

## Draft

己四、後二支  
庚一、辨二清淨  
辛一、世間一切種清淨  
壬一、徵

壬二、標

壬三、列

壬四、釋  
癸一、得三摩地  
子一、辨障治法  
丑一、舉所治  
寅一、標

寅二、徵

寅三、釋  
卯一、列過失  
辰一、別列  
巳一、由伴無德  
巳二、由師無德

云何世間一切種清淨？

當知略有三種。

一、得三摩地。  
二、三摩地圓滿。  
三、三摩地自在。

此中最初有二十種得三摩地所對治法，能令不得勝三摩地。

何等二十？

一、有不樂斷同梵行者為伴過失。

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。

### F4. Last Two Branches G1. Differentiate Two Purities

#### H1. Purification of all worldly seeds

##### I1. Elucidation

##### I2. Declaration

##### I3. Listing

##### I4. Analysis

##### J1. Attainment of Samādhi

##### K1. Differentiate Obstacles Countering Dharma

##### L1. Put Forth Countered (dharma)

##### M1. Declaration

##### M2. Elucidation

##### M3. Analysis

##### N1. Listing of faults

##### O1. Separate Listing

##### P1. Due to non-virtuous companion

##### P2. Due to non-virtuous teacher

What is meant by “Purification of all worldly seeds”?

It is to be known that there are three types in brief.

1. Attainment of Samādhi;
2. Completeness of Samādhi;
3. Unbounded Samādhi.

Within this, there are initially twenty types of dharmas that are countered when Samādhi is attained. These can cause Superior Samādhi not to be attained.

What are these twenty?

1. The fault of having a practicing<sup>1</sup> companion who does not delight in severing (sensual desire);

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<sup>1</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。

P3. Due to lack of desire/interest to listen

3. Although one's teacher is virtuous, but with respect to the taught skilful means for cultivating concentration, 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；然闇鈍故，覺慧劣故，不能領受過失。

P4. Due to inferior wisdom of realization

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。

P5. Due to much greed and wants

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。

P6. Due to discontentment

6. Being frequently depressed\*, difficult to support or satisfy, thus is 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。

P7. Due to excessive matters and duties

7. Hence, due to such aggravating factors, there is the fault of having much matters and chores.

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<sup>2</sup> This should include those who are incapable of teaching correctly.

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已八、由捨加行

八、雖無此失；然有懈怠懶惰故，  
棄捨加行過失。

P8. Due to the relinquishment  
of Intensified Practice

8. Despite the absence of such fault, 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。

P9. Due to other obstacles

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。

P10. Due to lack of endurance

10. Despite the absence of such fault, there is the fault of being unable to endure the suffering due to cold, heat e.t.c.

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。

P11. Due to non-acceptance of  
teachings

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。

P12. Due to distorted reflection

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。

P13. Due to loss of  
mindfulness

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。

P14. Due to inconducive  
residing

14. Despite the absence of such fault, there is the fault of residing with lay and monastics in a 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。

P15. Due to obstacles of  
residence  
Q1. Listing

午二、指

五失相應臥具，應知如聲聞地當說。

Q2. Reference

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。

P16. Due to improper  
pondering and thinking

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。

P17. Due to sluggishness of  
body

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。

P18. Due to excessive sleep

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。

P19. Due to non-delight in  
stilling

15. Despite the absence of such fault, there is the fault of residing in an environment<sup>3</sup> with five corresponding faults. Please see “The Stage of Sravaka” regarding the definition of the “environment with five corresponding faults”.

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.

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.

18. Despite the absence of such fault, there is the arising of accompanying defilement of excessive sleeping due to one’s tendency to do so.

19. Despite the absence of such fault, there is the fault of non-delight with regards to the inner stilling and seclusion of

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3 Original text refers to the usage of furnishing, whereas the referenced text refers to the living environment.

巳二十、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。

P20. Due to non-delight in contemplating

the mind due to the lack of prior cultivation and practice of Samātha.

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 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。

O2. Summary

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。

N2. Review causes of obstacles  
O1. Declaration

Further, in brief, due to four phenomena, these twenty countered dharmas can act as obstacles with respect to the arisen Samādhī. What are these four?

辰二、徵

何等為四？

O2. Elucidation

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。

O3. Listing

1. Due to unskilfulness with respect to the skilful means of Samādhī;
2. Due to lack of intensified practice with respect to the skilful means of Samādhī cultivation;
3. Due to distortion in (one's)

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。

L2. Defining the counter measures  
M1. Contrary examples

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。

M2. Differentiation of achievability  
N1. Abiding mind

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。

N2. Emcompassing of positions

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。

K2. Affirmation of Universally Encompassed Meaning

癸二、三摩地圓滿  
子一、辨圓滿相  
丑一、列十相

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。

J2. Completeness of Samādhi  
K1. Differentiation of the features of Samādhi

intensified practice;  
4. Due to laggardness in intensifying practice.

These Samādhi countered dharmas have twenty wholesome counter measures; contrary to the latter, one should know the features (of the former).

Due to this, the countered dharmas can be eradicated through repeated practices; one can swiftly obtain the right abiding of the mind, attaining Samādhi.

Further, obtaining this Samādhi, it is to be known that this is the obtaining of initial concentration, encompassed by the neighbourhood position.

Further, obtaining the Samādhi contrary dharma and the 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 it 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. In addition, one who has obtained Samādhi in this way is neither delighted nor contented in inferior

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寅一、起勝求願		L1. Listing of ten features M1. Arising of superior aspiration	concentration. Instead, one aspire towards completeness of superior Samādhi.
寅二、見勝功德	又即於彼見勝功德。	M2. Seeing of superior merits	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。	M3. Abiding in diligence	Further, due to such aspiration and seeing of its superior merits, one abides striving courageously and diligently, for the sake of obtaining the completeness of Samādhi.
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。	M4. Named non-obtaining of superiority*	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。	M5. Named defeated by others	Further, one who does not practise diligently with respect to all wholesome dharmas, is named “defeated by others <sup>4</sup> ”.
寅六、無沈沒等	又於廣大淨天生處，無有沈沒。 又彼無能陵憊於己，下劣信解增上力故。	M6. Absence of indulgence	Further, there is no indulgence with respect to the immense and pure <sup>5</sup> heavenly abodes. In addition, desire for such destination due to strengthening force of inferior faith and understanding cannot conquer

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4 “Others” refer to sensual defilements.

5 “Pure” refer to worldly purity (free from sensual desires), and is different from the purity of nirvana (free from all desires and defilements).

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。

M7. Transform according to dharma features

oneself.

Further, with one's mind free of such indulgence, one cultivates the skilful 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。

M8. Requesting Right Dharma

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 request frequently.

寅九、愛樂遠離

又依如三摩地圓滿故，於正方便根本定攝內心奢摩他，證得遠離愛樂。

M9. Delighting in distancing

Further, depending on the completeness of Samādhi, with respect to the right skilful means of foundational concentration encompassing Samatha 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。

M10. Delighting in observation

Further, one attains vipassana (direct seeing) of dharma, thus seeing in accordance to reality, penetrating with clarity and delights in it.



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### 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。

### L2. Conclusion of completeness

It is to be known that equalling this, one is already able to attain and enter into the foundational concentration (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。

### K2. Affirmation of Universally Encompassed Meaning

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 ~~it~~ 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、舉諸瑕疵

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。

### J3. Unbounded\* Samādhi K1. Differentiation of Obtaining Unboundedness L1. Analysis M1. Skilful observation N1. Brief declaration O1. Put forth various taints

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 etc for 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。

### O2. Proper Attention

For the sake of causing these various accompanying defilements not to arise, for training and honing the mind, one reflects thus: “I should attain the Characteristics of unbounded mind, and Characteristics of unbounded Samādhi, skilfully observing the Four Aspects with the twenty two corresponding features. (They are): One voluntarily vows to undertake an inferior appearance, posture and amenities; next, one

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，

### N2. Expanded differentiation O1. Overall declaration of four areas

受此三處，應正觀察衆苦隨逐。

辰二、別釋諸相  
巳一、初處觀察  
午一、釋  
未一、下劣形相

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。

O2. Separate analysis of features  
P1. Observation of initial area  
Q1. Analysis  
R1. Inferior Appearances

voluntarily vows to undertake restraining sila; further, one voluntarily vows to undertake diligent, uninterrupted cultivation of wholesome Dharma. (Lastly,) If one undertakes these three aspects for the sake of severing all suffering, one should rightly observe the whole mass of lingering suffering.

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 one's vow 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。

R2. Inferior Postures

With regards to the various postures such as walking, standing, sitting, laying down and keeping silence etc, 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". Further, rightly observing the various amenities obtained from others that cannot be accumulated, thus is named as "Observing one's vow to undertake inferior amenities".

未三、下劣衆具

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衆具。

R3. Inferior amenities

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午二、結

由此五相，當知是名初處觀察。

### Q2. Conclusion

Based on these five features, it is known as the “Initial Aspect of Observation”.

巳二、第二處觀察  
午一、釋

又善說法毗奈耶中，諸出家者所受尸羅，略捨二事之所顯現。

### P2. Second Observation Aspect

Further, in the well expounded Dharma-Vinaya, the sila (training rules) undertaken by the monastics, is illustrated in brief through the renunciation of these two matters: Firstly, as illustrated through the renunciation of parents, spouse, maids, servants, friends, relatives, wealth and possessions etc. Secondly, as illustrated through the renunciation of music, dance, courtesans, shows, amusements, sight-seeing, indulgences, social gatherings and various worldly matters.

未一、初一相  
申一、標

#### Q1. Analysis R1. First feature S1. Declaration

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。

#### S2. Listing

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。

### R2. Next two features

Further, one who abides by the sila will not have to admonish oneself because of transgressions, nor be admonished and expelled by one's fellow practitioners because of that. When others transgress sila, such a person do 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。

### R3. Last two features

If one has any transgressions with respect to the sila, one sincerely admonishes oneself because of it. If one's fellow practitioners admonish or expel oneself in accordance to the

午二、結

由此五相，是名於第二處觀察。

Q2. Conclusion

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。

P3. Third Observation Aspect  
Q1. Analysis  
R1. Declaration

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。

R2. Listing

Dharma, one should then repent and make amendment accordingly. In addition, one does not harbour ill-will or hatred towards those fellow practitioner who points out one's transgression, nor harm or irritate them. Instead, one corrects oneself. Based on these five features, this is named the "Second Observation Aspect".

In this way, with the skilful completion of sila, one should cultivate various wholesome qualities according to the following five features of diligent skilful means:

1. The regular consultation, reading, recitation, discussion, discernment and diligent cultivation of wholesome qualities, this is how one should receive others' offerings;
2. Delighting of distancing, cultivation of various proper attention using right skilful means;
3. During day and night, one eradicates regressive factors and cultivates progressive factors;
4. Sees great fault in birth and death;

午二、結

巳四、第四處觀察  
午一、釋  
未一、辨四苦  
申一、標  
申二、列

未二、攝七相

由此五相，是名第三處觀察。

如是精勤修善品者，略為四苦之所隨逐。

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。

彼為如是四苦隨逐，應以七相審正觀察。

## Q2. Conclusion

### P4. Fourth Observation Aspect

#### Q1. Analysis

#### R1. Differentiation of four sufferings

#### S1. Declaration

#### S2. Listing

### R2. Encompassing seven features

## 5. Sees supreme merits in Nirvana.

Based on these five features, this is named the “Third Observation Aspect”.

Thus, the diligent cultivator of wholesome qualities has, in brief, four sufferings accompanying him:

1. Because one is not able to attain the four Śramaṇa fruits, one is still accompanied by the sufferings of unwholesome realms ;
2. The body is subject to birth, ageing, sickness and death, hence one is still accompanied by the sufferings of bodily degrading;
3. All that is beloved is subject to separation, hence one is still accompanied by the sufferings of separation from the beloved;
4. Due to one’s past karma, one is still accompanied by the causes of all sufferings.

One who is accompanied by these four sufferings should earnestly observe using these seven features<sup>6</sup>.

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午二、結

由此七相，是名第四處觀察。

Q2. Conclusion

Based on these seven features, this is named the “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？

M2. Right reflection  
N1. Put forth attention

When one rightly observes the four aspects using the above twenty-two features, one then arises the following proper reflection: 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 dharmas. Now, which of the four types of sufferings have I rid of?

卯二、顯精勤

若我如自策、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。

N2. Revealing Diligence

If I spur myself on in this way, vowing to undertake these three aspects, but am still accompanied by the four sufferings, and has not obtained liberation, I should not be accompanied by such sufferings, nor should I give up midway or regress before I obtain unboundedness of superior concentration.

卯三、結名想

如是精勤如理作意，乃得名為出家之想及沙門想。

N3. Conclusion of Named Reflection

In this way, diligent proper attention is named as “reflection of a monastic and reflection of a śramaṇa”.

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6 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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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。

M3. Cultivation of Skilful Means  
N1. Put forth dependents  
O1. Delight in eradication

With the cultivation of numerous skilful means with respect to the Completion of Samādhi as dependent (a basis), one attains such completion 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。

O2. Delight in Cultivation

Further, one has already obtained the good worldly path, repeatedly cultivate depending on delight in cultivation, for the sake of obtaining unbounded 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。

O3. Non greed and ill-will in the mind

Further, one obtains various kinds of offerings and venerations from the elders, householders, brahmins etc, 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 venerations, nor those non-believers such as brahmins etc, who is directly or indirectly unpleasant in their 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。

O4. Presence of RightMindfulness

Further, the various accompanying defilements like craving, pride, views, ignorance and doubt do not manifest in concentration. This is due to the skilful abiding by mindfulness.

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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。	O5. Free of Pride from Over-estimation	Further, one who has attained superior <i>śamatha</i> 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。	N2. Affirmation of Right Practice O1. Reduced Desire leading to Delight and Contentment P1. Put Forth with reference to Clothings	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 clothings obtained.
巳二、例餘一切	如於衣服，於餘飲食、臥具等喜足，當知亦爾。	P2. Similar Application to the rest	Just as with clothings, 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，暫止饑渴，攝受梵行，廣說乃至於食知量。	O2. Receiving and Using with Right Knowing	Further, one receives and uses with right knowing: the various material necessities only for the sake of sustaining one's body, preventing it from decay (sickness), allaying hunger and thirst, encompassing one's cultivation, 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。	M4. Obtaining Unboundedness	Through such right cultivation, one obtains unboundedness of <i>Samādhī</i> . Dependent on this, one's mind is purified, is without taints, is free from accompanying defilements, elaborating up to obtaining unmoving, and is able to lead to all superior



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			wisdom of spiritual power.
丑二、結	是名三摩地自在。	L2. Conclusion	Thus is named Unbounded 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。	K2. Affirmation of Universally Encompassed Meaning	It is to known that the elaborated meaning of Unbounded Samādhi has only the above said features. Beyond this, there is none other, whether surpassing <del>it</del> 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。	I5. Differentiate Other (Heterodox) Path	Further, the obtaining of Samādhi mentioned initially, the completion of Samādhi mentioned in the middle and the Unbounded Samādhi mentioned now, in summary, is named unsurpassed purification of all worldly seeds. It is to be known that this purification is only (found) 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？	H2. Purification of all unworldly seeds	What is meant by the purification of all unworldly seeds?
壬二、釋	當知略有五種。	I1. Elucidation	It is to be known that there are, in brief, five types.
癸一、辨諸清淨		I2. Analysis	
子一、標		J1. Differentiation of Purification	
子二、徵	何等為五？	K1. Declaration	What are these five?
		K2. Elucidation	
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	K3. Listing	1. Enter into Direct Seeing of Enlightened Truth; 2. Having directly seen

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。

子四、釋  
丑一、入聖諦現觀  
寅一、徵  
  
寅二、釋  
卯一、辨入現觀  
辰一、辨  
巳一、明漸次  
午一、由正知

云何入聖諦現觀？

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。

K4. Analysis  
L1. Enter into Direct Seeing of Enlightened Truth  
M1. Elucidation  
M2. Analysis  
N1. Differentiation of “Entering into Direct Seeing of Ultimate Reality”  
O1. Differentiation  
P1. Affirmation of sequence  
Q1. Due to Right Knowing

- enlightened truth, one is free from various obstacles;
3. Having directly seen enlightened truth, desiring to attain swift and penetrating wisdom, one pays attention to and reflects on various delightful matters;
  4. Cultivation of the obtained path;
  5. Attains the ultimate purified path and the fruition merit.

What is “Enter into Direct Seeing of Enlightened Truth”?

That is the community of the Tathāgata’s disciples who have cultivated well the worldly purification, knows that during past long nights<sup>7</sup>, one’s heart is accumulated through the wonderful five (cords of) sensual pleasure supported by the four types of sustenance, one’s heart is grown due to craving and delight with respect to various desires. However, seeing deeply the faults and dangers of these various desires, one sees tranquil virtue in higher superior

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<sup>7</sup> “Past long nights” is a metaphor referring to past periods of delusion.

午二、由厭離

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。是故於彼厭惡而住，非不厭惡。

Q2. Due to Revulsion

state.

One can easily abide within this frivolous state, that is the purification of all worldly seeds, and abides with difficulty within the non-frivolous state, that is the purification of all unworldly seeds. Hence, one has revulsion towards such states, and not without revulsion.

巳二、明趣入  
午一、善修治  
未一、標列厭患

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。

P2. Affirmation of Inclination and Entry into  
Q1. Proper Cultivation and Remedy  
R1. Declare listing of Revulsion cum Apprehension

Further, this person who is abiding by the Right Dharma delights in abiding and desires in attaining of the non-frivolous state of Nirvana. Due to the lack of strengthening force from the attainment of śramaṇa fruits, one has revulsion of the dangers of the following: one resonates with mixed taints, one does not resonate with purity, the faults and dangers of one resonating with taints, the faults and dangers of one not resonating with purity, one sees the difficulty of one obtaining purity.

未二、別釋其相  
申一、雜染相應  
酉一、標

此中略有三種雜染相應。

R2. Separate analysis of features  
S1. Resonance with Mixed Taints  
T1. Declaration  
T2. Listing

In brief, there are three types of resonance with mixed taints:

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。

1. Death while untamed and unpliant;

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。

酉三、釋

彼觀己身闕沙門果證，由彼闕故，與三種雜染相應。如是觀己，心生厭患。

T3. Analysis

申二、清淨不相應  
酉一、標

當知清淨不相應亦有三種。

S2. Non-resonance with purity  
T1. Declaration

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。

T2. Listing

2. Befalling the great pit of defilements after death;
3. Due to the unbounded prowess of such defilements, the various evil unwholesome karma arises, leading one towards fearful places<sup>8</sup>.

Observing oneself lacking the attainment of the sramana fruits, and thus resonating with the three types of mixed taints, revulsion cum apprehension arises in one's mind. It is to be known that non-resonance with purity also has three types:

1. The eradication of various defilements, attaining parinirvana, is named 'fearless place'.
2. The ability to attain the above is dependent on mind-strengthening learning wholesome Samadhi;
3. The ability to attain the above is due to the wonderful Saint Path encompassed by Right View within the wisdom-strengthening learning.

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<sup>8</sup> Fearful places refer to all states of samsaric existence, and not just the lower realms. Samsara is wrought with much sufferings, and hence is deemed 'fearful'.

酉三、釋

彼觀己身，與此三種清淨不相應故，  
心生厭患。

T3. Analysis

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。

S3. Faults and Dangers of resonance with mixed taints

T1. Declaration

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。

T2. Listing

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。

T3. Analysis

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。

S4. Faults and Dangers of not resonating with purity

T1. Declaration

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。  
二、於惡道生，未能止息。  
三、於在家眾諸無間業，未能堰塞。  
四、於出家眾無量見趣，未不相應。  
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

T2. Listing

1. Still unable to put a stop to rebirth in the outskirts.
2. Still unable to put a stop to rebirth in the evil paths.
3. Still unable to put a stop to the uninterrupted chores<sup>9</sup> of

9 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.

作邊際。

酉三、釋

彼觀自身，有此五種清淨不相應過患，心生厭患。

T3. Analysis

申五、於已清淨見難成辦  
酉一、初五相  
戌一、標

於已清淨見難成辦，當知亦有五種。

S5. Sees the difficulty in the accomplishment of one's purity

T1. First five features

U1. Declaration

U2. Listing

戌二、列

一、若捨不為，不能自作故。  
二、於所餘事，非請他為能成辦故。  
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。  
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。  
五、由彼清淨學無學道證得所顯故。

householders.

4. Still unable to stop resonating with the innumerable views and inclinations of monastics.
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 (Samsara).

Observing oneself, having these five types of faults and dangers of non-resonance with purity, revulsion cum apprehension arises in one's mind. It is to be known that there are five types of seeing difficulty in the accomplishment of one's purity.

1. If cultivation is given up, it will not be accomplished by itself.
2. Whatever remaining cultivation cannot be accomplished by asking others to do it.
3. Deciding to cultivate, due to one's mind is still impure, one is for sure unable to obtain release from the whole mass of suffering and attain Nirvana.

			<p>4. One cannot not 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.</p> <p>5. Due to the purity (of Nirvana) that is revealed (only) through the attaining of the learners' and non-learners' path.</p>
戌三、結	彼觀清淨，由此五相難可成辦，心生厭患。	U3. Conclusion	Observing purity, due to the difficulties in accomplishment of 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。	T2. Last feature	Further, one in turn evokes determined diligence for the sake of attaining (purity).
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。	R3. Overall revealing of the differences S1. Differentiation of the features of the mind T1. Revulsion cum Apprehension	Through the observation of whether one resonates with mixed taints or not resonates 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。	T2. Terror and Fear	Further, through the observation of faults and dangers of one resonating with mixed taints or not resonating

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。	T3. To block and cease	with purity, terror and fear arises in one's mind.
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。	S2. Affirmation of Gradual Sequence T1. Put Forth Revulsion cum Apprehension and Extreme Revulsion cum Apprehension	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.
酉二、例怖畏極怖畏等	如厭患極厭患，怖畏極怖畏，遮止極遮止，當知亦爾。	T2. Similar Application to Terror cum Fear and Extreme Terror cum Fear etc	Further, through paying attention and reflection of its features, revulsion cum apprehension arises in one's mind. Due to repetition of such practices, extreme revulsion and apprehension arises.
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。	T2. Similar Application to Terror cum Fear and Extreme Terror cum Fear etc	Just as it is for revulsion cum apprehension 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.
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。	R4. Summary of features of cultivation  Q2. Skilful abiding R1. Brief declaration	In this way, the reflection on formation coupled with revulsion, and attention cum reflection of the twenty types of features with respect to the five aspects, is known as skilful cultivation of counter-measures. Further, there are five causes encompassed by twenty features that cause the swift and frequent abiding in the cessation of craving, the quiet extinguished Nirvana, without



未二、廣釋  
申一、五因  
酉一、徵起  
酉二、列釋  
戌一、由通達作意

何等五因？

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。

R2. Expanded analysis  
S1. Five causes  
T1. Elucidation of Arisings

T2. Listing cum analysis  
U1. Due to penetrative attention

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 Nirvana)?

What are the five causes?

戌二、由所依

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。

U2. Due to Dependent

戌三、由入境界門

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。

U3. Due to door for entry into the (enlightened) domain

1. Due to penetrative attention: due to the uninterrupted penetrative attention, one will definitely be able of inclining and entering into Nirvana, the non-arising, entering into direct seeing of the Truths, and attaining the enlightened wisdom and views.
2. Due to Dependent<sup>10</sup>: Due to uninterrupted dependence on the dependent, one will definitely be able to incline and enter into Nirvana, the non-arising et cetera.
3. Due to the door for entry into the (enlightened) domain: By focusing on the door for entry into the domain, one will definitely be able to incline and enter into Nirvana, the non-

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10 Dependent here refers to Samatha.

戊四、由攝受資糧

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。

U4. Due to the encompassing of resources

arising et cetera.

戊五、由攝受方便

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。

U5. Due to the encompassing of skilful means

4. Due to the encompassing of resources: Due to the encompassing of resources, one will definitely be able to incline and enter into Nirvana, the non-arising et cetera.
5. Due to encompassing of skilful means: Due to the encompassing of such skilful means, one will definitely be able to incline and enter into Nirvana, the non-arising et cetera.

酉三、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。

T3. Conclusion

It is to be known that these five causes are said in reverse sequence of causes dependent on direct seeing of the Truths, and not in sequence of causes. Dependent on the supreme causes, the prior mentioned matters are thus said in reverse sequence. That is, within the intensifying practice of Emptiness, Desire-free and Feature-free, there is right penetration 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. Having penetrated thus; with regards to the natural activity of the mind

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。

S2. Twenty features  
T1. Encompassed by the first cause  
U1. Put forth five features  
V1. Penetrating of Obstacles

亥二、棄捨羴重

既通達已；於作意俱行心任運轉中，能善棄捨，令無間滅。

V2. Discarding of the Gross

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。	V3. Reflection of Suchness	present during the practice of attention, one is able to discard skilfully (the above pride), causing (there to be) uninterrupted cessation. Dependent on the uninterrupted ceasing mind, due to the newly arisen attention, one reflects according to reality by means of impermanence etc.
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。	V4. Arising of Direct Seeing Wisdom	Due to cultivation, much cultivation of such attention, the (equality) 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。	V5. Knowledge of one's attainment	At such a time, with the distracting pride that can obstruct direct seeing is permanently eradicated, one attains single-pointedness of the mind. One then reflects thus: I have attained single-pointedness of the mind, and knows rightly.
戌二、結能入	當知是名由通達作意故，入諦現觀。	U2. Conclusion of Ability to Enter	This is to be known as Entrance into the direct seeing of the Truth due to Penetrative attention.
酉二、第二因所攝 戌一、舉六相 亥一、入住出相	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。	T2. Encompassed by the Second Cause U1. Put forth of six features V1. Features of Entry, Abiding and Exit	Further, if one has earlier obtained samadhi through the worldly path, and obtained Completion and Unboundedness, one may enter samadhi because of the feature of entering into samadhi; or one may abide in samadhi because of the feature of abiding in samadhi; or one may exit samadhi because of the

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。	V2. Features of Stilling, rousing and Equanimity	feature of exiting samadhi. Reflecting and contemplating on these various features, one abides thus in the mind, and enter into direct seeing of the Truth. If one obtains Samadhi, but has not obtained Completion nor Unboundedness, one contemplates the feature of stilling, rousing or equanimity, abiding in such mind, enters into the direct seeing of the Truth.
戌二、結安住	如是當知由所依故，其心安住。	U2. Conclusion of Abiding	This is to be known as Abiding of the mind due to dependent.
酉三、第三因所攝 戌一、舉二相 亥一、辨障礙 天一、標 天二、徵	又有二法，於修現觀極為障礙。  何等為二？	T3. Encompassed by the Third cause U1. Put forth two features V1. Differentiation of obstacles W1. Declaration W2. Elucidation	Further, there are two dharmas that are of extreme obstruction to the cultivation of direct seeing.  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。	W3. Listing	<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。	V2. Affirmation of countered W1. Declaration	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.

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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。

W2. Analysis

That is, for countering the first obstacle, cultivate Anapanasati; for countering the second obstacle, cultivate various mindful abiding<sup>11</sup>. Thus is to be known as the abiding of the mind due to the Way of entry into the domain.

戌二、結安住

如是當知由入境界門故，其心安住。

U2. Conclusion of Abiding

酉四、第四因所攝  
戌一、舉四相  
亥一、遠離非處  
天一、標非處

又於妙五欲樂習近者，於聖法毗奈耶，非所行處。

T4. Encompassed by the Fourth cause

U1. Put forth four features

V1. Distancing from inappropriate aspects

W1. Declaration of inappropriate aspects

W2. Affirmation of distancing

Further, one who is habitually close to the wonderful five cords of sensual pleasure is not living with respect to the enlightened Dharma-Vinaya.

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。

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 the 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

V2. Delight in eradication and cultivation

Having distanced, dependent on various mindful abiding, one delights in

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<sup>11</sup> Also commonly translated as “Foundations of Mindfulness”, which corresponds to 四念处.

## Draft

	等事，心生厭患。		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. Further, one cultivates and practises the Recollection of the Buddha <sup>12</sup> etc, purifying one's mind.
亥三、修習隨念	又復修習佛隨念等，令心清淨。	V3. Cultivation and practice of Recollection	Further, one abides amidst Enlightened Seedlings.
亥四、安住聖種	又復安住諸聖種中。	V4. Abiding in Enlightened Seedlings	
戌二、結安住	如是當知由資糧故，其心安住。	U2. Conclusion of Abiding	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。	U3. Distinguishing the spoken	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。	T5. Encompassed by the fifth cause U1. Put forth three features V1. Initial two features of skilful means for intensifying practice W1. Declaration W2. Elucidation	Further, after one has acquired the resources, for the cultivation of intensifying practise of resonating attention, there are two types of skilful means for intensifying practise.
天二、徵	何等為二？		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，教授教誡，攝受依止。	W3. Listing	1. With respect to the sutras and abhidharmas, one reads, recites, accepts and conforms, corrects one's attention, causing one to be extremely fluent with the aggregates and related matters <sup>13</sup> .

12 This is part of the Six Recollections. The other five recollections are recollection of Dharma, Sangha, Sila, Dana and Deva.

13 Such as five aggregates, the twelve bases and eighteen elements.

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。

V2. Last feature of Right Intensifying Practice  
W1. Applicable to all

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。

W2. Distinguishing the Meaning  
X1. Declaration

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。

X2. Analysis

地三、結

是故宣說此正加行作意思惟，名心住方便。

X3. Conclusion

戌二、結安住

由如是方便故，心速安住。

U2. Conclusion of Abiding

2. Dependent on the teachings of one's teacher, that is the Great Teacher (Buddha), Upādhyāya (secondary teacher), Ācārya (Guiding teacher). At all times, encompassed and dependent on their teachings and instructions.

Further, right intensifying practice of attention and reflection is to be known as The Third skilful means. This right intensifying practice of attention and reflection is called Right Intensifying Practice.

The meaning herein, refers to the attention purified by Sila (Precepts), is named Right Intensifying Practice of attention and reflection.

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, elaborating up to one's mind entering into Right Concentration.

Hence, the pronouncement of this Right Intensifying Practice of attention and reflection, is named the skilful means of abiding of mind.

Due to such skilful means, one's mind swiftly attain abiding.

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### 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。謂我今者何所在耶？當於如是心安住時，應知己名入諦現觀。

### R3. Summary

At that time, due to these five causes and twenty features encompassing and supporting the mind, one is able to abide skilfully in the cessation of craving, the quiet extinguished Nirvana 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 Nirvana)? 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。

### O2. Conclusion

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。

### N2. Affirmation of Universally Encompassed Meaning

Further, this meaning of the 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-~~it~~ or supplementing it.

### 丑二、入現觀已離諸障礙 寅一、徵

云何入聖諦現觀已，離諸障礙？

### L2. Distant from various obstacles after Entering into Direct Seeing

#### M1. Elucidation

#### M2. Analysis

### N1. Differentiation of Distant from Obstacles

#### O1. Differentiation

What is meant by “Distant from various obstacles after Entering into Direct Seeing of the Noble Truth”?

### 寅二、釋 卯一、辨離障礙 辰一、辨 巳一、障礙

當知此障略有二種。

It is to be known that there are in brief, two types:



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午一、標		P1. Obstacles Q1. Declaration	
午二、列	一、行處障，二、住處障。	Q2. Listing	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。	Q3. Analysis R1. Obstacle with respect to activities S1. Listing T1. Meeting the community frequently	Obstacle with respect to Activities: Where an enlightened disciple, as sangha (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。	T2. Craves and indulges in food and drinks	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。	T3. Delight & Seek	Or due to straddling both respects (activities and habitat), delight and seek robes, alms bowl etc.
酉四、好樂談話	或為讀誦經典，而好樂談話。	T4. Delight in chatter	Or due to reading and recitation of sutras, delight in chatter.
酉五、樂著睡眠	或居夜分，而樂著睡眠。	T5. Delight in and attached to sleep	Or during night time, delight in and attached to sleep.
酉六、樂染言論	或居晝分，樂王賊等雜染言論。	T6. Delight and tainted in speech and discussion	Or during day time, delight in mixed and tainted speech and discussion such as politics, crimes <sup>14</sup> etc. (worldly matters)

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14 Literal translation refers to “kings, robbers etc”, and would correspond to modern terms such as “politics, crimes etc”.

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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。

T7. Non delight in distancing  
U1. Declaration

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。

U2. Analysis

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 a inconducive manner).  
These are known as the “Obstacle in  
the Aspect of Activity”.

申二、結

諸如是等，名行處障。

S2. Conclusion

未二、住處障  
申一、釋  
酉一、住名

住處障者：

謂處空閑修奢摩他、毗鉢舍那，總  
名為住。

R1. Obstacle with respect to  
Habitat  
S1. Analysis  
T1. Named Dwelling

Obstacle with respect to Habitat:

Residing in empty vacant area where  
one cultivates Samatha and  
Vipassana is, in summary, named as  
“Dwelling”.

酉二、障義  
戌一、標

依奢摩他、毗鉢舍那，當知復有四  
種障礙。

T2. Meaning of Obstacles  
U1. Declaration

Dependent on Samatha and  
Vipassana, it is to be known that there  
are further four types of obstacles:

戌二、列

一、毗鉢舍那支，不隨順性；  
二、奢摩他支，不隨順性；  
三、彼俱品念，不隨順性；  
四、處所不隨順性。

U2. Listing

1. Nature of non-compliance with  
the Branch of Vipassana.
2. Nature of non-compliance with  
the Branch of Samatha.
3. Nature of non-compliance with  
mindfulness in both classes.
4. Nature of non-compliance with  
habitat.

戌三、釋  
亥一、毗鉢舍那支不隨順性

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

U3. Analysis  
V1. Nature of non-

Where one thinks that he is intelligent  
and consequently holds himself

	順性。	compliance with the Branch of Vipassana	highly, does not learn from others, nor contemplate in accordance to the Right Dharma, this is known as the "Nature of non-compliance with the Branch of Vipassana".
亥二、奢摩他支不隨順性	若不安靜身語意行，躁動輕舉，數犯尸羅，生憂悔等，乃至不得心善安住，當知是名奢摩他支，不隨順性。	V2. Nature of non-compliance with the Branch of Samatha	Where one does not quieten one's bodily, verbal and mental activities, is restless and volatile, frequently transgresses sila, giving rise to worry and regret etc, up to not being able to attain abiding skilfully, 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。	V3. Nature of non-compliance in mindfulness with both classes	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 etc, this is to be known as the "Nature of non-compliance in mindfulness with both classes (of Samatha and Vipassana)".
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。	V4. Nature of non-compliance with habitat W1. Declaration	If there is habitual frequenting an environment with five corresponding faults, it is to be known as the "Nature of non-compliance with habitat":
天二、列	或於晝分多諸諠逸；於夜分中多蚊蠹等衆苦所觸；又多怖畏、多諸災癘；衆具匱乏，不可愛樂；惡友攝持，無諸善友。	W2. Listing	<ol style="list-style-type: none"><li>1. There is much noise during the day;</li><li>2. There is much mosquitoes and insects etc that causes much suffering on contact;</li><li>3. There is much fear and terror,</li></ol>

			much various disaster and epidemic;
			4. There is scarcity of amenities, and thus is not delightful;
			5. There are bad companions and no wholesome friends.
申二、結	諸如是等，名住處障。	S2. Conclusion	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。	P2. Distancing Q1. Declaration	Further, it is to be known that these two obstacles in total have two types of causes and conditions that can support distancing.
午二、列	一、多諸定樂，二、多諸思擇。	Q2. Listing	1. Much concentrative joy; 2. Much reflection and discernment.
午三、釋 未一、多諸定樂 申一、標 申二、釋 酉一、修止舉捨	多諸定樂，應知略有六種。  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。	Q3. Analysis R1. Much concentrative joy S1. Declaration  S2. Analysis T1. Cultivate Stilling, Rousing and Equanimity	It is to be known that much concentrative joy has, in brief, six types.  That is, if one has obtained Samadhi, but has not reached completion, not reached unboundedness; one should cultivate and practise the three types of skilful techniques of Stilling, Rousing and Equanimity, and through these, much concentrative joy arises. If one has obtained completion and unboundedness with respect to Samadhi, one should cultivate and practise the three skilful techniques of entering, abiding and exiting of concentraion, and through these,
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。	T2. Cultivate Entry, Abiding and Exit	

未二、多諸思擇  
申一、徵

申二、釋  
酉一、出體性

酉二、明思擇  
戌一、於善不善法

云何名為多諸思擇？

謂勝善慧，名為思擇。

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。

R2. Much reflection and discernment.

S1. Elucidation

S2. Analysis

T1. Nature Put Forth

T2. Affirmation of reflection and discernment

U1. With respect to wholesome and unwholesome dharma

much concentrative joy arises.

What is named as “much reflection and discernment”?

Supreme wholesome wisdom, is named “reflection and discernment”.

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。

U2. With respect to frequent contact with (life's) sustenance

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 unwholesome dharma declines, one knows them correctly. With such reflection and discernment as dependent, through the methods and principles of non-attachment, one is able to dispel and distant oneself

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。

T3. Revealing of Supreme Benefits-

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。	Q4. Conclusion	<u>from various unwholesome dharma that has arisen. One is able to cultivate and practise diligently the various wholesome dharma. These are the two aspects of ten types of skilful techniques 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. This is named as “Distancing from the Obstacles”.</u>
辰二、結	如是名為遠離障礙。	O2. Conclusion	<u>Further, the fully elaborated meaning of “Distancing from the Obstacles” should be known as the (above) said features. Beyond this, there is none other whether surpassing or supplementing it.</u>
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。	N2. Affirmation of fully encompassed meaning	<u>Why is it that after Entering into Direct Seeing of the Noble Truth, one pays attention and reflects on various delightful matters for the sake of attaining swift and penetrating wisdom?</u>
丑三、思惟諸歡喜事 寅一、徵	云何入聖諦現觀已，為欲證得速疾通慧，作意思惟諸歡喜事？	L3. <u>Reflection on various delightful matters</u> M1. Elucidation	<u>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 Sangha, giving rise to delight.</u>
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。	M2. Analysis N1. Differentiation of various O1. Differentiation P1. <u>Dependent on attainment of purity</u>	

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。	P2. <u>Dependent on (worldly) celebrated</u>	<u>Further, dependent on one's rebirth-enriching matters and "Assured Supreme<sup>15</sup> Matters", one pays attention to and reflects on the celebrated matters of wealth and gem that one has attained, giving rise to delight.</u>
巳三、依無嫉	又依無嫉，如於自身，於他亦爾。	P3. <u>Dependent on non-jealousy</u>	<u>Further, dependent on non-jealousy, just as with oneself, one treats others likewise.</u>
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。	P4. <u>Dependent on gratitude</u> Q1. Declaration	<u>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.</u>
午二、釋	由依彼故，遠離衆苦及與苦因，引發衆樂及與樂因。	Q2. Analysis	<u>Due to dependence on the Buddha, one distant away from the whole mass of suffering and its causes, evoke various delights and their causes.</u>
辰二、結	如是思惟隨順修道歡喜事故，便能證得速疾通慧。	O2. Conclusion	<u>In this way, reflecting on the delightful matters that are compliant with the cultivation path, one can then attain swift and penetrating wisdom.</u>
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。	N2. Affirmation of Fully Encompassed Meaning	<u>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</u>

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15 "Assured Supreme" refers to the stage of stream-entering and above.

			<u>other whether surpassing or supplementing it.</u>
丑四、修習如所得道 寅一、徵	云何修習如所得道？	<u>L4. Cultivate and Practice in accordance to the obtained path</u>	<u>What is meant by the cultivation and practice in accordance to the obtained path.</u>
寅二、釋 卯一、辨修圓滿 辰一、辨 巳一、四所依法 午一、發生欲樂 未一、思慕究竟 未二、樂欲出離	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。	M1. Elucidation M2. Analysis N1. Differentiation of completeness of cultivation O1. Differentiation P1. Q1. R1. R2.	
午二、發勤精進	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。	Q2.	
午三、心樂遠離	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。	Q3.	
午四、不生喜足	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。	Q4.	
巳二、五法圓滿 午一、歡喜圓滿	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、轉勝、轉微妙處，希求而住。	P2. Completeness of five dharmas Q1. Completeness of	
午二、喜悅圓滿	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。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。	Q2. Completeness of	



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午三、輕安清涼二種圓滿	又修所斷惑品羸重已遠離故，獲得輕安；輕安生故，身心清涼，極所攝受。如是二種，修得圓滿。	Q3. <a href="#">Completeness of both</a>
午四、學位圓滿	又此有學，金剛喻定到究竟故，修得圓滿。	Q4. Completeness of
辰二、結	是名修習如所得道。	O2. Conclusion
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。云何證得極清淨道及果功德？	N2. Affirmation of Fully Encompassed Meaning
丑五、證極清淨及果功德		L5.
寅一、徵		M1. Elucidation
寅二、釋	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。	M2. Analysis
卯一、正顯證得		N1.
辰一、辨道果等		O1.
巳一、別辨		P1. Separate differentiation
午一、極淨道果		Q1.
未一、舉諸煩惱		R1.
申一、樂等位攝		S1.
申二、雜染品攝	又有二種能發起雜染品：一者、取雜染品，二者、行雜染品。	S2. <a href="#">Encompassed by Mixed Taints Qualities?</a>
酉一、略標類		T1. Brief declaration of types
酉二、明過患	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。	T2. Affirmation of
未二、顯無餘斷	若能於此無餘永斷，名為證得極淨道果。	R2. Revealing of

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### 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。

### Q2.

### 午三、住聖功德

又由證得此極淨道，離十過失，住聖所住。

### Q3.

#### 未一、標

#### R1. Declaration

#### 未二、釋

#### R2. Analysis

#### 申一、辨過失

#### S1. Differentiation of

#### 酉一、徵

#### T1. Elucidation

#### 酉二、列

所謂依外諸欲所有愁、歎、憂、苦種種惱亂，苦苦相應過失。

#### T2. Listing

又有依內不護諸根過失。由不護諸根故，生愁歎等。

又有愛味樂住過失。

又有行住放逸過失。

又有外道不共，即彼各別邪見所起語言、尋思、追求三種過失。

又有依靜慮邊際過失。

又有緣起所攝發起取雜染品過失。

又有發起行雜染品過失。

#### S2. Revealing of

### 申二、顯聖住

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，於彼一切所有有情得為最勝。是故說名，住聖所住。

### 未三、結

以能遠離十種過失，又能安住聖所住處，故名功德。

#### R3. Conclusion

### 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

#### P2. Summary

	及果功德。	
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。	O2. Affirmation of fully encompassed meaning
卯二、兼顯解脫 辰一、有餘依攝	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；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。	N2. O1.
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。	O2.
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。	K5. Conclusion
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。	J2. Affirmation of Fully Encompassed Meaning
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。	G2.
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。	E3. Summary