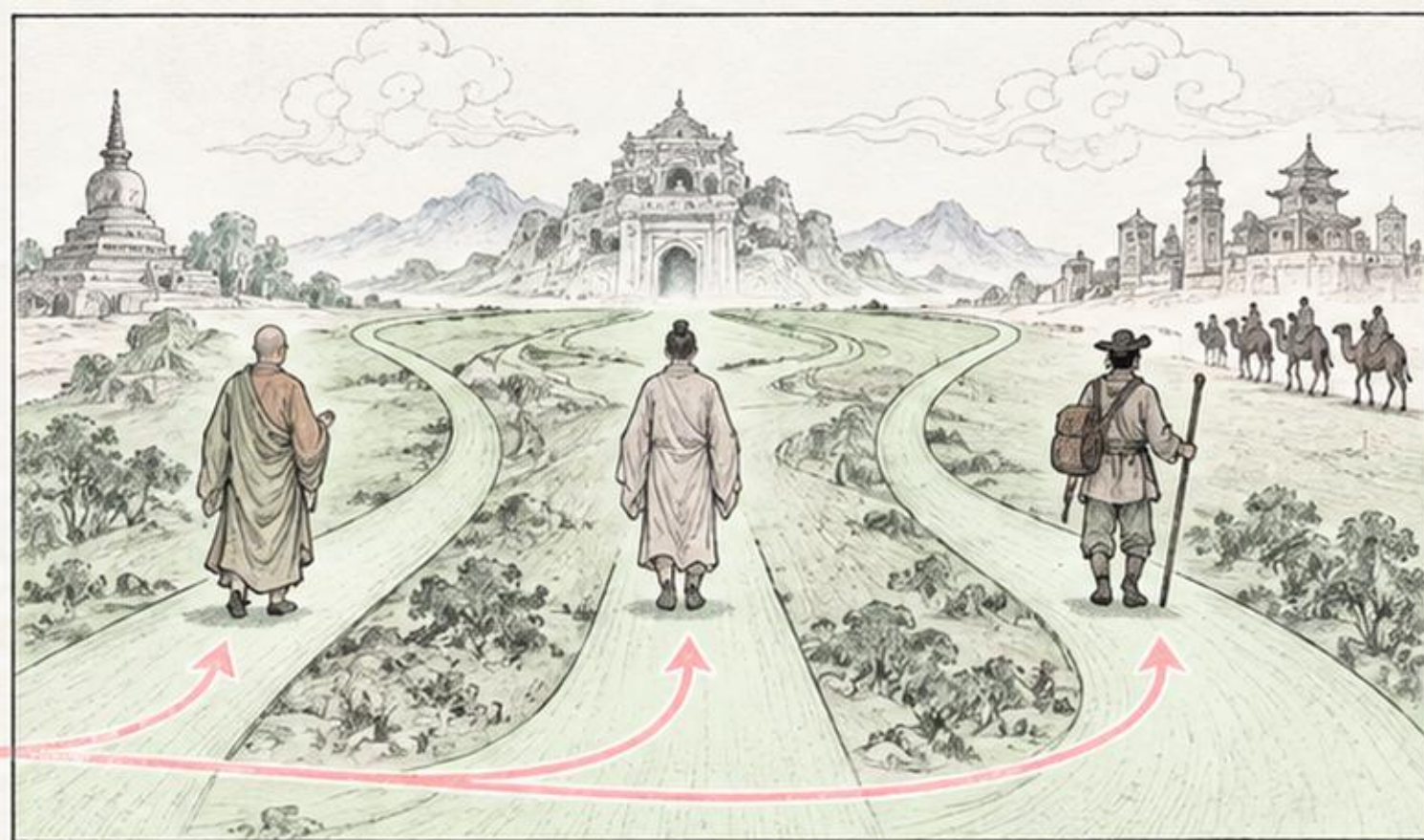
无法单一解释





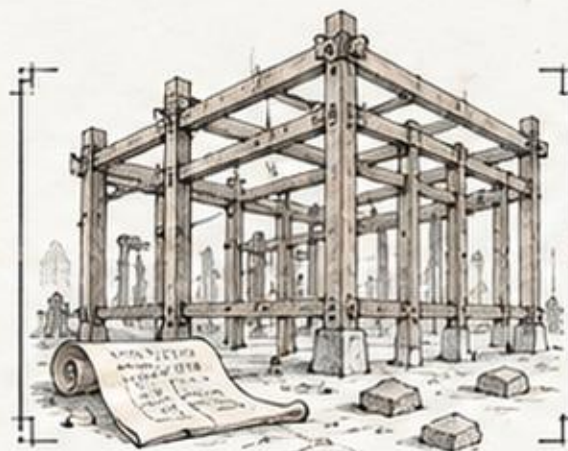
建

八识



三乘归一

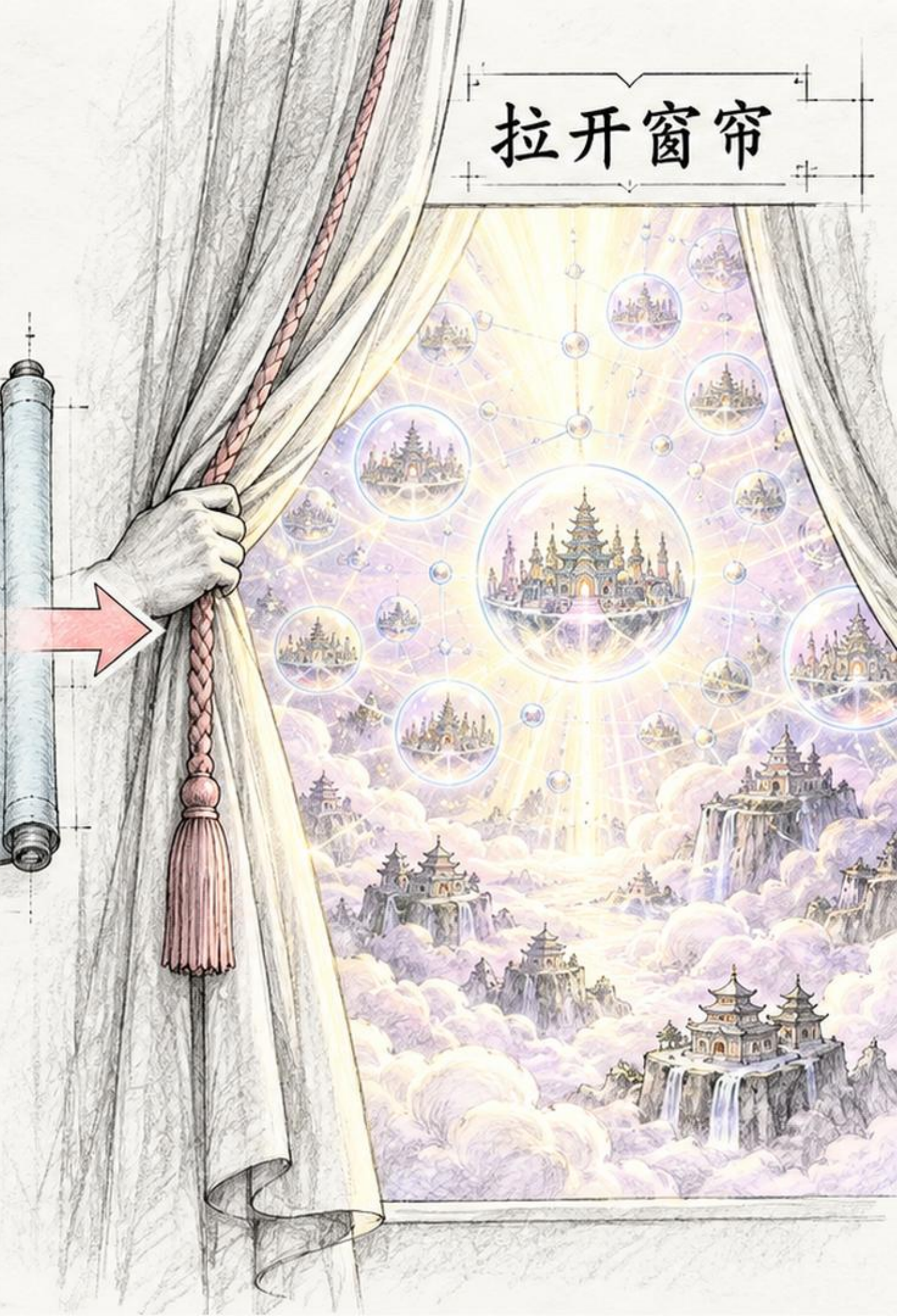
破证建统



缺的是什么



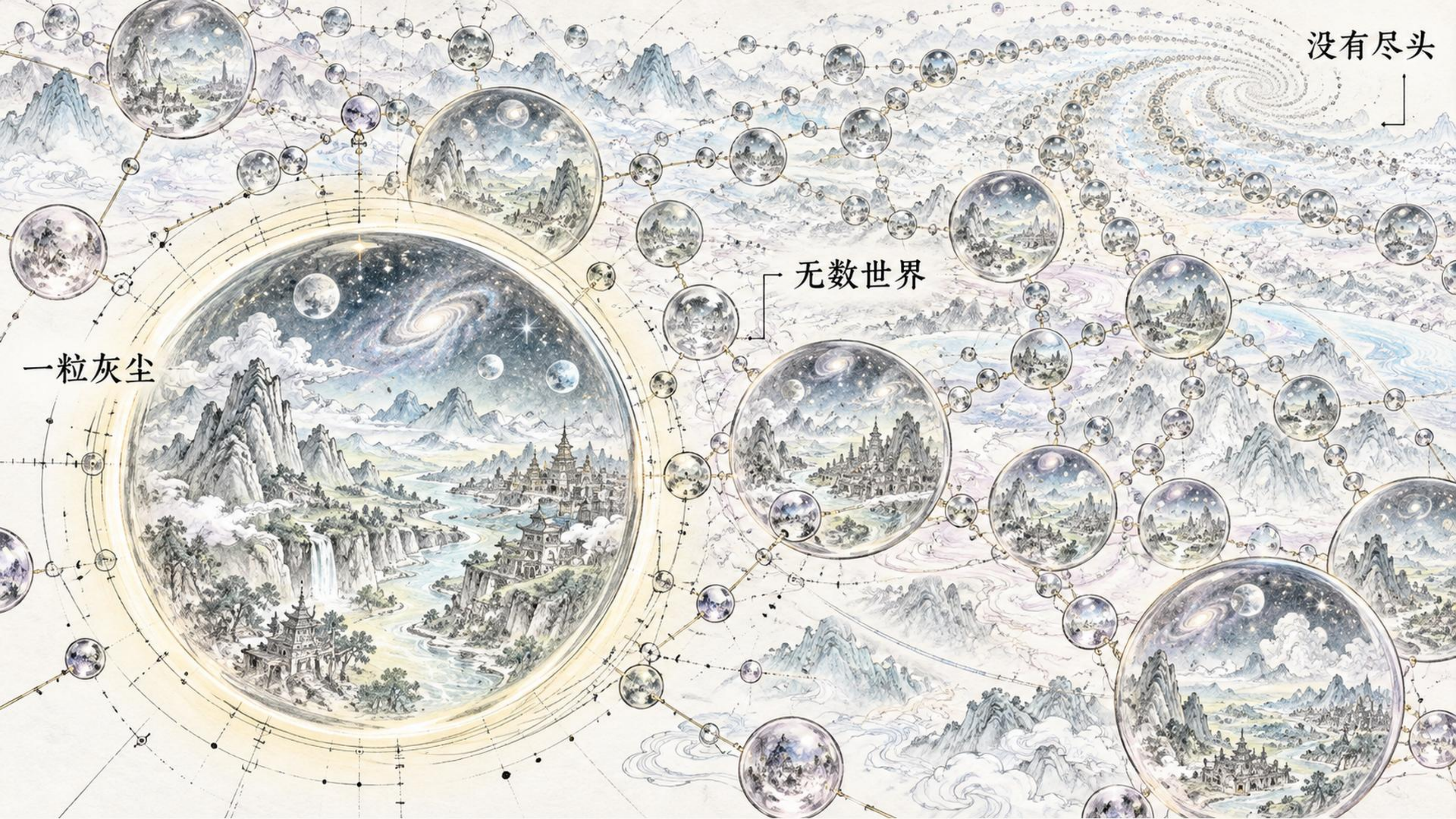
拉开窗帘



没有尽头

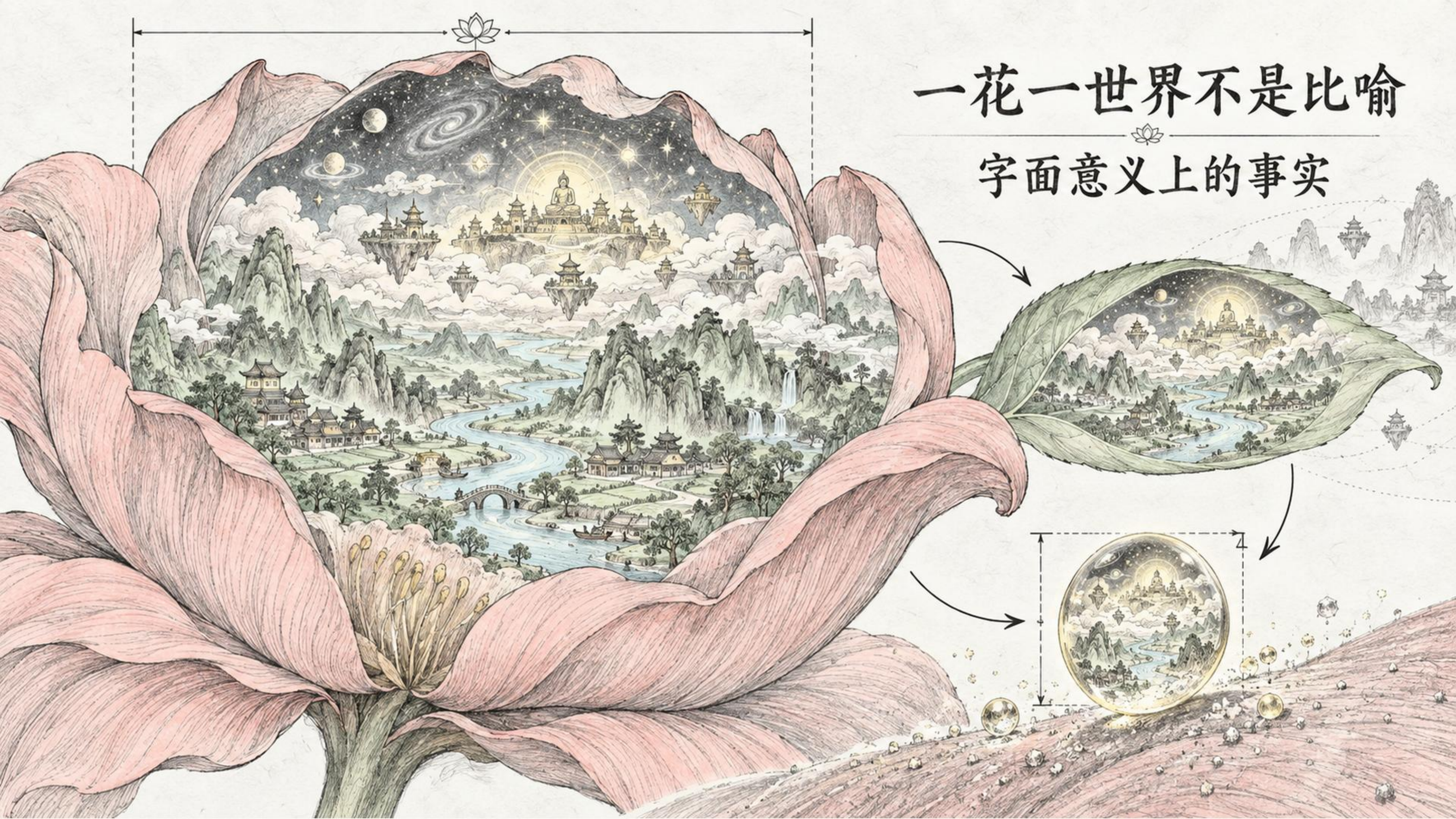
无数世界

一粒灰尘



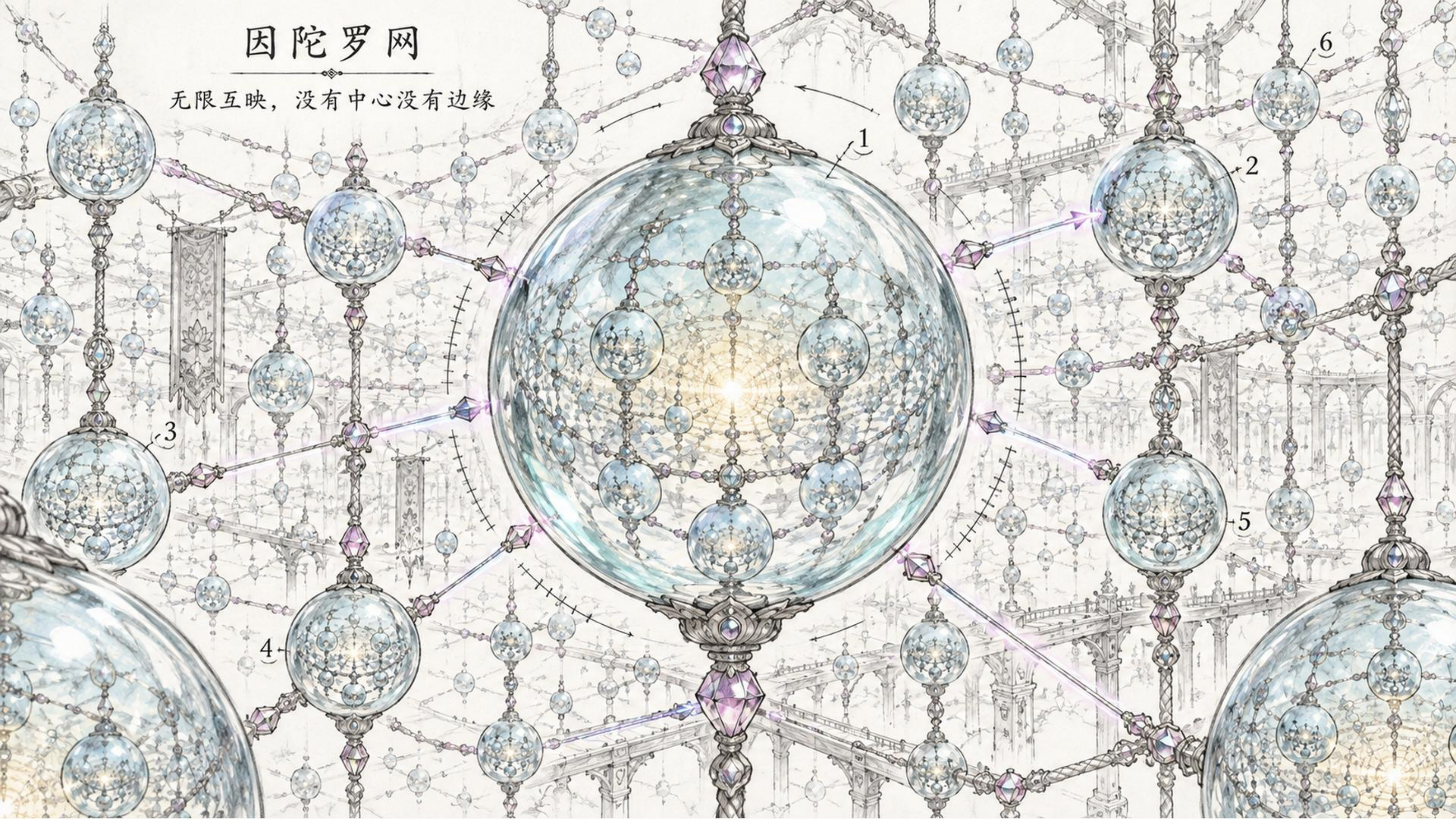
一花一世界不是比喻

字面意义上的事实



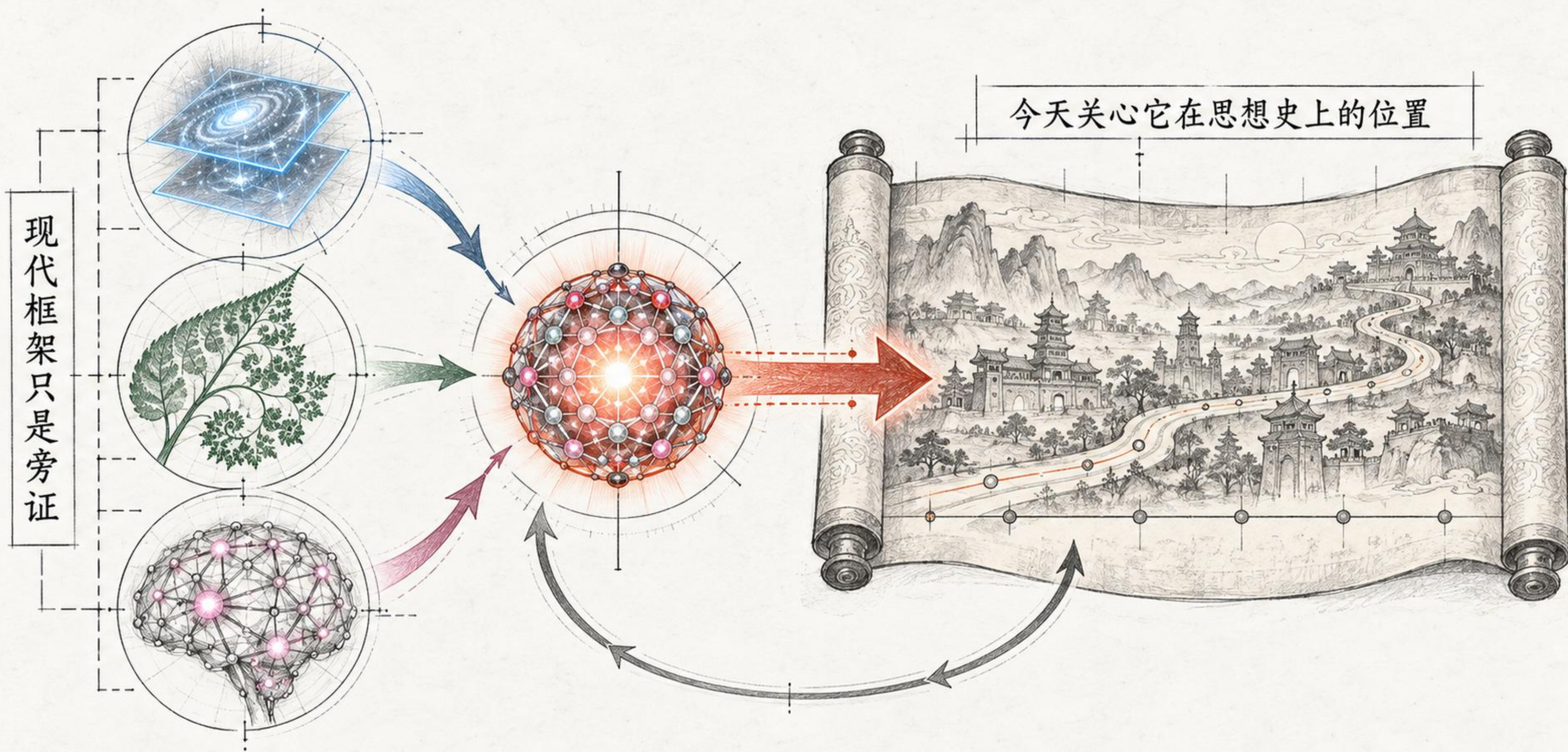
因陀罗网

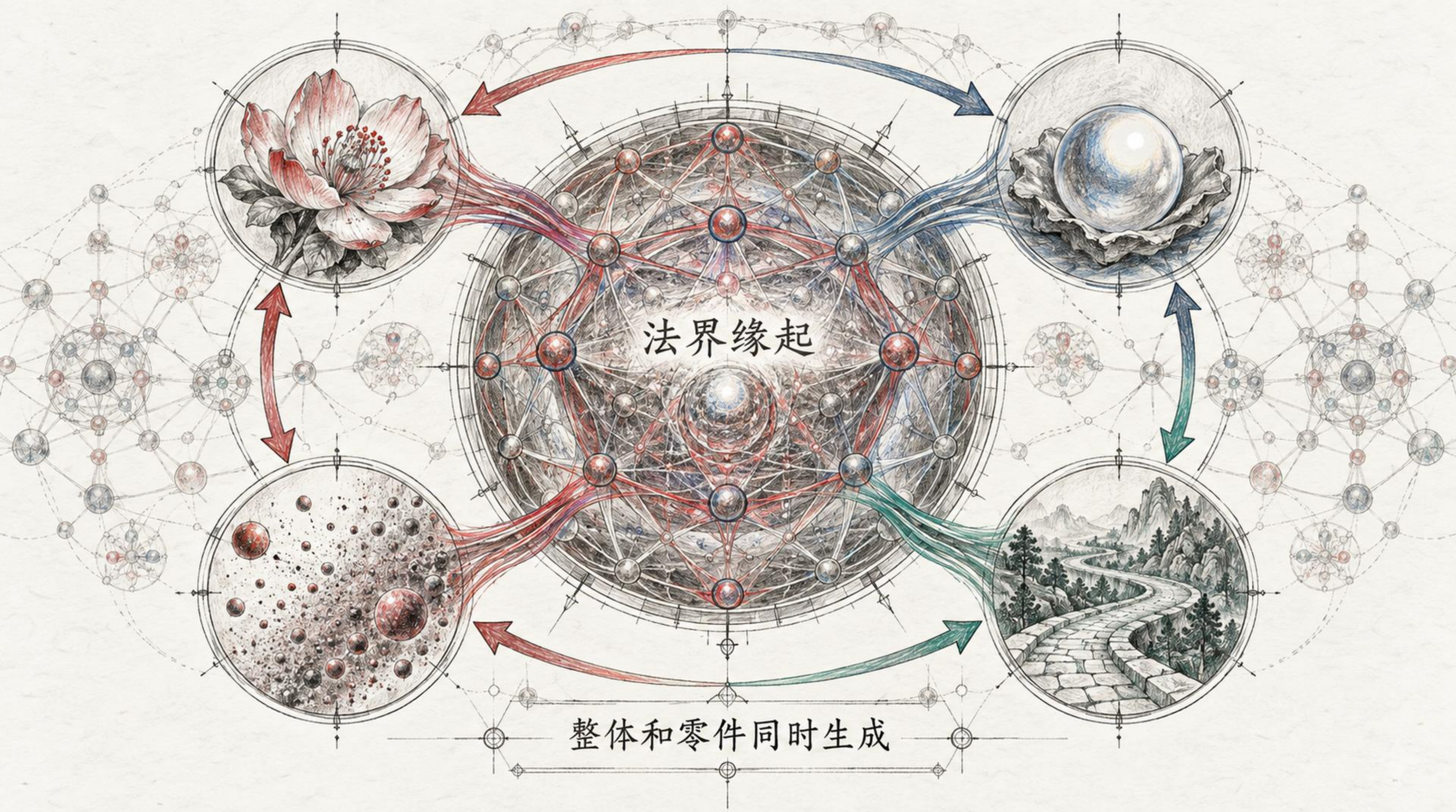
无限互映，没有中心没有边缘



现代框架只是旁证

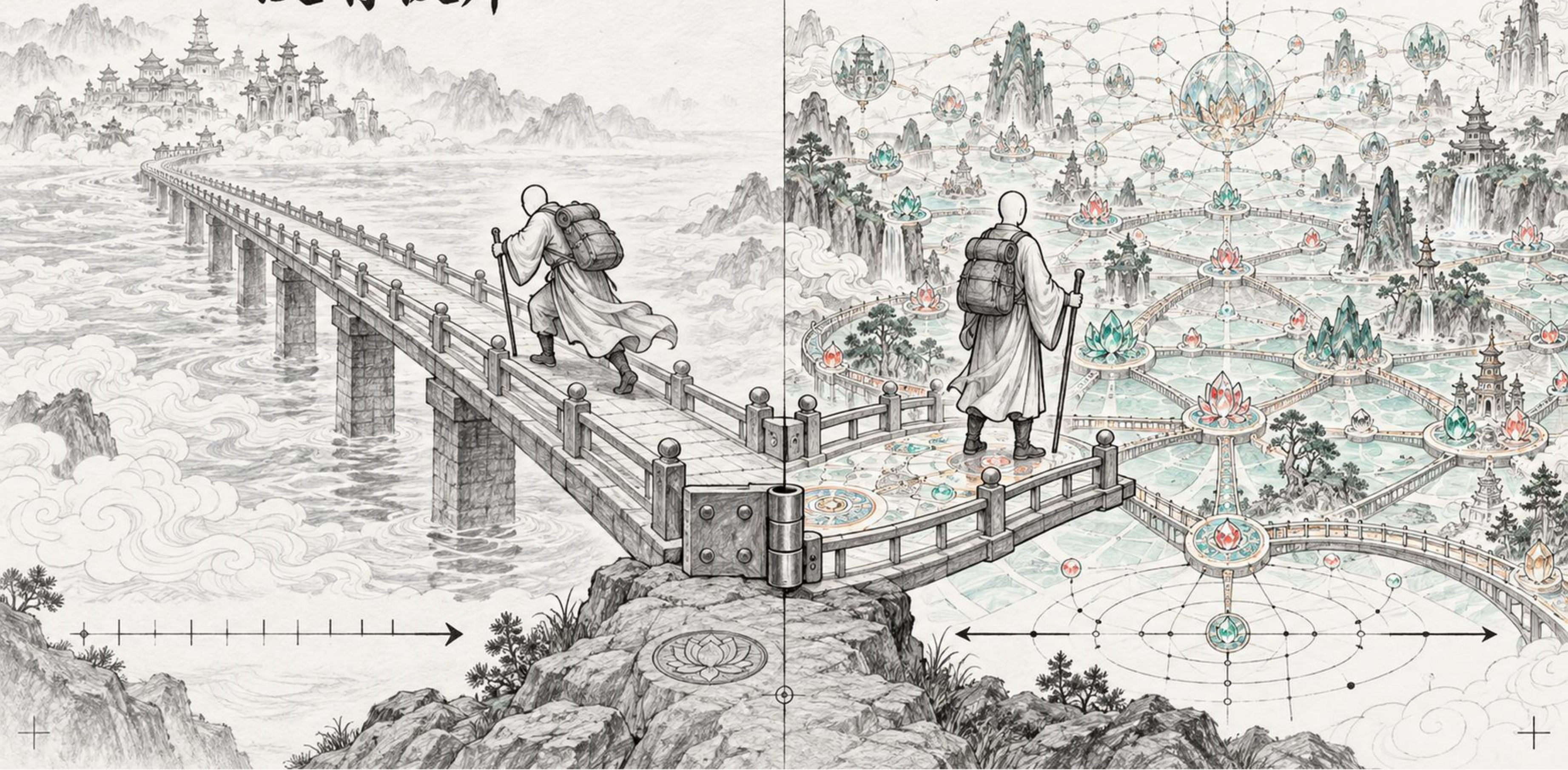
今天关心它在思想史上的位置





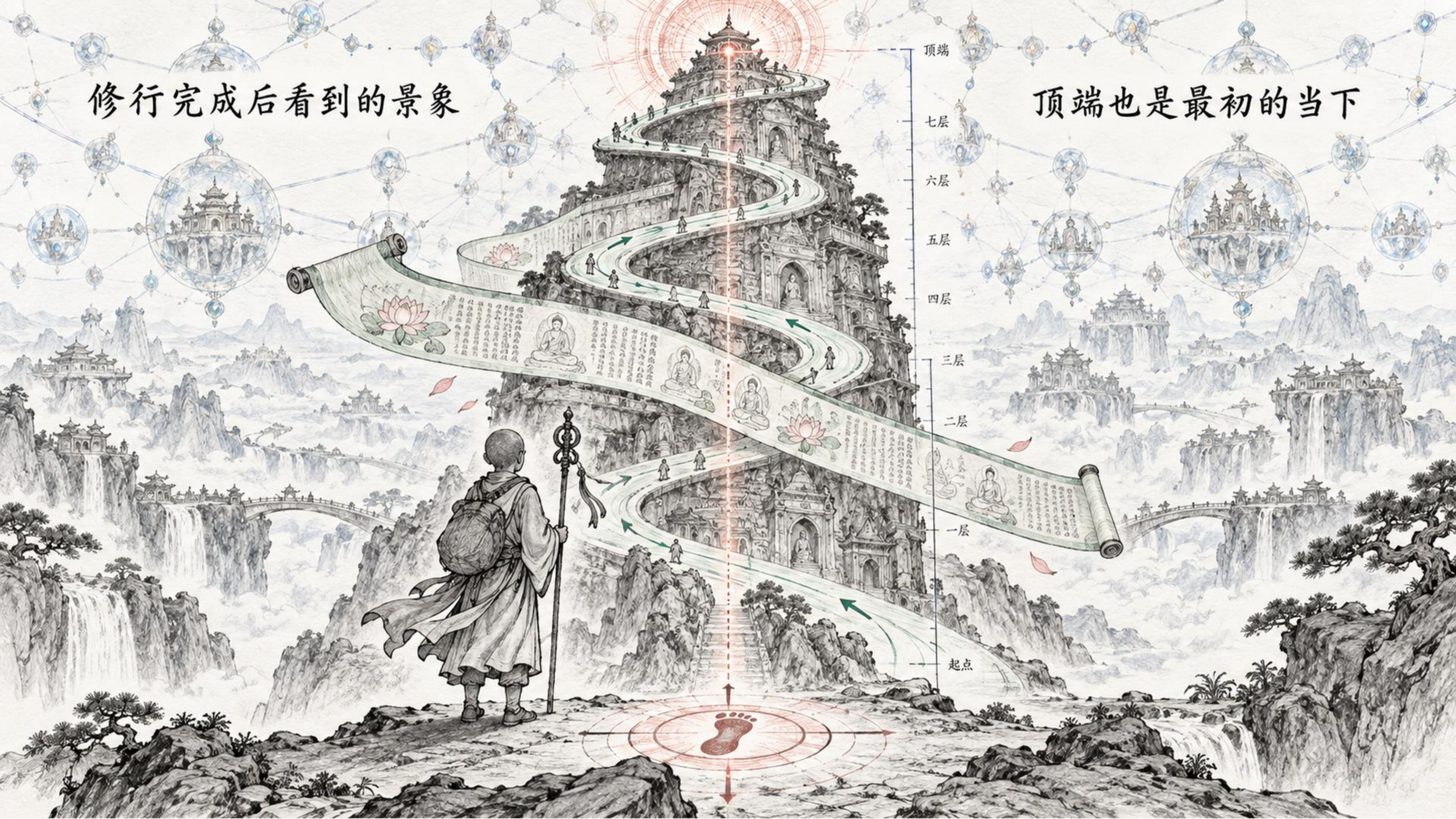
没有彼岸

华严取消“还在此岸”的前提



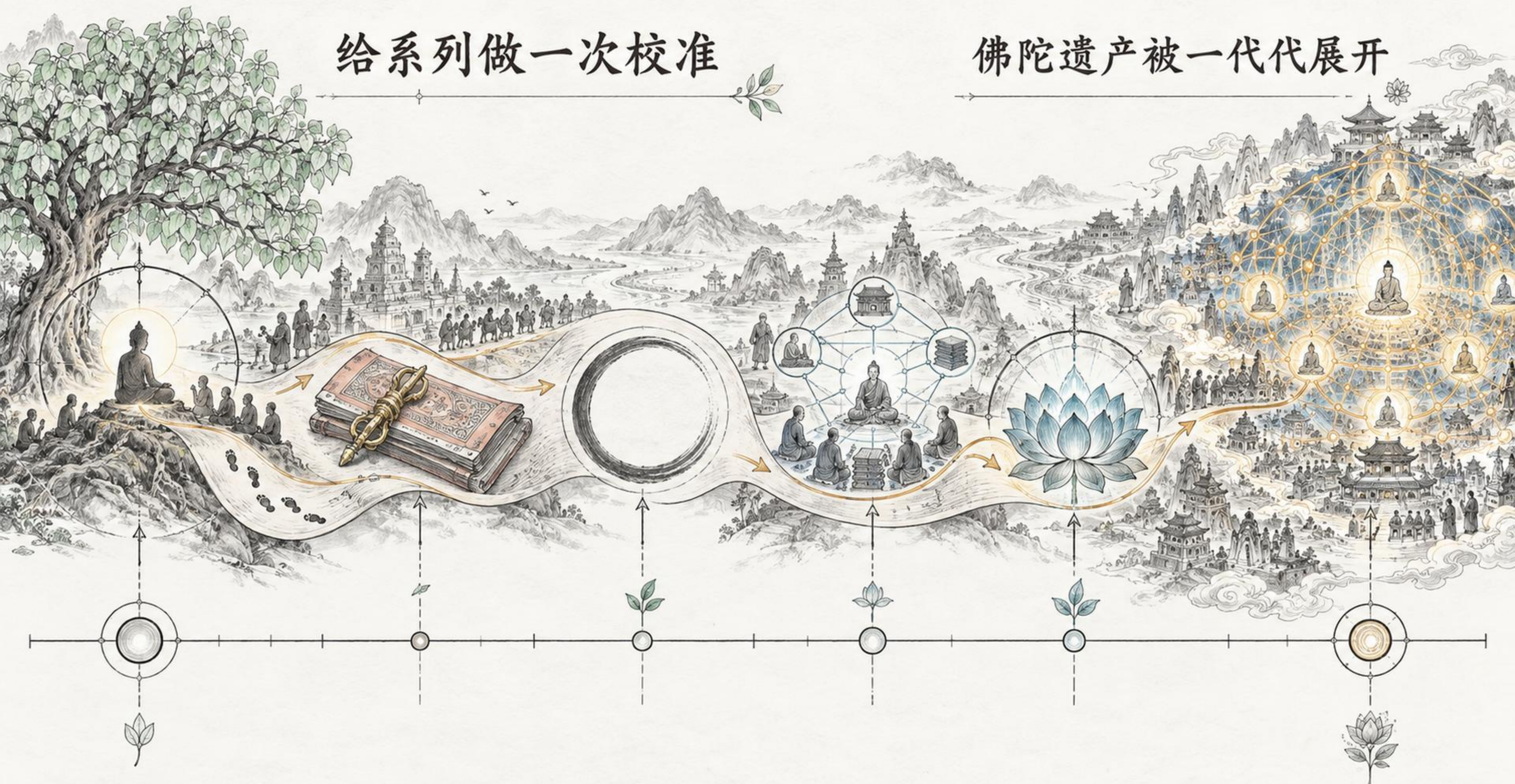
修行完成后看到的景象

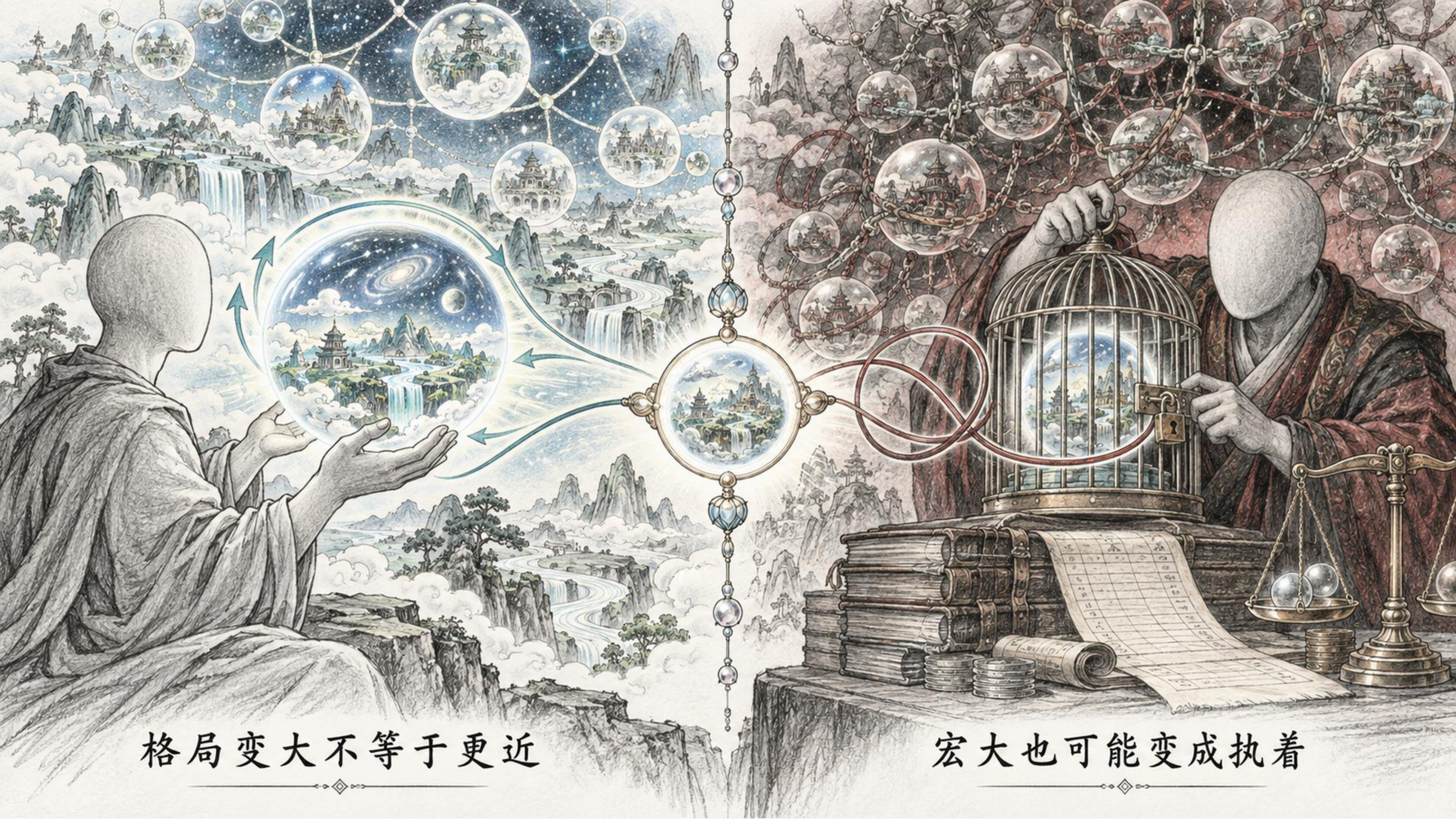
顶端也是最初的当下



给系列做一次校准

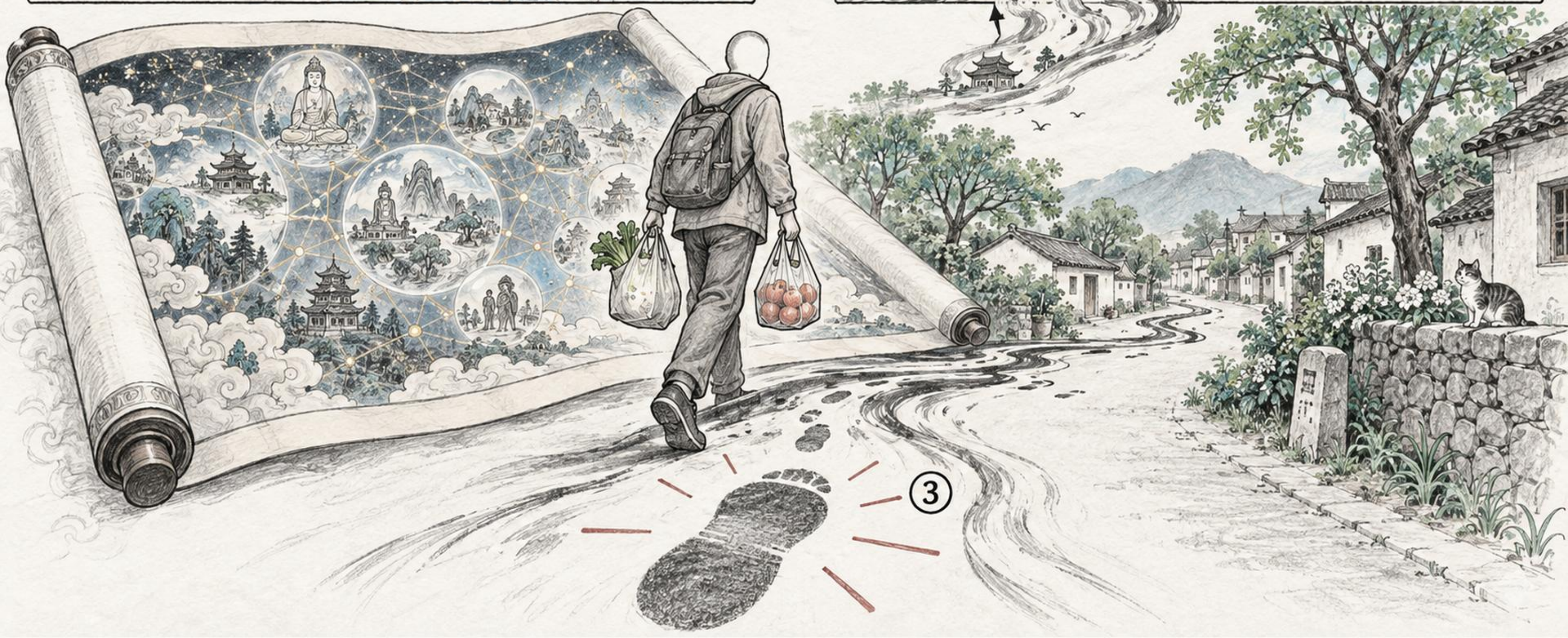
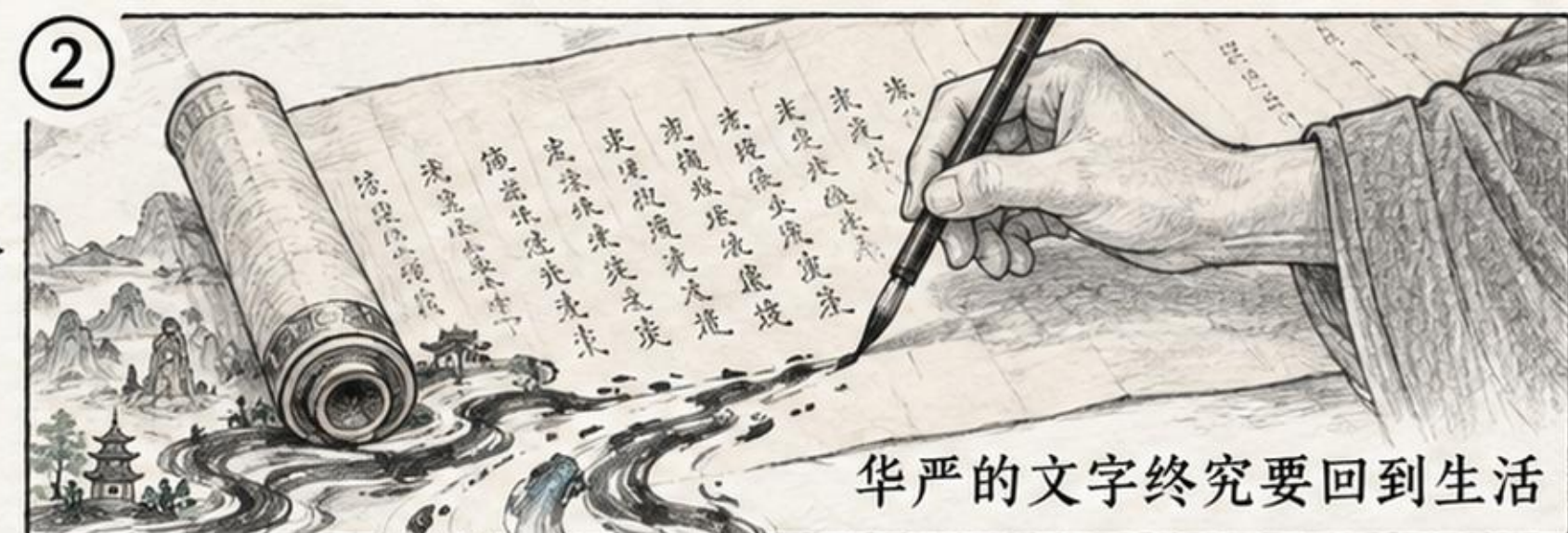
佛陀遗产被一代代展开



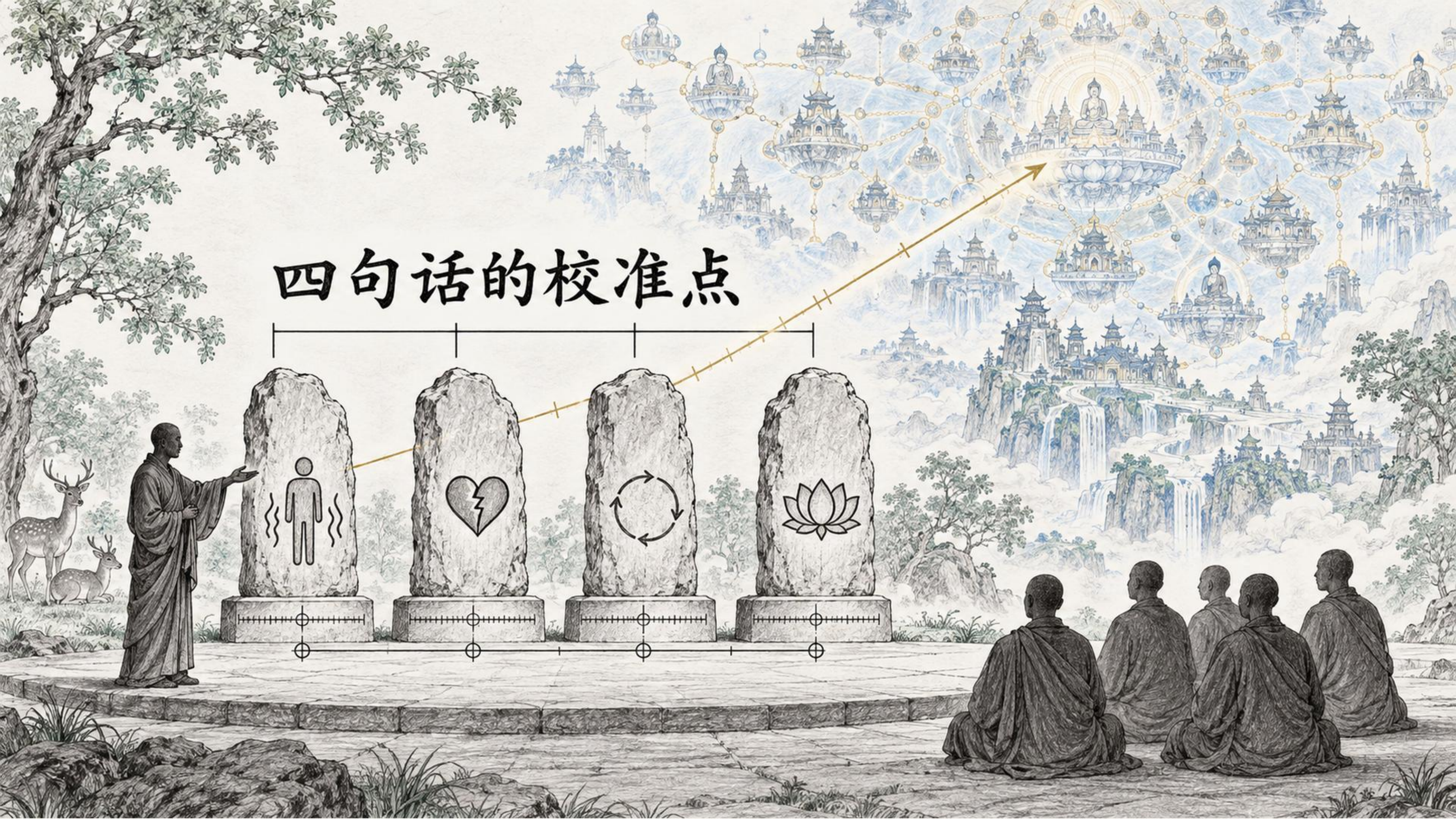


格局变大不等于更近

宏大也可能变成执着

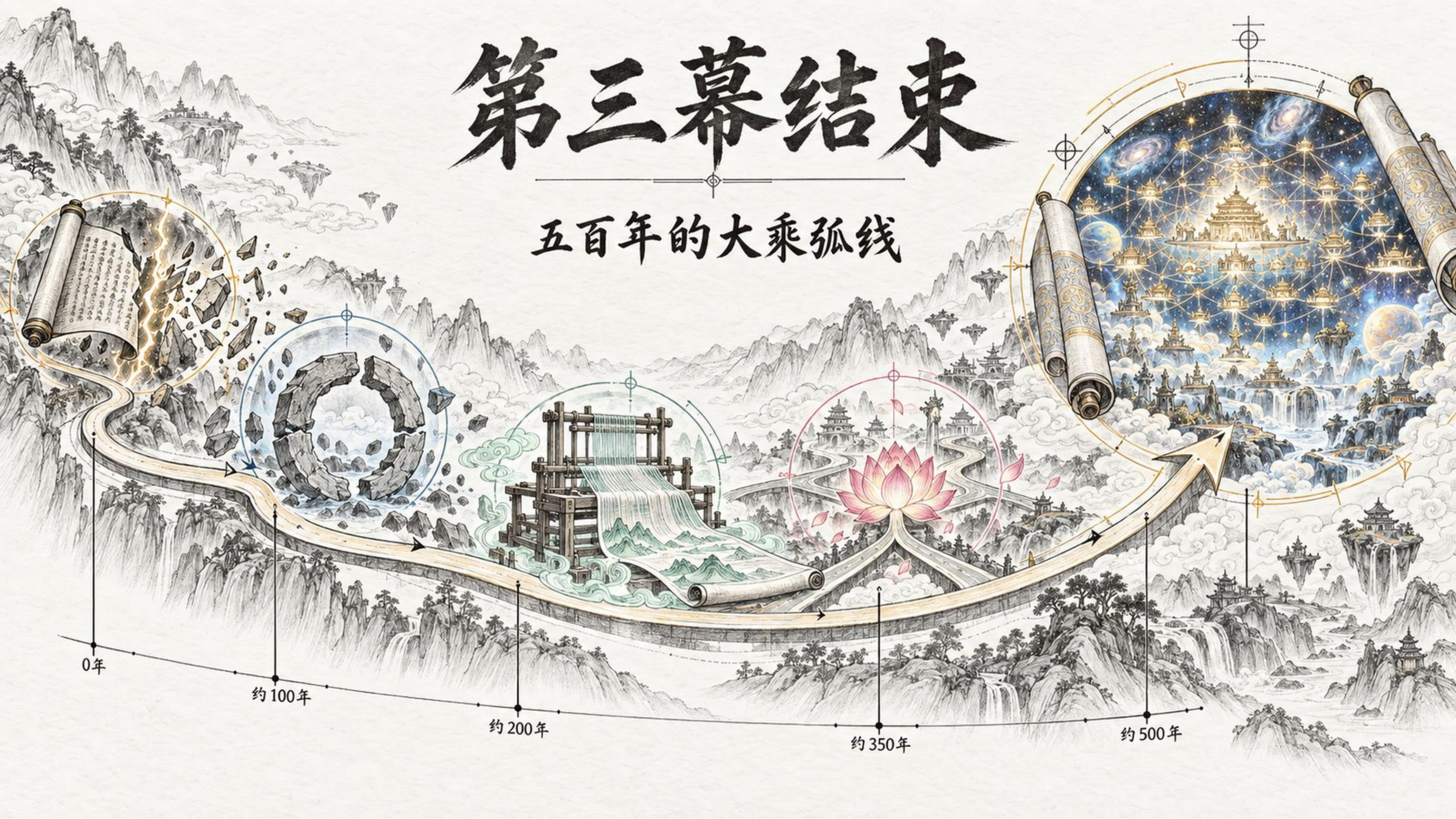


四句话的校准点



第三幕结束

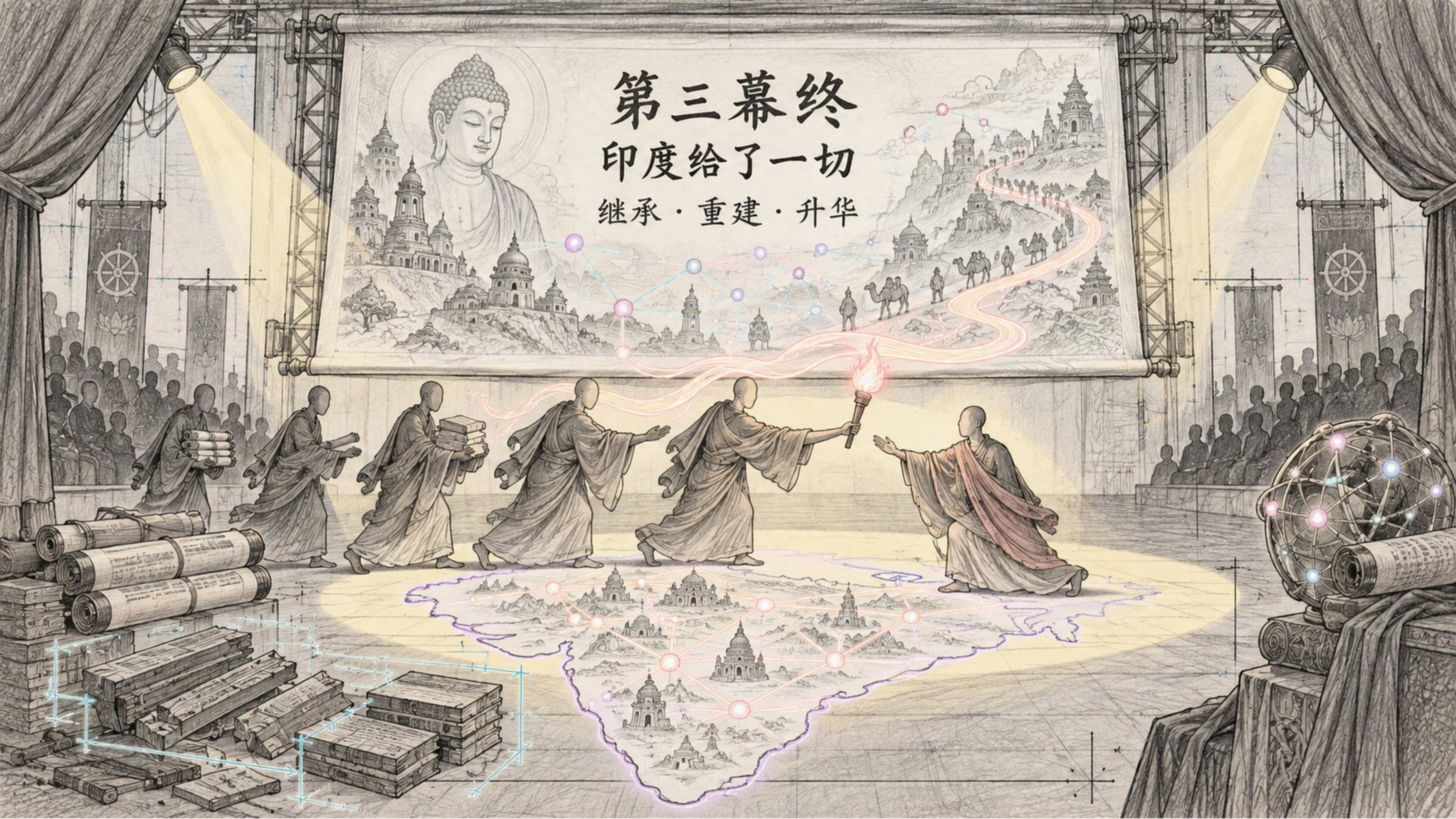
五百年的大乘弧线



第三幕终

印度给了一切

继承 · 重建 · 升华



还在印度

梵文经典

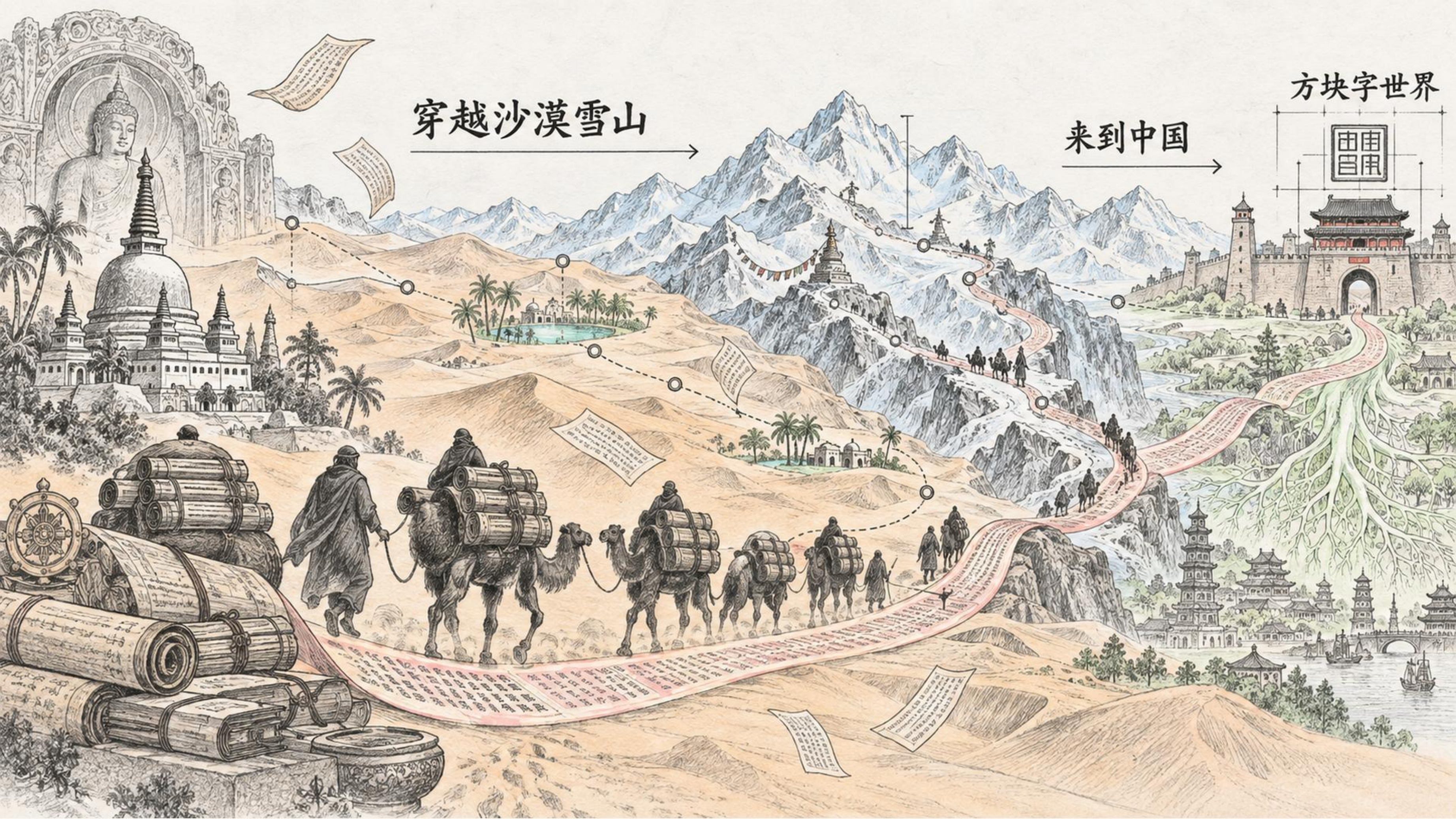
文明语境



方块字世界

穿越沙漠雪山

来到中国



译场

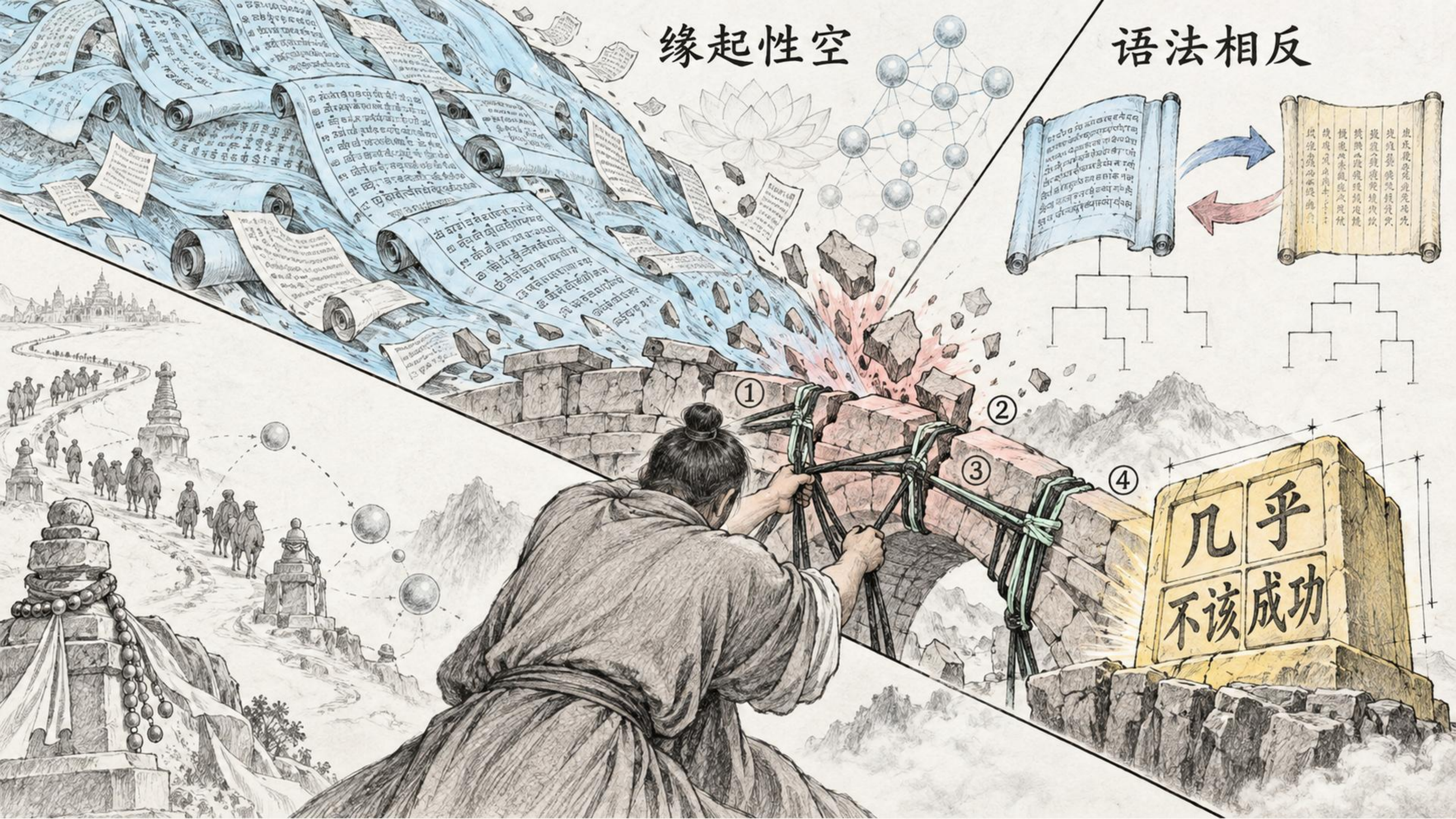
不只是语言翻译

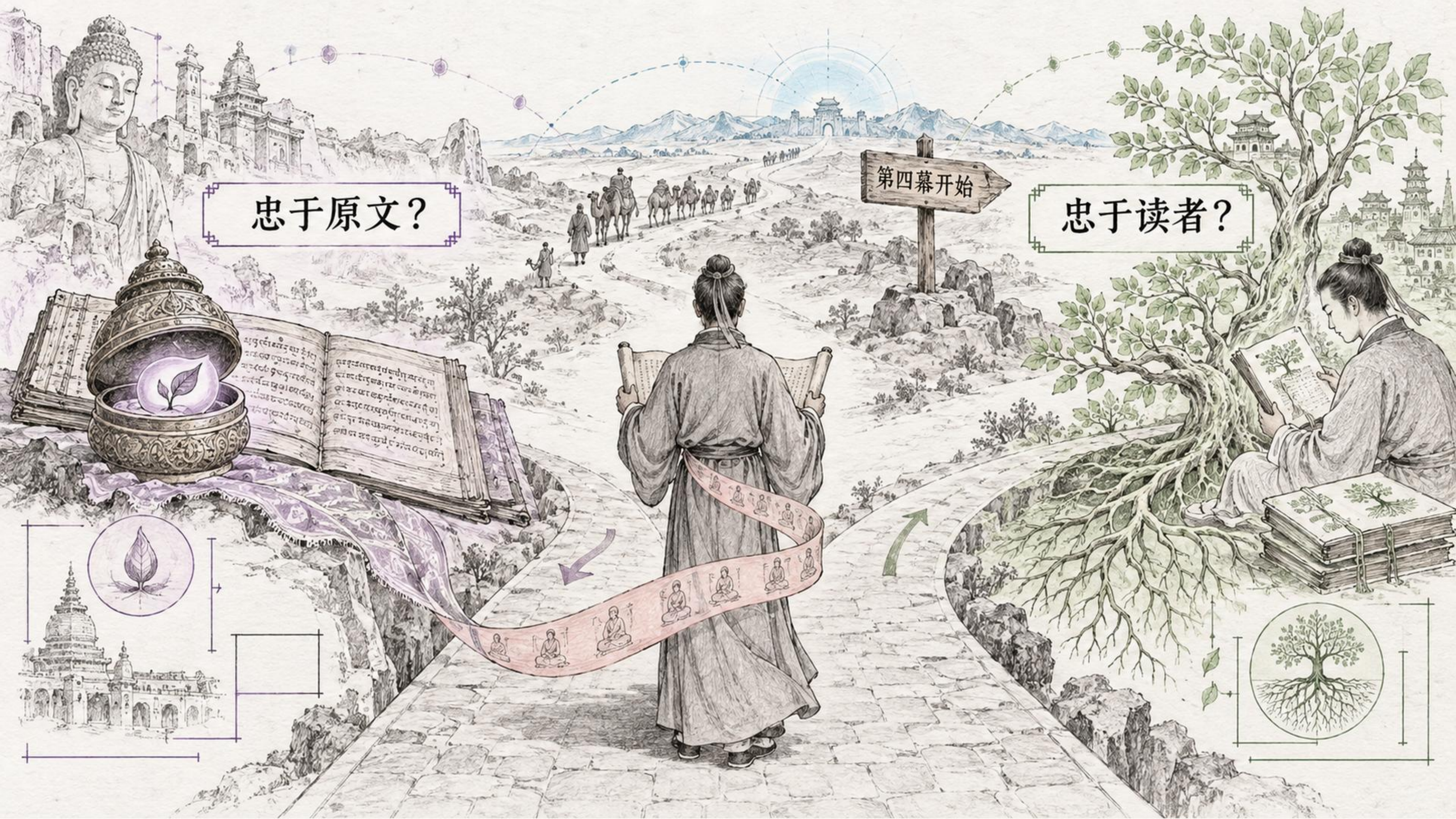
思维移植



缘起性空

语法相反





忠于原文？

第四幕开始

忠于读者？

我是王利杰，我们下期见

