

Draft

瑜伽師地論科句披尋記卷第二十  
彌勒菩薩說  
唐三藏沙門玄奘奉詔譯  
韓清淨科記

英譯  
釋傳觀、  
李清順

Yogācārabhūmi- śāstra (Topic-outline and commentary) Chapter Twenty  
By Maitreya Bodhisattva  
Translated by Tang Xuanzang. Translation commissioned under Imperial order  
Han Qing Jing Commentary

Translated into English by  
Ven. Shi Chuan Guan  
Lee Cheng Soon

Draft 0.1 2010 March 23

Please report errors and comments to [wakeupnow@gmail.com](mailto:wakeupnow@gmail.com) or buddhavacana.net

## 本地分中修所成地第十二

丙九、修所成地

已說思所成地。云何修所成地？

丁一、結前生後

## The Twelfth Main Stage:

### Stage of Actualization of Cultivation<sup>1</sup>

*C9. Stage of Actualization of Cultivation*

The Stage of Actualization of Contemplation has been taught. What is meant by the Stage of Actualization of Cultivation?

*D1. Conclusion of the previous chapter and commencement of the present chapter*

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<sup>1</sup> Also commonly translated as “Stage of Practice”.

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丁二、標釋一切	謂略由四處，當知普攝修所成地。	<i>D2. Overview and Analysis</i>	In brief, there are four areas which are known to encompass the Stage of Actualization of Cultivation.
戊一、標列		<i>E1. Overview</i>	
己一、四處攝		<i>F1. Encompassing by Four Areas</i>	
庚一、標		<i>G1. Declaration</i>	
庚二、徵	何等四處？	<i>G2. Elucidation</i>	What are the four areas?
庚三、列	一者、修處所，二者、修因緣，三者、修瑜伽，四者、修果。	<i>G3. Listing</i>	<ol style="list-style-type: none"><li>1. Habitat of Cultivation;</li><li>2. Causes and conditions for Cultivation;</li><li>3. Cultivation of Yogā;</li><li>4. Fruits of Cultivation.</li></ol>
己二、七支攝	如是四處，七支所攝。	<i>F2. Encompassing by Seven Branches</i>	Thus are the four areas that are encompassed by seven branches.
庚一、標		<i>G1. Declaration</i>	
庚二、徵	何等爲七？	<i>G2. Elucidation</i>	What are these seven?
庚三、列	一、生圓滿；二、聞正法圓滿；三、涅槃爲上首；四、能熟解脫慧之成熟；五、修習對治；六、世間一切種清淨；七、出世間一切種清淨。	<i>G3. Listing</i>	<ol style="list-style-type: none"><li>1. Perfection of birth;</li><li>2. Perfection of hearing of the True Dharma;</li><li>3. Nirvāṇa as highest priority;</li><li>4. Maturation of the potential wisdom for liberation;</li><li>5. Cultivation of Counter-measures;</li></ol>

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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。

*G4. Conclusion*

6. Purification of all worldly seeds;  
7. Purification of all unworldly<sup>2</sup> seeds.  
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 perfected.

戊二、隨釋

云何生圓滿？

*E. Accompaniment Analysis*

What is meant by the “Perfection of birth”?

己一、生圓滿（初支）

*F1. Perfection of birth (first branch)*

庚一、徵

*G1. Elucidation*

庚二、標

當知略有十種。

*G2. Declaration*

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。

*G3. Listing*

There are five dependent on internal, five dependent on external, summing up to ten types dependent on both internal and external.

庚四、釋

云何生圓滿中依內有五？

*G4. Analysis*

What is meant by the “five dependent on internal” within the “Perfection of birth”?

辛一、依內

*H1. Dependent on internal*

*I1. Elucidation*

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

壬一、徵

壬二、列

謂眾同分圓滿、處所圓滿、依止圓滿、無業障圓滿、無信解障圓滿。

*I2. Listing*

That is perfection of common division, perfection of habitat, perfection of dependent, perfection of absence of obstacles related to karma and perfection of absence of obstacles related to faith and understanding.

壬三、釋

眾同分圓滿者，謂如有一，生在人中，得丈夫身，男根成就。

*I3. Analysis*

*J1. Perfection of Common Division*

Perfection of Common Division: a being, is born among humans, gains an able body with no mental or physical defect<sup>3</sup>.

癸一、眾同分圓滿

癸二、處所圓滿

處所圓滿者，謂如有一，生在人中，又處中國，不生邊地。

*J2. Perfection of Habitat*

*K1. Declaration*

Perfection of Habitat: a being, is born among humans within central regions and not in the outskirts<sup>4</sup>.

子一、標

子二、釋

謂於是處有四眾行。謂苾芻、苾芻尼、近事男、近事女。

*K2. Analysis*

*L1. Citation of habitats*

In such habitats, there is four-fold community: Bhikshu (Buddhist monks), Bhikshuni (Buddhist nuns), Upasaka (Buddhist laymen) and Upasika (Buddhist laywomen).

丑一、舉生處

丑二、簡不生

不生達須、蔑戾車中。謂於是處無四眾行，亦無賢聖、正至、正行、

*L2. Excluded habitats*

Not to be born among people<sup>5</sup> in whom there are no four-fold community and no virtuous or

<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.

<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.

諸善丈夫。

enlightened ones who speak and act 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，性不頑嚚，亦不瘡癩，堪能解了善說、惡說所有法義。

### *J3. Perfection of Dependent*

Perfection of Dependent: a being, is born within central regions, has no physical handicap, is mentally receptive<sup>6</sup> (*not mentally antagonistic?*) 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，必非證得賢聖法器。

### *J4. Perfection of Absence of Obstacles related to Karma*

Perfection of absence of obstacles related to karma: a being who has “Perfection of Dependent”, does not commit nor instruct others to commit any of the five heinous deeds. If one has done so, one is definitely unable to attain Enlightenment.

### 癸五、無信解障圓滿

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。

### *J5. Perfection of Absence of Obstacles related to Faith and Understanding.*

Perfection of Absence of Obstacles related to Faith and Understanding.: a being who has not committed the five heinous deeds, neither subscribe to deviant practices<sup>7</sup> nor mistaken them for virtuous practices.

#### 子一、離邪解行

#### *K1.Free of Improper Understanding and Practice*

#### 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

#### *K2. Arousing Pure Faith and Understanding*

Due to one’s prolong exposure to the Buddha’s well-spoken teachings and cultivation of pure

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

<sup>7</sup> Deviant practices include those taught by deviant devas and non-buddhists.

今生中，唯於聖處發生信解，起清淨心。

faith in his past lives, a person in his present life arises faith and understanding in the enlightened practices only, and sees them as virtuous.

辛二、依外

云何生圓滿中依外有五？

*H1. Dependent on External*

What is meant by the five “dependent on external” found in the “Perfection of birth”?

壬一、徵

*I1. Elucidation*

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。

*I2. Listing*

That is Perfection of Great Teacher, Perfection of the establishment of right worldly dharma, Perfection of accomplishment of the Ultimate Truth, Perfection of non-cessation of right practices, and Perfection of supportive requisites.

壬三、釋

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。

*I3. Analysis*

Perfection of Great Teacher: a Puggala, has the five internal dependents for Perfection 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.

癸一、大師圓滿

*J1. Perfection of Great Teacher*

癸二、世俗正法施設圓滿

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

*J2. Perfection of the Establishment of Right Worldly Dharma*

Perfection of the Establishment of Right Worldly Dharma: a Puggala, encountering the birth of a Buddha and his teaching on wholesome and unwholesome acts, on

別、諷誦、自說、緣起、譬喻、本事、本生、方廣、希法，及與論議。

morality, 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), nidāna (dependent origination), avadāna (parable), itivṛttaka (??), jāta (birth stories), vaipulya (??), adbhuta-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；諸弟子眾依此正法，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。

### *J3. Perfection of Accomplishment of the Ultimate Truth*

Perfection 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>8</sup>. Having accomplished perfection 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

### *J4. Perfection of Non-cessation of Right Practices*

Perfection of Non-cessation of Right Practices: Although the world-honoured Buddha has entered Nirvāṇa, the conventional Dharma has

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<sup>8</sup> Fruits of śramaṇa: stream-enterer and above. See Dīghanikāya [DN2] Sāmaññaphala Sutta

未隱未斷。

not ceased yet and the ultimate Dharma has neither become concealed nor ceased.

## 癸五、隨順資緣圓滿

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。

### *J5. Perfection of Supportive Requisites*

Perfection 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 etc., knowing that others (the Sangha) 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>9</sup> and medicinal supportive items.

## 庚五、結

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。

### *G5. Conclusion*

## 辛一、名修處所

#### *H1. Named "Habitat for Practice"*

In this way, dependent on the internal and external "Perfection of Birth" are the ten types named. These ten types of "Perfection of Birth" are named "Habitats for Yogic (Meditation) Practice". Dependent on this, with these established habitats as dependents, are all the

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<sup>9</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.

Enlightened Dharmas<sup>10</sup> (Enlightenments) of the Buddha's disciples attained.

## 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。

### *H2. . Expounding of the Enlightened Dharmas*

In brief, there are two such categories of Enlightened Dharmas. Firstly, learner (śaikṣa, sekha), secondly non-learner (aśaikṣa, asekha). In the presence 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 Dharmas, 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。

### *H3. Affirmation of Fully Encompassed Meaning*

In this way, there are ten types found in the meaning of the enlightened teachings of the initial branch “Perfection of Birth”. Beyond this, there is no additional “Perfection of Birth” that can surpass or supplement it.

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<sup>10</sup> States or stages of Enlightenment.

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己二、次三支	云何聞正法圓滿？	<i>F1. Next three branches</i>	What is meant by “Perfection of Hearing <sup>11</sup> Right Dharma”?
庚一、別顯		<i>G1. Separate Declaration</i>	
辛一、聞正法圓滿		<i>H1. Perfection of Hearing Right Dharma</i>	
壬一、徵		<i>I1. Elucidation</i>	
壬二、釋	謂若正說法，若正聞法，二種總名聞正法圓滿。	<i>I2. Analysis</i>	Where there is right teaching and right learning of Dharma, these two are collectively known as “Perfection of Hearing Right Dharma”.
癸一、略標		<i>J1. Brief Declaration</i>	
癸二、廣辨	又正說法略有二種。	<i>J2. Expanded Differentiation</i>	Further, there are in brief two types of “Right teaching of Dharma”:
子一、正說法		<i>K1. Right Teaching of Dharma</i>	
丑一、標		<i>L1. Declaration</i>	
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 as to be said in the “Stage of Bodhisattvas”.

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<sup>11</sup> Hearing includes all forms of learning possible, with emphasis on hearing from a enlightened or capable teacher.

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子二、正聞法	又正聞法略有四種。	<i>K2. Right Hearing of Dharma</i>	Further, there are in brief four types of “Right Hearing of Dharma”.
丑一、標		<i>L1.Declaration</i>	
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>	<ol style="list-style-type: none"><li>1. Distance from pride and arrogance;</li><li>2. Distance from contempt;</li><li>3. Distance from inferiority complex;</li><li>4. Distance from distraction.</li></ol>
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 as to be said in the “Stage of Bodhisattvas”.
辛二、涅槃為上首	云何涅槃為上首？	<i>H2. Nirvāṇa as the foremost importance</i>	What is meant by “Nirvāṇa as the foremost importance”?
壬一、徵		<i>I1. Elucidation</i>	
壬二、釋	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	<i>I2. Analysis</i>	Wherein Buddha’s disciples rely on the presence of “Perfection of Birth”, listen to the Dharma in accordance to the previous descriptions, and only have Nirvāṇa as the foremost importance. One shall listen to the
癸一、辨聽法		<i>J1. Differentiate Listening of Dharma</i> <i>K1. Brief Declaration</i>	

子一、略標

恭敬稱譽。

Dharma solely to attain Nirvāṇa, solely focused on Nirvāṇa, neither for the sake of gaining others' belief in oneself nor for the sake of profiteering, reverence or fame.

子二、廣釋

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。

*K2. Expanded Analysis*

丑一、標十法轉

*L1. Elucidation of Ten Dharmas Present*

Further, the “hearing of Dharma focused on Nirvāṇa” has ten dharmas present, with Nirvāṇa as foremost: 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 dharmas present, with Nirvāṇa as foremost. Dependent on the element of Nirvāṇa without remainder, there is one dharma present, with Nirvāṇa being the foremost.

丑二、出二所依

謂以聞所成慧為因，於道、道果涅槃，起三種信解。一、信實有性，二、信有功德，三、信己有能得樂方便。

*L2. The Two Dependents Put Forth*

寅一、依有餘依

*M1. Dependent on the Element of Nirvāṇa with Remainder*

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 :

卯一、明次第轉

*N1. Clarification of sequence present*

1. Faith in real existence (of path and path's fruition of Nirvāṇa);

辰一、起三信解

*O1. Arising of Three Faiths and Understanding*

2. Faith in the merits (of path and path's

fruition of Nirvāṇa);

3. Faith in the ability of oneself to attain the bliss of Nirvāṇa.

#### 辰二、趣入思智

如是信解生已，為欲成辦思所成智，身心遠離憤鬧而住，遠離障蓋諸惡尋思。依止此故，便能趣入善決定義思所成智。

*02. Steering Towards and Entry into the Wisdom due to Contemplation*

With the arising of such faith and understanding, in order to accomplish the Wisdom due to Contemplation, one abides physically, distant from noise and disturbances, and mentally, distant from all evil unwholesome thoughts that obscures and hinders. Dependent on these, one is thus able to steer towards and enter into the Wisdom due to Contemplation that is wholesome and certain.

#### 辰三、趣二方便

依止此故，又能趣入無間、殷重二修方便。

*03. The Two Supportive Ways to Steer Towards*

Dependent on this, one is able to steer towards and enter into the two supportive ways: 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。

*04. Steering Towards and Attainment of the Wisdom of Cultivation*

Through this sequence (of practices), one ultimately attains the Wisdom due to Cultivation. Dependent on this, (one) sees the faults of births and death and arouses supreme understanding; seeing 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。

*05. Steering Towards and Entry into "Seeing of the Path"*

one arouses supreme understanding.

Through continuous cultivation, (one) enters into direct seeing of the Truths, first attaining the "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。

*06. Repeated Practice of the Path of Cultivation*

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。

*N2. Conclusion of the Named Dependent*

Through the attainment of this, (one's) liberation is perfected (completed). This Perfection of Liberation is named the "Nirvāṇa with remainder" element. By having this Nirvāṇa as (one's) foremost importance, the previous nine dharmas are perfected through sequential practice and 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。

*M2. Dependent on Remainder-less*

It is to be known that this Perfection of Liberation has the element of Nirvāṇa without remainder as the foremost importance.

癸二、顯勝利

如是涅槃為首聽聞正法，當知獲得五種勝利。

*J2. Revealing Superior Benefits*

By learning the Dharma with Nirvāṇa as the foremost importance, it is to be known that (one) will gain five types of superior benefits.

子一、標

*K1. Declaration*

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子二、徵

何等為五？

*K2. Elucidation*

What are these five?

子三、列

謂聽聞法時，饒益自他；修正行時，饒益自他；及能證得眾苦邊際。

*K3. Listing*

That is when one is learning the Dharma, one benefits oneself and others; when one practises the Right Path, one benefits oneself and other; and one attains (reaches and transcends) the boundary of the whole mass of suffering.

子四、釋

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。

*K4. Analysis*

If the Dharma teacher teaches the Dharma for this reason, and the Dharma listener (student) listens to the Dharma for this reason, this is known as “Benefiting others”.

丑一、聽法

*L1. Listening the Dharma*

*M1. Benefiting others*

寅一、饒益他

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。

*M2. Self Benefiting*

Further, by listening to the 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 this is “Self Benefiting”.

丑二、修行

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。

*L2. Cultivation*

If there is a great teacher who practices in accordance with the Dharma-Vinaya, skillfully manifests<sup>12</sup> the attainment of Perfect Enlightenment for the sake of establishing the true Dharma, how can (this) lead others to practise rightly? When others cultivate and practice the true Dharma, it is the offering of Dharma to the Great Teacher (the Buddha). Hence it is said to benefit others.

寅一、饒益他

*M1. Benefiting 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。

*M2. Self Benefiting*

Due to this right path, (one) is then able to attain the bliss of quietude (of defilements), the element of Nirvana with only remainder (of the five aggregates). Hence it is said to be “Self Benefiting”.

丑三、證苦邊際

若無餘依涅槃界中般涅槃時，名為證得眾苦邊際。

*L1. Attainment of the Boundary of the Whole Mass of Suffering*

If there is complete Nirvana within the element of Nirvāṇa without remainder, (one) is said to have attained (reached and transcended) the boundaries 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。

*K5. Conclusion*

This is named “having Nirvana as the foremost importance”, the superior benefit of learning the Right Dharma.

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<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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壬三、結

如是名為涅槃為首所有廣義。除此更無若過若增。

*I3. Conclusion*

In this way, (the above) is named the complete expanded meaning of “Nirvana as the foremost importance”. Beyond this, there is none other, whether surpassing it or supplementing it.

辛三、能熟解脫慧之成熟

云何能熟解脫慧之成熟？

*H1. Maturation of the Potential Wisdom for Liberation*

What is meant by the “Maturation of the Potential Wisdom for Liberation”?

壬一、徵

*I1. Elucidation*

壬二、釋

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。云何能熟解脫慧之成熟者：此中慧言，通說毗鉢舍那支及奢摩他支。由此能令信等諸根成熟，趣證現觀，乃至得般涅槃，是名能熟解脫慧。又復此慧是所成熟，十法漸次為其因緣是能成熟，是名慧之成熟。

*I2. Analysis*

*J1. Analysis of Names*

*K1. Summary Declaration of the Two Branches*

The maturation of Wisdom is named due to the maturation of the branch of Vipassana (Insight Wisdom); (similarly), the maturation of Wisdom is named due to the maturation of the branch of Samatha. What is meant by the maturation of the potential wisdom for liberation? Herein, wisdom refers to the branches of both vipassana and samatha. This can lead the various roots such as faith and others to mature, steering towards and attain direct seeing, up to the attainment of parinirvāṇa. This is named “Potential Wisdom for Liberation”. Further, this Wisdom is that which is being matured, the ten dharmas which gradually and sequentially serve as conditions for it is “that which matures”. This is collectively named as “Maturation of Wisdom”.

癸一、釋得名

子一、總顯二支

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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	又毗鉢舍那支，最初必用善友為依。	<i>J1. Differentiation of the Sequence</i>	Further, for the branch of vipassana, one initially has a definite need for virtuous friends as dependent.
子一、善友為依		<i>K1. Virtuous Friends as Dependent</i>	
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 samatha is supported by the "Perfection 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 "Perfection of Precepts": with regards to the 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	<i>K5. Delight in Learning and others</i>	Further, dependent on the desire to realize the (ultimate) reality of the perceived, one delights in learning. Dependent on delights in hearing,

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故，聞昔未聞甚深法義。

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。

*K6. Purification of Dharma Meanings and others*

Due to repeated and uninterrupted learning, (one) transforms and attains, with 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。

*K7. Revulsion of (Worldly) Celebrated Matters*

In this way, with the transformation of realizing wisdom towards clarity and purity, (one) is able to see the 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。

*K8. Non Delight in the World*

Thus, due to the well developed revulsion, (one) do 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。

*K9. Wish for Ending of Unwholesome Destinations*

Due to the non longing of worldly life-enriching ways, one arouses right aspirations for the sake of ending all dharmas 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

*K10. Aspiration to Attain the Enlightenment Fruit*

Further, for the practice of all the wholesome Dharma that are counteractive (to the dharma

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彼對治果，亦為自心得清淨故，心生正願。

leading to unwholesome destinations), (one) practices all the wholesome Dharma that can counter defilements; for the purpose of attaining the fruit of such counteraction, and for the purity of mind, one arouses right aspirations.

### 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。

### *J3. Conclusion of Ten Types*

In this way, the aforementioned ten types of “Maturation of the Potential Wisdom for Liberation” will gradually cause perfection of liberation in sequence.

### 庚二、總結

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。

### *G1. Summary*

#### *H1. Affirmation of Fully Encompassed Meaning*

According to the sequence, the three branches have been said: “Perfection of Hearing Right Dharma”, “Nirvāṇa as the foremost importance” and “Maturation of the Potential Wisdom for Liberation”. In this way, the expanded meaning of the three branches of enlightened teachings are encompassed by the ten types. Beyond this, there is none other, whether surpassing it or supplementing it.

### 辛二、名修因緣

又此三支，當知即是修瑜伽因緣。

#### *H2. Named “Causes and Conditions for Cultivation”*

Further, these three branches are to be known as the causes and conditions for cultivation of yoga.

### 壬一、標

#### *I1. Declaration*

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壬二、徵

何以故？

*12. Elucidation*

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。

*13. Analysis*

Due to the dependence of these sequences, causes and conditions, one can then attain and perfect the cultivation of yoga, that is “Perfection of Hearing Right Dharma”, “Nirvāṇa as the foremost importance” and “Maturation of the Potential Wisdom for Liberation”.

己三、修習對治（第五支）

云何修習對治？

*F1. Cultivation of Counter-measures (fifth branch)*

What is meant by “Cultivation of Counter-measures”?

庚一、徵

*G1. Elucidation*

庚二、釋

當知略說於三位中，有十種修習瑜伽所對治法。

*G2. Analysis*

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.

辛一、略說

*H1. Brief Sayings*

壬一、總標

*I1. Overall Declaration*

壬二、別釋

云何三位？一、在家位，二、出家位，三、遠離閑居修瑜伽位。

*I2. Separate Analysis*

What is meant by “Three Positions”?

癸一、三位

*J1. 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

云何十種修習瑜伽所對治法？

*J2. Ten dharma being Counterred*

What is meant by the ten types of dharma countered by the cultivation of yoga?

子一、徵

*K1. Elucidation*

子二、釋

謂在家位中，於諸妻室，有姪欲相應貪；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。

*K2. Analysis*

That is in the lay position, with respect to one's spouse, there is greed corresponding to sexual lust; with respect to one's relatives (, friends) and possessions, there is craving corresponding to perusal. This is what is named as the "Dharma Counterred in the Lay Position". Due to this obstacle, (one) is unable to renounce all causes of suffering.

丑一、初二種

*L1. Initial Two Types*

寅一、出所治

*M1. Put Forth that which are Counterred*

*N1. Position of Laity*

卯一、在家位

卯二、出家位

設得出家，由此尋思之所擾動為障礙故，不生喜樂。

*N2. Position of Monastics*

Even if one renounces family life, due to obstruction from the disturbances of pondering / thinking of such dharma, one is not delightful.

寅二、明能治

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。

*M2. Affirmation of Counter-Measures*

In this way, these two are the countered dharma, and it is to be known that the sequential cultivation of Foulness Contemplation and Impermanence Contemplation, are the "Cultivation of Counter-

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

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丑二、次四種

又出家者，於出家位中，時時略有四種所作。

*L2. Next Four Types*

*M1. Citation of Four (Types of) Actions*

*N1. Brief Declaration*

Measures” for them.

Further, for a monastic in his monastic life<sup>14</sup>, one (should) constantly have, in brief, four types of actions.

寅一、舉四所作

卯一、略標

卯二、列釋

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。

*N2. Listing cum Analysis*

*O1. Actions Regarding Frequent Cultivation of Wholesome Dharma*

1. Actions regarding Frequent Skilful Cultivation of Wholesome Dharma: Dependent on my frequent skilful 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.

辰一、常修善法所作

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？

*O2. Actions Regarding Faith and Delight in Nirvana*

2. Actions regarding faith, understanding and delight in the non-frivolous Nirvana: With respect to the non-frivolous Nirvana, I shall neither give up nor have worries or anxieties – “Is there an ‘I’? Where is my ‘self’?”

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

### 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。

*03. Actions Regarding Going on Alms-Round*

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 skilfully cultivate all wholesome dharma frequently.

### 辰四、安住遠離所作

四、於遠離處安住所作。謂若愛樂與諸在家及出家眾雜居住者，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。

*04. Actions Regarding Abiding in Distant Places*

4. Actions regarding Abiding in Distant Places: If one delights in mixing with many lay people or monastics, there may arise various worldly matters and things that are distracting. 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。

*M1. Declaration of Four Counteracted dharmas*

With respect to these four types of activities, it is to be known that there are four dharmas that are counteracted (respectively). With the initial activity, laziness and indolence is counteracted; with the second activity, sākya-ditthi (identity view) is counteracted; with the third activity, greed pertaining to craving of taste is counteracted; with the fourth activity, greed and craving for all forms of worldly pleasure and desire are counteracted.

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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、於眾苦修無我想；三、於飲食修厭逆想；四、於一切世間修不可樂想。

*M1. Affirmation of Four Countered Measures*

In this way, the four types of dharmas that are countered has four types of cultivation counter measures respectively:

1. With respect to impermanence, cultivate the reflection of suffering (dukkha);
2. With respect to the whole mass of suffering, cultivate the reflection of non-self (anatman, anatta);
3. With respect to food, cultivate the reflection of revulsion (of food);
4. With respect to all worldly matters, cultivate the reflection of non-delightfulness.

丑三、後四種

又於遠離閑居方便作意位中，當知略有四種所治。

*L3. Last Four Types*

*M1. Put Forth of Countered (dharmas)*

Further, with respect to the skilful mindset within the position of staying distant from families, it is to be known that there are four types of countered (dharmas).

寅一、舉所治

*N1. Declaration*

卯一、標

卯二、徵

何等為四？

*N2. Elucidation*

What is meant by the four?

### 卯三、列

一、於奢摩他、毗鉢舍那品有闇昧心。二、於諸定有隨愛味。三、於生有隨動相心。四、推後後日，顧待餘時，隨不死尋，不能熾然勤修方便。

#### *N3. Listing*

1. With respect to the grades of Śamatha and Vipasyana (vipassana), there is the obscured / hampered mind.;
2. With respect to the various concentration, there is the accompanying craving;
3. There is accompanying discursive thoughts regarding (vitality\* of) life;
4. With the thinking that one will not die (soon), one delays (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。

#### *M2. Affirmation of Counterred Measures*

With these four types of counterred dharmas, it is to be known that there are four types of cultivation counter measures:

1. Cultivation of reflection of light (brilliance);
2. Cultivation of reflection of eradication of lust (for dhyanas / jhanas);

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3. Cultivation of reflection of cessation<sup>15</sup>;
4. Cultivation of reflection of death.

Further, there are, in brief, two types of Reflection of Fouliness:

1. Encompassed by Contemplative power;
2. Encompassed by Cultivation Practices power.

Within the Reflection of Fouliness encompassed by Contemplative power, it is to be known that there are five dharmas that are countered.

What are these five?

又不淨想略有二種。一、思擇力攝，二、修習力攝。

思擇力攝不淨想中，當知五法為所對治。

何等為五？

*H1.Expanded Differentiation*

*I1. Expansion of Three Types of Contemplations*

*J1. Contemplation of Fouliness*

*K1.Put Forth the Countered (dharmas)*

*L1. Declare Listing*

*L1.Accompaniment Analysis*

*M1. Encompassed by Analytical power*

*N1. Declaration*

*N2. Elucidation*

辛二、廣辨

壬一、廣三種想

癸一、不淨想

子一、舉所治

丑一、標列

丑二、隨釋

寅一、思擇力攝

卯一、標

卯二、徵

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

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卯三、列	一、親近母邑。	<i>N3. Listing</i>	1. Being close to womankind (females) <sup>16</sup> ;
辰一、欲貪		<i>01. Greed of Lust</i>	
辰二、失念	二、處顯失念。	<i>02. Loss of Mindfulness</i>	2. Loss of mindfulness when in the presence (of females);
辰三、放逸	三、居隱放逸。	<i>03. Unrestrained</i>	3. Living unrestrained while in solitude;
辰四、串習	四、通處隱顯由串習力。	<i>04. Habitual Tendency</i>	4. Due to habitual tendency, (one loses mindfulness) in the presence of females and (lives unrestrained 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 skilfully practices the cultivation of foulness (contemplation), one's attention becomes disorderly: not contemplating on foulness is named 'improper attention',
寅二、修習力攝	修習力攝不淨想中，當知七法為所對治。	<i>M2. Encompassed by Power of Cultivation Practices</i>	Within the Contemplation of Foulness encompassed by Power of Cultivation Practices, it is to be known that there are seven dharmas
卯一、標		<i>N1. Declaration</i>	

<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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			that are countered.
卯二、徵	何等為七？	<i>N2. Elucidation</i>	What are these seven?
卯三、列	謂本所作事心散亂性。	<i>N3. Listing</i>	They are: the distracted nature of the mind when one carries out one's actions (or duties of a monastic);
辰一、心散亂性		<i>01. Distracted Nature of the Mind</i>	
辰二、趣作用性	本所作事趣作用性。	<i>02. Nature of the effect of delight</i>	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>03. Nature of being unskilful</i>	The nature of being unskilful in one's attention / thinking, is due to one not being reverential and not diligent in 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>	Further, 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. Unsited Physical Condition</i>	Further, due to not knowing one's limit for food, one's physical condition is unsited (for practices).

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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。

*06. Non-delight with internal concentration*

Further, due to the disturbance and distraction of pondering and thinking, one is neither delightful of being distant (from impediments of concentration) nor delightful of calm and tranquility of samatha 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。

*07. Unskillful in Practising Contemplation*

Further, due to one's physical condition being unsuited, one is unable to skilfully practise Vipassana (contemplation), and is unable to correctly examine all dharmas (in line with Ultimate Reality).

丑三、總結

如是一切所對治法，當知總說一門十二，一門十四。

*L3. Summary*

In this way, it is to be known of the countered dharmas 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。

*K2. Defining the Counter Measures*

Further, with reference to these countered dharmas, 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

又於無常所修苦想，略有六種所對治法。

*J2. Regarding the Reflection of Suffering due to Impermanence*

*K1. Put Forth Countered (dharmas)*

With the Reflection of Suffering due to impermanence, there are, in brief, six types of countered dharmas.

Draft

子一、舉所治

*L1. Declaration*

丑一、標

丑二、徵

何等為六？

*L2. Elucidation*

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。四、於恆修善法常隨師轉，遠離淨信。五、由遠離淨信，不能常修。六、於內放逸，由放逸故，於常修習諸善法中，不恆隨轉。

*L3. Listing*

1. Where one should initially arisen unarisen wholesome dharma, there is instead laziness;
2. Where one should remember and not forget arisen wholesome dharma, practise to perfection, and cause it to increase and expands manifold, there is sloth and indolence;
3. Where being reverential, visiting and seeking advice from one's teachers and elders is concerned, one is not regular;
4. While having constant practise of wholesome dharma under the guidance of one's teacher, one is far from purified faith<sup>17</sup>.

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<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].

5. Due to one being far from purified faith, one does not practise regularly.
6. With respect to internal sloth and indolence, due to this, one does not practise wholesome dharmas regularly.

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。

*K2. Defining Counter Measures*

As listed are the six types of countered dharmas, there are six further dharmas that can be their effective counter measures; the opposite of the former is what the latter is to be known as.

癸三、光明想

又光明想，緣多光明以為境界，如三摩呬多地中已說。

*J3. Reflection on Light (Brilliance)*

Further, "Reflection on Light", has various types of light or brilliance as its object (of focus), as is said in the Stage of Samahita.

子一、指多種

*K1. Reference to various types*

子二、簡今義

今此義中，意辯緣法光明以為境界，修光明想。

*K2. Differentiate the Context*

Within this context, the cultivation of the "Reflection on Light" has the Brilliance of Dharma appropriated as the object (of focus).

丑一、標

*L1. Declaration*

丑二、釋

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

*L2. Analysis*

*M2. Analysis of Name*

Where one having heard the Dharma is able to ultimately neither forget nor be unmindful of the Dharma, this is named Brilliance of Dharma.

Draft

寅一、釋名

光明想。

The reflection that is in line with it, is to be known as “Reflection on 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。

*M3. Declaration of Meaning*

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 Samatha and Vipassana. Contrary to this, is what is known as Brilliance.

丑三、廣

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。

*L3. Expansion*

Further, with respect to the Supreme Wisdom due to Contemplation and that due to Cultivation, coupled with Reflection on Light, there are eleven dharmas that are countered.

寅一、舉所治

*M1. Put Forth Countered (dharmas)*

*N1. Overall Declaration of the Two Types*

卯一、總顯二種

*01. Declaration*

辰一、標

辰二、徵

云何十一？

*02. Elucidation*

What are the Eleven?

辰三、釋

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。

*03. Analysis*

The Wisdom due to Contemplation coupled with Reflection on Light has four (countered) dharmas; the Wisdom due to Cultivation coupled with Reflection on Light has seven (countered) dharmas. In this way, there are in

卯二、隨標別列

辰一、思慧俱法

巳一、列

思所成慧俱光明想有四法者，一、不善觀察故，不善決定故，於所思惟有疑隨逐。二、住於夜分，懶惰懈怠故，多習睡眠故，虛度時分。三、住於晝分，習近邪惡食故，身不調柔，不能隨順諦觀諸法。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。

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。

*N2. Separate Listing by Declaration*

*O1. Dharmas within Contemplative Wisdom*

*P1. Listing*

*P2. Analysis*

total eleven countered (dharma)s).

The Wisdom due to Contemplation coupled with Reflection on Light has Four (countered) dharmas:

1. Due to unskilful observation and unskilful certainty, there is doubt lingering on with respect to what is being reflected on.
2. Due to laziness, indolence and much habitual sleeping at night, time is wasted.
3. Due to improper food during the day, one's body is unsuited (for practices), and is unable to observe the true nature of all dharmas.
4. Staying (mixing) with lay and monastics, with respect to the Ultimate Dharma that one has heard, one is unable to give proper attention or reflect accordingly.

Thus, due to the lingering of doubt and the ability to obstruct the causes and conditions for dispelling of doubt, these four types of dharmas are that which are countered by the Wisdom due to Contemplation coupled with Reflection on Light.

## 辰二、修慧俱法

何等名為修所成慧俱光明想所治七法？

### 巳一、徵

### 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。四、於般涅槃心懷恐怖，與瞋恚俱其心怯弱，二所治法。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。六、於色聲香味觸中，不如正理執取相好，不正尋思，令心散亂。七、於不應思處，彊攝其心思擇諸法。

## *02. Dharmas within Cultivated Wisdom*

### *P1. Elucidation*

### *P2. Listing*

What is known as the seven dharmas countered by the Wisdom due to Cultivation coupled with Reflection on Light?

1. Dependent on the sign of (mental) rousing for cultivation, excessive courageous diligence (is a) countered dharma.
2. Dependent on the sign of stilling for cultivation, excessive lowly\*\* diligence (is a) countered dharma.
3. Dependent on the sign of equanimity for cultivation, the joy from the greed for the taste of concentration coupled with craving.
4. With respect to Parinirvana, one is gripped with fear<sup>18</sup>, coupled with anger and ill-will<sup>19</sup>, one's heart (determination) falters. These two are the countered dharmas.
5. Dependent on such methodical attention\*\*, one discusses and analyses diligently on the Dharmas, and has much debate on the subject of establishment and refutation (of teachings), persistently and relentlessly. When one is contemplating in quietude, this can be an obstacle.
6. With respect to form, sound, smell, taste and touch, one pays improper attention to the attractive appearance and further ponder improperly, causing the mind to be distracted.
7. With respect to the matters that should not be thought about, one forcibly encompasses one's

<sup>18</sup> Fear of the quietude in Parinirvana.

<sup>19</sup> Due to the loss of comfort from the delusion of a self.

巳三、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想，令修所成若智、若見不清淨轉。

*P3. Analysis*

mind with thinking of them.

Thus are the seven types that are the dharmas countered by the Wisdom due to Cultivation coupled with Reflection on Light. They are very capable of obstructing the Wisdom due to Cultivation coupled with Reflection on Light, causing the actualised wisdom and views due to cultivation to be corrupted / 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。

*M2. Defining the counter measures*

These countered dharmas, further have eleven counter measure dharmas that are opposing, and are capable of severing them. It is to be known that they can also cause the actualized wisdom and views due to Contemplation and Cultivation to be purified.

壬二、釋多所作

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。

*I2. Analysis of Numerous Functions*

Further, one who rightly and skilfully practises the various reflections has the ability to eradicate / severe 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 eradicated / severed. Lastly, (this person) is able to frequently abide on the counter measures, eradicating all countered dharmas.

癸一、釋義

*J1. Analysis of Meaning*

Draft

癸二、結名

如是三法，隨逐一切對治修故，名多所作。

*J2. Conclusion of Name*

Thus are the three dharmas, named Numerous Functions because they accompany all the cultivation of counter measures.

庚三、結

如是名為修習對治。此修對治，當知即是修習瑜伽。

*G3. Conclusion*

*H1. Named Cultivation of Yoga*

Hence, it is named the cultivation of counter measures. This cultivation of counter measures is to be known as the Cultivation of Yoga.

辛一、名修瑜伽

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。

*H2. Affirmation of Fully Encompassed Meaning*

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 it or supplementing it.