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瑜伽師地論科句披尋記卷第二十

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英譯

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Yogācārabhūmi- śāstra (Topic-outline and commentary) Chapter Twenty  
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## 本地分中修所成地第十二

## The Twelfth Main Stage: Stage of Actualization of Cultivation<sup>1</sup>

丙九、修所成地 丁一、結前生後	已說思所成地。云何修所成地？	<i>C9. Stage of Actualization of Cultivation</i>  <i>D1. Conclusion of the previous chapter and commencement of the present chapter</i>	“Stage of Actualization of Contemplation” has been taught. What is meant by “Stage of Actualization of Cultivation”?
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<sup>1</sup> Also commonly translated as “Stage of Practice”.

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<p>丁二、標釋一切</p> <p>戊一、標列</p> <p>己一、四處攝</p> <p>庚一、標</p>	<p>謂略由四處，當知普攝修所成地。</p>	<p><i>D2. Overview and Analysis</i></p> <p><i>E1. Overview</i></p> <p><i>F1. Encompassing by Four Areas</i></p> <p><i>G1. Declaration</i></p>	<p>In brief, there are four areas which are known to universally encompass “Stage of Actualization of Cultivation”.</p>
<p>庚二、徵</p>	<p>何等四處？</p>	<p><i>G2. Elucidation</i></p>	<p>What are the four areas?</p>
<p>庚三、列</p>	<p>一者、修處所，二者、修因緣，三者、修瑜伽，四者、修果。</p>	<p><i>G3. Listing</i></p>	<p>1. Habitat of Cultivation; 2. Causes and conditions for Cultivation; 3. Cultivation of Yogā; 4. Fruits of Cultivation.</p>
<p>己二、七支攝</p> <p>庚一、標</p>	<p>如是四處，七支所攝。</p>	<p><i>F2. Encompassing by Seven Branches</i></p> <p><i>G1. Declaration</i></p>	<p>Thus are the four areas that are encompassed by seven branches.</p>
<p>庚二、徵</p>	<p>何等為七？</p>	<p><i>G2. Elucidation</i></p>	<p>What are these seven?</p>
<p>庚三、列</p>	<p>一、生圓滿；</p> <p>二、聞正法圓滿；</p> <p>三、涅槃為上首；</p> <p>四、能熟解脫慧之成熟；</p>	<p><i>G3. Listing</i></p>	<p>1. Completeness of birth; 2. Completeness of hearing of Right Dharma; 3. Nirvāṇa as the foremost importance; 4. Maturation of the potential wisdom for liberation; 5. Cultivation of Counter-measures; 6. Purification of all worldly seeds;</p>

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	<p>五、修習對治；</p> <p>六、世間一切種清淨；</p> <p>七、出世間一切種清淨。</p>		7. Purification of all unworldly <sup>2</sup> seeds.
庚四、結	如此四處七支所攝普聖教義，廣說應知。依善說法毗奈耶中，一切學處皆得圓滿。	<i>G4. Conclusion</i>	In this way, the four areas and seven branches encompassing all the meanings of the Enlightened Teachings are to be known in full elaboration. Base on the well-spoken Dharma Vinaya, all practices can be completed.
<p>戊二、隨釋</p> <p>己一、生圓滿（初支）</p> <p>庚一、徵</p>	云何生圓滿？	<p><i>E2. Accompaniment Analysis</i></p> <p><i>F1. Completeness of birth (first branch)</i></p> <p><i>G1. Elucidation</i></p>	What is meant by “Completeness of birth”?
庚二、標	當知略有十種。	<i>G2. Declaration</i>	In brief, there are ten types.
庚三、列	謂依內有五，依外有五，總依內外合有十種。	<i>G3. Listing</i>	There are five dependent on internal, five dependent on external, summing up to ten types dependent on both internal and external.

<sup>2</sup> Also commonly translated as supra-mundane, other-worldly, out-worldly.

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<p>庚四、釋</p> <p>辛一、依內</p> <p>壬一、徵</p>	<p>云何生圓滿中依內有五？</p>	<p><i>G4. Analysis</i></p> <p><i>H1. Dependent on internal</i></p> <p><i>I1. Elucidation</i></p>	<p>What is meant by “Five Dependents on Internal” within “Completeness of birth”?</p>
<p>壬二、列</p>	<p>謂衆同分圓滿、處所圓滿、依止圓滿、無業障圓滿、無信解障圓滿。</p>	<p><i>I2. Listing</i></p>	<p>That is,</p> <ol style="list-style-type: none"> <li>1. Completeness of common division,</li> <li>2. Completeness of habitat,</li> <li>3. Completeness of dependent,</li> <li>4. Completeness of absence of obstacles related to karma, and</li> <li>5. Completeness of absence of obstacles related to faith and understanding.</li> </ol>
<p>壬三、釋</p> <p>癸一、衆同分圓滿</p>	<p>衆同分圓滿者：謂如有一，生在人中，得丈夫身，男根成就。</p>	<p><i>I3. Analysis</i></p> <p><i>J1. Completeness of Common Division</i></p>	<p>Completeness of Common Division: a being, is born among humans, gains an able body with no mental or physical defect<sup>3</sup>.</p>

<sup>3</sup> Literal translation would render as “Perfection of common division: a being, is born among humans, gains a body of a man, complete with male organs.” Such male dominant expression is reflective of the cultural backdrop in Ancient India.

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癸二、處所圓滿 子一、標	處所圓滿者：謂如有一，生在人中，又處中國，不生邊地。	<i>J2. Completeness of Habitat</i> <i>K1. Declaration</i>	Completeness of Habitat: a being, is born among humans within central regions and not in the outskirts <sup>4</sup> .
子二、釋 丑一、舉生處	謂於是處有四衆行。謂苾芻、苾芻尼、近事男、近事女。	<i>K2. Analysis</i> <i>L1. Put forth habitats</i>	In such habitats, there is four-fold community: Bhikṣu (Buddhist monks), Bhikṣuni (Buddhist nuns), Upāsaka (Buddhist laymen) and Upāsikā (Buddhist laywomen).
丑二、簡不生	不生達須、蔑戾車中。謂於是處無四衆行，亦無賢聖、正至、正行、諸善丈夫。	<i>L2. Excluded habitats</i>	Not to be born among people <sup>5</sup> in whom there are no four-fold community and no virtuous or enlightened ones who speak and practise according to the Dharma.
癸三、依止圓滿	依止圓滿者：謂如有一，生處中國，不闕眼耳隨一支分，性不頑瞋，亦不瘖瘡，堪能解了善說、惡說所有法義。	<i>J3. Completeness of Dependent</i>	Completeness of Dependent: a being, is born within central regions, has no physical handicap, is mentally receptive <sup>6</sup> and is able to comprehend all the meanings of the well-spoken and ill-spoken (wholesome and unwholesome) teachings.
癸四、無業障圓滿	無業障圓滿者：謂如有一，依止圓滿，於五無間隨一業障，不自造作，不教他作。若有作此，於現身中，	<i>J4. Completeness of Absence of Obstacles related to Karma</i>	Completeness of absence of obstacles related to karma: a being, having fulfilled “Completeness of Dependent”, does not commit nor instruct others to commit any

<sup>4</sup> Central regions refer to areas where Buddhist teachings can be found, while outskirts refer to any area where Buddhists teachings cannot be found.

<sup>5</sup> The original text contain the terms “Dasyus” and “Mlecchas” which refer to the said communities.

<sup>6</sup> Literal translation would render as “not foolish and stubborn in character”.

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	必非證得賢聖法器。		of the five heinous deeds. If one does so, one is definitely unable to attain Enlightenment.
癸五、無信解障圓滿 子一、離邪解行	無信解障圓滿者：謂如有一，必不成就五無間業，不於惡處而生信解，不於惡處發清淨心。謂於種種邪天處所，及於種種外道處所。	<i>J5. Completeness of Absence of Obstacles related to Faith and Understanding.</i> <i>K1.Free of Improper Understanding and Practice</i>	Completeness of Absence of Obstacles related to Faith and Understanding: a being who has definitely not committed the five heinous deeds, does not arise faith and understanding towards unwholesome places nor see purity in them. Unwholesome places refer to various deviant devas and other (heterodox) schools.
子二、起淨信解	由彼前生，於佛聖教善說法處，修習淨信，長時相續；由此因緣，於今生中，唯於聖處發生信解，起清淨心。	<i>K2. Arousing Pure Faith and Understanding</i>	Due to one's prolong exposure to the Buddha's well-spoken teachings and cultivation of pure faith in his past lives, a person in his present life arises faith and understanding in the enlightened practices only, and sees purity in them?.
辛二、依外 壬一、徵	云何生圓滿中依外有五？	<i>H1. Dependent on External</i> <i>I1. Elucidation</i>	What is meant by “Five dependents on external” found in “Completeness of birth”?
壬二、列	謂大師圓滿、世俗正法施設圓滿、勝義正法隨轉圓滿、正行不滅圓滿、隨順資緣圓滿。	<i>I2. Listing</i>	That is,  1. Completeness of Great Teacher,  2. Completeness of the establishment

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			<p>of Right Worldly Dharm,</p> <p>3. Completeness of accomplishment of the Right Ultimate Dharma,</p> <p>4. Completeness of non-cessation of Right Practice, and</p> <p>5. Completeness of supportive requisites.</p>
<p>壬三、釋</p> <p>癸一、大師圓滿</p>	<p>大師圓滿者，謂即彼補特伽羅，具內五種生圓滿已，復得值遇大師出世。所謂如來應正等覺，一切知者、一切見者，於一切境得無障礙。</p>	<p><i>J3. Analysis</i></p> <p><i>J1. Completeness of Great Teacher</i></p>	<p>Completeness of Great Teacher: a Pudgala, has the five internal dependents for “Completeness of Birth”, and encounter the birth of the Great Teacher, that is the Tathāgata, a perfectly enlightened one, the knower and seer of all, who has no obstruction with all phenomena.</p>
<p>癸二、世俗正法施設圓滿</p>	<p>世俗正法施設圓滿者：謂即彼補特伽羅，值佛出世，又廣開示善不善法，有罪無罪，廣說乃至諸緣生法，及廣分別。謂契經、應頌、記別、諷誦、自說、緣起、譬喻、本事、本生、方廣、希法，及與論議。</p>	<p><i>J2. Completeness of the Establishment of Right Worldly Dharma</i></p>	<p>Completeness of the Establishment of Right Worldly Dharma: a Pudgala, encountering the birth of a Buddha and his teaching on wholesome and unwholesome dharma, on morality et cetera, elaborating up to dependent origination teachings, and its broad analysis, that is sūtra, geya (recited verse), vyākaraṇa (accomplishment foretelling), gāthā (verse/prose), udāna (self exclamation),</p>

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			nidāna (dependent origination), avadāna (parable), itivṛttaka (this was said), jātaka (birth stories), vaipulya (extensive), adbhuta-dharma (rare Dharma) and upadeśa (commentarial).
癸三、勝義正法隨轉圓滿	勝義正法隨轉圓滿者：謂即大師善為開示俗正法已；諸弟子衆依此正法，復得他人為說隨順教誡教授，修三十七菩提分法，得沙門果；於沙門果證得圓滿，又能證得展轉勝上增長廣大所有功德。	<i>J3. Completeness of Accomplishment of the Ultimate Truth</i>	Completeness of Accomplishment of the Ultimate Truth: with the skillful teaching of the Right Worldly Dharma by the Great Teacher (Buddha), the disciples relying on these teachings, and further receiving others' guidance and teachings, practices the thirty-seven factors of enlightenment, and attains fruits of a śramaṇa <sup>7</sup> . Having accomplished completeness of the fruits of a śramaṇa, one is able to further develop, enhance and attain superior and immense practices and merits.
癸四、正行不滅圓滿	正行不滅圓滿者：謂佛世尊雖般涅槃，而俗正法猶住未滅，勝義正法未隱未斷。	<i>J4. Completeness of Non-cessation of Right Practice</i>	Completeness of Non-cessation of Right Practice: Although the world-honoured Buddha has entered Nirvāṇa, the Right Worldly Dharma has not yet ceased and the Right Ultimate Dharma has neither become concealed nor ceased.

<sup>7</sup> Fruits of śramaṇa: stream-enterer and above. See Dīghanikāya [DN2] Sāmaññaphala Sutta



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<p>癸五、隨順資緣圓滿</p>	<p>隨順資緣圓滿者：謂即四種受用正法因緣現前，受用正法。諸有正信長者、居士、婆羅門等，知彼受用正法而轉，恐乏資緣，退失如是所受正法，是故殷勤奉施種種衣服、飲食、諸坐臥具、病緣醫藥供身什物。</p>	<p><i>J5. Completeness of Supportive Requisites</i></p>	<p>Completeness of Supportive Requisites: With the presence of the four requisites that is supportive of the receiving (learn) and using (practice) of the Dharma, one can then learn and practice the Dharma. All the faithful lay elders, householders, Brahmins et cetera., knowing that others (the saṅgha) are able to fulfill the holy life through the learning and practice of the Dharma, fears that they will regress in the Dharma if the requisites are lacking; hence they earnestly and diligently offer all types of robe, food, furniture<sup>8</sup> and medicinal supportive items.</p>
<p>庚五、結 辛一、名修處所</p>	<p>如是十種，名依內外生圓滿。即此十種生圓滿，名修瑜伽處所。由此所依、所建立處為依止故，證得如來諸弟子眾所有聖法。</p>	<p><i>G5. Conclusion</i> <i>H1. Named “Habitat for Practice”</i></p>	<p>In this way, dependent on the internal and external “Completeness of Birth” are the ten types named. These ten types of “Completeness of Birth” are named “Habitats for Yogic (Meditation) Practice”. Dependent on this, with these established habitats as dependents, are all the Enlightened Dharma<sup>9</sup> (Enlightenments) of the Buddha's disciples attained.</p>

<sup>8</sup> Supportive items are usually listed as Robes, Food, Lodging and Medicine. Here 'lodging' is rendered as 'furniture' to better approximate the Chinese translation, but should include all forms of living requisites such as basic shelter and furnishing. In most communities, this also includes transport as a support.

<sup>9</sup> States or stages of Enlightenment.

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辛二、料簡聖法	如是聖法，略有二種：一、有學法，二、無學法。今此義中，意取無學所有聖法。謂無學正見，廣說乃至無學正智。何以故？由諸有學，雖有聖法，而相續中，非聖煩惱之所隨逐，現可得故。	<i>H2. . Expounding of the Enlightened Dharma</i>	In brief, there are two such categories of Enlightened Dharma. Firstly, learner (śaikṣa, sekha), secondly non-learner (aśaikṣa, asekha). In the present context, the latter non-learner is meant: including the Right-View of non-learner, up to the Right Wisdom of a non-learner. How is this so? This is because although the learner has the enlightened Dharma, in the process (towards non-learner stage), unenlightened defilements are still lingering on and can still arise.
辛三、明普攝義	如是初支生圓滿廣聖教義，有此十種。除此更無餘生圓滿，若過、若增。	<i>H3. Affirmation of Universally Encompassed Meaning</i>	In this way, there are ten types found in the meaning of the enlightened teachings of the initial branch “Completeness of Birth”. Beyond this, there is no additional “Completeness of Birth” that can surpass or supplement it.
己二、次三支 庚一、別顯 辛一、聞正法圓滿	云何聞正法圓滿？	<i>F1. Next three branches</i> <i>G1. Separate Declaration</i> <i>H1. Completeness of Hearing Right Dharma</i> <i>I1. Elucidation</i>	What is meant by “Completeness of Hearing <sup>10</sup> Right Dharma”?

<sup>10</sup> Hearing includes all forms of learning possible, with emphasis on hearing from a enlightened or capable teacher.

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壬一、徵			
壬二、釋 癸一、略標	謂若正說法，若正聞法，二種總名聞正法圓滿。	<i>I2. Analysis</i> <i>J1. Brief Declaration</i>	That is, right teaching and right learning of Dharma, these two are collectively known as “Completeness of Hearing Right Dharma”.
癸二、廣辨 子一、正說法 丑一、標	又正說法，略有二種。	<i>J2. Expanded Differentiation</i> <i>K1. Right Teaching of Dharma</i> <i>L1. Declaration</i>	Further, there are in brief two types of “Right teaching of Dharma”:
丑二、列	所謂隨順及無染汙。	<i>L2. Listing</i>	in accordance and undefiled.
丑三、指	廣說當知有二十種，如菩薩地當說。	<i>L3. Reference*</i>	Broadly speaking, there are twenty types that are to be said in “Stage of Bodhisattvas”.
子二、正聞法 丑一、標	又正聞法略有四種。	<i>K2. Right Hearing of Dharma</i> <i>L1. Declaration</i>	Further, there are in brief four types of “Right Hearing of Dharma”.

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丑二、列	一、遠離驕傲。 二、遠離輕慢。 三、遠離怯弱。 四、遠離散亂。	<i>L2. Listing</i>	1. Distance from pride and arrogance; 2. Distance from contempt; 3. Distance from inferiority complex; 4. Distance from distraction.
丑三、結	遠離如是四種過失而聽法者，名正聞法。	<i>L3. Conclusion</i>	Hearing the Dharma while being distanced from these four types of faults is known as “Right Hearing of Dharma”.
丑四、指	當知廣說有十六種，亦如菩薩地中當說。	<i>L4. Reference</i>	Broadly speaking, there are sixteen types that are to be said in “Stage of Bodhisattvas”.
辛二、涅槃為上首 壬一、徵	云何涅槃為上首？	<i>H2. Nirvāṇa as the foremost importance</i> <i>I1. Elucidation</i>	What is meant by “Nirvāṇa as the foremost importance”?
壬二、釋 癸一、辨聽法 子一、略標	謂如來弟子依生圓滿轉時，如先所說相而聽聞正法，唯以涅槃而為上首。唯求涅槃、唯緣涅槃，而聽聞法，不為引他令信於己，不為利養恭敬稱譽。	<i>I2. Analysis</i> <i>J1. Differentiate Listening of Dharma</i> <i>K1. Brief Declaration</i>	Wherein Buddha’s disciples depend on the functioning of “Completeness of Birth”, listen to the Right Dharma in accordance to the earlier said descriptions, and only have Nirvāṇa as the foremost importance. One shall listen to the Dharma solely to attain Nirvāṇa, focused solely on Nirvāṇa, neither for the sake of gaining others’ belief in oneself nor for the sake of material

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			support, reverence or fame.
<p>子二、廣釋</p> <p>丑一、標十法轉</p>	<p>又緣涅槃而聽法者，有十法轉，涅槃為首。謂依止有餘依涅槃界，及無餘依涅槃界。當知依止有餘依涅槃界，有九法轉，涅槃為首；依止無餘依涅槃界，有一法轉，涅槃為首。</p>	<p><i>K2. Expanded Analysis</i></p> <p><i>L1. Elucidation of Ten Dharma Functioning</i></p>	<p>Further, “Hearing of Dharma focused on Nirvāṇa” has ten dharma functioning, with Nirvāṇa as foremost, that are dependent on the element of “Nirvāṇa with remainder” and the element of “Nirvāṇa without remainder”. It is to be known that dependent on the element of “Nirvāṇa with remainder”, there are nine dharma functioning, with Nirvāṇa as foremost. Dependent on the element of “Nirvāṇa without remainder”, there is one dharma functioning, with Nirvāṇa as foremost.</p>
<p>丑二、出二所依</p> <p>寅一、依有餘依</p> <p>卯一、明次第轉</p> <p>辰一、起三信解</p>	<p>謂以聞所成慧為因，於道、道果涅槃，起三種信解。</p> <p>一、信實有性。</p> <p>二、信有功德。</p> <p>三、信己有能，得樂方便。</p>	<p><i>L2.The Two Dependents Put Forth</i></p> <p><i>M1. Dependent on the Element of Nirvāṇa with Remainder</i></p> <p><i>N1.Clarification of sequence present</i></p> <p><i>O1. Arising of Three Faiths and Understanding</i></p>	<p>Wherein the wisdom due to hearing act as the cause, the three types of faith and understanding arises with respect to the path and path’s fruition of Nirvāṇa :</p> <ol style="list-style-type: none"> <li>1. Faith in real existence (of path and path’s fruition of Nirvāṇa);</li> <li>2. Faith in the merits (of path and path’s fruition of Nirvāṇa);</li> <li>3. Faith in the ability of oneself to obtain the bliss of Nirvāṇa and its</li> </ol>

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			skillful means.
辰二、趣入思智	如是信解生已，為欲成辦思所成智，身心遠離憒鬧而住，遠離障蓋諸惡尋思。依止此故，便能趣入善決定義思所成智。	<i>02.Steering Towards and Entry into the Wisdom due to Contemplation</i>	With the arising of such faith and understanding, in order to accomplish the Wisdom due to Contemplation, one dwells physically, distant from noise and disturbances, and abides mentally, distant from all unwholesome pondering and thoughts that obscures and hinders. Dependent on these, one is thus able to steer towards and enter into “Wisdom due to Contemplation” that has wholesome and definite meaning.
辰三、趣二方便	依止此故，又能趣入無間、殷重二修方便；	<i>03.The Two Skillful Means to Steer Toward</i>	Dependent on this, one is able to steer toward and enter into the two skillful means: uninterruptedness and earnestness.
辰四、趣證修智	由此次第，乃至證得修所成智。依止此故，見生死過失，發起勝解；見涅槃功德，發起勝解。	<i>04.Steering Towards and Attainment of the Wisdom due to Cultivation</i>	Through this sequence (of practices), one ultimately attains “Wisdom due to Cultivation”. Dependent on this, one arouses supreme understanding via seeing the faults of birth and death and also the merits of Nirvāṇa.

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辰五、趣入見道	由串修故，入諦現觀，先得見道有學解脫。	<i>O5. Steering Towards and Entry into "Seeing of the Path"</i>	Through iterative cultivation, (one) enters into "Direct seeing of the Truths", first attaining "Seeing of the Path", Learner's Liberation.
辰六、數習修道	已得見跡，於上修道由數習故，更復證得無學解脫。	<i>O6. Repeated Practice of the Path of Cultivation</i>	Having achieved "Seeing of the (Noble) Trail", due to one's repeated practise of the higher "Path of Cultivation", one further attains the Non-Learner's Liberation.
卯二、結名所依	由證此故，解脫圓滿。即此解脫圓滿，名有餘依涅槃界。即此涅槃以為上首，令前九法次第修習而得圓滿。	<i>N2. Conclusion of the Named Dependent</i>	Through the attainment of this, (one's) liberation is completed. This "Completeness of Liberation" is named "Element of Nirvāṇa with remainder". By having this Nirvāṇa as the foremost importance, the previous nine dharma <sup>11</sup> are completed through sequential cultivation.
寅二、依無餘依	當知即此解脫圓滿，以無餘依涅槃界而為上首。	<i>M2. Dependent on Nirvāṇa without remainder</i>	It is to be known that this "Completeness of Liberation" has the element of "Nirvāṇa without remainder" as the foremost importance.
癸二、顯勝利 子一、標	如是涅槃為首聽聞正法，當知獲得五種勝利。	<i>J2. Revealing Superior Benefits</i> <i>K1. Declaration</i>	By learning the Right Dharma with Nirvāṇa as the foremost importance, it is to be known that (one) will gain five types of

<sup>11</sup> Three under section O1, two under section O3, and one each from section O2, O4, O5 and O6, adding up to nine in total.

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			superior benefits.
子二、徵	何等為五？	<i>K2. Elucidation</i>	What are these five?
子三、列	謂聽聞法時，饒益自他；修正行時，饒益自他；及能證得衆苦邊際。	<i>K3. Listing</i>	That is: when one is learning the Dharma, one benefits oneself and others; when one cultivates the Right Practice, one benefits oneself and others; and one is able to attain (reaches and transcends) the boundary of the whole mass of suffering.
子四、釋 丑一、聽法 寅一、饒益他	若說法師，為此義故宣說正法，其聽法者，即以此意而聽正法；是故此時名饒益他。	<i>K4. Analysis</i> <i>L1. Listening the Dharma</i> <i>M1. Benefiting others</i>	If the Dharma teacher teaches the Right Dharma for the aforementioned meaning, and the Dharma listener (student) listens to the Dharma for this purpose, this is known as “Benefiting others”.
寅二、自饒益	又以善心聽聞正法，便能領受所說法義甚深上味，因此證得廣大歡喜，又能引發出離善根，是故此時能自饒益。	<i>M2. Self Benefiting</i>	Further, by listening to the Right Dharma with a wholesome mind (intention), one is able to receive and accept the deep, profound and supreme taste of the meaning of the spoken Dharma. Due to this, one attains great rejoicing, and is able to evoke the wholesome roots of renunciation; hence one is able to benefit oneself at this juncture.



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丑二、修行 寅一、饒益他	若有正修法隨法行大師，為欲建立正法，方便示現成正等覺，云何令彼正修行轉；故彼修習正法行時，即是法爾供養大師。是故說此名饒益他。	<i>L2. Cultivation and Practice</i> <i>M1. Benefiting others</i>	If there is a great teacher who practices in accordance with the Dharma-Vinaya, skillfully manifests <sup>12</sup> the attainment of Perfect Enlightenment and the means for leading others to cultivate and practice rightly, for the sake of establishing the Right Dharma. Thus, when others cultivate the Right Dharma, this is Dharma offering to the Great Teacher (the Buddha). Hence it is said to benefit others.
寅二、自饒益	因此正行，堪能證得寂靜清涼，唯有餘依涅槃之界；是故說此能自饒益。	<i>M2. Self Benefiting</i>	Due to this Right Practice, (one) is then able to attain the bliss of quietude (of defilements), leaving only the element of “Nirvāṇa with remainder” (five aggregates). Hence it is said to be “Self Benefitting”.
丑三、證苦邊際	若無餘依涅槃界中般涅槃時，名為證得衆苦邊際。	<i>L1. Attainment of the Boundary of the Whole Mass of Suffering</i>	If one enters Nirvāṇa within the element of Nirvāṇa without remainder, it is named as “Attainment (reached and transcended) of the Boundary of the Whole Mass of Suffering”.
子五、結	是名涅槃以為上首，聽聞正法所得勝利。	<i>K5. Conclusion</i>	This is named “Having Nirvāṇa as the foremost importance”, the superior benefit

<sup>12</sup> This should not be misconstrued as the Hindu concept of Buddha being the manifestation (avatar) of their god Vishnu. See Anguttara-nikaya 4.36 Dona Sutta for Buddha’s answer to who he is.

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			of learning the Right Dharma.
壬三、結	如是名為涅槃為首所有廣義。除此，更無若過、若增。	<i>I3. Conclusion</i>	In this way, (the above) is named as the complete expanded meaning of “Nirvāṇa as the foremost importance”. Beyond this, there is none other, whether surpassing or supplementing it.
辛三、能熟解脫慧之成熟  壬一、徵	云何能熟解脫慧之成熟？	<i>H1. Maturation of the Potential Wisdom for Liberation</i>  <i>I1. Elucidation</i>	What is meant by “Maturation of the Potential Wisdom for Liberation”?
壬二、釋  癸一、釋得名  子一、總顯二支	謂毗鉢舍那支成熟故，亦名慧成熟；奢摩他支成熟故，亦名慧成熟。	<i>I2. Analysis</i> <i>J1. Analysis of Names</i> <i>K1. Overall revealing of the Two Branches</i>	The maturation of Wisdom is named due to the maturation of the branch of Vipāśyanā (Insight Wisdom); (similarly), the maturation of Wisdom is named due to the maturation of the branch of Śamatha (Quiescence).
子二、隨難別釋	所以者何？定心中慧，於所知境清淨轉故。	<i>K2. Separate Accompaniment Analysis for Queries</i>	How is this so? This is because wisdom found in concentration interacts with one’s perceived subject in a pure manner.
癸二、辨次第  子一、善友為依	又毗鉢舍那支，最初必用善友為依。	<i>J1. Differentiation of the Sequence</i>  <i>K1. Virtuous Friends as Dependent</i>	Further, for the branch of vipāśyanā, one initially has a definite need for virtuous friends as dependent.

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子二、尸羅攝受	奢摩他支，尸羅圓滿之所攝受。	<i>K2. Supported by Precepts</i>	The branch of śamatha is supported by “Completeness of Precepts”.
子三、覺真實欲	又依善友之所攝受，於所知境真實性中，有覺了欲。	<i>K3. Desire to Realize (Ultimate) Reality</i>	Further, dependent on virtuous friends as support, one has the desire to realize the real nature of the subject one perceives.
子四、堪忍譏論	依尸羅圓滿之所攝受，於增上尸羅毀犯淨戒現行非法壞軌範中，若諸有智同梵行者，由見聞疑，或舉其罪，或令憶念，或令隨學；於爾所時，堪忍譏論。	<i>K4. Ability to Endure Criticisms</i>	Dependent on the support of “Completeness of Precepts”: with regards to the strengthening precepts, one transgresses the pure precepts and act in an improper manner violating the regulations, wherein one’s fellow wise practitioners, due to seeing, hearing or suspicion, highlight one’s offences, remind one about them, or instruct one to learn accordingly. At such a time, one should endure the criticisms.
子五、樂聽聞等	又依所知真實覺了欲故，愛樂聽聞；依樂聞故，便發請問；依請問故，聞昔未聞甚深法義。	<i>K5. Delight in Hearing and others</i>	Further, dependent on the desire to realize the (ultimate) reality of the perceived, one delights in hearing. Dependent on delights in hearing, one poses questions. Dependent on posing of questions, one hears deep and profound meanings of the Dharma that one has not heard before.
子六、法義淨等	數數聽聞無間斷故，於彼法義轉得明淨，又能除遣先所生疑。	<i>K6. Purification of Dharma Meanings and others</i>	Due to repeated and uninterrupted learning, (one) transforms and attains, with

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			regards to the meaning of the Dharma, clarity and purity. Further, one dispels any previously arisen doubts.
子七、厭離盛事	如是覺慧轉明淨故，於諸世間所有盛事，能見過患，深心厭離。	<i>K7. Revulsion of (Worldly) Celebrated Matters</i>	In this way, with the transformation of realizing wisdom towards clarity and purity, (one) is able to see faults and dangers in all worldly celebrated matters and have deep revulsion in one's heart.
子八、不樂世間	如是厭心善作意故，於彼一切世間盛事，不生願樂。	<i>K8. Non Delight in the World</i>	Thus, due to the well developed revulsion, (one) does not arouse any longing or delight for worldly celebrated matters.
子九、願斷惡趣	彼由如是於諸世間增上生道無願心故，為欲斷除諸惡趣法，心生正願。	<i>K9. Wish for Ending of Unwholesome Destinations</i>	Due to the non longing of worldly rebirth-enriching ways, one arouses right aspirations for the sake of ending all dharma leading to unwholesome destinations.
子十、願證聖果	又為修習能對治彼所有善法，修習一切煩惱對治所有善法，為欲證得彼對治果，亦為自心得清淨故，心生正願。	<i>K10. Aspiration to Attain the Fruit of Enlightenment</i>	Further, for the cultivation of all the wholesome Dharma that are counteractive (to the dharma leading to unwholesome destinations), (one) cultivates and practices all the wholesome Dharma that can counter defilements; one arouses right aspirations for the purpose of attaining the fruit of such counteraction, and for the

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			purity of mind.
癸三、結十種	如是十種能熟解脫慧成熟法，如先所說，漸次能令解脫圓滿。	<i>J3. Conclusion of Ten Types</i>	In this way, the aforementioned ten types of “Maturation of the Potential Wisdom for Liberation” will gradually cause “Completeness of Liberation” in sequence.
庚二、總結 辛一、明普攝義	又隨次第已說三支。謂聞正法圓滿、涅槃為上首、能熟解脫慧之成熟。如是三支廣聖教義，謂十種。除此，更無若過、若增。	<i>G1. Summary</i> <i>H1. Affirmation of Universally Encompassed Meaning</i>	The three branches have been said according to the sequence: “Completeness of Hearing Right Dharma”, “Nirvāṇa as the foremost importance” and “Maturation of the Potential Wisdom for Liberation”. In this way, the expanded meanings of the three branches of enlightened teachings are encompassed by the ten types. Beyond this, there is none other, whether surpassing or supplementing it.
辛二、名修因緣 壬一、標	又此三支，當知即是修瑜伽因緣。	<i>H2. Named “Causes and Conditions for Cultivation”</i> <i>I1. Declaration</i>	Further, these three branches are to be known as the causes and conditions for cultivation of yoga.
壬二、徵	何以故？	<i>I2. Elucidation</i>	How is this so?
壬三、釋	由依此次第、此因、此緣，修習瑜伽方得成滿。謂依聞正法圓滿、涅槃為上首、能熟解脫慧成熟故。	<i>I3. Analysis</i>	Due to the dependence of these sequences, causes and conditions, one can then attain and complete the cultivation of yoga: “Completeness of Hearing Right Dharma”, “Nirvāṇa as the foremost

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			importance” and “Maturation of the Potential Wisdom for Liberation”.
己三、修習對治 (第五支)  庚一、徵	云何修習對治?	<i>F1. Cultivation of Counter-measures (fifth branch)</i>  <i>G1. Elucidation</i>	What is meant by “Cultivation of Counter-measures”?
庚二、釋  辛一、略說  壬一、總標	當知略說於三位中，有十種修習瑜伽所對治法。	<i>G2. Analysis</i> <i>H1. Brief Sayings</i> <i>I1. Overall Declaration</i>	It is to be known in brief that within the three positions, there are ten types of dharma that are countered in the cultivation of yoga.
壬二、別釋  癸一、三位	云何三位? 一、在家位，二、出家位，三、遠離閑居修瑜伽位。	<i>I2. Separate Analysis</i> <i>J1. Three Positions</i>	What is meant by “Three Positions”?  1. Position of Laity;  2. Position of Monastics;  3. Position of Yoga cultivators who lives distant <sup>13</sup> from families.
癸二、十所治法  子一、徵	云何十種修習瑜伽所對治法?	<i>J2. Ten dharma being Countered</i> <i>K1. Elucidation</i>	What is meant by “Ten Types of dharma Countered by the Cultivation of Yoga”?

<sup>13</sup> One who lives distant from families is also known as a “hermit”.

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<p>子二、釋</p> <p>丑一、初二種</p> <p>寅一、出所治</p> <p>卯一、在家位</p>	<p>謂在家位中，於諸妻室，有婬欲相應貪；於餘親屬及諸財寶，有受用相應愛。如是名為處在家位所對治法。由此障礙，於一切種不能出離。</p>	<p><i>K2. Analysis</i></p> <p><i>L1. Initial Two Types</i></p> <p><i>M1. Put Forth that which are Countered</i></p> <p><i>N1. Position of Laity</i></p>	<p>That is, in the lay position, with respect to one's spouse, there is greed resonating with sexual lust; with respect to one's relatives (, friends) and possessions, there is craving corresponding to perusal. This is what is named as "Dharma Countered in the Lay Position". Due to these obstacles, (one) is unable to renounce all causes of suffering.</p>
<p>卯二、出家位</p>	<p>設得出家，由此尋思之所擾動為障礙故，不生喜樂。</p>	<p><i>N2. Position of Monastics</i></p>	<p>Even if one renounces family life, due to obstruction from the disturbances of pondering and thinking of such dharma, one is not delightful.</p>
<p>寅二、明能治</p>	<p>如是二種所對治法，隨其次第修不淨想、修無常想，當知是彼修習對治。</p>	<p><i>M2. Affirmation of Counter-Measures</i></p>	<p>In this way, these two are the countered dharma, and it is to be known that the sequential cultivation of "Reflection of Fouliness" and "Reflection of Impermanence", are "Cultivation of Counter-Measures" for them.</p>
<p>丑二、次四種</p> <p>寅一、舉四所作</p>	<p>又出家者，於出家位中，時時略有四種所作。</p>	<p><i>L2. Next Four Types</i></p> <p><i>M1. Put forth Four (Types of) Actions</i></p> <p><i>N1. Brief Declaration</i></p>	<p>Further, for a monastic in his monastic life<sup>14</sup>, one (should) constantly have, in brief, four types of actions.</p>

<sup>14</sup> This refers to the above (second) Position of Monastics.

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卯一、略標			
卯二、列釋 辰一、常修善法所作	一、常方便修善法所作。謂我於諸法常方便修為依止故，當能制伏隨愛味樂一切心識，又能如實覺了苦性。	<i>N2.Listing cum Analysis</i> <i>O1.Actions Regarding Frequent Cultivation of Wholesome Dharma</i>	1. Actions regarding Frequent Skillful Cultivation of Wholesome Dharma: Dependent on my frequent skillful cultivation with respect to all Dharma, (I) shall be able to subdue the mind accompanying craving and delight, and be able to realize the nature of suffering.
辰二、信樂涅槃所作	二、於無戲論涅槃信解愛樂所作。謂我當於無戲論涅槃，心無退轉，不生憂慮。謂我我今者何所在耶？	<i>O2. Actions Regarding Faith and Delight in Nirvāṇa</i>	2. Actions regarding faith, understanding and delight in the non-frivolous Nirvāṇa: With respect to the non-frivolous Nirvāṇa, I shall neither give up nor have worries or anxieties – “Is there an ‘I’? Where is my ‘self’?”
辰三、遊行乞食所作	三、於時時中遊行聚落乞食所作。謂我乞食受用為因，身得久住有力調適，常能方便修諸善法。	<i>O3. Actions Regarding Going on Alms-Round</i>	3. Actions regarding regular alms-round among villages: Due to the alms food that I receive, my body can be sustained for a long time with strength and health, and be able to skillfully cultivate all wholesome dharma frequently.
辰四、安住遠離所作	四、於遠離處安住所作。謂若愛樂	<i>O4. Actions Regarding Abiding in Secluded Places</i>	4. Actions regarding Abiding in Secluded Places: If one delights in



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作	與諸在家及出家衆雜居住者，便有種種世間相應見聞受用諸散亂事；勿我於彼正審觀察心一境位，當作障礙。		mixing with many lay people or monastics, there may arise various worldly-resonating and distracting matters that are seen or heard. I shall not let such distractions obstruct me in right contemplation and attainment of concentration.
寅二、顯四所治	於此四種所作事中，當知有四所對治法：於初所作，有懶惰懈怠；於第二所作，有薩迦耶見；於第三所作，有愛味貪；於第四所作，有世間種種樂欲貪愛。	<i>M1. Revealing Four Countered dharma</i>	With respect to these four types of activities, it is to be known that there are four dharma that are countered (respectively). With the initial activity, laziness and indolence is countered; with the second activity, sakya-ditthi (identity view) is countered; with the third activity, greed pertaining to craving of taste is countered; with the fourth activity, greed and craving for all forms of worldly pleasure and desire are countered.
寅三、明四能治	如是四種所對治法，如其次第，亦有四種修習對治：一、於無常修習苦想；二、於衆苦修無我想；三、於飲食修厭逆想；四、於一切世間修不可樂想。	<i>M1. Affirmation of Four Countered Measures</i>	In this way, the four types of dharma that are countered has four types of cultivation counter measures respectively: <ol style="list-style-type: none"> <li>1. With respect to impermanence, cultivate “Reflection of Suffering (duḥkaha, dukkha)”;</li> <li>2. With respect to the whole mass of</li> </ol>

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			<p>suffering, cultivate “Reflection of Non-self (anātman, anatta)”;</p> <p>3. With respect to food, cultivate “Reflection of revulsion (of food)”;</p> <p>4. With respect to all worldly matters, cultivate “Reflection of non-delightfulness”.</p>
<p>丑三、後四種</p> <p>寅一、舉所治</p> <p>卯一、標</p>	<p>又於遠離閑居方便作意位中，當知略有四種所治。</p>	<p><i>L3. Last Four Types</i></p> <p><i>M1. Put Forth of Countered (dharma)</i></p> <p><i>N1. Declaration</i></p>	<p>Further, with respect to the skillful mindset within the position of staying distant from families, it is to be known that there are four types of countered (dharma).</p>
<p>卯二、徵</p>	<p>何等為四？</p>	<p><i>N2. Elucidation</i></p>	<p>What are these four?</p>
<p>卯三、列</p>	<p>一、於奢摩他、毗鉢舍那品有闇昧心；</p> <p>二、於諸定，有隨愛味；</p> <p>三、於生，有隨動相心；</p> <p>四、推後後日，顧待餘時，隨不死尋，不能熾然勤修方便。</p>	<p><i>N3. Listing</i></p>	<p>1. With respect to both classes of Śamatha and Vipasyana (vipaśyanā), there is the obscured / hampered mind.;</p> <p>2. With respect to the various concentration, there is accompanying craving;</p> <p>3. With respect to the vitality of life, there is accompanying discursive</p>

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			thoughts;  4. With the thinking that one will not die (soon), one delay (one's practise) and postpones to a later date, waiting for other time, and is unable to practise diligently.
寅二、明能治	如是四種所對治法，當知亦有四種修習對治：  一、修光明想；  二、修離欲想；  三、修滅想；  四、修死想。	<i>M2. Affirmation of Countered Measures</i>	With these four types of countered dharma, it is to be known that there are four types of cultivation of counter measures:  1. Cultivation of Reflection of Light;  2. Cultivation of reflection of eradication of lust (for dhyāna / jhanas);  3. Cultivation of reflection of cessation <sup>15</sup> ;  4. Cultivation of reflection of death.
辛二、廣辨  壬一、廣三種想	又不淨想，略有二種：  一、思擇力攝，	<i>H1.Expanded Differentiation</i>  <i>I1. Expansion of Three Types of Contemplations</i>	Further, there are, in brief, two types of “Reflection of Fouliness”:  1. Encompassed by Contemplation and

<sup>15</sup> Cessation as in the Third Noble Truth: Cessation of Suffering.

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癸一、不淨想 子一、舉所治 丑一、標列	二、修習力攝。	<i>J1. Reflection of Fouliness</i> <i>K1.Put Forth the Countered (dharma)</i> <i>L1. Declare Listing</i>	Discernment power; 2. Encompassed by Cultivation power.
丑二、隨釋 寅一、思擇力攝 卯一、標	思擇力攝不淨想中，當知五法為所對治。	<i>L1.Accompaniment Analysis</i> <i>M1. Encompassed by Contemplation and Discernment power</i> <i>N1. Declaration</i>	Within “Reflection of Fouliness” encompassed by Contemplation and Discernment power, it is to be known that there are five dharma that are countered.
卯二、徵	何等為五？	<i>N2. Elucidation</i>	What are these five?
卯三、列 辰一、欲貪	一、親近母邑。	<i>N3. Listing</i> <i>O1. Greed of Lust</i>	1. Being close to womankind (females) <sup>16</sup> ;
辰二、失念	二、處顯失念。	<i>O2. Loss of Mindfulness</i>	2. Loss of mindfulness when in the presence (of females);
辰三、放逸	三、居隱放逸。	<i>O3. Unrestrained</i>	3. Living unrestrained while in solitude;
辰四、串習	四、通處隱顯由串習力。	<i>O4. Habitual Tendency</i>	4. Due to habitual tendency, (one loses mindfulness) in the presence of females and (lives unrestrained

<sup>16</sup> The original text refers to female being an object of lust with respect to male. In general, it should refer to both genders (that would give rise to sexual desire).

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			while) in solitude.
辰五、錯亂	五、雖勤方便修習不淨，而作意錯亂。謂不觀不淨，隨淨相轉，如是名為作意錯亂。	<i>05. Disorder</i>	5. Although one diligently skillfully practices the cultivation of foulness (contemplation), one's attention becomes disorderly: not contemplating on foulness is named as “improper attention”.
寅二、修習力攝 卯一、標	修習力攝不淨想中，當知七法為所對治。	<i>M2. Encompassed by Power of Cultivation</i> <i>N1. Declaration</i>	Within “Reflection of Foulness” encompassed by “Power of Cultivation”, it is to be known that there are seven dharma that are countered.
卯二、徵	何等為七？	<i>N2. Elucidation</i>	What are these seven?
卯三、列 辰一、心散亂性	謂本所作事心散亂性。	<i>N3. Listing</i> <i>O1. Distracted Nature of the Mind</i>	They are:  1. The distracted nature of the mind when one carries out one's actions (or duties of a monastic);
辰二、趣作用性	本所作事趣作用性。	<i>O2. Nature of the effect of delight</i>	2. The nature of the effect of delighting in various things whilst carrying out the actions (or duties of a monastic);
辰三、不善巧性	方便作意不善巧性，由不恭敬勤請問故。	<i>O3. Nature of being unskillful</i>	3. The nature of being unskillful in one's attention is due to one not being reverential or not diligent in

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			asking (for advice and guidance);
辰四、尋思擾亂	又由不能守根門故；雖處空閑，猶有種種染汙尋思，擾亂其心。	<i>04. Disturbed and Distracted Pondering and Thinking</i>	4. Due to the inability to guard the sense doors, although one stays in solitude, one still has all types of defiled and impure pondering and thinking that disturbs and distracts the mind;
辰五、身不調適	又於飲食不知量故，身不調適。	<i>05. Physical Condition Not Tuned</i>	5. Due to not knowing one's limit for food, one's physical condition is not tuned (for practices).
辰六、不樂內定	又為尋思所擾亂故，不樂遠離、內心寂靜奢摩他定。	<i>06. Non-delight with internal concentration</i>	6. Due to the disturbance and distraction of pondering and thinking, one is neither delightful of being distant (from impediments of concentration) nor delightful of the still <i>śamatha</i> concentration within one's mind.
辰七、不善修觀	又由彼身不調適故，不能善修毗鉢舍那，不能如實觀察諸法。	<i>07. Unskillful in Practising Contemplation</i>	7. Due to one's physical condition being not tuned, one is unable to skillfully practise <i>Vipaśyanā</i> (contemplation), and is unable to correctly examine all dharma (in line with Ultimate Reality).
丑三、總結	如是一切所對治法，當知總說一門	<i>L3. Summary</i>	In this way, it is to be known of the

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	十二，一門十四。		countered dharma that there are twelve in one aspect, and fourteen in another.
子二、成能治	又即如是所對治法，能治白法還有爾所。於修二種不淨想中，當知多有所作。	<i>K2. Defining the Counter Measures</i>	Further, with reference to these countered dharma, there are corresponding white (wholesome) dharma that are counter measures. Regarding the practise of the two types of “Reflection of Fouliness”, it is to be known that there are many effects.
癸二、於無常所修苦想 子一、舉所治 丑一、標	又於無常所修苦想，略有六種所對治法。	<i>J2. Regarding the Reflection of Suffering due to Impermanence</i> <i>K1.Put Forth Counteracted (dharma)</i> <i>L1. Declaration</i>	Within “Reflection of Suffering” due to impermanence, there are, in brief, six types of countered dharma.
丑二、徵	何等為六？	<i>L2. Elucidation</i>	What are these six?
丑三、列	一、於未生善法最初應生，而有懶惰。 二、於已生善法，應住不忘，修習圓滿，倍令增廣；所有懈怠。 三、於恭敬師長往請問中，不恆相續。	<i>L3. Listing</i>	1. Where one should first bring forth unarisen wholesome dharma, there is instead laziness; 2. Where one should remember and not forget arisen wholesome dharma, cultivate to completeness, and cause it to increase and expands manifold, there is sloth and

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	<p>四、於恆修善法常隨師轉，遠離淨信。</p> <p>五、由遠離淨信，不能常修。</p> <p>六、於內放逸，由放逸故，於常修習諸善法中，不恆隨轉。</p>		<p>indolence;</p> <p>3. Where being reverential, visiting and seeking advice from one's teachers and elders is concerned, one is not regular;</p> <p>4. While having constant practise of wholesome dharma under the guidance of one's teacher, one is far from purified faith<sup>17</sup>.</p> <p>5. Due to one being far from purified faith, one does not practise regularly.</p> <p>6. With respect to internal sloth and indolence, due to this, one does not practise wholesome dharma regularly.</p>
子二、成能治	如是六種所對治法，還有六法能為對治，多有所作。與此相違，應知其相。	<i>K2. Defining Counter Measures</i>	With regards to these six types of countered dharma, there are another six dharma that can be their effective counter measures respectively. The contrary of the former is to be known as the features of

<sup>17</sup> “Purified faith” refers to the confirmed confidence grounded in one’s practice and verification of the truth, and goes beyond mere faith of one’s teacher [ref: Anguttara Nikaya number 3.65 Kalama Sutra].



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			the latter.
癸三、光明想 子一、指多種	又光明想，緣多光明以為境界，如三摩呬多地中已說。	<i>J3. Reflection of Light</i> <i>K1. Reference to various types</i>	Further, "Reflection of Light", has various types of light or brilliance as its object (of focus), as is said in the Stage of Samāhita.
子二、簡今義 丑一、標	今此義中，意辯緣法光明以為境界，修光明想。	<i>K2. Differentiate the Context</i> <i>L1. Declaration</i>	Within this context, the cultivation of "Reflection of Light" has "Brilliance <sup>18</sup> of Dharma" appropriated as the object (of focus).
丑二、釋 寅一、釋名	謂如所聞已得究竟不忘念法，名法光明；與彼俱行彼相應想，應知名光明想。	<i>L2. Analysis</i> <i>M2. Analysis of Name</i>	Where one having heard the Dharma is able to ultimately neither forget nor be unmindful of the Dharma, this is named "Brilliance of Dharma". The reflection that is in line with it is to be known as "Reflection of Light".
寅二、顯義	何以故？真實能令心闇昧者，謂方便修止觀品時，於諸法中所有忘念。與此相違，當知即是光明。	<i>M3. Revealing Meaning</i>	How is this so? That which truly causes the mind to be obscured refers to any loss of mindfulness with respect to various Dharma while one is methodically practising the class of Śamatha and Vipāśyanā. Contrary to this, is what is known as Brilliance.

<sup>18</sup> "Brilliance" refers to the supreme/outworldly/supra-mundane meaning of Dharma.

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<p>丑三、廣</p> <p>寅一、舉所治</p> <p>卯一、總顯二種</p> <p>辰一、標</p>	<p>又第一義思所成慧及修所成慧俱光明想，有十一法為所對治。</p>	<p><i>L3. Expansion</i></p> <p><i>M1. Put Forth Countered (dharma)</i></p> <p><i>N1. Overall Revealing of the Two Types</i></p> <p><i>O1. Declaration</i></p>	<p>Further, with respect to the Supreme Wisdom due to Contemplation and that due to Cultivation, coupled with “Reflection of Light”, there are eleven dharma that are countered.</p>
<p>辰二、徵</p>	<p>云何十一？</p>	<p><i>O2. Elucidation</i></p>	<p>What are these Eleven?</p>
<p>辰三、釋</p>	<p>謂思所成慧俱光明想有四法，修所成慧俱光明想有七法。如是所治，合有十一。</p>	<p><i>O3. Analysis</i></p>	<p>“Wisdom due to Contemplation coupled with Reflection of Light” has four (countered) dharma; “Wisdom due to Cultivation coupled with Reflection of Light” has seven (countered) dharma. In this way, there are in total eleven countered (dharma).</p>
<p>卯二、隨標別列</p> <p>辰一、思慧俱法</p> <p>巳一、列</p>	<p>思所成慧俱光明想有四法者：</p> <p>一、不善觀察故，不善決定故，於所思惟有疑隨逐。</p> <p>二、住於夜分，懶惰懈怠故，多習睡眠故，虛度時分。</p> <p>三、住於晝分，習近邪惡食故，身不調柔，不能隨順諦觀諸法。</p>	<p><i>N2. Separate Listing by Declaration</i></p> <p><i>O1. Dharma within Contemplative Wisdom</i></p> <p><i>P1. Listing</i></p>	<p>“Wisdom due to Contemplation coupled with Reflection of Light” has four (countered) dharma:</p> <ol style="list-style-type: none"> <li>1. Due to unskillful observation and unskillful certainty, there is doubt lingering on with respect to what is being reflected on.</li> <li>2. Due to laziness, indolence and much habitual sleeping at night, time is wasted.</li> <li>3. Due to improper food during</li> </ol>

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	四、與在家、出家共相雜住，於隨所聞所究竟法，不能如理作意思惟。		the day, one's body is not tuned (for practices), and is unable to observe the true nature of all dharma. 4. Residing with lay and monastics in an inconducive manner, with respect to the Ultimate Dharma that one has heard, one is unable to give proper attention or contemplates accordingly.
巳二、釋	如是疑隨逐故，障礙能遣疑因緣故；此四種法，是思所成慧俱光明想之所對治。	<i>P2. Analysis</i>	Thus, due to the lingering of doubt and the ability to obstruct the causes and conditions for dispelling of doubt, these four types of dharma are that which are countered by “Wisdom due to Contemplation coupled with Reflection of Light”.
辰二、修慧俱法 巳一、徵	何等名為修所成慧俱光明想所治七法？	<i>O2. Dharma within Cultivated Wisdom</i> <i>P1. Elucidation</i>	What is named as “Seven dharma countered by the Wisdom due to Cultivation coupled with Reflection of Light”?
巳二、列	一、依舉相修，極勇精進所對治法。 二、依止相修，極劣精進所對治法。 三、依捨相修，貪著定味與愛俱行所有喜悅。	<i>P2. Listing</i>	1. Dependent on the feature of (mental) rousing for cultivation, excessively courageous diligence (is a) countered dharma. 2. Dependent on the feature of stilling for cultivation, excessively weak diligence (is a) countered dharma. 3. Dependent on the feature of

	<p>四、於般涅槃心懷恐怖，與瞋恚俱其心怯弱，二所治法。</p> <p>五、即依如是方便作意，於法精勤論議決擇，於立破門多生言論，相續不捨。此於寂靜正思惟時，能為障礙。</p> <p>六、於色聲香味觸中，不如正理執取相好，不正尋思，令心散亂。</p> <p>七、於不應思處，彊攝其心思擇諸法。</p>		<p>equanimity for cultivation, the joy from the greed for the taste of concentration coupled with craving.</p> <p>4. With respect to Parinirvāṇa, one is gripped with fear<sup>19</sup>, coupled with anger and ill-will<sup>20</sup>, one's heart (determination) falters. These two are the countered dharma.</p> <p>5. Dependent on such methodical attention, one discusses and analyses diligently on the Dharma, and has much debate on the subject of establishment and refutation (of teachings), persistently and relentlessly. When one is doing right reflection in quietude, this can be an obstacle.</p> <p>6. With respect to form, sound, smell, taste and touch, one pays improper attention to and grasp onto the attractive appearance and further ponders and thinks improperly, causing the mind to be distracted.</p> <p>7. With respect to the matters that should not be thought about, one forcefully encompasses one's mind with contemplation and discernment of them.</p>
已三、釋	如是七種，是修所成慧俱光明想所對治法，極能障礙修所成慧俱光明	<i>P3. Analysis</i>	Thus are the seven types of dharma countered by "Wisdom due to Cultivation

<sup>19</sup>Fear of the quietude in Parinirvāṇa.

<sup>20</sup> Due to the loss of comfort from the delusion of a self.

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	想，令修所成若智、若見，不清淨轉。		coupled with Reflection of Light”. They are very capable of obstructing “Wisdom due to Cultivation coupled with Reflection of Light”, causing the actualised wisdom and views due to cultivation to be defiled.
寅二、成能治	此所治法，還有十一與此相違能對治法，能斷於彼，當知亦令思修所成若智、若見清淨而轉。	<i>M2. Defining the counter measures</i>	These countered dharma, further have eleven counter measure dharma that are opposing, and are capable of severing them. It is to be known that they can also cause “Actualized Wisdom and Views due to Contemplation and Cultivation” to be purified.
壬二、釋多所作 癸一、釋義	又正方便修諸想者，有能斷滅所治法欲。又於所治現行法中，心不染著，速令斷滅。又能多住能對治法，斷滅一切所對治法。	<i>J2. Analysis of Numerous Functions</i>  <i>J1. Analysis of Meaning</i>	Further, one who rightly and skillfully practises the various reflections has the ability to severe and eradicate the desires that are being countered. In addition, (this person) is able to remain mentally untainted with respect to the arisen countered dharma and swiftly cause it to be severed and eradicated. Lastly, (this person) is able to frequently abide on the counter measures, severing and eradicating all countered dharma.
癸二、結名	如三法，隨逐一切對治修故，名多所作。	<i>J2. Conclusion of Name</i>	Thus are the three dharma, named “Numerous Functions” because they

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			accompany all the cultivation of counter measures.
庚三、結 辛一、名修瑜伽	如是名為修習對治。此修對治，當知即是修習瑜伽。	<i>G3. Conclusion</i> <i>H1. Named Cultivation of Yoga</i>	Hence, it is named as “Cultivation of Counter Measures”. This cultivation of counter measures is to be known as “Cultivation of Yoga”.
辛二、明普攝義	此第五支修習對治廣聖教義，當知唯有如是十相。除此，更無若過、若增。	<i>H2. Affirmation of Universally Encompassed Meaning</i>	It is to be known that this expanded meaning of Enlightened Teachings of the Fifth Branch of “Cultivation of Counter Measures” has only ten such features. Beyond this, there is none other, whether surpassing or supplementing it.
己四、後二支 庚一、辨二清淨 辛一、世間一切種清淨 壬一、徵	云何世間一切種清淨？	<i>F4. Last Two Branches</i> <i>G1. Differentiate Two Purities</i> <i>H1. Purification of all worldly seeds</i> <i>I1. Elucidation</i>	What is meant by “Purification of all worldly seeds”?
壬二、標	當知略有三種。	<i>I2. Declaration</i>	It is to be known that there are three types in brief.
壬三、列	一、得三摩地。	<i>I3. Listing</i>	1. Attainment of Samādhi; 2. Completeness of Samādhi; 3. Mastery <sup>21</sup> of Samādhi.

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	二、三摩地圓滿。 三、三摩地自在。		
壬四、釋 癸一、得三摩地 子一、辨障治法 丑一、舉所治 寅一、標	此中最初有二十種得三摩地所對治法，能令不得勝三摩地。	<i>I4. Analysis</i> <i>J1. Attainment of Samādhi</i> <i>K1. Differentiate Obstacles Countering Dharma</i> <i>L1. Put Forth Countered (dharma)</i> <i>M1. Declaration</i>	Within this, there are initially twenty types of dharma that are countered when Samādhi is attained. These can cause superior Samādhi not to be attained.
寅二、徵	何等二十？	<i>M2. Elucidation</i>	What are these twenty?
寅三、釋 卯一、列過失 辰一、別列 巳一、由伴無德	一、有不樂斷同梵行者為伴過失。	<i>M3. Analysis</i> <i>N1. Listing of faults</i> <i>O1. Separate Listing</i> <i>P1. Due to non-virtuous companion</i>	1. The fault of having a practicing <sup>22</sup> companion who does not delight in severing (sensual desire);

<sup>21</sup> [The word Unboundedness was considered as a translation candidate for the word “自在”, but was dropped because it’s common meaning tend to focus on the scope/limit than the expertise of the subject matter..](#)

<sup>22</sup> The original text “梵行” refers to the practice of celibacy, while “同梵行” generally refers to spiritual practitioners which include greater scope than simply celibacy.

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已二、由師無德	二、伴雖有德；然能宣說修定方便師有過失。謂顛倒說修定方便。	<i>P2. Due to non-virtuous teacher</i>	2. Although one's companion is virtuous, but one's teacher who teaches the skillful means for cultivating concentration has faults, that is he teaches the contrary methods.
已三、由無聽欲	三、師雖有德；然於所說修定方便，其能聽者，欲樂羸劣，心散亂故，不能領受過失。	<i>P3. Due to lack of desire/interest to listen</i>	3. Although one's teacher is virtuous, but with respect to the skillful means for cultivating concentration that are taught, the listener has weak and low interest, and thus has the fault of not receiving (the teachings) due to distracted mind.
已四、由覺慧劣	四、其能聽者，雖有樂欲，屬耳而聽；然聞鈍故，覺慧劣故，不能領受過失。	<i>P4. Due to inferior wisdom of realization</i>	4. Although the listener has interest and lends ear to listening, but his mental faculties are dull, and his wisdom of realization is inferior, thus has the fault of not receiving (the teachings).
已五、由多貪求	五、雖有智德；然是愛行，多求利養恭敬過失。	<i>P5. Due to much greed and wants</i>	5. Although one has wisdom and virtue, but one craves for sensual pleasure, thus has the fault of excessive wants of material support or reverence.
已六、由無喜足	六、多分憂愁，難養難滿，不知喜足過失。	<i>P6. Due to discontentment</i>	6. Being frequently depressed and difficult to support or satisfy, thus has the fault of discontentment.
已七、由多事務	七、即由如是增上力故，多諸事務過失。	<i>P7. Due to excessive matters and duties</i>	7. Hence, due to such aggravating factors, there is the fault of having much matters and chores.
已八、由捨加行	八、雖無此失；然有懈怠懶惰故，	<i>P8. Due to the relinquishment</i>	8. Despite the absence of such fault,



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	棄捨加行過失。	<i>of Intensified Practice</i>	there is the fault of relinquishment of intensified effort due to indolence and laziness.
已九、由他障礙	九、雖無此失；然有為他種種障礙生起過失。	<i>P9. Due to other obstacles</i>	9. Despite the absence of such fault, the fault of being hindered by various factors arises.
已十、由無堪忍	十、雖無此失；然有於寒熱等苦，不能堪忍過失。	<i>P10. Due to lack of endurance</i>	10. Despite the absence of such fault, there is the fault of being unable to endure the suffering due to cold, heat et cetera.
已十一、由不受教	十一、雖無此失；然有慢恚過故，不能領受教誨過失。	<i>P11. Due to non-acceptance of teachings</i>	11. Despite the absence of such fault, there is the fault of being unable to accept teachings due to one's arrogance and ill-will.
已十二、由倒思惟	十二、雖無此失；然有於教，顛倒思惟過失。	<i>P12. Due to distorted reflection</i>	12. Despite the absence of such fault, there is the fault of having distorted reflection with respect to the teachings.
已十三、由忘失念	十三、雖無此失；然於所受教，有忘念過失。	<i>P13. Due to forgetfulness</i>	13. Despite the absence of such fault, there is the fault of not remembering or recalling the teachings.
已十四、由相雜住	十四、雖無此失；然有在家、出家雜住過失。	<i>P14. Due to inconducive residing</i>	14. Despite the absence of such fault, there is the fault of residing with lay and monastics in an inconducive manner.
已十五、由住處障 午一、列	十五、雖無此失；然有受用五失相應臥具過失。	<i>P15. Due to obstacles of residence</i>	15. Despite the absence of such fault, there is the fault of residing in an "Environment <sup>23</sup> with five corresponding faults".

<sup>23</sup> Original text refers to the usage of furnishing, whereas the referenced text refers to the living environment.

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		<i>Q1. Listing</i>	
午二、指	五失相應臥具，應知如聲聞地當說。	<i>Q2. Reference</i>	Please see “The Stage of Sravaka” regarding the definition of “Environment with five corresponding faults”.
已十六、由邪尋思	十六、雖無此失；然於遠離處，不守護諸根故，有不正尋思過失。	<i>P16. Due to improper pondering and thinking</i>	16.Despite the absence of such fault, although one stays in a secluded place, one has the fault of improper pondering and thinking due to unguarded senses.
已十七、由身沈重	十七、雖無此失；然由食不平等故，有身沈重無所堪能過失。	<i>P17. Due to sluggishness of body</i>	17.Despite the absence of such fault, there is the fault of the sluggishness of body causing one to be unable (to practice). This is due to imbalanced food consumption.
已十八、由多睡眠	十八、雖無此失；然性多睡眠，有多睡眠隨煩惱現行過失。	<i>P18. Due to excessive sleep</i>	18.Despite the absence of such fault, there is the arising of accompanying defilement of excessive sleeping due to one’s nature to do so.
已十九、由不樂止	十九、雖無此失；然不先修行奢摩他品故，於內心寂止遠離中，有不欣樂過失。	<i>P19. Due to non-delight in stilling</i>	19.Despite the absence of such fault, there is the fault of non-delight with regards to the inner stilling and seclusion of the mind due to the lack of prior cultivation and practice of Samātha.
已二十、由不樂觀	二十、雖無此失，然先不修行毗鉢舍那品故，於增上慧法毗鉢舍那如實觀中，有不欣樂過失。	<i>P20. Due to non-delight in contemplating</i>	20.Despite the absence of such fault, there is the fault of non-delight with respect to the wisdom-strengthening dharma, the direct seeing in

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			accordance to reality through Vipassana. This is due to the lack of prior cultivation and practice of Vipassana.
辰二、總結	如是二十種法，是奢摩他、毗鉢舍那品，證得心一境性之所對治。	<i>02. Summary</i>	Thus are the twenty types of dharma that fall under the qualities of Samātha and Vipassana. They are to be countered in order to attain single-pointedness.
卯二、顯障因 辰一、標	又此二十種所對治法，略由四相，於所生起三摩地中，堪能為障。	<i>N2. Review causes of obstacles</i> <i>01. Declaration</i>	Further, in brief, due to four features, these twenty countered dharma can act as obstacles with respect to the arisen Samādhi.
辰二、徵	何等為四？	<i>02. Elucidation</i>	What are these four?
辰三、列	一、於三摩地方便不善巧故； 二、於一切修定方便全無加行故； 三、顛倒加行故； 四、加行慢緩故。	<i>03. Listing</i>	<ol style="list-style-type: none"> <li>1. Due to unskillfulness with respect to the skillful means of Samādhi;</li> <li>2. Due to lack of intensified practice with respect to the skillful means of concentration cultivation;</li> <li>3. Due to distortion in (one's) intensified practice;</li> <li>4. Due to laggardness in intensifying practice.</li> </ol>
丑二、成能治 寅一、例相違	此三摩地所對治法，有二十種白法對治；與此相違，應知其相。	<i>L2. Defining the counter measures</i> <i>M1. Contrary examples</i>	These Samādhi countered dharma have twenty wholesome counter measures. The contrary of the former is to be known as the features of the latter.

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寅二、辨能得 卯一、住心	由此能斷所對治法，多所作故；疾 疾能得正住其心，證三摩地。	<i>M2. Differentiation of achievability</i> <i>N1. Abiding mind</i>	Due to this, the countered dharma can be eradicated through repeated practices; one can swiftly obtain the right abiding of the mind, attaining Samādhi.
卯二、位攝	又得此三摩地，當知即是得初靜慮 近分定，未至位所攝。	<i>N2. Emcompassing of positions</i>	Further, obtaining this Samādhi, it is to be known that this is the obtaining of Neighbourhood Concentration of First Dhyāna , encompassed by “Neighbourhood Position”.
子二、明普攝義	又此得三摩地相違法，及得三摩地 隨順法廣聖教義，當知唯有此二十 種。除此，更無若過、若增。由此 因緣，依初世間一切種清淨，於此 正法補特伽羅得三摩地，已善宣說、 已善開示。	<i>K2. Affirmation of Universally Encompassed Meaning</i>	Further, with respect to these dharma opposing to obtaining Samādhi and the expanded enlightened teachings inline with Samādhi, it is to be known that there are only these twenty types. Beyond this, there is none other, whether surpassing or supplementing it. Due to such causes and conditions, dependent on the initial “Purification of all worldly seeds”, an individual obtains Samādhi with respect to this Right Dharma, as has been well taught and expounded.
癸二、三摩地圓滿 子一、辨圓滿相	復次，如是已得三摩地者，於此少 小殊勝定中，不生喜足。於勝三摩 地圓滿，更起求願。	<i>J2. Completeness of Samādhi</i> <i>K1. Differentiation of the features of Samādhi</i>	In addition, one who has obtained Samādhi in this way is neither delighted nor contented in inferior concentration. Instead, one aspires towards superior

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丑一、列十相 寅一、起勝求願		<i>L1. Listing of ten features</i> <i>M1. Arising of superior aspiration</i>	“Completeness of Samādhī”.
寅二、見勝功德	又即於彼見勝功德。	<i>M2. Seeing of superior merits</i>	Further, one sees superior merits in it.
寅三、住勤精進	又由求願見勝功德，為求彼故；勇猛精進，策勵而住。	<i>M3. Abiding in diligence</i>	Further, due to such aspiration and seeing of its superior merits, one abides in striving courageously and diligently, for the sake of obtaining the “Completeness of Samādhī”.
寅四、名非得勝	又彼於色相應愛味俱行煩惱，非能一切皆永斷故，名非得勝。	<i>M4. Named non-obtaining of superiority*</i>	Further, with respect to defilements coupled with craving and delight resonating with physical form, one is unable to eradicate completely and permanently. This is named as “Non-obtaining of superiority”.
寅五、名他所勝	又非於彼諸善法中皆勤修故，名他所勝。	<i>M5. Named defeated by others</i>	Further, one who does not practise diligently with respect to all the wholesome dharma, is named “Defeated by others <sup>24</sup> ”.
寅六、無沈沒等	又於廣大淨天生處，無有沈沒。 又彼無能陵懣於己，下劣信解增上力故。	<i>M6. Absence of indulgence</i>	Further, there is no indulgence with respect to the immense and pure <sup>25</sup> heavenly abodes. In addition, desire for such destination due to strengthening

<sup>24</sup> “Others” refer to sensual defilements.

<sup>25</sup> “Pure” refer to worldly purity (free from sensual desires), and is different from the purity of nirvana (free from all desires and defilements).

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			force of inferior faith and understanding cannot conquer oneself.
寅七、隨法相轉	又彼如是心無沈沒，於定所緣境界法中，即先所得止舉捨相，無間、殷重方便修故；隨順而轉。	<i>M7. Transform according to dharma features</i>	Further, with one's mind free of such indulgence, one cultivates the skillful means earnestly and uninterruptedly with respect to the meditation object, which is the features of stilling, arousing and equanimity obtained earlier. In this way, one transforms accordingly.
寅八、請問正法	又彼如是隨法相轉，數入、數出，為欲證得速疾通慧，依定圓滿，樂聞正法故；於時時中，殷勤請問。	<i>M8. Requesting Right Dharma</i>	Further, in transforming oneself according to the dharma features, one repeatedly enters and exits (dhyāna). For the sake of attaining speedy and penetrating wisdom, depending on the “Completeness of Concentration”, delighting in listening to Right Dharma, one earnestly and diligently requests frequently.
寅九、愛樂遠離	又依如是三摩地圓滿故，於正方便根本定攝內心奢摩他，證得遠離愛樂。	<i>M9. Delighting in distancing</i>	Further, depending on the “Completeness of Samādhi”, with respect to the right skillful means of foundational concentration encompassing Śamatha within one's mind, one attains distancing and delights in it.
寅十、愛樂觀察	又證得法毗鉢舍那。如實觀察，熾然明淨所有愛樂。	<i>M10. Delighting in observation</i>	Further, one attains Vipassana (direct seeing) of dharma, thus seeing in

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			accordance to reality, penetrating with clarity and delights in it.
丑二、結圓滿	當知齊此已能證入根本靜慮，如是名為三摩地圓滿。	<i>L2. Conclusion of completeness</i>	It is to be known that equalling this, one is already able to attain and enter into the foundational Dhyāna (First Dhyāna, Jhana), and is named as “Completeness of Samādhi”.
子二、明普攝義	又此三摩地圓滿廣聖教義，當知唯有如是十相。除此，更無若過、若增。	<i>K2. Affirmation of Universally Encompassed Meaning</i>	Further, it is to be known that this expanded enlightened teaching on “Completeness of Samādhi” has only these ten features. Beyond this, there is none other, whether surpassing or supplementing it.
癸三、三摩地自在 子一、辨得自在 丑一、釋 寅一、善觀察 卯一、略標 辰一、舉諸瑕穢	復次，雖已證得根本三摩地故，名三摩地圓滿；其心猶為三摩地生愛味、慢、見、疑、無明等諸隨煩惱之所染汙，未名圓滿清淨鮮白。	<i>J3. Mastery of Samādhi</i> <i>K1. Differentiation of Obtaining Mastery</i> <i>L1. Analysis</i> <i>M1. Skillful observation</i> <i>N1. Brief declaration</i> <i>O1. Put forth various taints</i>	In addition, despite having attained foundational Samādhi, named “Completeness of Samādhi”, the mind still develop various accompanying defilements such as craving, pride, views, doubt, ignorance et cetera towards Samādhi and become defiled by them. Thus it is still not named “Completely pure and taintless”.
辰二、思所應作	為令如是諸隨煩惱不現行故，為練	<i>O2. Proper Attention</i>	For the sake of causing these various

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	心故，為調心故，彼作是思：我應當證心自在性、定自在性。於四處所，以二十二相應善觀察。		accompanying defilements not to arise, for training and honing the mind, one reflects thus: “I should attain the unboundedness of mind, and unboundedness of concentration, skillfully observing the four aspects with the twenty two corresponding features:
卯二、廣辨 辰一、總標四處	謂自誓受下劣形相、威儀、眾具；又自誓受禁制尸羅；又自誓受精勤無間修習善法。若有為斷一切苦惱，受此三處，應正觀察眾苦隨逐。	<i>N2. Expanded differentiation</i> <i>O1. Overall declaration of four aspects</i>	<ol style="list-style-type: none"> <li>1. One voluntarily vows to undertake an inferior appearance, posture and amenities;</li> <li>2. One voluntarily vows to undertake restraining Sila;</li> <li>3. One voluntarily vows to undertake diligent, uninterrupted cultivation of wholesome Dharma;</li> <li>4. If one undertakes the above three aspects for the sake of severing all suffering, one should rightly observe the whole mass of lingering suffering.</li> </ol>
辰二、別釋諸相 巳一、初處觀察 午一、釋	由剃除鬚髮故，捨俗形好故，著壞色衣故，應自觀察形色異人。如是名為觀察誓受下劣形相。	<i>O2. Separate analysis of features</i> <i>P1. Observation of initial area</i>	By shaving off one's hair, relinquishing the good appearances of laity, donning the ill-coloured robes, one should observe how one's appearance is different from others (laities). Thus is named as “Observing



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未一、下劣形相		<i>Q1. Analysis</i> <i>R1. Inferior Appearances</i>	one's vows to undertake inferior appearances".
未二、下劣威儀	於行住坐臥語默等中，不隨欲行；制伏憍慢往趣他家，審正觀察遊行乞食。如是名為觀察誓受下劣威儀。	<i>R2. Inferior postures</i>	With regards to the various postures such as walking, standing, sitting, laying down and keeping silence et cetera, one does not act or behave in an unrestrained manner. One subdues haughtiness and pride when visiting laities' homes, rightly and carefully observing while going on alms round. This is named as "Observing one's vow to undertake inferior postures".
未三、下劣眾具	又正觀察從他獲得，無所畜積，諸供身具，如是名為觀察誓受下劣眾具。	<i>R3. Inferior amenities</i>	Further, rightly observing that one does accumulate the various amenities obtained from others, thus is named as "Observing one's vow to undertake inferior amenities".
午二、結	由此五相，當知是名初處觀察。	<i>Q2. Conclusion</i>	Based on these five features, it is known as "Initial Aspect of Observation".
巳二、第二處觀察 午一、釋 未一、初一相	又善說法毗奈耶中，諸出家者所受尸羅，略捨二事之所顯現。	<i>P2. Second Observation Aspect</i> <i>Q1. Analysis</i> <i>R1. First feature</i> <i>S1. Declaration</i>	Further, in the well expounded Dharma-Vinaya, the Sila (training rules) undertaken by the monastics, is illustrated in brief through the renunciation of the following two matters:

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申一、標			
申二、列	一者、棄捨父母、妻子、奴婢、僕使、朋友眷屬、財穀珍寶等所顯。二者、棄捨歌舞、倡妓、笑戲、歡娛、遊縱、掉逸、親愛聚會，種種世事之所顯現。	<i>S2. Listing</i>	<p>1. Renunciation of parents, spouse, maids, servants, friends, relatives, wealth and possessions et cetera;</p> <p>2. Renunciation of music, dance, courtesans, shows, amusements, sight-seeing, indulgences, social gatherings and various worldly matters.</p>
未二、次二相	又彼安住尸羅律儀，不由犯戒私自懇責，亦不為彼同梵行者以法訶擯；有犯尸羅而不輕舉。	<i>R2. Next two features</i>	Further, one who abides by the Sila will not have to perform self-reproach , nor be admonished and expelled by one's fellow practitioners because of transgressions. When others transgress Sila, one does not raise accusation inappropriately.
未三、後二相	若於尸羅有所闕犯，由此因緣，便自懇責；若同梵行以法訶擯，即便如法而自悔除。於能舉罪同梵行者，心無恚恨，無損無惱而自修治。	<i>R3. Last two features</i>	If one has any transgressions with respect to the Sila, one perform self-reproach because of it. If one's fellow practitioners admonish or expel one in accordance to the Dharma, one should then repent and make amendment accordingly. In addition, one does not harbour ill-will or hatred

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			towards those fellow practitioners who have pointed out one's transgression, nor harm or irritate them. Instead, one corrects oneself.
午二、結	由此五相，是名於第二處觀察。	<i>Q2. Conclusion</i>	Based on these five features, this is named "Second Observation Aspect".
巳三、第三處觀察 午一、釋 未一、標	如是尸羅善圓滿已，應以五相精勤方便修諸善品。	<i>P3. Third Observation Aspect</i> <i>Q1. Analysis</i> <i>R1. Declaration</i>	In this way, with the skillful "Completeness of Sila", one should cultivate various wholesome qualities according to the following five features of diligent skillful means:
未二、列	謂時時間諮受讀誦論量決擇，勤修善品，如是乃應受他信施；又樂遠離，以正方便修諸作意；又復晝夜，於退分、勝分二法，知斷修習；又於生死見大過失；又於涅槃見勝功德。	<i>R2. Listing</i>	<ol style="list-style-type: none"> <li>1. Regular consultation, reading, recitation, discussion, discernment and diligent cultivation of wholesome qualities. This is how one become worthy of receiving others' offerings;</li> <li>2. Delighting in distancing, cultivation of various proper attention using right skillful means;</li> <li>3. During day and night, one eradicates regressive factors and cultivates progressive factors;</li> <li>4. Sees great fault in birth and death;</li> <li>5. Sees supreme merits in Nirvāṇa.</li> </ol>

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午二、結	由此五相，是名第三處觀察。	<i>Q2. Conclusion</i>	Based on these five features, this is named “Third Observation Aspect”.
巳四、第四處觀察 午一、釋 未一、辨四苦 申一、標	如是精勤修善品者，略為四苦之所隨逐。	<i>P4. Fourth Observation Aspect</i> <i>Q1. Analysis</i> <i>R1. Differentiation of four sufferings</i> <i>S1. Declaration</i>	Thus, the diligent cultivator of wholesome qualities has, in brief, four sufferings accompanying him:
申二、列	謂於四沙門果，未能隨有所證故，猶為惡趣苦所隨逐。體是生老病死法故，為內壞苦之所隨逐；一切所愛離別法故，為愛壞苦之所隨逐。自業所作故，一切苦因之所隨逐。	<i>S2. Listing</i>	<ol style="list-style-type: none"> <li>1. Because one is not able to attain the four Śramaṇa fruits, one is still accompanied by the sufferings of unwholesome realms ;</li> <li>2. The body is subject to birth, ageing, sickness and death, hence one is still accompanied by the sufferings of bodily deterioration;</li> <li>3. All that is beloved is subject to separation, hence one is still accompanied by the sufferings of separation from the beloved;</li> <li>4. Due to one’s past karma, one is still accompanied by the causes of all sufferings.</li> </ol>
未二、攝七相	彼為如是四苦隨逐，應以七相審正觀察。	<i>R2. Encompassing seven features</i>	One who is accompanied by these four sufferings should earnestly observe using

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			the said seven features <sup>26</sup> .
午二、結	由此七相，是名第四處觀察。	<i>Q2. Conclusion</i>	Based on these seven features, this is named “Fourth Observation Aspect”.
寅二、正思惟 卯一、舉作意	彼於如是四處，以二十二相正觀察時，便生如是如理作意：謂我為求如是事故，誓受下劣形相威儀及資身具，誓受禁戒，誓受精勤常修善法；而我今者於四種苦，為脫何等？	<i>M2. Right reflection</i> <i>N1. Put forth attention</i>	When one rightly observes the four aspects using the above twenty-two features, one then arises the following proper attention: “For the pursuit of such matters, I have vowed to undertake inferior appearances, postures, and amenities; I have vowed to undertake precepts and I have vowed to undertake the diligent and frequent cultivation of wholesome dharma. Now, which of the four types of sufferings have I rid of?”
卯二、顯精勤	若我如是自策、自勵，誓受三處，猶為四苦常所隨逐，未得解脫；我今不應為苦隨逐，未於勝定獲得自在，中路止息，或復退屈。	<i>N2. Revealing Diligence</i>	“If I spur myself on in this way, vowing to undertake these three aspects, am still accompanied by the four sufferings, and has not obtained liberation, I should now not be accompanied by such sufferings, nor should I give up midway or regresses before I obtain mastery of superior concentration”.
卯三、結名想	如是精勤如理作意，乃得名為出家	<i>N3. Conclusion of Named Reflection</i>	In this way, diligent proper attention is named as “Reflection of a monastic” and

<sup>26</sup> The seven features are: sufferings of unwholesome realms, birth, ageing, sickness, death, separation from beloved, and the causes of all sufferings.

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	之想及沙門想。		“Reflection of a śramaṇa”.
寅三、修方便 卯一、舉依止 辰一、樂斷	彼於圓滿修多方便以為依止，由世間道，證得三摩地圓滿故；於煩惱斷，猶未證得，復依樂斷，常勤修習。	<i>M3. Cultivation of Skillful Means</i> <i>N1. Put forth dependents</i> <i>O1. Delight in Eradication</i>	With the cultivation of numerous skillful means in “Completeness of Samādhi” as dependent (a basis), one attains such completeness through the worldly path. Not having attained the eradication of defilements, one further depends on the delight of eradication to diligently cultivate frequently.
辰二、樂修	又彼已得善世間道，數數為得三摩地自在故，依止樂修無間而轉。	<i>O2. Delight in Cultivation</i>	Further, one who has already obtained the wholesome worldly path, cultivates repeatedly and uninterruptedly dependent on delight in cultivation, for the sake of obtaining “Mastery of Samādhi”.
辰三、心無貪恚	又於正信長者、居士、婆羅門等，獲得種種利養恭敬，而不依此利養恭敬，而生貪著。亦不於他利養恭敬，及餘不信婆羅門等，對面、背面諸不可意身業、語業，現行事中，心生憤恚，又復於彼無損害心。	<i>O3. Non greed and ill-will in the mind</i>	Further, one obtains various kinds of offerings and veneration from the elders, householders, brahmins et cetera, but one does not consequently develop greed and attachment. In addition, one does not develop vexation or ill-will, nor harbour any harmfulness towards others who receive offerings and veneration or those non-believers such as brahmins et cetera, who is directly or indirectly unpleasant in their

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			speech or bodily actions.
辰四、正念現前	又愛、慢、見、無明、疑惑，種種定中諸隨煩惱不復現行，善守念住。	<i>04. Presence of Right Mindfulness</i>	Further, the various accompanying defilements like craving, pride, views, ignorance and doubt do not manifest in concentration. This is due to the skillful abiding by mindfulness.
辰五、離增上慢	又非證得勝奢摩他，即以如是奢摩他故，謂已一切所作已辦；亦不向他說已所證。	<i>05. Free of Pride from Over-estimation</i>	Further, one who has attained superior śamatha does not, because of this, assume that all that has to be done has been done, and one does not declare to others what he has attained.
卯二、明正行 辰一、少欲喜足 巳一、舉於衣服	彼由如是樂斷樂修，心無貪恚，正念現前，離增上慢。於諸衣服隨宜獲得，便生喜足。	<i>N2. Affirmation of Right Practice</i>  <i>01. Reduced Desire leading to Delight and Contentment</i>  <i>P1. Put Forth with reference to Clothing</i>	One who delights in eradication and in cultivation, has no greed or ill-will in his mind and has Right Mindfulness present, is free of pride from Over-estimation. He is easily delighted and contented with whatever clothing obtained.
巳二、例餘一切	如於衣服，於餘飲食、臥具等喜足，當知亦爾。	<i>P2. Similar Application to the rest</i>	Just as with clothing, the same delight and contentment is to be known with respect to the rest, such as drinks, food and amenities.
辰二、正知受用	又正了知而為受用。謂如是等諸資生具，但為治身令不敗壞，暫止饑	<i>02. Receiving and Using with</i>	Further, one receives and uses with right knowing: the various material necessities

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	渴，攝受梵行，廣說乃至於食知量。	<i>Right Knowing</i>	are only for the sake of sustaining one's body, preventing it from decay (sickness), allaying hunger and thirst, encompassing one's cultivation et cetera, elaborating up to moderation of food intake.
寅四、獲自在	彼由如是正修行故，於三摩地獲得自在。依止彼故，其心清白，無有瑕穢，離隨煩惱，廣說乃至獲得不動，能引一切勝神通慧。	<i>M4. Obtaining Mastery</i>	Through such right cultivation, one obtains "Mastery of Samādhi". Dependent on this, one's mind is purified, is without taints, is free from accompanying defilements et cetera, elaborating up to obtaining unmoving, and is able to lead to all superior wisdom of spiritual power.
丑二、結	是名三摩地自在。	<i>L2. Conclusion</i>	Thus is named "Mastery of Samādhi".
子二、明普攝義	此三摩地自在廣義，當知唯有如所說相。除此，更無若過、若增。	<i>K2. Affirmation of Universally Encompassed Meaning</i>	It is to known that the elaborated meaning of "Mastery of Samādhi" has only the above said features. Beyond this, there is none other, whether surpassing or supplementing it.
壬五、結簡外道	又先所說得三摩地，若中所說三摩地圓滿，及今所說三摩地自在，總名無上世間一切種清淨。當知此清淨，唯在正法；非諸外道。	<i>I5. Differentiate Other (Heterodox) Path</i>	Further, the "Obtaining of Samādhi" mentioned initially, the "Completeness of Samādhi" mentioned mid way and "Mastery of Samādhi" mentioned now, in summary, is named "Unsurpassed purification of all worldly seeds". It is to be known that this purification is only (found)



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			in the Right Dharma and not in other (heterodox) paths.
辛二、出世間一切種清淨 壬一、徵	云何出世間一切種清淨？	<i>H2. Purification of all unworldly seeds</i> <i>I1. Elucidation</i>	What is meant by “Purification of all unworldly seeds?”
壬二、釋 癸一、辨諸清淨 子一、標	當知略有五種。	<i>I2. Analysis</i> <i>J1. Differentiation of Purification</i> <i>K1. Declaration</i>	It is to be known that there are, in brief, five types.
子二、徵	何等為五？	<i>K2. Elucidation</i>	What are these five?
子三、列	一、入聖諦現觀； 二、入聖諦現觀已離諸障礙； 三、入聖諦現觀已，為欲證得速疾通慧，作意思惟諸歡喜事； 四、修習如所得道； 五、證得極清淨道，及果功德。	<i>K3. Listing</i>	<ol style="list-style-type: none"> <li>1. Enter into Direct Seeing of Enlightened Truth;</li> <li>2. Having directly seen enlightened truth, one is free from various obstacles;</li> <li>3. Having directly seen enlightened truth, desiring to attain swift and penetrating wisdom, one pays attention to and reflects on various delightful matters;</li> <li>4. Cultivates the obtained path;</li> <li>5. Attains the ultimate purified path and the fruition merit.</li> </ol>

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<p>子四、釋</p> <p>丑一、入聖諦現觀</p> <p>寅一、徵</p>	<p>云何入聖諦現觀？</p>	<p><i>K4. Analysis</i></p> <p><i>L1. Enter into Direct Seeing of Enlightened Truth</i></p> <p><i>M1. Elucidation</i></p>	<p>What is “Enter into Direct Seeing of Enlightened Truth”?</p>
<p>寅二、釋</p> <p>卯一、辨入現觀</p> <p>辰一、辨</p> <p>巳一、明漸次</p> <p>午一、由正知</p>	<p>謂有如來諸弟子衆，已善修習世間清淨，知長夜中，由妙五欲積集其心。食所持故，長養其心，於彼諸欲生愛樂故，而於諸欲深見過患。於上勝境，見寂靜德。</p>	<p><i>M2. Analysis</i></p> <p><i>N1. Differentiation of “Entering into Direct Seeing”</i></p> <p><i>O1. Differentiation</i></p> <p><i>P1. Affirmation of sequence</i></p> <p><i>Q1. Due to Right Knowing</i></p>	<p>That is the community of the Tathāgata’s disciples who have cultivated well the worldly purification, knows that during past long nights<sup>27</sup>, one’s heart is accumulated through the wonderful five (cords of) sensual pleasure. Supported by sustenance<sup>28</sup>, one’s heart grows due to craving and delight with respect to various desires. However, seeing deeply the faults and dangers of these various desires, one sees quietude virtue in higher superior state.</p>
<p>午二、由厭離</p>	<p>彼於戲論界易可安住，謂於世間一切種清淨；於無戲論界難可安住，謂於出世間一切種清淨。是故於彼</p>	<p><i>Q2. Due to Revulsion</i></p>	<p>One can easily abide within this frivolous state, that is, “Purification of all worldly seeds”, and abides with difficulty within the non-frivolous state, that is, “Purification of</p>

<sup>27</sup> “Past long nights” is a metaphor referring to past periods of delusion.

<sup>28</sup> Refers to the four kinds of food: (1) Physical food 段食／搏食: the nourishment that one takes through physical food. (2) Sensory food 觸食／樂食: the nourishment that one takes through the contacts of the six senses. (3) The nourishment one takes through thought 思食／念食. (4) The nourishment from the six consciousnesses 識食.

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	厭惡而住，非不厭惡。		all unworldly seeds”. Hence, one has revulsion towards such ability, and not without revulsion.
<p>巳二、明趣入</p> <p>午一、善修治</p> <p>未一、標列厭患</p>	<p>又此住正法者，於無戲論涅槃界中，心樂安住，樂欲證得。由闕沙門果證增上力故；於己雜染相應，心生厭患；於己清淨不相應，心生厭患；於己雜染相應過患，心生厭患；於己清淨不相應過患，心生厭患；於己清淨見難成辦，心生厭患。</p>	<p><i>P2. Affirmation of Inclination and Entry into</i></p> <p><i>Q1. Proper Cultivation and Remedy</i></p> <p><i>R1. Declare listing of Revulsion cum Apprehension</i></p>	<p>Further, this person who is abiding by the Right Dharma delights in abiding and desires to attain the non-frivolous state of Nirvāṇa. Due to the strengthening force from the lack of attainment of śramaṇa fruits, one has revulsion of the dangers of the following:</p> <ol style="list-style-type: none"> <li>1. One resonates with mixed taints;</li> <li>2. One does not resonate with purity;</li> <li>3. The faults and dangers of one resonating with taints;</li> <li>4. The faults and dangers of one not resonating with purity;</li> <li>5. The difficulty in accomplishment of one’s purity.</li> </ol>
未二、別釋其相	此中略有三種雜染相應。	<i>R2. Separate analysis of features</i>	In brief, there are three types of resonance with mixed taints:

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申一、雜染相應 酉一、標		<i>S1. Resonance with Mixed Taints</i> <i>T1. Declaration</i>	
酉二、列	一、未調未順而死，雜染相應。 二、死已當墮煩惱大坑，雜染相應。 三、由彼煩惱自在力故，現行種種惡不善業，往有怖處，雜染相應。	<i>T2. Listing</i>	1. Death while untamed and unpliant; 2. Befalling the great pit of defilements after death; 3. Due to the unbounded prowess of such defilements, various evil unwholesome karma arise, leading one towards fearful destinations.
酉三、釋	彼觀己身闕沙門果證，由彼闕故，與三種雜染相應。如是觀已，心生厭患。	<i>T3. Analysis</i>	Observing oneself lacking the attainment of the śramaṇa fruits, and thus resonating with the three types of mixed taints, revulsion cum apprehension arises in one's mind.
申二、清淨不相應 酉一、標	當知清淨不相應亦有三種。	<i>S2. Non-resonance with purity</i> <i>T1. Declaration</i>	It is to be known that non-resonance with purity also has three types. (The three types of purities are as follow)
酉二、列	一、諸煩惱斷究竟涅槃，名無怖處。 二、能證此，謂依增上心學善心三摩地。 三、能證此，於增上慧學正見所攝微妙聖道。	<i>T2. Listing</i>	1. The eradication of various defilements, attaining Pari-nirvāṇa, is named 'Fearless place'. 2. The ability to attain the above is dependent on "Mind-strengthening learning" wholesome Samādhi; 3. The ability to attain the above is due to the wonderful Enlightened Path

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			encompassed by Right View within “Wisdom-strengthening learning”.
酉三、釋	彼觀己身，與此三種清淨不相應故，心生厭患。	<i>T3. Analysis</i>	Observing oneself not resonating with these three types of purity, revulsion cum apprehension arises in one’s mind.
申三、雜染相應過患 酉一、標	當知雜染相應過患，亦有三種。	<i>S3. Faults and Dangers of resonance with mixed taints</i> <i>T1. Declaration</i>	It is to be known that there are also three types of faults and dangers of resonance with mixed taints:
酉二、列	一、老病死苦根本之生。 二、自性苦生無暇處。 三、一切處生無常性。	<i>T2. Listing</i>	1. The fundamental arising of suffering due to aging, sickness and death; 2. Inherent suffering giving rise to the eight difficulties of learning Dharma; 3. All forms of rebirth have the nature of impermanence.
酉三、釋	彼觀己身，有此三種雜染相應過患，心生厭患。	<i>T3. Analysis</i>	Observing oneself having these three types of faults and dangers of resonance with mixed taints, revulsion cum apprehension arises in one's mind.
申四、清淨不相應過患 酉一、標	當知清淨不相應過患有五種。	<i>S4. Faults and Dangers of not resonating with purity</i> <i>T1. Declaration</i>	It is to be known that there are five types of faults and dangers of non-resonance with purity:
酉二、列	一、於邊地生，未能止息。	<i>T2. Listing</i>	1. Inability to put a stop to rebirth in the outskirts. 2. Inability to put a stop to rebirth in

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	<p>二、於惡道生，未能止息。</p> <p>三、於在家眾諸無間業，未能堰塞。</p> <p>四、於出家眾無量見趣，未不相應。</p> <p>五、雖由世間道，乃至有頂若定、若生，而於無初後際生死流轉，未作邊際。</p>		<p>the evil paths.</p> <p>3. Inability to put a stop to the uninterrupted chores<sup>29</sup> of householders.</p> <p>4. Inability to stop resonating with the innumerable views and inclinations of monastics<sup>30</sup>.</p> <p>5. Despite attaining either up to the pinnacle of concentration or gaining rebirth in the corresponding world through the worldly path, one is still unable to put a limit to the beginningless and endless drift of birth and death (Saṃsāra).</p>
酉三、釋	彼觀自身，有此五種清淨不相應過患，心生厭患。	<i>T3. Analysis</i>	Observing oneself having these five types of faults and dangers of non-resonance with purity, revulsion cum apprehension arises in one's mind.
<p>申五、於己清淨見難成辦</p> <p>酉一、初五相</p> <p>戌一、標</p>	於己清淨見難成辦，當知亦有五種。	<p><i>S5. Sees the difficulty in the accomplishment of one's purity</i></p> <p><i>T1. First five features</i></p> <p><i>U1. Declaration</i></p>	It is to be known that there are five types of seeing difficulty in the accomplishment of one's purity:

<sup>29</sup> The explanation given by late Master Miuking and the sub-commentary by Han Qing Jing translates this into the five heinous acts. This is already covered in the second type, and hence it is translated to cover the faults in householders' chores.

<sup>30</sup> Inclusive of Buddhists and non-Buddhists monastics.

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戊二、列	<p>一、若捨不為，不能自作故。</p> <p>二、於所餘事，非請他為能成辦故。</p> <p>三、決定應作故。由於自心未令清淨，必於衆苦不得解脫成吉祥性。</p> <p>四、非於惡業現在不作，即說彼為已作清淨，即名已得於現見法永離熾然。無對治道，先所造作惡不善業，必不壞故。</p> <p>五、由彼清淨學無學道證得所顯故。</p>	<i>U2. Listing</i>	<ol style="list-style-type: none"><li>1. If cultivation is given up, it will not be accomplished by itself.</li><li>2. Whatever remaining cultivation cannot be accomplished by asking others to do it.</li><li>3. Cultivation definitely required. Due to one's mind being still impure, one is for sure unable to obtain release from the whole mass of suffering and attain Nirvāṇa.</li><li>4. One cannot declare the purification of unwholesome deeds nor be named as one who has put an end to the burning formations simply because one is presently not doing unwholesome deeds. This is because without the counteractive path, the past evil unwholesome deeds that were committed would not be destroyed.</li><li>5. Due to the purity (of Nirvāṇa) that is revealed (only) through the attaining of the learners' and non-learners' path.</li></ol>
戊三、結	彼觀清淨，由此五相難可成辦，心生厭患。	<i>U3. Conclusion</i>	Observing purity, due to the difficulties in these five features, revulsion cum apprehension arises in one's mind.
酉二、後一相	又復發起堅固精進，為欲證得。	<i>T2. Last feature</i>	Further, one in turn evokes determined diligence for the sake of attaining (purity).

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未三、總顯差別 申一、辨心相 酉一、厭患	彼由觀見雜染清淨，相應不相應故，心生厭患。	<i>R3. Overall revealing of the differences</i>  <i>S1. Differentiation of the features of the mind</i>  <i>T1. Revulsion cum Apprehension</i>	Through the observation of whether one resonates with mixed taints or not resonate with purity, revulsion cum apprehension arises in one's mind.
酉二、怖畏	又由觀見雜染清淨，相應不相應過患故，心生怖畏。	<i>T2. Terror and Fear</i>	Further, through the observation of faults and dangers of resonance with mixed taints or non-resonance with purity, terror and fear arises in one's mind.
酉三、遮止	又於清淨證得，及雜染斷滅中，有懶惰懈怠故，心便遮止。	<i>T3. To block and cease</i>	Further, where there is laziness and indolence with respect to the attainment of purity and the severance cum eradication of mixed taints, the mind would block and cease them.
申二、明漸次 酉一、舉厭患極厭患	又由作意思惟彼相故，心生厭患；即於此相多所作故，心極厭患。	<i>S2. Affirmation of Gradual Sequence</i>  <i>T1. Put Forth Revulsion cum Apprehension and Extreme Revulsion cum Apprehension</i>	Further, through paying attention and reflection of the said features <sup>31</sup> , revulsion cum apprehension arises in one's mind. Due to repetition of such practices, extreme revulsion and apprehension arises.
酉二、例怖畏極怖	如厭患極厭患，怖畏極怖畏，遮止	<i>T2. Similar Application to</i>	Just as it is for revulsion cum apprehension

<sup>31</sup> Refers to whether one resonates with mixed taints or not resonate with purity (under section “T1. Revulsion cum Apprehension”)



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畏等	極遮止，當知亦爾。	<i>Terror cum Fear and Extreme Terror cum Fear et cetera</i>	and extreme revulsion cum apprehension, the same is to be known to apply to terror cum fear and extreme terror cum fear, and blocking cum ceasing and extreme blocking cum ceasing.
未四、總結修相	如是彼以由厭俱行想，於五處所，以二十種相作意思惟故，名善修治。	<i>R4. Summary of features of cultivation</i>	In this way, the “Reflection of formation coupled with revulsion”, and attention cum reflection of the twenty types of features with respect to the five aspects, is known as “Skillful cultivation of counter-measures”.
午二、善安住 未一、略標	復有五因，二十種相之所攝受，令於愛盡寂滅涅槃，速疾多住，心無退轉，亦無憂慮。謂我我今者，為何所在。	<i>Q2. Skillful abiding</i> <i>R1. Brief declaration</i>	Further, there are five causes encompassed by twenty features that cause the swift and frequent abiding in the cessation of craving, the quiet extinguished Nirvāṇa, without regression in the mind, nor have any worry cum concern, wherein the worry cum concern refers to the doubt of where the self exists (upon attaining Nirvāṇa)?
未二、廣釋 申一、五因 酉一、徵起	何等五因？	<i>R2. Expanded analysis</i> <i>S1. Five causes</i> <i>T1. Elucidation of Arisings</i>	What are these <u>se</u> five causes?

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<p>酉二、列釋</p> <p>戌一、由通達作意</p>	<p>一、由通達作意故。謂由如是通達作意無間，必能趣入正性離生，入諦現觀，證聖智見。</p>	<p><i>T2. Listing cum analysis</i></p> <p><i>U1. Due to penetrative attention</i></p>	<p>1. Due to penetrative attention: due to the uninterrupted penetrative attention, one will definitely be <u>able to incline and enter into Nirvāṇa</u><del>able of inclining and entering</del> into Nirvāṇa, the non-arising, entering into direct seeing of the Truths, and attaining the enlightened wisdom and views.</p>
<p>戌二、由所依</p>	<p>二、由所依故。謂由依此所依無間，必能趣入正性離生，餘如前說。</p>	<p><i>U2. Due to Dependent</i></p>	<p>2. Due to Dependent<sup>32</sup>: Due to uninterrupted dependence on the dependent, one will definitely be able to incline and enter into Nirvāṇa, the non-arising et cetera.</p>
<p>戌三、由入境界門</p>	<p>三、由入境界門故。謂由緣此入境界門，必能趣入正性離生，餘如前說。</p>	<p><i>U3. Due to “<u>Entrance</u><del>door for-entry</del> into the (enlightened)-domain”</i></p>	<p>3. Due to <del>the door for entry</del> “<u>Entrance</u> into the (enlightened) domain”: By focusing on the <del>door for entry</del> “<u>Entrance</u> into the domain”, one will definitely be able to incline and enter into Nirvāṇa, the non-arising et cetera.</p>
<p>戌四、由攝受資糧</p>	<p>四、由攝受資糧故。謂由此攝受資糧，必能趣入正性離生，餘如前說。</p>	<p><i>U4. Due to the encompassing of resources</i></p>	<p>4. Due to the encompassing of resources: Due to the encompassing of resources, one will definitely be able to incline and enter into Nirvāṇa, the non-arising et cetera.</p>
<p>戌五、由攝受方便</p>	<p>五、由攝受方便故。謂由攝受如是方便，必能趣入正性離生，乃至廣說。</p>	<p><i>U5. Due to the encompassing of <del>skilful</del>skillful means</i></p>	<p>5. Due to encompassing of <del>skilful</del>skillful means: Due to the encompassing of such <del>skilful</del>skillful means, one will definitely be able to incline and</p>

<sup>32</sup> Dependent here refers to Samatha.

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			enter into Nirvāṇa, the non-arising et cetera.
西三、結說	如是五因，當知依諦現觀逆次因說，非順次因。依最勝因，如先說事，逆次說故。	<i>T3. Conclusion</i>	It is to be known that these five causes are said in reverse sequence of <u>“Causes dependent on Direct seeing of the Truths”</u> , and not in sequence of causes. Dependent on the supreme causes, the prior mentioned matters are thus said in reverse sequence.
申二、二十相 酉一、初因所攝 戌一、舉五相 亥一、通達障礙	謂於空、無願、無相加行中，於隨入作意微細現行，有間無間隨轉我慢俱行心相，能障現觀作意，正通達故。	<i>S2. Twenty features</i> <i>T1. Encompassed by the first cause</i> <i>U1. Put forth five Five features put forth</i> <i>V1. Penetration of Obstacles</i>	That is, within the intensifying practice of Emptiness, Desire-free and Feature-free, <u>when one enters into attention and reflection</u> , there is right penetration <u>of obstacles that are subtly present which can obstruct direct seeing attention.</u> <del>when one enters into the practice of attention, with regards to the feature of the mind, coupled with interrupted or uninterrupted accompanying active pride, that is subtly present and can obstruct the direct seeing attention.</del> <u>Such obstacles refer to the interrupted or uninterrupted active pride coupled with the features of the mind.</u>
亥二、棄捨麤重	既通達已；於作意俱行心任運轉中，能善棄捨，令無間滅。	<i>V2. Discarding of the Gross</i>	Having penetrated thus, <u>with regards to the natural activity of the mind present during the practice of attention</u> , one is able

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			to discard <del>skillful</del> <u>skillfully</u> (the above pride), causing <del>(there to be)</del> <u>its</u> uninterrupted cessation.
亥三、思惟真如	依無間滅心，由新所起作意，以無常等行如實思惟。	<i>V3. Reflection of Suchness</i>	Dependent on the uninterrupted <del>ly</del> -ceasing mind, due to the newly arisen attention, one reflects according to reality by means of impermanence <del>et</del> <u>et cetera</u> .
亥四、現觀智生	由此作意修習、多修習故，所緣能緣平等平等智生。	<i>V4. Arising of Direct Seeing Wisdom</i>	Due to cultivation, <del>and</del> much cultivation of such attention, the <del>(equality)</del> wisdom that sees the equality of the object and subject arises.
亥五、了自所證	彼於爾時，能障現觀我慢亂心便永斷滅，證得心一境性。便自思惟：我已證得心一境性，如實了知。	<i>V5. Knowledge of one's attainment</i>	At such a time, <del>with</del> the distracting pride that can obstruct direct seeing is <u>thus</u> permanently eradicated, one <u>then</u> attains single-pointedness of the mind. One then reflects thus: <u>"I have attained single-pointedness of the mind, and knows rightly."</u>
戌二、結能入	當知是名由通達作意故，入諦現觀。	<i>U2. Conclusion of Ability to Enter</i>	This is to be known as <u>"Entrance into the direct seeing of the Truth due to Penetrative attention"</u> .
酉二、第二因所攝 戌一、舉六相	又若先以世間道，得三摩地，亦得圓滿，亦得自在。彼或於入三摩地相，謂由此故，入三摩地；或於住	<i>T2. Encompassed by the Second Cause</i>	<u>***</u> Further, if one has earlier obtained samādhi through the worldly path, and obtained <del>Completion</del> <u>Completeness</u> and

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亥一、入住出相	三摩地相，謂由此故，住三摩地；或於出三摩地相，謂由此故，出三摩地；於此諸相作意思惟，安住其心，入諦現觀。	<p><i>U1. Put forth of six features</i></p> <p><i>V1. Features of Entry, Abiding and Exit</i></p>	<p><u>UnboundednessMastery</u>, one may enter samādhi because of the feature of entering into samādhi; or one may abide in samādhi because of the feature of abiding in samādhi; or one may exit samādhi because of the feature of exiting samādhi.</p> <p><u>Reflecting-Paying attention</u> and <u>contemplating-reflecting</u> on these various features, one abides thus in the mind, and enter into <u>“Direct seeing of the Truth”</u>.</p>
亥二、止舉捨相	若得三摩地，而未圓滿，亦未自在。彼或思惟止相、或思惟舉相、或思惟捨相，安住其心，入諦現觀。	<i>V2. Features of Stilling, rousing and Equanimity</i>	<p>If one obtains Samādhi, but has not obtained <u>Completion-Completeness</u> nor <u>UnboundednessMastery</u>, one <u>contemplates-reflects on</u> the feature of stilling, rousing or equanimity, abiding in such mind, enters into the <del>direct</del> <u>“Direct seeing of the Truth”</u>.</p>
戌二、結安住	如是當知由所依故，其心安住。	<i>U2. Conclusion of Abiding</i>	This is to be known as <u>“Abiding of the mind due to dependent”</u> .
酉三、第三因所攝 戌一、舉二相 亥一、辨障礙 天一、標	又有二法，於修現觀極為障礙。	<p><i>T3. Encompassed by the Third cause</i></p> <p><i>U1. Put forth two features</i></p> <p><i>V1. Differentiation of obstacles</i></p> <p><i>W1. Declaration</i></p>	Further, there are two dharma that are of extreme obstruction to the cultivation of direct seeing.

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天二、徵	何等為二？	<i>W2. Elucidation</i>	What are these two?
天三、列	一、不正尋思所作擾亂，心不安靜； 二、於所知事其心顛倒。	<i>W3. Listing</i>	<ol style="list-style-type: none"> <li>1. The mind is not quiet due to disturbances from improper pondering and thinking.</li> <li>2. Distorted perceptions with regards to what is known.</li> </ol>
亥二、明對治 天一、標	為欲對治如是障礙，當知有二種於所緣境安住其心。	<i>V2. Affirmation of countered W1. Declaration</i>	Desiring to counter such obstacles, it is to be known that there are two types of abiding of the mind with regards to the object.
天二、釋	謂為對治第一障故，修阿那波那念； 為對治第二障故，修諸念住。	<i>W2. Analysis</i>	That is, for countering the first obstacle, cultivate Anapanasati; for countering the second obstacle, cultivate various mindful abiding <sup>33</sup> .
戌二、結安住	如是當知由入境界門故，其心安住。	<i>U2. Conclusion of Abiding</i>	Thus is to be known as the abiding of the mind due to <del>the</del> “ <u>EntranceWay of entry</u> into the domain”.
酉四、第四因所攝 戌一、舉四相 亥一、遠離非處	又於妙五欲樂習近者，於聖法毗奈耶，非所行處。	<i>T4. Encompassed by the Fourth cause U1. Put forth four features V1. Distancing from inappropriate aspects</i>	Further, one who is habitually close to the wonderful five cords of sensual pleasure is not living with respect to the enlightened Dharma-Vinaya.

<sup>33</sup> Also commonly translated as “Foundations of Mindfulness”, which corresponds to 四念處.

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天一、標非處		<i>W1. Declaration of inappropriate aspects</i>	
天二、明遠離	若於隨宜所得衣服、飲食、諸坐臥具，便生喜足；隨所獲得利養恭敬，制伏其心。謂依妙五欲，不由所得利養恭敬，心便堅住；由此因緣，遠離一切非所行處。	<i>W2. Affirmation of distancing</i>	If one is contented and happy with (basic) necessary clothing, food and various amenities that are obtained, and one subdues the mind that may arise due to <del>the</del> material support, reverence or fame that is obtained, that is, dependent on the wonderful five cords of sensual pleasure, one's mind does not become attached due to the obtaining of such material support, reverence or fame. Due to such cause and conditions, one is distanced from all non-practice concordance.
亥二、樂斷樂修	既遠離已，依諸念住樂斷、樂修。於晝夜分，時時觀察自他所有衰盛等事，心生厭患。	<i>V2. Delight in eradication and cultivation</i>	Having distanced, dependent on various mindful abiding, one delights in eradication and cultivation. During both day and night, one constantly observes the ups and downs of oneself and others, arising revulsion of danger in one's mind.
亥三、修習隨念	又復修習佛隨念等，令心清淨。	<i>V3. Cultivation of Recollection</i>	Further, one cultivates the <del>“</del> Recollection of the Buddha” <sup>34</sup> <del>et cetera</del> , purifying one's mind.

<sup>34</sup> This is part of the Six Recollections. The other five recollections are recollection of Dharma, Saṅgha, Sila, Dana and Deva.

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亥四、安住聖種	又復安住諸聖種中。	<i>V4. Abiding in Enlightened Seedlings</i>	Further, one abides amidst Enlightened Seedlings.
戌二、結安住	如是當知由資糧故，其心安住。	<i>U2. Conclusion of Abiding</i>	Thus it is to be known that the abiding of one's mind is due to the (cultivation) resources.
戌三、簡所說	此依最勝資糧道說。	<i>U3. Distinguishing the spoken</i>	This is spoken with reference to the most supreme resources path (for cultivation).
酉五、第五因所攝 戌一、舉三相 亥一、初二加行方便相 天一、標	又彼如是資糧住已，為修相應作意加行，故有二種加行方便。	<i>T5. Encompassed by the fifth cause</i> <i>U1. Put forth three features</i> <i>V1. Initial two features of skilfulskillful means for intensifying practice</i> <i>W1. Declaration</i>	Further, after one has acquired the resources, for the cultivation of intensifying practise of resonating attention, there are two types of <u>skilfulskillful</u> means for intensifying practise.
天二、徵	何等為二？	<i>W2. Elucidation</i>	What are these two?
天三、列	一、自於契經阿毗達磨，讀誦受持，修正作意，於蘊等事令極善巧。 二、依他師教，所謂大師、鄔波柁耶、阿遮利耶。於時時間，教授教	<i>W3. Listing</i>	1. With respect to the sūtras and abhidharma, one reads, recites, accepts and conforms, corrects one's -attention, causing one to be extremely <u>fluent-skillful</u> with the aggregates and related matters <sup>35</sup> . 2. <u>One depends</u> on the teachings

<sup>35</sup> Such as five aggregates, the twelve bases and eighteen elements.



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	誠，攝受依止。		of one's teacher, that is the Great Teacher (Buddha), Upādhyāya (secondary teacher) <u>and</u> , Ācārya (Guiding teacher). At all times, <u>(one is)</u> encompassed and dependent on their teachings and instructions.
亥二、後一正加行相  天一、通一切	又正加行作意思惟，當知是名第三方便。此正加行作意思惟，名正加行。	<i>V2. Last feature of Right Intensifying Practice</i> <i>W1. Applicable to all</i>	Further, right intensifying practice of attention and reflection is to be known as The Third <del>skillful</del> <u>skillful</u> means. This right intensifying practice of attention and reflection is called “Right Intensifying Practice”.
天二、簡今義  地一、標	此中義者，謂尸羅淨所有作意，名正加行作意思惟。	<i>W2. Distinguishing the Meaning</i> <i>X1. Declaration</i>	The meaning herein, refers to the attention purified by Sila (Precepts), is named “Right Intensifying Practice of attention and reflection.
地二、釋	彼自思惟尸羅清淨，故無悔惱；無悔惱故，便生歡喜；廣說乃至心入正定。	<i>X2. Analysis</i>	One reflects that one's precepts are pure, hence there is no torment due to regret. Because there is no torment due to regret, consequently joy arises <u>et cetera</u> , elaborating up to one's mind entering into Right Concentration.
地三、結	是故宣說此正加行作意思惟，名心住方便。	<i>X3. Conclusion</i>	Hence, the pronouncement of this “Right Intensifying Practice of <del>A</del> attention and <del>R</del> reflection”, is named <del>the</del> “ <del>S</del> skillful <u>skillful</u> means of abiding of mind”.

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戌二、結安住	由如是方便故，心速安住。	<i>U2. Conclusion of Abiding</i>	Due to such <del>skillful</del> <u>skillful</u> means, one's mind swiftly attains <u>s</u> abiding.
未三、總結	彼於爾時，由此五因二十種相攝持其心，於愛盡寂滅涅槃界中，令善安住，無復退轉，心無驚怖。謂我我今者何所在耶？當於如是心安住時，應知己名入諦現觀。	<i>R3. Summary</i>	At that time, due to these five causes and twenty features encompassing and supporting the mind, one is able to abide <del>skillful</del> <u>skillfully</u> in the cessation of craving, the quiet extinguished Nirvāṇa element, without regression, nor have any fright or terror, wherein the fright or terror refers to the doubt of where the self exists (upon attaining Nirvāṇa)? When one abides in this way, It is to be known as having entered into “Direct Seeing of Truth. ”
辰二、結	如是名入聖諦現觀。	<i>O2. Conclusion</i>	This is known as “Enter into Direct Seeing of Noble Truth”.
卯二、明普攝義	又此聖諦現觀義，廣說應知。謂心厭患相有二十種，心安住相亦二十種。除此更無若過若增。	<i>N2. Affirmation of Universally Encompassed Meaning</i>	Further, this meaning of <del>the</del> “Direct Seeing of Noble Truth”, when elaborated is to be known thus: features of revulsion of danger has twenty types, and features of abiding of mind also has twenty types. Beyond this, there is none other, whether surpassing or supplementing it.
丑二、入現觀已離諸障礙	云何入聖諦現觀已，離諸障礙？	<i>L2. Distant from various obstacles after Entering into</i>	What is meant by “Distant from various obstacles after Entering into Direct Seeing

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寅一、徵		<i>Direct Seeing</i> <i>M1. Elucidation</i>	of the Noble Truth”?
寅二、釋 卯一、辨離障礙 辰一、辨 巳一、障礙 午一、標	當知此障略有二種。	<i>M2. Analysis</i> <i>N1. Differentiation of Distant from Obstacles</i> <i>O1. Differentiation</i> <i>P1. Obstacles</i> <i>Q1. Declaration</i>	It is to be known that there are in brief, two types:
午二、列	一、行處障，二、住處障。	<i>Q2. Listing</i>	1. Obstacle with respect to Activities;- 2. Obstacle with respect to Habitat.
午三、釋 未一、行處障 申一、列 酉一、數與衆會	行處障者：謂如聖弟子，或與衆同居，隨其生起僧所作事，棄捨善品，數與衆會。	<i>Q3. Analysis</i> <i>R1. Obstacle with respect to activities</i> <i>S1. Listing</i> <i>T1. Meeting the community frequently</i>	Obstacle with respect to Activities: Where an enlightened disciple, as saṅgha (monastic community) related matters arise because of his staying with the community, (he) gives up (unworldly) wholesome qualities, meeting the community frequently.
酉二、愛重飲食	或復安住常乞食法，而愛重飲食。	<i>T2. Craves and indulges in food and drinks</i>	Or due to frequent alms round, craves and indulges in food and drinks.
酉三、好樂營為	或兼二處，好樂營為衣鉢等事。	<i>T3. Delight &amp; Seek</i>	Or due to straddling both respects (activities and habitat), delights <u>s</u> and seeks <u>s</u> .

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			robes, alms bowl <del>eteet cetera</del> .
酉四、好樂談話	或為讀誦經典，而好樂談話。	<i>T4. Delight in chatter</i>	Or due to reading and recitation of sūtras, delights in chatter.
酉五、樂著睡眠	或居夜分，而樂著睡眠。	<i>T5. Delight in and attached to sleep</i>	Or during night time, delights in and attached to sleep.
酉六、樂染言論	或居晝分，樂王賊等雜染言論。	<i>T6. Delight and tainted in speech and discussion</i>	Or during day time, delights in mixed and tainted speech and discussion <del>such as in</del> politics, crimes <sup>36</sup> <del>eteet cetera</del> (worldly matters).
酉七、不樂遠離 戌一、標	或於是處，有親戚交遊談謔等住，而於是處不樂遠離。	<i>T7. Non delight in distancing</i> <i>U1. Declaration</i>	Or with respect to activities, there are kins and relatives visiting, chatter and tease, consequently not delight in distancing such activities.
戌二、釋	謂長夜數習與彼共居增上力故，或復樂與第二共住。	<i>U2. Analysis</i>	This is due to the aggravating effect of long and frequent habitual association with them, or further due to delight in staying with a second person (residing with lay and monastics in an inconducive manner).
申二、結	諸如是等，名行處障。	<i>S2. Conclusion</i>	These are known as <del>the</del> “Obstacles in the Aspect of Activity”.

<sup>36</sup> Literal translation refers to “kings, robbers etc”, and would correspond to modern terms such as “politics, crimes etc”.

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<p>未二、住處障</p> <p>申一、釋</p> <p>酉一、住名</p>	<p>住處障者：</p> <p>謂處空閑修奢摩他、毗鉢舍那，總名為住。</p>	<p><i>R1. Obstacle with respect to Habitat</i></p> <p><i>S1. Analysis</i></p> <p><i>T1. Named Dwelling</i></p>	<p>Obstacle with respect to Habitat:</p> <p>Residing in empty vacant area where one cultivates Samatha and Vipassana is, in summary, named as “Dwelling”.</p>
<p>酉二、障義</p> <p>戌一、標</p>	<p>依奢摩他、毗鉢舍那，當知復有四種障礙。</p>	<p><i>T2. Meaning of Obstacles</i></p> <p><i>U1. Declaration</i></p>	<p>Dependent on Samatha and Vipassana, it is to be known that there are further four types of obstacles:</p>
<p>戌二、列</p>	<p>一、毗鉢舍那支，不隨順性；</p> <p>二、奢摩他支，不隨順性；</p> <p>三、彼俱品念，不隨順性；</p> <p>四、處所不隨順性。</p>	<p><i>U2. Listing</i></p>	<ol style="list-style-type: none"> <li>1. Nature of non-compliance with the Branch of Vipassana.</li> <li>2. Nature of non-compliance with the Branch of Samatha.</li> <li>3. Nature of non-compliance with mindfulness in both classes.</li> <li>4. Nature of non-compliance with habitat.</li> </ol>
<p>戌三、釋</p> <p>亥一、毗鉢舍那支不隨順性</p>	<p>若謂己聰明，而生高舉，不從他聞，順觀正法，是名毗鉢舍那支，不隨順性。</p>	<p><i>U3. Analysis</i></p> <p><i>V1. Nature of non-compliance with the Branch of Vipassana</i></p>	<p>Where one thinks that he is intelligent and consequently holds himself highly, does not learn from others, nor contemplates in accordance to the Right Dharma, this is known as <del>the</del> “Nature of non-compliance with the Branch of Vipassana”.</p>
<p>亥二、奢摩他支不隨順性</p>	<p>若不安靜身語意行，躁動輕舉，數犯尸羅，生憂悔等，乃至不得心善</p>	<p><i>V2. Nature of non-compliance with the Branch of Samatha</i></p>	<p>Where one does not quieten one’s bodily, verbal and mental activities, is restless and volatile, frequently transgresses <del>sila</del> <u>Sila</u>,</p>

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	安住，當知是名奢摩他支，不隨順性。		giving rise to worry and regret <del>eteet</del> <u>cetera</u> , up to not being able to attain abiding <del>skillful</del> <u>skillfully</u> , this is to be known as "Nature of non-compliance with the Branch of Samatha".
亥三、彼俱品念不隨順性	若有忘念增上力故，於沈掉等諸隨煩惱，心不遮護；當知是名彼俱品念，不隨順性。	<i>V3. Nature of non-compliance in mindfulness with both classes</i>	If due to the presence of the aggravating effects of loss of mindfulness, one's mind is not guarded against various accompanying defilements such as drowsiness and restlessness <del>eteet</del> <u>cetera</u> , this is to be known as <del>the “</del> “Nature of non-compliance in mindfulness with both classes (of Samatha and Vipassana)”. the “
亥四、處所不隨順性  天一、標	若有習近五失相應諸坐臥具，當知是名處所不隨順性。	<i>V4. Nature of non-compliance with habitat</i>  <i>W1. Declaration</i>	If there is habitual frequenting an environment with <u>(the following)</u> five corresponding faults, it is to be known as <del>the “</del> “Nature of non-compliance with habitat”: the “
天二、列	或於晝分多諸誼逸；於夜分中多蚊蟲等衆苦所觸；又多怖畏、多諸災癘；衆具匱乏，不可愛樂；惡友攝持，無諸善友。	<i>W2. Listing</i>	<ol style="list-style-type: none"> <li>1. There is much noise during the day;</li> <li>2. There is much mosquitoes and insects <del>eteet</del> <u>cetera</u> that causes much suffering on contact;</li> <li>3. There is much fear and terror, much various disaster and epidemic;</li> <li>4. There is scarcity of amenities, and thus is not delightful;</li> <li>5. There are bad companions and no</li> </ol>

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			wholesome friends.
申二、結	諸如是等，名住處障。	<i>S2. Conclusion</i>	All these, is named "Obstacle of Habitat".
巳二、遠離 午一、標	又此二障，當知總有二種因緣，能為遠離。	<i>P2. Distancing</i> <i>Q1. Declaration</i>	Further, it is to be known that these two obstacles in total have two types of causes and conditions that can support distancing- <u>i</u> .
午二、列	一、多諸定樂，二、多諸思擇。	<i>Q2. Listing</i>	1. Much concentrative joy; 2. Much reflection and discernment.
午三、釋 未一、多諸定樂 申一、標	多諸定樂，應知略有六種。	<i>Q3. Analysis</i> <i>R1. Much concentrative joy</i> <i>S1. Declaration</i>	It is to be known that much concentrative joy has, in brief, six types- <u>i</u> .
申二、釋 酉一、修止舉捨	謂若有已得三摩地，而未圓滿，未得自在；彼應修習止、舉、捨三種善巧，由此發生多諸定樂。	<i>S2. Analysis</i> <i>T1. Cultivate Stilling, Rousing and Equanimity</i>	<del>That is,</del> if one has obtained Samādhi, but has not reached <del>completion</del> <u>Completeness</u> , not reached <del>unboundedness</del> <u>Mastery</u> - <u>i</u> , one should cultivate the three types of <del>skillful</del> <u>skillful techniques</u> <u>skills</u> of Stilling, Rousing and Equanimity, and through these, much concentrative joy arises- <u>i</u> .
酉二、修入住出	若有於三摩地，已得圓滿，亦得自在；彼應修習入、住、出定，三種善巧，由此發生多諸定樂。	<i>T2. Cultivate Entry, Abiding and Exit</i>	If one has obtained <del>completion</del> <u>Completeness</u> and <del>unboundedness</del> <u>Mastery</u> with respect to Samādhi, one should cultivate the three <del>skillful</del> <u>skillful techniques</u> <u>skills</u> of entering, abiding and

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			exiting of concentration, and through these, much concentrative joy arises.
未二、多諸思擇 申一、徵	云何名為多諸思擇？	<i>R2. Much reflection and discernment.</i> <i>S1. Elucidation</i>	What is named as “much reflection and discernment”?
申二、釋 酉一、出體性	謂勝善慧，名為思擇。	<i>S2. Analysis</i> <i>T1. Nature Put Forth</i>	Supreme wholesome wisdom, is named “reflection and discernment”.
酉二、明思擇 戌一、於善不善法	由此慧故，於晝夜分自己所有善法增長，如實了知；不善法增長，如實了知；善法衰退，如實了知；不善法衰退，如實了知。	<i>T2. Affirmation of reflection and discernment</i> <i>U1. With respect to wholesome and unwholesome dharma</i>	Due to such wisdom, throughout both day and night, (when) there is increase in one's wholesome dharma, one knows correctly; (when) there is increase in unwholesome dharma, one knows correctly; (when) there is a decline in wholesome dharma, one knows correctly; (when) there is a decline in unwholesome dharma, one knows correctly.
戌二、於習近命緣	又彼如於晝夜，若行、若住，習近衣服、飲食命緣。由習近故，不善法增長、善法衰退，或善法增長、不善法衰退，皆如實了知。	<i>U2. With respect to frequent contact with (life's) sustenance</i>	Further, if one during both day and night, whether moving or not, frequently in contact with (life's) sustenance such as robes, food and drinks, and due to such frequent contacts, unwholesome dharma increases and wholesome dharma declines, or wholesome dharma increases and



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			unwholesome dharma declines, one knows them correctly.
酉三、顯勝利	即此思擇為依止故，於所生起諸不善法，由不堅著方便道理，驅擯遠離。於諸善法，能勤修習。	<i>T3. Revealing of Supreme Benefits</i>	With such reflection and discernment as dependent, through the methods and principles of non-attachment, one is able to dispel and distant oneself from various unwholesome dharma that has arisen. One is able to cultivate diligently the various wholesome dharma.
午四、結	如是二處十種善巧，於二處所十一種障，能令斷滅；隨所生起，即便遠離。	<i>Q4. Conclusion</i>	These are the two aspects of ten types of <del>skillful</del> <u>skillful techniques</u> <del>skills</del> that are able to cause the two aspects of eleven types of obstacles to be severed and eradicated; and should these (obstacles) arise, cause one to distant from them.
辰二、結	如是名為遠離障礙。	<i>O2. Conclusion</i>	This is named as “Distancing from <del>the</del> -Obstacles”.
卯二、明普攝義	又此遠離障礙義，廣說應知如所說相。除此，更無若過、若增。	<i>N2. Affirmation of fully encompassed meaning</i>	Further, the fully elaborated meaning of “Distancing from <del>the</del> -Obstacles” should be known as the (above) said features. Beyond this, there is none other whether surpassing or supplementing it.
丑三、思惟諸歡喜事	云何入聖諦現觀已，為欲證得速疾通慧，作意思惟諸歡喜事？	<i>L3. Reflection on various delightful matters</i>	Why is it that after <del>e</del> Entering into “Direct Seeing of the Noble Truth”, one pays

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寅一、徵		<i>M1. Elucidation</i>	attention and reflects on various delightful matters for the sake of attaining swift and penetrating wisdom?
寅二、釋 卯一、辨諸歡喜 辰一、辨 巳一、依證淨	謂聖弟子，已見聖諦，已得證淨。 即以證淨為依止故，於佛法僧勝功德田，作意思惟發生歡喜。	<i>M2. Analysis</i> <i>N1. Differentiation of various</i> <i>O1. Differentiation</i> <i>P1. Dependent on attainment of purity</i>	Where Enlightened disciples, after seeing the Noble Truths and attaining purity, with this purity as dependent, pays attention and reflects on the supreme fields of merit of the Buddha, Dharma and Saṅgha, giving rise to delight.
巳二、依盛事	又依自增上生事，及決定勝事，謂己身財寶所證盛事，作意思惟，發生歡喜。	<i>P2. Dependent on (worldly) celebrated</i>	Further, dependent on one's <del>rebirth</del> “ <u>Rebirth</u> -enriching matters” and “Assured Supreme <sup>37</sup> Matters”, one pays attention to and reflects on the celebrated matters of wealth and gem that one has attained, giving rise to delight.
巳三、依無嫉	又依無嫉，如於自身，於他亦爾。	<i>P3. Dependent on non-jealousy</i>	Further, dependent on non-jealousy, just as with oneself, one treats others likewise.
巳四、依知恩 午一、標	又依知恩，謂有恩者。念大師恩，作意思惟，發生歡喜。	<i>P4. Dependent on gratitude</i> <i>Q1. Declaration</i>	Further, dependent on gratitude, -that is those whom we are indebted to, recalling the kindness of the Great Master (Buddha), pays attention to and reflects upon, giving rise to delight.

<sup>37</sup> “Assured Supreme” refers to the stage of stream-entering and above.

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午二、釋	由依彼故，遠離衆苦及與苦因，引發衆樂及與樂因。	<i>Q2. Analysis</i>	Due to dependence on the Buddha, one distant away from the whole mass of suffering and its causes, evokes various delights and their causes.
辰二、結	如是思惟隨順修道歡喜事故，便能證得速疾通慧。	<i>O2. Conclusion</i>	In this way, reflecting on the delightful matters that are compliant with the cultivation path, one can then attain swift and penetrating wisdom.
卯二、明普攝義	又此思惟隨順修道歡喜事義，廣說應知如所說相。除此，更無若過、若增。	<i>N2. Affirmation of Fully Encompassed Meaning</i>	Further, the full elaboration of this reflection on the meaning of delightful matters compliant with the cultivation path, is according to the features said above. Beyond this, there is none other whether surpassing or supplementing it.
丑四、修習如所得道 寅一、徵	云何修習如所得道？	<i>L4. Cultivate in accordance to the obtained path</i> <i>M1. Elucidation</i>	What is meant by <del>the</del> “Cultivation in accordance to the Obtained Path”?
寅二、釋 卯一、辨修圓滿 辰一、辨	謂彼如是所生廣大無罪歡喜，溉灌其心，為趣究竟，於現法中，心極思慕。	<i>M2. Analysis</i> <i>N1. Differentiation of completeness of cultivation</i> <i>O1. Differentiation</i> <i>P1. The Four Dependent</i>	That is where great blameless delight arises and permeates one's mind, and for the pursuit of the ultimate, one deeply yearns within the arisen dharma.

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<p>已一、四所依法</p> <p>午一、發生欲樂</p> <p>未一、思慕究竟</p>		<p><i>dharma</i></p> <p><i>Q1. Evokes desire and delight</i></p> <p><i>R1. Yearn for the ultimate</i></p>	
<p>未二、樂欲出離</p>	<p>彼由如是心生思慕，出離樂欲數數現行。謂我何當能具足住如是聖處，如阿羅漢所具足住。</p>	<p><i>R2. Delight and desire in distancing</i></p>	<p>Dependent on the arisen yearning in this way, delight and desire in distancing repeatedly arises in one's mind: "How can I completely abide in the enlightened state, just as that which <del>an arahant</del><u>Arhan</u> completely abides in."</p>
<p>午二、發勤精進</p>	<p>如是欲樂生已，發勤精進，無間常委，於三十七菩提分法，方便勤修。</p>	<p><i>Q2. Mustering of diligent effort</i></p>	<p>In this way, with the arising of desire and delight, one puts in effort diligently, earnestly <u>and</u> uninterruptedly cultivating <del>the</del> <u>"T</u>hirty seven factors of enlightenment" skillfully.</p>
<p>午三、心樂遠離</p>	<p>又彼如是勤精進故，不與在家、出家眾相雜住，習近邊際諸坐臥具，心樂遠離。</p>	<p><i>Q3. (One's) Mind delight in Distancing</i></p>	<p>Further, due to such diligent effort, one does not stay with lay or monastics in an inconducive manner, and lives with bare minimum necessities, <del>one's</del> <u>One's</u> mind delights in distancing.</p>
<p>午四、不生喜足</p>	<p>又彼如是發生欲樂、發勤精進，樂遠離已，不生喜足。謂於少分殊勝所證，心無喜足；於諸善法轉上、</p>	<p><i>Q4. Non-arising of delight or contentment</i></p>	<p>Further, evoking desire and delight in this way, putting in effort diligently and having delighted in distancing, there is no arising of delight and contentment. That is, there</p>

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	轉勝、轉微妙處，希求而住。		is no delight or contentment with the <del>small-amount-fraction</del> of supreme attainment. Instead, there is abiding in the pursuit of various wholesome dharma that are increasingly higher, superior and profound.
巳二、五法圓滿 午一、歡喜圓滿	由此四法攝受修道，極善攝受。即此四種修道為依，如先所說諸歡喜事所生歡喜，彼於爾時修得圓滿。	<i>P2. Completeness of five dharma</i>  <i>Q1. Completeness of Pleasure and Delight</i>	Due to the encompassing of the cultivation path by these four dharma, there is extreme <del>skilful</del> <u>skillful</u> encompassing. With these four types of cultivation paths as dependent, as <del>had</del> <u>has</u> been said, <del>the one</del> <u>arises</u> delight <del>that arises from</del> <u>the above said</u> delightful matters, <del>at</del> <u>At</u> this moment, one's cultivation obtains completeness.
午二、喜悅圓滿	最極損減方便道理，煩惱斷故，獲得殊勝所證法故，亦令喜悅修得圓滿。	<i>Q2. Completeness of Delight and Bliss</i>	Such is the ultimate <del>skilful</del> <u>skillful</u> means of damaging and reducing?, <del>reasons being</del> <u>due to</u> eradication of defilements, obtaining supreme attainment dharma, and causing delight and bliss to be completed.
午三、輕安清涼二種圓滿	又修所斷惑品麤重已遠離故，獲得輕安；輕安生故，身心清涼，極所攝受。如是二種，修得圓滿。	<i>Q3. Completeness of both tranquility and refreshingness</i>	Further, having distanced the gross defilements under the class of defilements eradicated by cultivation, tranquility is obtained. Because tranquility arises, the body and mind is refreshed and is

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			extremely encompassed by it. In this way, these two are cultivated to completeness.
午四、學位圓滿	又此有學，金剛喻定到究竟故，修得圓滿。	<i>Q4. Completeness of the position of Learning</i>	Further, this learner having attained the ultimate in the unbreakable concentration, obtains “ <u>C</u> ompleteness in cultivation”.
辰二、結	是名修習如所得道。	<i>O2. Conclusion</i>	This is named <u>as</u> “The Path obtained through Cultivation”.
卯二、明普攝義	又此修習如所得道義，廣說應知。謂四種法為依止故，能令五法修習圓滿。除此，更無若過、若增。	<i>N2. Affirmation of Fully Encompassed Meaning</i>	Further, the fully elaborated meaning of “The Path obtained through Cultivation” should be known thus: With four types of dharma as dependent, the cultivation <del>and practice</del> of five dharma can be <del>brought to completeness</del> <u>completed</u> . Beyond this, there is none other, whether surpassing or supplementing it.
丑五、證極清淨及果功德 寅一、徵	云何證得極清淨道及果功德？	<i>L5. Attaining extreme purity and merit of fruition</i>  <i>M1. Elucidation</i>	What is known as “Attaining supreme path of purity and merit of fruition”?

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<p>寅二、釋</p> <p>卯一、正顯證得</p> <p>辰一、辨道果等</p> <p>巳一、別辨</p> <p>午一、極淨道果</p> <p>未一、舉諸煩惱</p> <p>申一、樂等位攝</p>	<p>謂於三位：樂位、苦位、不苦不樂位，為諸煩惱之所隨眠。有二種補特伽羅，多分所顯：一者、異生，二者、有學。</p>	<p><i>M2. Analysis</i></p> <p><i>N1. Right illustration of attainment</i></p> <p><i>Q1. Differentiation of path and fruit <del>et</del>et cetera.</i></p> <p><i>P1. Separate differentiation</i></p> <p><i>Q1. Extreme purified path and fruit</i></p> <p><i>R1. Put forth various defilements</i></p> <p><i>S1. Encompassed by the position of delight <del>et</del>et cetera.</i></p>	<p>That is, with respect to the three positions: Position of Delightful, Position of Suffering, Position of neither suffering nor delight, there are defilements dormant within. There are two types of puggala, where (such defilements) are apparent:</p> <ol style="list-style-type: none"> <li>1. Varied births</li> <li>2. Learners.</li> </ol>
<p>申二、雜染品攝</p> <p>酉一、略標類</p>	<p>又有二種能發起雜染品：一者、取雜染品，二者、行雜染品。</p>	<p><i>S2. Encompassed by the class of Mixed Taints</i></p> <p><i>T1. Brief declaration of types</i></p>	<p>Further, there are two types that can give rise to the classes of mixed taints:</p> <ol style="list-style-type: none"> <li>1. Class of grasping mixed taints,</li> <li>2. Class of volition mixed taints.</li> </ol>
<p>酉二、明過患</p>	<p>即為斷此二雜染品，入善說法毗奈耶時，能為障礙所有煩惱——此諸煩惱，能為隨眠，深遠入心，又能發生種種諸苦。</p>	<p><i>T2. Affirmation of faults and dangers</i></p>	<p>So, for the sake of eradicating these two classes of mixed taints that contain all the defilements that can obstruct one when entering into the well taught Dharma Vinaya -- these defilements can remain dormant, entering deeply into one's mind</p>

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			and can give rise to all varieties of sufferings.
未二、顯無餘斷	若能於此無餘永斷，名為證得極淨道果。	<i>R2. Revealing of Eradication without Remainder</i>	If one can eradicate these defilements without remainder, it is named “Attainment of Supreme Path and Fruit of Purity”.
午二、極清淨道	又十無學支所攝五無學蘊，所謂戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊，名極清淨道。	<i>Q2. Supreme path of purity</i>	Further, the non-learner's five aggregates <sup>38</sup> , encompassed by the non-learners' ten branches, is named <u>“Supreme path of purity”</u> : the aggregate of precepts, aggregate of concentration, aggregate of wisdom, aggregate of liberation and aggregate of knowledge of wisdom.
午三、住聖功德 未一、標	又由證得此極淨道，離十過失，住聖所住。	<i>Q3. Abiding in Merits of Enlightenment</i> <i>R1. Declaration</i>	Further, due to attainment of this <u>“Supreme path of purity”</u> , one is distant from <del>the</del> ten faults and abides in that which Enlightened Ones abide in.
未二、釋 申一、辨過失 酉一、徵	云何名為十種過失？	<i>R2. Analysis</i> <i>S1. Differentiation of Faults</i> <i>T1. Elucidation</i>	What is named as <del>the</del> <u>“Ten Types of Faults”</u> ?
酉二、列	所謂依外諸欲所有愁、歎、憂、苦	<i>T2. Listing</i>	1. Dependent on various external

<sup>38</sup> Aggregate is Skandha in Sanskrit, Khandha in Pali, It means a heap or a pile of things.



	<p>種種惱亂，苦苦相應過失。</p> <p>又有依內不護諸根過失。由不護諸根故，生愁歎等。</p> <p>又有愛味樂住過失。</p> <p>又有行住放逸過失。</p> <p>又有外道不共，即彼各別邪見所起語言、尋思、追求三種過失。</p> <p>又有依靜慮邊際過失。</p> <p>又有緣起所攝發起取雜染品過失。</p> <p>又有發起行雜染品過失。</p>		<p>desires, all the sorrow, lamentation, worry and pain that agitates and upsets in various ways, the fault of resonating with painful suffering<sup>39</sup>.</p> <p>2. The fault of not guarding the sense bases internally. Due to not guarding the sense bases, sorrow, lamentation <del>et cetera</del> arises.</p> <p>3. The fault of craving and delight in abiding (in <a href="#">Dhyāna</a>).</p> <p>4. The fault of being unrestrained in one's activities and dwelling.</p> <p>5. (to 7) The three distinct faults of other (heterodox) paths (not found in Buddha-Dharma): the speech, thoughts and pursuits arisen from their respective wrong views.</p> <p>8. The fault dependent on the boundary of <a href="#">Dhyāna</a><sup>39</sup>.</p> <p>9. The fault of the arising of <del>the</del> “Class of mixed taints of grasping” that is encompassed by <a href="#">Dependent Origination</a>.</p> <p>10. The fault of the arising of <del>the</del> “Class of volition mixed taints”.</p>
申二、顯聖住	<p>若於如是十種過失永不相應；唯有最後身所任持，第二餘身畢竟不起，於最寂靜涅槃界中，究竟安住。一切有情乃至上生第一有者，於彼一</p>	<i>S2. Revealing of Enlightened Abiding</i>	<p>If one does not resonate with these ten faults for good, there is only the final body that persists, the subsequent body will not arise eventually, <del>one</del> <a href="#">One</a> ultimately</p>

<sup>39</sup> Such as mistaking the fourth jhana as Enlightenment.

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	切所有有情得為最勝。是故說名，住聖所住。		abides in the supreme quietude Nirvāṇa element. With regards to the attainments of all sentient beings up to the most superior ones, this is the most supreme. Hence clarifying the name “ <del>abiding</del> -Abiding in that which the Enlightened Ones abide in”.
未三、結	以能遠離十種過失，又能安住聖所住處，故名功德。	<i>R3. Conclusion</i>	Being able to distant from the ten types of faults and further able to abide in the abode (Nirvāṇa) of the Enlightened Ones, is thus named “Merit”.
巳二、總結	又若彼果、若極淨道、若彼功德，如是一切，總略說名證得極清淨道及果功德。	<i>P2. Summary</i>	Further, such fruit, such supreme path of purity, such merit, all these in brief summary, clarifies what is “ <del>attainment</del> -Attainment of supreme path of purity and merit of fruition”.
辰二、明普攝義	又此證得極清淨道及果功德義，廣說應知如所說相。除此，更無若過、若增。	<i>O2. Affirmation of fully encompassed meaning</i>	Further, the fully elaborated meaning of <del>the</del> “ <del>attainment</del> -Attainment of the path of supreme purity and the merit of fruition” should be known to be as said features. Beyond this, there is none other, whether surpassing or supplementing it.
卯二、兼顯解脫	若得如是最上無學諸聖法者，如是聖法相應之心，於妙五欲極為厭背；	<i>N2. Simultaneous Revealing of Liberation</i>	If one obtains such highest Enlightened Dharma of non-learners, his mind that resonates with the Enlightened Dharma

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辰一、有餘依攝	無異熟故，後更不續。  若世間心雖復已斷，猶得現行。彼於後時任運而滅。	<i>01. Encompassed by Nirvāṇa with Remainder</i>	has revulsion with the five cords of sensual pleasure. Without varied karmic ripening, there is no further becoming. While the worldly mental faculties are already severed, but still arise, they can be effortlessly eradicated later (upon entering Nirvāṇa without remainder).
辰二、無餘依攝	又煩惱道、後有業道，於現法中已永斷絕；由彼絕故，當來苦道更不復轉。由此因果永滅盡故，即名苦邊。更無所餘，無上、無勝。	<i>02. Encompassed by Nirvāṇa without remainder</i>	Further, with respects to present dharma, one has already eradicated for good the path of defilements and the karmic path of further becoming. Consequently, the path of suffering does not arise in future. Due to the thorough eradication of this cause and effect, it is hence named “ <u>B</u> oundary of suffering”. There is no more remaining. This is unsurpassed and unexcelled.
子五、結	此中若入聖諦現觀；若離障礙；若為證得速疾通慧，作意思惟諸歡喜事；若修習如所得道；若證得極清淨道及果功德；如是名為出世間一切種清淨。	<i>K5. Conclusion</i>	Herein, if one enters into <del>the</del> “ <u>D</u> irect Seeing of Truth”, is distant from obstacles, pays attention to and reflects on various delightful matters for the sake of attaining swift and penetrating wisdom, cultivates the obtained path and if one attains the ultimate purified path and the fruition merit, these are collectively named as “Purification of all Unworldly Seeds”.

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癸二、明普攝義	又此出世間一切種清淨義，廣說應知如所說相。除此，更無若過、若增。	<i>J2. Affirmation of Fully Encompassed Meaning</i>	Further, the fully elaborated meaning of “Purification of all Unworldly Seeds” should be known as the said features. Beyond this, there is none other, whether surpassing or supplementing it.
庚二、結名修果	如是若先所說世間一切種清淨，若此所說出世間一切種清淨，總略為一，說名修果。	<i>G2. Conclusion of the name “Fruits of Cultivation”</i>	In this way, the previously mentioned “Purification of worldly seeds” and this “Purification of Unworldly Seeds” <sup>7</sup> is briefly summarised as one, elaborating what is called “Fruits of Cultivation”.
戊三、總結	如是如先所說，若修處所、若修因緣、若修瑜伽、若修果，一切總說為修所成地。	<i>E3. Summary</i>	In this way, as previously mentioned, habitat of cultivation, causes and conditions for cultivation, cultivation of Yogā and fruits of cultivation, are all in summary called “Stage of Actualization of Cultivation”.